

ROGATIONISTS OF THE HEART OF JESUS

and

DAUGHTERS OF DIVINE ZEAL OF THE HEART OF JESUS

Liturgical Calendar
Proper Missal
Proper Lectionary
Prayer of the Faithful

FOREWORD
TO THE ENGLISH TRANSLATION

WITH great joy, I present the English translation of the Liturgical Proper of the Family of the Rogate, for the use, *ad experimentum*, of Rogationist confreres and communities, as authorized by Fr. Bruno Rampazzo RCJ, Superior General of the Rogationists, in the letter Prot. No. 313/18, dated December 25, 2018.

The Congregation for the Divine Worship and the Discipline of the Sacraments approved and confirmed the texts in the original *Italian* in various phases: *Proper Calendar* (May 9, 2006), *Proper Masses* (March 27, 2008), and the *Proper Liturgy of the Hours* (October 2, 2008).

The translation in English of the same was initiated by Fr. Cesare Bettoni RCJ and Fr. Jessie Martirizar RCJ, and assumed by the Sub-Commission on the English Translation based in St. Matthew Province in the Philippines, taking into account the above mentioned translations. Then, the draft was submitted to the General Commission on Translations in Rome for ulterior review and editing. On July 8, 2018, the General Commission sent the final draft of the English translation of the Proper Liturgy of the Hours to all the Rogationist Circumscriptions where English is used, in order to solicit observations and corrections that can be integrated in the final edition. The same draft was also sent to the Superior General of the Daughters of Divine Zeal in Rome. On July 13, 2018, the same process was done for the final draft of the English translation of the Proper Mass, Proper Lectionary and the Prayer of the Faithful. Then, three months later, according to the deadline set, the General Commission integrated into the final edition the comments and corrections received. On December 2, 2018, the General Commission asked the Superior General, Fr. Bruno Rampazzo, for the authorization of the use of the said translation in English, *ad experimentum*, by Rogationist communities, which he granted.

The present text of the Rogationist Proper in English followed these criteria:

1. Use English translations that already exist in approved liturgical books, mainly from ICEL (2011), *Roman Missal*, 3rd Typical Ed.; in few cases, from ICEL (1973), *Roman Missal*, 2nd Typical Ed. whenever the English translation is closer to the original Italian; ICEL (2001) *Lectionary for Mass*; ICEL (2012), *Collection of Masses for the Blessed Virgin Mary Vol. I (Missal) and Vol. II (Lectionary)*; Somascan Fathers and Brothers (2015), *Book of Devotion; Discalced Carmelite Proper Missal and Proper Lectionary (2006)*.
2. When the Italian original of the Rogationist Proper does not have a corresponding English translation in the Roman Missal and the Lectionary for the Mass, the following choices were made:
 - take the biblical texts (Readings, Psalms, Antiphons, Acclamations) from the *New American Bible (1986)*, following the lead of the United States Conference of

Catholic Bishops that uses it as the basis of the Lectionary used at Mass in the dioceses of the United States;

- translate the Mass formularies and Prayer of the Faithful, using the method of dynamic equivalence.

The use of this Proper Liturgy in English is *ad experimentum*, that is, in an interim stage pending the definitive approval of the competent office of the National Episcopal Conferences, and the confirmation of the the Holy See, as indicated in Pope Francis' Motu proprio *Magnum principium* (2017). In this phase, the Circumscriptions should: a). take note of eventual errors and notify this Commission regarding these, b). initiate and complete the process for its approval and confirmation from the above mentioned competent authorities.

Without doubt, the Liturgical Proper in English is of great value for the living out and the transmission our charism and spirituality, as individuals and communities, in both initial and ongoing formation. Its use is primarily for the common and individual celebrations of the Liturgy, but it goes beyond that. It can also be profitable for meditation, deepening, retreats, conferences, lectures, studies and research.

May our journey in the Rogationist mission be animated by the Rogationist spirituality that resonates in the Rogationist Proper Liturgy, and inserted and harmonized in the rhythm of the liturgical life of the Church throughout the liturgical year.

Rome,
December 27, 2018. Feast of St. John, the Evangelist

Fr. Jose Maria Ezpeleta RCJ
President
Commission on Translations
Rogationists of the Heart of Jesus

General Curia of the Rogationists
Via Tuscolana, 167 – 00182 Rome

Rome. December 25, 2018

Prot. No. 313/18

Subject: Rogationist Proper Liturgy in English

To: Fr. Jose Maria Ezpeleta RCJ
President
Commission on Translations
General Curia of the Rogationists, Rome

Most Rev. Fr. Ezpeleta,

In response to your letter dated December 2, 2018, which presented the complete Rogationist Proper Liturgy in English (Proper Calendar, Proper Masses, Proper Lectionary, Prayer of the Faithful, Proper Liturgy of the Hours) prepared by the Commission on Translations, I hereby authorize its use *ad experimentum* by Rogationist confreres and communities, pending its definitive approval by the competent ecclesiastical authorities.

May the Child Jesus be born in the heart of every confrere, especially through the liturgical life of the Congregation and the Church. In his Most Holy Name, I remain,

Rampazzo RCJ

General

Fr. Bruno

Superior

Fr. Fortunato Siciliano RCJ
General Secretary

Presentation

ROGATIONISTS OF THE HEART OF JESUS

DAUGHTERS OF DIVINE ZEAL OF THE HEART OF JESUS

After the canonization of the Founder, Father Hannibal Mary Di Francia, we felt the need to update the *Proper liturgy* of the Family of the Rogate (Calendar, Missal and Lectionary, the Liturgy of the Hours), by adapting the various celebrations of our tradition and submitting them for the pontifical approval, for an ever better expression of the Rogationist spirituality at the level of liturgical prayer, according to the specific instructions of the Church.

The *Proper liturgy* is the point of reference for a religious family's prayerful expression of its charismatic spirituality, and being approved by the Church, it becomes an authoritative source. The liturgy, in fact, is not the work of our hands or of initiatives based on subjective spiritual sensitivity, but it is the gift of the Spirit which is bestowed on us through the Church and, at the same time, it makes our spirituality a gift for the Church.

For some time, we felt the need to have complete and functional liturgical texts for the proper celebrations of the Family of the Rogate. This need is now satisfied with the publication of the *Proper Masses*, of the related *Lectionary* and of the *Liturgy of the Hours*, approved by the Congregation for Divine Worship and the Discipline of the Sacraments.

The publication of the *Proper liturgy* is therefore an event of grace that must be welcomed as a gift from the Lord. The celebrations contained in it are inserted in general Calendar of the Church, and harmonized and integrated with the cycles, seasons and the spirit of the Liturgical Year.

The *Proper Calendar* gathers the celebrations of the Lord, of the Virgin Mary and of the Saints, that have marked the history and the life of our Religious families and express their charism and spirituality.

The *Proper Missal* contains our specific eucharistical texts.

The *Proper Lectionary* contains the Word of God that accompanies, reveals and makes actual these celebrations.

The *Missal* and *Lectionary*, by their nature, are solid food for our spiritual life and represent the model and the norm of our personal and community prayer, the liturgy being "the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (SC, 10; Cf. CCC, 1073). Therefore, they constitute a true mystagogy of our spirituality and offer a rich catechesis.

We invite all, confreres, sisters and lay people, to quench their thirst from the wellsprings of the liturgy and the Word of God, which express in the *Proper liturgy* the charism of the Rogate.

May the grace-filled presence of St. Hannibal Mary and the intercession of our patron saints and protectors always accompany us. May the prayerful witness of the Virgin Mary, Queen and Mother of the Rogate, teach us

every day to nourish our charismatic fervor from the sources of liturgical prayer. Thus, by walking in the footsteps of Christ, who, filled with compassion for the weary and helpless crowds, commanded to pray to the Master of the harvest, may we become worthy laborers in the harvest of the little ones and the poor.

June 1, 2010 - *Solemnity of St. Hannibal Mary Di Francia*

Mo. DIODATA GUERRERA, fdz
Superior General

Fr. GIORGIO NALIN, rcj
Superior General

PROPER CALENDAR



CONGREGATION FOR THE DIVINE WORSHIP
AND THE DISCIPLINE OF THE THE SACRAMENTS
Prot. N. 553/06/L

**CONGREGATION
OF THE ROGATIONISTS OF THE HEART OF JESUS**

At the request of the Reverend Father Giorgio Nalin, Superior General of the Congregation of the Rogationists of the Heart of Jesus, in a letter dated April 27, 2006, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the Proper Calendar of the same Congregation, as found in the attached copy, so that, in the future, it may be observed by all those who are bound to it.

Mention of the confirmation granted by the Apostolic See must be included in the printed text of the Calendar.

All things to the contrary notwithstanding.

From the office of the Congregation for Divine Worship and the Discipline of the Sacraments, May 9, 2006.

✠ FRANCISCUS Card. ARINZE

Prefect

✠ ALBERTUS MALCOLMUS RANJITH

Archbishop, Secretary



CONGREGATION FOR THE DIVINE WORSHIP
AND THE DISCIPLINE OF THE THE SACRAMENTS
Prot. N. 553/06/L

**CONGREGATION
OF THE DAUGHTERS OF DIVINE ZEAL**

At the request of the Reverend Mother Deodata Guerrero, Superior General of the Congregation of the Daughters of Divine Zeal, in a letter dated April 27, 2006, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the Proper Calendar of the same Congregation, as found in the attached copy, so that, in the future, it may be observed by all those who are bound to it.

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Archbishop, Secretary

ROGATIONISTS HEART OF JESUS
DAUGHTERS OF DIVINE ZEAL
OF THE HEART OF JESUS

PROPER CALENDAR

| | | |
|---------------------|---|------------------|
| <i>January 31</i> | MOST HOLY NAME OF JESUS | <i>feast</i> |
| <i>February 1</i> | SAINT JOHN BOSCO, <i>Priest</i> | <i>memorial</i> |
| <i>March 19</i> | SAINT JOSEPH, <i>Spouse of the Blessed Virgin Mary,</i> Secondary Patron | <i>solemnity</i> |
| <i>June 1</i> | SAINT HANNIBAL MARY DI FRANZIA, <i>Priest</i> Founder | <i>solemnity</i> |
| <i>June 2</i> | SAINT JUSTIN, <i>Martyr</i> | <i>memorial</i> |
| <i>June 13</i> | SAINT ANTHONY OF PADUA, <i>Priest, Doctor of the Church,</i> Principal Patron | <i>solemnity</i> |
| <i>July 16</i> | OUR LADY OF MOUNT CARMEL | <i>memorial</i> |
| <i>September 29</i> | SAINT MICHAEL, <i>Archangel</i> | <i>feast</i> |
| <i>December 8</i> | IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY | <i>solemnity</i> |

-
- Friday after the II Sunday after Pentecost
MOST SACRED HEART OF JESUS,
Titular of the Congregations *solemnity*
 - Saturday before the IV Sunday of Easter
BLESSED VIRGIN MARY,
QUEEN AND MOTHER OF THE ROGATE *memorial*

MASS FORMULARIES



CONGREGATION FOR THE DIVINE WORSHIP
AND THE DISCIPLINE OF THE THE SACRAMENTS
Prot. N. 283/08/L

CONGREGATION
OF THE ROGATIONISTS OF THE HEART OF JESUS

At the request of the Reverend Father Giorgio Nalin, Superior General of the Congregation of the Rogationists of the Heart of Jesus, in a letter dated March 7, 2008, by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the *Italian* text of the Proper of Masses of the same Congregation, as found in the attached copy.

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

All things to the contrary notwithstanding.

From the office of the Congregation for the Divine Worship and the Discipline of the Sacraments, March 27, 2008.

✠ FRANCISCUS Card. ARINZE

Prefect

✠ ALBERTUS MALCOLMUS RANJITH

Archbishop, Secretary



CONGREGATION FOR THE DIVINE WORSHIP
AND THE DISCIPLINE OF THE THE SACRAMENTS
Prot. N. 283/08/L

**CONGREGATION
OF THE DAUGHTERS OF DIVINE ZEAL**

Upon request of the Reverend Mother Deodata Guerrera, Superior General of the Congregation of the Daughters of Divine Zeal, in a letter dated March 7, 2008, by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the *Italian* text of the Proper of Masses of the same Congregation, as found in the attached copy.

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All things to the contrary notwithstanding.

From the office of the Congregation for the Divine Worship and the Discipline of the Sacraments, March 27, 2008.

✠ FRANCISCUS Card. ARINZE

Prefect

✠ ALBERTUS MALCOLMUS RANJITH

Archbishop, Secretary

EXPLANATION OF THE SIGNS USED IN THE MISSAL:

The letters A B A and the asterisks * at the end of the phrases in the Preface indicate the modules and the related melodic motifs.

January 31 **MOST HOLY NAME OF JESUS**
FEAST

ENTRANCE ANTIPHON
10-11

Phil 2:

At the name of Jesus, every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess
that Jesus Christ is Lord, to the glory of God the Father.

The Gloria is said or sung.

COLLECT

O God, who founded the salvation of the human race
on the incarnation of your Word:
give to this family the mercy it implores,
so that all may know that in order to be saved,
there is no other name to be invoked but the Name of Jesus,
your Only Begotten Son,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

Be pleased, almighty Father,
to accept our offerings in the Name of Jesus, for
we are confident that we shall receive
whatever we ask in your Son's Name,
as he himself, with such kindness, promises.
Who lives and reigns for ever and ever.

PREFACE

From the Roman Missal. The Common Preface VI or IV are suggested.

COMMUNION ANTIPHON

Jn 16:23

Amen, amen, I say to you,
whatever you ask the Father in my name
he will give you.

PRAYER AFTER COMMUNION

Grant us, in your mercy, O Lord, we pray,
that in these sacred mysteries
we may do worthy homage to the Lord Jesus,
for it is your will that at his Name
every knee should bend
and in him all people find salvation.

Who lives and reigns for ever and ever.

February 1 **SAINT JOHN BOSCO, Priest**
MEMORIAL

From the Roman Missal.

March 19

**SAINT JOSEPH,
SPOUSE OF THE BLESSED VIRGIN MARY**
SOLEMNITY

From the Roman Missal.

June 1 **SAINT HANNIBAL MARY DI FRANCIA**
Priest and Founder

SOLEMNITY

ENTRANCE ANTIPHON

Jn 10:14-15

I am the Good Shepherd,
I know my sheep and mine know me, says the Lord,
just as the Father knows me and I know the Father;
and I lay down my life for the sheep. (Alleluia)

The Glory is said or sung

COLLECT

O God, hope of the humble,
refuge of the poor and father of the orphans,
You chose St. Hannibal Mary, priest,
as an outstanding Apostle of Prayer for Vocations.
Through his intercession,
send into your harvest worthy laborers of the Gospel,
and, moved by the same spirit of charity,
we may grow in the love of you and of neighbor.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you, in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

PRAYER OVER THE OFFERINGS

Receive, O Lord, the gifts we offer,
and grant that by following the example of St. Hannibal Mary,
who, moved by the zeal of your love,
fed the poor and the little ones with the Bread of Life,
we may unite to the gifts we bring to the altar
the sacrifice of perfect charity.
Through Christ our Lord.

PREFACE

Minister of the compassion of the Good Shepherd

- V/.** The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.
- A** It is truly right and just
our duty and our salvation, *

always and everywhere to give you thanks, *
Lord, Holy Father, almighty and eternal God, *
through Christ our Lord. **

B For in conforming St. Hannibal Mary *
to the image of the Good Shepherd, *
you made him an admirable minister
of your Son's compassion for the people. **

As a true herald of the Gospel, *
following the Master's teaching, *
he unceasingly begged labourers for your harvest. **

As a sure path of Providence, *
in taking care of orphans, *
he showed your face as the Consoler of the afflicted. **

As faithful lover of the poor, *
by opening his hands to those in need, *
he unlocked for them the doors of heavenly joy. **

A For this mystery, heaven and earth *
now sing to you a new song of adoration, *
and with all the Angels of heaven, *
proclaim your glory, as without end we acclaim: **

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

COMMUNION ANTIPHON

Mt 9:36

At the sight of the crowds,
his heart was moved with pity for them
because they were troubled and abandoned,
like sheep without a shepherd. (Alleluia)

PRAYER AFTER COMMUNION

Lord our God,
may the sacrament we have received
increase in us the longing for the salvation of all
which enkindled the heart of St. Hannibal Mary;
and grant that by living faithfully our vocation,
we may merit to attain with him
the reward promised to the good laborers of the Gospel.
Through Christ our Lord.

June 2

SAINT JUSTIN
Martyr

MEMORIAL

From the Roman Missal.

JUNE 13

**SAINT ANTHONY OF PADUA,
Priest and Doctor of the Church**

SOLEMNITY

ENTRANCE ANTIPHON

Ps 92: 13-14

The just shall flourish like the palm tree,
and grow like a Lebanon cedar;
planted in the house of the Lord,
in the courts of the house of our God. (Alleluia)

The Gloria is said or sung.

COLLECT

Almighty ever-living God,
you gave St. Anthony of Padua to your people,
as true model of Gospel laborer,
an outstanding preacher and a patron of the poor and the suffering;
grant that through his intercession,
we may follow the teachings of the Gospel
and experience in trials the help of your mercy.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you, in the unity of the Holy Spirit,
one God for ever and ever.

The Creed is said.

PRAYER OVER THE OFFERINGS

Receive, O Lord, our offering,
and grant us a lively experience of your love,
so that, following the example of St. Anthony,
we may serve at your altar with pure and generous heart,
to celebrate worthily your praise
and to obtain the benefits of salvation.
Through Christ our Lord.

PREFACE

Herald of the gospel, and apostle of peace.

- V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

- A It is truly right and just
our duty and our salvation, *
always and everywhere to give you thanks, *
Lord, Holy Father, almighty and eternal God, *
through Christ our Lord. **
- B We praise you and bless you *
for the wealth of your gifts *
with which you honored your servant Anthony. **
- A By sending him in the midst of your people
as preacher of the Gospel and apostle of peace, *
you wanted him to be the support of the humble *
to carry out the Gospel message
of justice, truth and love. **

For this gift of your kindness, *
united with the Angels and Saints, *
we sing with joy the hymn of your glory. **

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

COMMUNION ANTIPHON

Mt 11:28

Come to me, all you who labor and are burdened,
and I will refresh you, says the Lord (Alleluia).

PRAYER AFTER COMMUNION

O God, our Father,
You have nourished us with the bread of life;
grant that by following the example of St. Anthony,
we may honor you with faithful service,
and dedicate ourselves with tireless charity
to the good of our brothers and sisters.
Through Christ our Lord.

July 16

OUR LADY OF MOUNT CARMEL
MEMORIAL

ENTRANCE ANTIPHON

Isaiah 33:2

The glory of Lebanon is given to her,
the beauty of Carmel and Sharon;
they shall see the glory of the Lord,
and the splendor of our God.

COLLECT

Father, may the prayers of the Blessed Virgin Mary,
Mother and Queen of Carmel,
protect us and bring us to your holy Mountain,
Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.

PRAYER OVER THE OFFERINGS

Lord, we reverently offer you these gifts
as we recall the patronage
of the Blessed Virgin Mary.
In your service, may our love become like hers
and so unite us more closely
with the work of redemption.
Grant this through Christ our Lord.

PREFACE OF OUR LADY OF MOUNT CARMEL

The Spiritual Motherhood of Mary

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

A Father, all powerful and ever-living God,
we do well always and everywhere to give you thanks
as we honor the Blessed Virgin Mary, Mother of Carmel.

Your Word filled her heart
and inspired all her actions,
making her constant in prayer with the Apostles,
and through her, share in our salvation,
constituting her the spiritual mother of all mankind.

B She watches unceasingly with a mother's loving care
over the brethren of her Son,
and lights us along our pilgrim way
to the Mount of your Glory,
our beacon of comfort,
and the embodiment of all our hopes
as members of the Church.

Now, with all the saints and angels,
we praise you forever.

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

COMMUNION ANTIPHON

Lk 11:28

Mary treasured all these words
and pondered them in her heart.

PRAYER AFTER COMMUNION:

Lord God, we have been nourished
by the Body and Blood of your Son.
May the wonders of your love strengthen us
and help us to follow more faithfully
the example of the Blessed Virgin Mary
to whose service we are dedicated.
We ask this through Christ our Lord.

September 29 **SAINT MICHAEL,**
Archangel

FEAST

From the Roman Missal.

December 8

**IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN MARY**

SOLEMNITY

From the Roman Missal.

MOVABLE FEASTS

Friday after the II Sunday after Pentecost

MOST SACRED HEART OF JESUS
Titular of the Congregations

SOLEMNITY

From the Roman Missal.

Saturday before the IV Sunday of Easter

**BLESSED VIRGIN MARY,
QUEEN AND MOTHER OF THE ROGATE**

MEMORIAL

[The following Mass formularies in English are adapted from ICEL (2012), Collection of Masses of the Blessed Virgin, Vol. I (Sacramentary), n. 17: Our Lady of the Cenacle; n. 18: The Blessed Virgin Mary, Queen of Apostles; n. 28: The Immaculate Heart of the Blessed Virgin Mary; published by The Liturgical Press, Collegeville, Minnesota; approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See.]

ENTRANCE ANTIPHON

Acts 1:14

The disciples devoted themselves with one accord to prayer with Mary, the mother of Jesus. Alleluia.

COLLECT

Lord our God,
as the Blessed Virgin was at prayer with the Apostles in the Cenacle,
you poured out on her in abundance the gifts of the Holy Spirit;
grant that united with Mary, our mother,
we too, being filled with the same Spirit,
may persevere with one mind in the unceasing prayer
for the gift of new laborers of the harvest,
to bring to the world around us the Good News of salvation.
Through our Lord Jesus Christ, your Son, who is God,
and lives and reigns with you in the unity of the Holy Spirit,
for ever and ever.

PRAYER OVER THE OFFERINGS

Lord, look with favor on the gifts we bring
as we celebrate this memorial
of the Blessed Virgin Mary;
grant that, as we follow her example,
we may faithfully cherish and continually ponder in our heart
the words of your Son.
Who lives and reigns for ever and ever.

PREFACE

Mary raises up new heralds of the Gospel

- V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

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

B We praise and bless you,
as we celebrate the memory of the Blessed Virgin Mary,
Queen and Mother of the Rogate.

Guided by the Holy Spirit,
she hastened to bring her Son to John,
that he might be sanctified and filled with joy.

It was the same Spirit
who made Peter and the other Apostles
fearless in preaching the Gospel to all nations,
with its saving message of life in Christ.

Even in our own day, the Blessed Virgin
raises up new heralds of the Gospel,
inspires them by her example,
cherishes them with a mother's love,
and sustains them by her unceasing prayer,
so that they may bring the Good News of Christ the Savior
to all the world.

A So, with all the Saints and Angels
we praise you for ever:

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

COMMUNION ANTIPHON

Mt 9:38

Ask the Lord of the harvest to send out laborers for his harvest,
says Jesus to his disciples. Alleluia.

PRAYER AFTER COMMUNION

O Lord, you have made us partakers of this sacred banquet
in the glorious memory of Mary,
Queen and Mother of the Rogate;
grant, that persevering in your will
and in service of the human family,
we may dedicate ourselves ever more generously
to the building up of your kingdom.
Through Christ our Lord.

THE ORDER OF THE MASS

INTRODUCTORY RITES

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

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

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

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

The people reply:
Amen.

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

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

Cf 2 Cor 13: 13

The people reply:
And with your spirit.

Or:

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

Cf 1 Cor 1, 3

The people reply:
And with your spirit.

Or:

The Lord be with you.

The bishop says:

Peace be with you.

The people reply:

And with your spirit.

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

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

1st formula **B**rethren (brothers and sisters),
let us acknowledge our sins, and so prepare ourselves
to celebrate the sacred mysteries.

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

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

and, striking their breast, they say:

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

Then they continue:

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

The absolution by the Priest follows:

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

The people reply:

Amen.

2nd formula: The Priest invites the faithful to make the Penitential Act:

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

A brief pause for silence follows:

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

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

The people reply:

Amen.

3rd formula: The Priest invites the faithful to make the Penitential Act:

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

A brief pause for silence follows:

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

**You were sent to heal the contrite of heart:
Lord, have mercy. Or: Kyrie, éléison.**

The people reply:
Lord, have mercy. Or: Kyrie, éléison.

The Priest:
**You came to call sinners:
Christ, have mercy. Or: Christe, éléison.**

The people reply:
Christ, have mercy. Or: Christe, éléison.

The Priest:
**You are seated at the right hand of the Father to
intercede for us:
Lord, have mercy. Or: Kyrie, éléison.**

The people reply:
Lord, have mercy. Or: Kyrie, éléison.

The absolution by the Priest follows:

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

The people reply:
Amen.

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

| | | |
|-------------------------|-----|-----------------------|
| V/. Lord, have mercy. | Or: | V/. Kyrie, eléison. |
| R/. Lord, have mercy. | | R/. Kyrie, eléison |
| V/. Christ, have mercy. | | V/. Christe, eléison. |
| R/. Christ, have mercy. | | R/. Christe, eléison. |
| V/. Lord, have mercy. | | V/. Kyrie, eléison. |
| R/. Lord, have mercy. | | R/. Kyrie, eléison |

Then, when it is prescribed, this hymn is either sung or said:

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Or to be sung:

Glória in excélsis Deo
et in terra pax homínibus bonæ voluntátis.
Laudámus te, benedicimus te, adorámus te, glorificámus te,
grátias ágimus tibi propter magnan 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 deprecationem nostram.
Qui sedes ad dexteram Patris, miserére nobis.

Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus,
Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

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

Let us pray.

And all pray in silence with the Priest for a while.
Then the Priest, with hands estended, says the Collect prayer.

The Collect prayer ends with a longer form:

– if it is addressed to the Father:

**Through our Lord Jesus Christ, your Son, who is God, and lives
and reigns with you, in the unity of the Holy Spirit, for ever and
ever.**

– if it is addressed to the Father, but the Son is mentioned at the end:

**He is God, and lives and reigns with you,
in the unity of the Holy Spirit,
for ever and ever.**

– if it is addressed to the Son:

**You are God, who lives and reigns with God the Father,
in the unity of the Holy Spirit,
for ever and ever.**

The people acclaim:

Amen.

LITURGY OF THE WORD

Then the reader goes to the ambo and reads the first reading, while all sit and listen.

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

The word of the Lord.

All reply:

Thanks be to God.

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

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

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

The word of the Lord.

All reply:

Thanks be to God.

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

14. Meanwhile, if incense is used, the Priest puts some into the thurible.

After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

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

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

Amen.

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

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

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

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to **N.,**

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

The people acclaim:

Glory to you, O Lord.

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

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

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

Through the words of the Gospel may our sins be wiped away.

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

At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

**I believe in the one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages,
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

At the words that follow, up to and including and became man, all bow.

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
on accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

Instead of the Niceno-Costantinopolitan Creed, especially during Lent and Easter time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God, the Father almighty,
Creator of heaven and earth, and in
Jesus Christ, his only Son, our Lord,
At the words that follow, up to and including the Virgin Mary, all bow.
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

Or:

**Credo in unum Deum,
Patrem omnipotentem, factorem cæli et terræ,
visibílium ómnium et invisibílium.**

**Et in unum Dóminum Iesum Christum,
Fílium Dei unigénitum,
et ex Patre natum ante ómnia sǽcula.
Deum de Deo, Lumen de Lúmine, Deum verum de Deo vero,
génitum, non factum, consubstantiálem Patri:
per quem ómnia facta sunt.
Qui propter nos hómines et propter nostram salutem
descéndit de cælis.**

At the words: Et incarnatus... factus est, *all bow.*

**Et incarnátus est de Spíritu Sancto ex
María Vírgine, et homo factus est.**

**Crucifíxus étiam pro nobis sub Póntio Piláto;
passus et sepúltus est,
et resurrexít tértia die, secúndum Scriptúras, et
ascéndit in cælum, sedet ad déxteram Patris. Et
íterum ventúrus est cum gloria,
iudicáre vivos et mórtuos,
cuius regni non erit finis.**

**Et in Spíritum Sanctum, Dóminum et vivificántem: qui
ex Patre Filióque procedit.
Qui cum Patre et Fílio simul adorátur et conglorificátur:
qui locútus est per prophétas.**

**Et unam, sanctam, cathólicam et apostólicam Ecclésiám.
Confíteor unum baptísma in remissionem peccatórum. Et
expécto resurrectionem mortuórum,
et vitam venturi sæculi. Amen.**

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

LITURGY OF THE EUCHARIST

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

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

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

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.**

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

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

Blessed be God for ever.

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

**By the mystery of this water and wine may we come to share in the
divinity of Christ who humbled himself to share in our humanity.**

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

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.**

Then he places the chalice on the corporal.

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

Blessed be God for ever.

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

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

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

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

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

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

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

The people rise and reply:

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

Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

Amen.

THE EUCCHARISTIC PRAYER

Then the Priest begins the Eucharistic Prayer.
Extending his hands, he says:

The Lord be with you.

The people reply: **And with your spirit.**

The Priest, raising his hands, continues:

Lift up your hearts.

The people: **We lift them up to the Lord.**

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people: **It is right and just.**

The Priest, with hands extended, continues the Preface.

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

Or:

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.

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation, especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

The following Preface is said in the Mass of the Lord's Supper. It may also be said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

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

B For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice*
and was the first to offer himself as the saving Victim, *
commanding us to make this offering as his memorial. **

As we eat his flesh that was sacrificed for us,
we are made strong, *
and, as we drink his Blood that was poured out for us, *
we are washed clean. **

A And so, with Angels and Archangels,
with Thrones and Dominions, *
and with all the hosts and Powers of heaven, *
we sing the hymn of your glory, *
as without end we acclaim: **

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

PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

The following Preface is said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

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

B For at the Last Supper with his Apostles,
establishing for the ages to come
the saving memorial of the Cross, *
he offered himself to you as the unblemished Lamb, *
the acceptable gift of perfect praise. **

Nourishing your faithful by this sacred mystery,
you make them holy, *
so that the human race, bounded by one world,
may be enlightened by one faith*
and united by one bond of charity. **

And so, we approach the table of this wondrous Sacrament, *
so that, bathed in the sweetness of your grace, *
we may pass over to the heavenly realities here foreshadowed. **

A Therefore, all creatures of heaven and earth*
sing a new song in adoration, *
and we, with all the host of Angels, *
cry out, and without end we acclaim:**

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

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

The following Preface is said in Masses of the Blessed Virgin Mary, with the mention, at the appropriate place of the particular celebration, as indicated in the individual Masses.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

**A It is truly right and just,
our duty and our salvation, *
always and everywhere to give you thanks, *
Lord, holy Father, *
almighty and eternal God, **
and to praise, bless, and glorify your name*
(on the Solemnity/ on the feast day/ in veneration)
of the Blessed ever-Virgin Mary. ****

**B For by the overshadowing of the Holy Spirit
she conceived your Only Begotten Son, *
and without losing the glory of virginity,
brought forth into the world the eternal Light, *
Jesus Christ our Lord. ****

**A Through him the Angels praise your majesty,
Dominions adore and Powers tremble before you. *
Heaven and the Virtues of heaven and the blessed Seraphim
worship together with exultation. *
May our voices, we pray, join with theirs*
in humble praise, as we acclaim:****

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

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

The following Preface is said in Masses of the Blessed Virgin Mary.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

A **It is truly right and just,**
our duty and our salvation, *
to praise your mighty deeds
in the exaltation of all the Saints, *
and especially, as we celebrate
the memory of the Blessed Virgin Mary, *
to proclaim your kindness
as we echo her thankful hymn of praise. **

B **For truly even to the earth's ends**
you have done great things
and extended your abundant mercy from age to age: *
when you looked on the lowliness of your handmaid,
you gave us through her the author of our salvation, *
your Son, Jesus Christ, our Lord. **

A **Through him the host of Angels adores your majesty**
and rejoices in your presence forever. *
May our voices, we pray, *
join with theirs in one chorus of exultant praise, *
as we acclaim: **

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

COMMON PREFACE I*

The renewal of all things in Christ

72. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

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

B For, although you have no need of our praise,
yet our thanksgiving is itself your gift, *
since our praises add nothing to your greatness
but profit us for salvation, *
through Christ our Lord. **

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

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

* *It is the Common Preface IV in the Roman Missal.*

COMMON PREFACE II*

Salvation through Christ

The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

A It is truly right and just, *
our duty and our salvation, *
always and everywhere to give you thanks, *
Father most holy, through your beloved Son, Jesus Christ, **
your Word through whom you made all things, *
whom you sent as our Savior and Redeemer, *
incarnate by the Holy Spirit* and born of the Virgin. **

B Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion, *
so as to break the bonds of death*
and manifest the resurrection. **

A And so, * with the Angels and all the Saints, *
we declare your glory, * as with one voice we acclaim:**

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

* *It is the Common Preface VI in the Roman Missal.*

EUCCHARISTIC PRAYER I

THE ROMAN CANON

The Priest, with hands extended says:

**PC To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:**

He joins his hands and says

that you accept,

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

**and bless ☩ these gifts, these offerings,
these holy and unblemished sacrifices,**

With hands extended, he continues:

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

* Mention may be made here of the coadjutor Bishop, or auxiliary Bishops, as noted in the General Instruction of the Roman Missal, n. 149.

COMMEMORATION OF THE LIVING.

C1 Remember, Lord, your servants [N. and N.]

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

Then, with hands extended, he continues:

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

**C2 In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
[James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon and Jude; Linus, Cletus, Clement,
Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus,
John and Paul, Cosmas and Damian]
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord, Amen.)**

With hands extended, the Priest continues:

**PC Therefore, Lord, we pray:
graciously accept this oblation of our service,**

**that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.**

He joins his hands.

(Through Christ our Lord, Amen.)

Holding his hands extended over the offerings, he says:

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

He joins his hands.

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

On the day he was to suffer,

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

**he took bread
in his holy and venerable hands,**

He raises his eyes.

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

He bows slightly

**Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.**

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

After this, the Priest continues:

In a similar way, when supper was ended,

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

**he took this precious chalice
in his holy and venerable hands,
and once more living tank, he said the blessing
and gave the chalice to his disciples, saying:**

He bows slightly.

**Take this, all of you, and drink from it, for
this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.
Do this in memory of me.**

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

Then the Priest says:

PC The mystery of faith.

And the people continue, acclaiming:

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

Or:

**When we eat this Bread and drink this Cup, we
proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Then the Priest, with hands extended, says:

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

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

Bowing, with hands joined, he continues:

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

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

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord, Amen.)

COMMEMORATION OF THE DEAD

With hands extended, the Priest says:

C3 Remember also, Lord, your servants [N. and N.], who have gone before us with the sign of faith and rest in the sleep of peace.

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

Then, with hands extended, he continues:

**Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.**

He joins his hands.

(Through Christ our Lord, Amen.)

He strikes his breast with his right hand, saying:

C4 To us, also, your servants, who, though sinners,

And, with hands extended, he continues

**hope in your abundant mercies,
graciously grant some share
and fellowship with your Apostles and Martyrs: with John
the Baptist, Stephen,
Matthias, Barnabas,
[Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia]
and all your saints;
admit us, we beseech you, into their company,
not weighing our merits,
but granting us your pardon,**

He joins his hands.

through Christ our Lord.

And he continues:

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

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

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

The people acclaim:

Amen.

EUCCHARISTIC PRAYER II

Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

**A It is truly right and just,
our duty and our salvation,*
always and everywhere to give you thanks,*
Father most holy, through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit
and born of the Virgin**

**B Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,*
so as to break the bonds of death*
and manifest the resurrection.****

**A And so,*
with the Angels and all the saints*
we declare your glory,*
as with one voice we acclaim:****

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

The Priest, with hands extended, says:

**PC You are indeed Holy, O Lord,
the fount of all holiness.**

He joins his hands and, holding them extended over the offerings, says:

**CC Make holy therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,
He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:
so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.**

He joins his hands.

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

**At the time he was betrayed and entered willingly into his
Passion,**

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

**he took bread and, giving thanks, broke it,
and gave it to his disciples saying:**

He bows slightly.

**Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.**

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

After this, he continues:

In a similar way, when supper was ended,

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

**he took the chalice and, once more giving thanks,
he gave it to his disciples saying:**

He bows slightly.

**Take this, all of you, and drink from it, for
this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.**

Do this in memory of me.

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

Then he says:

PC The mystery of faith.

And the people continue, acclaiming:

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

Or:

**When we eat this Bread and drink this Cup, we
proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Then the Priest, with hands extended, says:

CC **Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.**

Humbly we pray that, partaking of this Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

C1 **Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N., our Pope and N., our Bishop* and all the clergy.**

In Masses for the Dead, the following may be added:

Remember your servant N., whom you have called [today] from this world to yourself. Grant that he [she]who was united with your Son in a death like his, may also be one with him in his Resurrection.

* *Mention may be made here of the coadjutor Bishop, or auxiliary Bishops, as noted in the General Instruction of the Roman Missal, n. 149.*

**C2 Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with blessed Joseph her spouse,
with the blessed Apostles, and all the Saints
who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you**
He joins his hands.
Through your Son, Jesus Christ.

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

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

The people acclaim:

Amen.

EUCCHARISTIC PRAYER III

The Priest, with hands extended, says:

**PC You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.**

He joins his hands and, holding them extended over the offerings, says:

**CC Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,**

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

**that they may become the Body and ✠ Blood
of your Son Jesus Christ,**

He joins his hands.

**at whose command
we celebrate these mysteries.**

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

For on the night he was betrayed

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

**he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:**

He bows slightly.

**Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.**

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

After this, he continues:

In a similar way, when supper was ended,

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

**he took the chalice,
and, giving you thanks, he said the blessing
and gave the chalice to his disciples saying:**

He bows slightly.

**Take this, all of you, and drink from it,
for this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.
Do this in memory of me.**

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

Then he says:

PC **The mystery of faith.**

And the people continue, acclaiming:

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

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Then the Priest, with hands extended, says:

CC **Therefore, O Lord, we celebrate the memorial of the
saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.**

**Look, we pray, upon the oblation of your Church,
and, recognizing the sacrificial Victim
by whose death you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.**

c1 **May he make of us**
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most blessed Virgin Mary,
Mother of God, with blessed Joseph her spouse,
with your blessed Apostles and glorious Martyrs
[with Saint N.: the Saint of the day or Patron Saint]
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

c2 **May this Sacrifice of our reconciliation,**
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.
Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

* *Mention may be made here of the coadjutor Bishop, or auxiliary Bishops, as noted in the General Instruction of the Roman Missal, n. 149.*

**To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever
the fullness of your glory**

He joins his hands.

**through Christ our Lord,
through whom you bestow on the world all that is good.**

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

PC Through him, with him, and in him,

or O God, almighty Father,

**CC in the unity of the Holy Spirit, all glory and
honor is yours, for ever and ever.**

The people acclaim:

Amen.

EUCCHARISTIC PRAYER IV

It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

A **I**t is truly right to give you thanks,*
truly just to give you glory, Father most holy, *
for you are the one God living and true,
existing before all ages and abiding for all eternity, *
dwelling in unapproachable light; **
yet you, who alone are good, the source of life, *
have made all that is, *
so that you might fill your creatures with blessings*
and bring joy to many of them by the glory of your light. **

B And so, in your presence are countless hosts of Angels, *
who serve you day and night*
and, gazing upon the glory of your face,
glorify you without ceasing. **

A With them * we, too, confess your name in exultation, *
giving voice to every creature under heaven, *
as we acclaim: **

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Priest, with hands extended, says:

**PC We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love..**

**You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.**

**For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.**

**And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.**

**To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.**

And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

He joins his hands and, holding them extended over the offerings, says:

**CC Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,**

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

**that they may become
the Body and ✠ Blood of our Lord Jesus Christ**

He joins his hands.

**for the celebration of this great mystery,
which he himself left us as an eternal covenant.**

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

**For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,**

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

**he took bread, blessed and broke it,
and gave it to his disciples, saying:**

He bows slightly.

**Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.**

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

After this, he continues:

In similar way,

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

**taking the chalice filled with the fruit of the vine,
he gave thanks,
and gave the chalice to his disciples saying:**

He bows slightly.

**Take this, all of you, and drink from it,
for this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.
Do this in memory of me.**

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

Then he says:

PC The mystery of faith.

And the people continue, acclaiming

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

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Savior of the world,
for by your Cross and
Resurrection you have set us
free.**

Then the Priest, with hands extended, says:

cc **Therefore, O Lord,**
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.

c1 **Therefore, Lord, remember now all**
for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop,* and the whole Order of Bishops,

all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed Virgin Mary, Mother of God,
with blessed Joseph her spouse,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,

He joins his hands.

through whom you bestow on the world all that is good.

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

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

The people acclaim:

Amen.

Then follows the Communion Rite.

THE COMMUNION RITE

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

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

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

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.

Or:

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.

With hands extended, the Priest alone continues, saying:

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

He joins his hands.

The people conclude the prayer, acclaiming:

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

Then the Priest, with hands extended, says aloud:

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

He joins his hands.

Who live and reign for ever and ever.

The people reply: **Amen.**

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

The peace of the Lord be with you always.

The people reply:

And with your spirit.

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

Let us offer each other the sign of peace.

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

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

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

Meanwhile the following is sung or said:

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

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

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

Or:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

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

Then the Priest, with hands joined, says quietly:

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

Or:

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

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

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

And together with the people he adds once:

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

The Priest, facing the altar, says quietly:

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

And he reverently consumes the Body of Christ. Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

After this, he takes the paten or ciborium and approached the communicants; the Priest raises a host slightly and shows it to each of the communicant, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

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

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

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

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

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

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

Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

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

Let us pray.

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

The Prayer after Communion ends with a brief conclusion:

– if it is addressed to the Father:

Through Christ our Lord.

– if it is addressed to the Father, but the Son is mentioned at the end:

He who lives and reigns for ever and ever.

– if it is addressed to the Son:

You who live and reign for ever and ever.

The people acclaim:

Amen.

THE CONCLUDING RITES

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

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

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

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

The people reply:

Amen.

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

V. **Blessed be the name of the Lord.**

R. **Now and for ever.**

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

R. **Who made heaven and earth.**

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

R. **Amen.**

On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another formula of Solemn Blessing or by a Prayer over the People.

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

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace

The people reply:

Thanks be to God.

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

If any liturgical action follows immediately, the rites of dismissal are omit

**SOLEMN BLESSINGS
AND PRAYERS
OVER THE PEOPLE**

The formulas for the *Solemn Blessings* or the *Prayers over the people* are taken from the *Roman Missal* 3rd Ed. (2011) and from the *Collection of the Masses of the Blessed Virgin Mary* (2012).

SOLEMN BLESSINGS

The following blessings may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon, or in his absence, the Priest himself says the invitation:

Bow down for the blessing.

Then the Priest, with hands extended over the people, says the blessing with all responding:

Amen.

ORDINARY TIME I

Blessing of Aaron: Num 6: 24-26

May the Lord bless you and keep you.

R. Amen.

**May he let his face shine upon you
and show you his mercy.**

R. Amen.

**May he turn his countenance towards you
and give you his peace.**

R. Amen.

And may the blessing of almighty God,

**the Father, and the Son, ✠ and of the Holy Spirit,
come down on you and remain with you for ever.**

R. Amen.

ORDINARY TIME II

**May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.**

R. Amen.

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

R. Amen.

ORDINARY TIME III

**May almighty God bless you in his kindness
and our out saving wisdom upon you.**

R. Amen.

**May he nourish you always with the teachings of the faith
and make you persevere in holy deeds.**

R. Amen.

**May he turn your steps towards himself
and show you the path of charity and peace.**

R. Amen.

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

R. Amen.

ON THE FEASTS OF THE B. V. MARY

**May God,
who through the childbearing of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.**

R. Amen.

**May you know always and everywhere the protection of her,
through whom you have been found worthy
to receive the author of life.**

R. Amen.

**May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joy
and heavenly rewards.**

R. Amen.

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

R. Amen.

ON THE FEAST OF A SAINT

**God our Father,
who has united us today to celebrate
the feast (solemnity) of Saint N.,
patron (founder) of our religious Family
(N. parish community),
bless, protect and confirm you in his peace.**

R/. Amen.

**Christ the Lord,
who has shown in Saint N.
the renewing force of Easter, make you authentic
testimonies of his Gospel.**

R/. Amen.

**The Holy Spirit,
who offered us in Saint N.
a sign of fraternal solidarity,
make you capable of realizing
a true communion of faith and love
in the Church.**

R/. Amen.

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

R/. Amen.

PRAYERS OVER THE PEOPLE

The following prayers may be said, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation:

Bow down for the blessing.

Then the Priest, with hands outstretched over the people, says the prayer, with all responding:

Amen.

After the prayer, the Priest always adds:

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

R/. Amen.

- 1. Be gracious to your people, O Lord,
and do not withhold consolation on earth
from those you call to strive for heaven.
Through Christ our Lord.**
- 2. Bestow the grace of your kindness
upon your supplicant people, O Lord,
that, formed by you, their creator,
and restored by you, their sustainer,
through your constant action they may be saved.
Through Christ our Lord.**
- 3. May your heavenly favor, O Lord, we pray,
increase in number the people subject to you
and make them always obedient to your commands.
Through Christ our Lord.**

- 4. May your family always rejoice together, O God, over the mysteries of redemption they have celebrated, and grant its members the perseverance to attain the effects that flow from them. Through Christ our Lord.**
- 5. Look with favor on your family, O Lord, and bestow your endless mercy on those who seek it; and just as without your mercy, they can do nothing truly worthy of you, so through it, may they merit to obey your saving commands. Through Christ our Lord.**
- 6. Graciously enlighten your family, O Lord, we pray, that by holding fast to what is pleasing to you, they may be worthy to accomplish all that is good. Through Christ our Lord.**
- 7. Keep your family, we pray, O Lord, in your constant care, so that, under your protection, they may be free from all troubles and by good works show dedication to your name. Through Christ our Lord.**
- 8. May the effects of your sacred blessing, O Lord, make themselves felt among your faithful, to prepare with spiritual sustenance the minds of all, that they may be strengthened by the power of your love to carry out works of charity. Through Christ our Lord.**

ON THE FEASTS OF SAINTS

- 9. May the Christian people exult, O Lord, at the glorification of the illustrious members of your Son's Body, and may they gain a share in the eternal lot of the Saints on whose feast day they reaffirm their devotion to you, rejoicing with them for ever in your glory. Through Christ our Lord.**

- 10. Turn the hearts of your people always to you, O Lord, we pray, and, as you give them the help of such great patron [Saint N.] as these, grant also the unfailing help of your protection. Through Christ our Lord.**

VOTIVE MASSES

THE MOST HOLY EUCHARIST (JULY 1st)

Votive Mass

[Taken from the Roman Missal.]

ENTRANCE ANTIPHON

Mt 18:20

Thus says the Lord:
Where two or three are gathered together in my name,
there am I in the midst of them.

COLLECT

O God, you wanted your Son to dwell among us
and you redeemed us through His cross;
stay with us, we pray,
so that as a holy flock nourished with the bread of heaven,
we may come to meet you united and watchful,
with hearts open to fruitful charity.
Through our Lord Jesus Christ your Son
who lives and reign with you,
in the unity of the Holy Spirit
one God for ever and ever.

PRAYER OVER THE OFFERINGS

May the offerings we have received from your goodness
be pleasing to you O Lord;
and may they be for us a true sign of unity and concord.
Through Christ our Lord.

PREFACE OF THE HOLY EUCHARIST I

The Sacrifice and the Sacrament of Christ

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

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

For he is the true and eternal Priest,

who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his Flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions
and with all the host and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

PREFACE OF THE HOLY EUCHARIST II

The fruits of the Most Holy Eucharist

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

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

For at the Last Supper with his Apostles,
establishing for the ages to come the saving memorial of the Cross,
he offered himself to you as the unblemished Lamb,
the acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery,
You make them holy, so that the human race,
bounded by one world,
may be enlightened by one faith
and united by one bond of charity.

And so, we approach the table of this wondrous Sacrament,
so that, bathed in the sweetness of your grace,

we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth
sing a new song in adoration,
and we with all the hosts of Angels
cry out, and without end we acclaim:

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

COMMUNION ANTIPHON

Lk 24:29

The disciples urged Jesus,
“Stay with us, for it is nearly evening
and the day is almost over.”

PRAYER AFTER COMMUNION

Lord our God,
in your goodness you have fed us with these sacred mysteries,
grant us to persevere unanimous in charity
and to prepare a worthy dwelling for you in our hearts.
Through Christ our Lord.

BLESSED VIRGIN MARY, MOTHER OF THE ORPHANS

Votive Mass

[The following Mass formularies in English are based on Somascan Fathers and Brothers (2015), The Book of Devotions. The biblical citations are from Lectionary for Mass for Use in the Dioceses of the United States, second typical edition, Copyright © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine.]

The traditional memorial of the BVM, Mother of the Orphans is on September 27]

ENTRANCE ANTIPHON

Is 61:10

I rejoice heartily in the Lord, in my God is the joy of my soul;
for he has clothed me with a robe of salvation,
and wrapped me in a mantle of justice,
like a bride adorned with her jewels.

COLLECT

O God,
you have poured your love for the poor and the orphans
in the heart of the Blessed Virgin Mary.
Through her motherly intercession,
help us to grow more and more in witnessing your love.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit forever and ever. Amen.

PRAYER OVER THE OFFERINGS

Accept, O Lord,
our offerings and prayers,
in this memorial of the great love of your Son,
and, through the intercession of the Blessed Virgin Mary,
pour in our hearts a sincere love for the orphans and the needy.
We ask this through Christ our Lord.

PREFACE

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

It is our duty and our salvation, always and everywhere
to proclaim the wonderful things, you, O Lord,
holy Father and almighty God,
have accomplished in the Blessed Virgin Mary.

In order to extend your fatherly care through the centuries,

You poured in Her the same love
that makes you the protector of the orphan and the needy.
You continue to pour this same love into your Church,
so that, sustained by her maternal intercession,
she may be on earth a perpetual sign of that love
with which Your Son, Jesus Christ, our Lord, loved us.
Through him,
united with the angels and the saints,
we proclaim with joy the hymn of your praise.

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

COMMUNION ANTIPHON cf. Lk 11:27

Blest is the womb of the Virgin Mary
which bore the Son of the eternal Father.

PRAYER AFTER COMMUNION

Lord, our God,
may the pledge of future glory
we have received in the feast of Mary, Mother of the Orphans,
transform our hearts,
so that, moved by your Spirit,
we may welcome the orphans and the needy
with the same love of your Son,
who lives and reigns forever and ever.

**BLESSED VIRGIN MARY OF LA SALETTE
RECONCILER OF SINNERS**

Votive Mass

[The following Mass formularies in English are taken from ICEL (2012), Collection of Masses of the Blessed Virgin, Vol. I (Sacramentary), n. 14: The Blessed Virgin Mary, Mother of Reconciliation; published by The Liturgical Press, Collegeville, Minnesota; approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See.]

The traditional memorial of the BVM of La Salette is on September 19.]

ENTRANCE ANTIPHON

Ps 145:8-9

Gracious and merciful is the Lord, slow to anger, full of love.
The Lord is good in every way, merciful to every creature.

Or:

Hail, full of grace; you are called upon by sinners
because you are merciful
and look on our distress with compassion.

COLLECT

Lord our God,
through the precious blood of your Son
you reconciled the world to yourself
and at the foot of his cross
you chose the Blessed Virgin Mary
to be the mother of reconciliation for sinners;
grant through her intercession
that we may obtain pardon for our sins.
We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Or

Merciful Father,
there is no pledge to hope in, that your tender love has not offered.
By the prayers of the Blessed Virgin Mary, the Reconciler of sinners,
whose feast we celebrate this day,
strengthen our faith in your covenant
and lead us to the abundant life you promise your people.
Grant this through Christ our Lord.

PRAYER OVER THE OFFERINGS

Lord,
we offer you these gifts of reconciliation and praise,
that through the intercession of the Blessed Virgin Mary,
refuge of sinners,
you may in your mercy pardon our sins
and steady our wavering hearts.

We ask this through Christ our Lord.

PREFACE

The Blessed Virgin as the refuge of sinners and mother of reconciliation

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
in all things and for all things
and to proclaim your mighty deeds.

In your infinite goodness
you do not abandon those who stray from you,
but in marvelous ways you call them back to your love:
you gave the Blessed Virgin Mary,
sinless as she was,
a heart of compassion for sinners;
seeing her love as their mother,
they turn to her with trust
as they ask your forgiveness;
seeing her beauty of spirit,
they seek to turn away from sin in its ugliness;
taking to heart her words and example,
they learn to keep your Son's commandments.

Through him the angels of heaven
offer their prayer of adoration
as they rejoice in your presence for ever.
May our voices be one with theirs
in their triumphant hymn of praise:

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

COMMUNION ANTIPHON:

Glory and praise are yours, Mary:
from you rose the sun of justice, Christ, our God.

PRAYER AFTER COMMUNION:

Lord our God,

we have received the body and blood of your Son,
the sacrament of our reconciliation;
grant through the intercession
of the Blessed Virgin Mary
that this sacrament may bring us
the grace of your loving forgiveness
and the reward of eternal redemption.
We ask this through Christ our Lord.

SAINT MICHAEL, ARCHANGEL

Votive Mass

ENTRANCE ANTIPHON

Let us praise the Lord of the mighty and sublime heavenly spirits,
and proclaim his greatness;
through the work of the archangel St. Michael,
He defends us and supports us in the way of salvation.

COLLECT

O Father, you place your angels
as defense and protection of humankind,
through the intercession of the archangel St. Michael,
sustain us in the fight against evil,
to be freed from the power of darkness
and be made strong by the grace of Christ your Son.
He is God and lives and reigns with you,
in the unity of the Holy Spirit,
one God for ever and ever.

PRAYER OVER THE OFFERINGS

May the offerings we present to you
in this memorial of your blessed archangel Michael,
be pleasing to you, O Lord,
so that in Christ, altar, victim and priest,
they may become for us the source of mercy and salvation.
He lives and reigns for ever and ever.

PREFACE

The angels, messengers of God

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

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

From the holy city in the heavens,
You send us your messengers
So that, with the light of your Word,
they may orient our path towards you
in the dark night of evil.
In the Easter of the slain Lamb
with the defeat of the old opponent
the gates of the Kingdom are opened to the believers.
For this mystery of salvation,
humankind rejoices on all the earth
and with the assembly of the angels and saints
sing the hymn of your glory:

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

COMMUNION ANTIPHON **Ps 138:1**
I will thank you, Lord, with all my heart;
In the presence of your angels I praise you.

AFTER COMMUNION
Accompany with your continued protection, O Lord,
the people whom you nourished with the bread of angels,
and make them worthy of the eternal inheritance.
Through Christ our Lord.

**SAINT ANTHONY OF PADUA,
Priest and Doctor of the Church**

Votive Mass

ENTRANCE ANTIPHON

Ps 37:30-31

The mouth of the just proclaims wisdom
and his tongue tells forth what is just;
the law of God is in his heart. (Alleluia)

COLLECT

O God, to lead the peoples to the way of truth,
you raised up in the Church St. Anthony,
an untiring preacher of the Gospel:
grant that we, strong in faith,
may also show the way of salvation
to our brothers and sisters with the holiness of life.
Through our Lord Jesus Christ, your Son,
Who is God, and lives and reigns with you
in the unity of the Holy Spirit forever and ever. Amen.

PRAYER OVER THE OFFERINGS

O God,
who by the wonderful exchange effected in this sacrifice,
have made us partakers of the one supreme Godhead,
grant, we pray, as we have come to know the truth,
which St. Anthony has constantly proclaimed,
we may make it ours by a worthy way of life.
Through Christ our Lord.

PREFACE

Herald of the gospel, and apostle of peace.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

It is truly right and just,
that all raise the song of thanksgiving
to you, Holy Father, Almighty and eternal God,
through Christ our Lord.

We praise you and bless you
for the wealth of gifts
with which you have honored your servant Anthony.

Sending him in the midst of your people
as preacher of the Gospel
and apostle of peace,

You wanted him to be support of the lowly
in carrying out the Gospel message
of justice, truth and love.

For this gift of your kindness,
united with the Angels and Saints
we sing with joy the hymn of your glory.

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

COMMUNION ANTIPHON **Mk 16: 15**

Go into the whole world
and preach the Gospel to every creature,
says the Lord. (Alleluia)

PRAYER AFTER COMMUNION

May the gift we received from your altar
sanctify us, Lord,
and confirm us in fidelity to the Gospel,
which St. Anthony wonderfully preached to your Church.
Through Christ our Lord.

ST. HANNIBAL MARY DI FRANCIA
Priest

Votive Mass

ENTRANCE ANTIPHON

Lk 4:18

The Spirit of the Lord is upon me; for he has anointed me
and sent me to preach the good news to the poor,
to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free. (Alleluia).

COLLECT

Eternal Shepherd, in your loving plan
you chose St. Hannibal Mary, priest,
and made him an outstanding apostle of the Prayer for Vocations
and a true Father of orphans and the poor;
through his merits and intercession
send many holy laborers of the Gospel into your harvest
and grant that, enkindled by the same flame of love,
we may follow his teaching and example.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever.

PRAYER OVER THE OFFERINGS

We humbly implore your majesty, Almighty God,
that, just as the offerings made in honor of St. Hannibal Mary
bear witness to the glory of divine power,
so they may impart to us the effects of salvation.
Through Christ our Lord.

PREFACE

The presence of the holy Pastors in the Church

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks

Lord Holy Father, almighty and eternal God,
through Christ our Lord.

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

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

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

COMMUNION ANTIPHON cf. Lk 12:42

This is the steward, faithful and prudent,
whom the Lord sets over his household,
to give them their allowance of food at the proper time. (Alleluia)

PRAYER AFTER COMMUNION

Almighty God,
make us, who have been nourished by this sacred meal,
always follow the example of St. Hannibal Mary
in serving you with constant devotion
and assisting all with untiring charity.
Through Christ our Lord.

LECTIONARY

PROPER MASSES

January 31

MOST HOLY NAME OF JESUS
FEAST

FIRST READING*

Christ humbled himself, for this God exalted him.

From the Letter of St. Paul to the Philippians **2, 6-11**

Christ Jesus,
though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
that is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

The Word of the Lord.

** When the feast of the Most Holy Name of Jesus falls on a Sunday, this becomes the second reading; the first reading is taken from the Lectionary for Votive Masses.*

RESPONSORIAL PSALM **Ps 19 (20): 2-5, 8-9**

R/. Our help is in the name of the Lord.

The Lord answer you in time of distress;
the name of the God of Jacob defend you!
May he send you help from the sanctuary,
from Zion be your support. **R/.**

May he remember your every offering,
graciously accept your burnt offering.
Grant what is in your heart,
fulfill your every plan. **R/.**

Some rely on chariots, others on horses,
but we on the name of the Lord our God.

They collapse and fall,
but we stand strong and firm. **R/.**

GOSPEL ACCLAMATION **Jn 14:13**

Alleluia, alleluia.

Whatever you ask in my name, I will do, says the Lord
Alleluia.

GOSPEL

Ask and you will receive, so that your joy may be complete.

From the Holy Gospel according to John **16:23-28**

Jesus said to his disciples:

“Amen, amen, I say to you, whatever you ask the Father in my name he will give you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete.

“I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. On that day, you will ask in my name, and I do not tell you that I will ask the Father for you. For the Father himself loves you, because you have loved me and have come to believe that I came from God. I came from the Father and have come into the world. Now I am leaving the world and going back to the Father.”

The Gospel of the Lord.

June 1

**SAINT HANNIBAL MARY DI FRANCIA
Priest and Founder**

SOLEMNITY

FIRST READING

I myself will pasture my sheep; I myself will give them rest.

From the Book of the Prophet Ezekiel 34:11-16.31

Thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark.

I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited places. In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy, shepherding them rightly. Yes, you are my flock: you people are the flock of my pasture, and I am your God, says the Lord God.

The Word of the Lord.

RESPONSORIAL PSALM

Ps 22 (23): 1-2B, 3B-4, 5, 6

R/. The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul. **R/.**

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage. **R/.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. **R/.**

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the Lord
for years to come. **R/.**

SECOND READING

Woe to me if I do not preach the Gospel!

From the First Letter of Paul to the Corinthians 9:16-19, 22-23

Brothers and sisters: If I preach the Gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the Gospel free of charge so as not to make full use of my right in the Gospel. Although I am free in regard to all, I have myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it.

The Word of the Lord.

ALLELUIA

Jn 4:35-36

Alleluia, Alleluia

Look up and see the fields ripe for the harvest.
The reaper is already receiving his payment
and gathering crops for eternal life.

Alleluia.

GOSPEL

The harvest is abundant but the laborers are few.

From the holy Gospel according to Matthew 9:35-38

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

The Gospel of the Lord.

**JUNE 13 SAINT ANTHONY OF PADUA,
Priest and Doctor of the Church**

FIRST READING

The Lord has anointed me; He sent me to bring glad tidings to the poor.

From the book of the prophet Isaiah 61:1-3a

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,
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 Zion
a diadem instead of ashes,
to give them oil of gladness in place of mourning,
a glorious mantle instead of a listless spirit.

The Word of the Lord.

RESPONSORIAL PSALM Ps 18 (19)

R/. Your law, O God, is in my heart.

The law of the Lord is perfect,
refreshing the soul.
The decree of the Lord is trustworthy,
giving wisdom to the simple. **R/.**

The precepts of the Lord are right,
rejoicing the heart.
The command of the Lord is clear,
enlightening the eye. **R/.**

The fear of the Lord is pure,
enduring forever.
The ordinances of the Lord are true,
all of them just; **R/.**

They are more precious than gold,
than a heap of purest gold,
sweeter also than syrup
or honey from the comb. **R/.**

SECOND READING

Woe to me if I do not preach the Gospel.

From the letter of Paul to the Corinthians 9:16-19,22-23

Brothers and sisters: If I preach the Gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the Gospel free of charge so as not to make full use of my right in the Gospel. Although I am free in regard to all, I have myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it.

The Word of the Lord.

ALLELUIA

Lk 4:18

Alleluia, alleluia.

The Lord has sent me to bring glad tidings to the poor and to proclaim liberty to the captives.

Alleluia.

GOSPEL

The harvest is plentiful, but the laborers are few.

From the Gospel according to Luke

10:1-9

The Lord appointed seventy[-two] other disciples whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'

The Gospel of the Lord.

July 16

OUR LADY OF MOUNT CARMEL

FIRST READING

Elijah prayed on Mount Carmel, and rain fell.

From the first book of Kings

18:42b-25a

Elijah climbed to the top of Carmel, crouched down to the earth, and put his head between his knees. "Climb up and look out to sea," he directed his servant, who went up and looked, but reported, "There is nothing." Seven times he said, "Go, look again!" And the seventh time the youth reported, "There is a cloud as small as a man's hand rising from the sea." Elijah said, "Go and say to Ahab, 'Harness up and leave the mountain before the rain stops you.'" In a trice the sky grew dark with clouds and wind, and a heavy rain fell.

The Word of the Lord.

RESPONSORIAL PSALM (Ps 14 (15):1, 2-3, 4):

R/. Draw us after you, Virgin Mary; we shall follow in your footsteps.

Lord, who shall be admitted to your tent
and dwell on your holy mountain? **R/.**

He who walks without fault;
he who acts with justice
and speaks the truth from his heart. **R/.**

He who does not slander with his tongue;
he who does no wrong to his brother,
who casts no slur against his neighbor. **R/.**

He who holds the godless in disdain,
but honors those who fear the Lord. **R/.**

[Or

From the letter of St Paul to the Galatians 4:4-7

When the fullness of time came, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption as sons. As proof that you are sons, God sent the Spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a son, and if a son then also an heir, through God.

The Word of the Lord.

ALLELUIA

cf. Lk 11:28

Alleluia Alleluia.

Blessed are those who hear the word of God with Mary and keep it.

Alleluia.

GOSPEL

Blessed is the womb that bore you!

From the holy Gospel according to Luke **Lk 11:27-28**

While Jesus was speaking, a woman from the crowd called out and said to him, “Blessed is the womb that carried you and the breasts at which you nursed.” He replied, “Rather, blessed are those who hear the word of God and observe it.”

The Gospel of the God.

Saturday before the IV Sunday of Easter

**BLESSED VIRGIN MARY
QUEEN AND MOTHER OF THE ROGATE**

[The following English texts are taken adapted from ICEL (2012), Collection of Masses of the Blessed Virgin, Vol. II (Lectionary), n. 17: Our Lady of the Cenacle; n. 18: The Blessed Virgin Mary, Queen of Apostles; n. 28: The Immaculate Heart of the Blessed Virgin Mary. The Gospel is taken from Lectionary for Mass (2001)].

FIRST READING

You will receive the power of the Holy Spirit.

From the Acts of the Apostles

1:6-14

After the resurrection of Jesus, the apostles gathered around him and asked, “Lord, are you at this time going to restore the kingdom to Israel?” Jesus answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” When Jesus had said this, as the apostles were looking on, he was lifted up, and a cloud took him from their sight. While the apostles were looking intently at the sky as Jesus was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.” Then, the apostles returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When the apostles entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The Word of the Lord.

RESPONSORIAL PSALM

Ps 86(87)

R/. Glorious things are told of you, O City of God!

The LORD loves the city
founded on holy mountains,
Loves the gates of Zion
more than any dwelling in Jacob. **R/.**

Glorious things are said of you,
O city of God!
But of Zion it must be said:
“They all were born right here.” **R/.**

The Most High confirms this;
the Lord notes in the register of the peoples:
“This one was born here.”
So all sing in their festive dance:

“Within you is my true home.” R/.

ALLELUIA

Lk 2:19

Alleluia, alleluia.

Blessed Virgin Mary: she kept the word of God, reflecting on it in her heart.

Alleluia.

GOSPEL

The harvest is abundant, but the laborers are few.

From the Gospel according to Matthew 9:35-38

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.”

The Word of the God.

LECTIONARY

VOTIVE MASSES

MOST HOLY EUCHARIST
Votive Mass

FIRST READING

If anyone hears my voice and opens the door, I will enter his house and dine with him.

From the Book of Revelation 3, 14-22

I, John, heard the Lord saying to me, “To the angel of the church in Laodicea, write this: ‘The Amen, the faithful and true witness, the source of God’s creation, says this: “I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. For you say, ‘I am rich and affluent and have no need of anything,’ and yet do not realize that you are wretched, pitiable, poor, blind, and naked. I advise you to buy from me gold refined by fire so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. Those whom I love, I reprove and chastise. Be earnest, therefore, and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will enter his house and dine with him, and he with me. I will give the victor the right to sit with me on my throne, as I myself first won the victory and sit with my Father on his throne. Whoever has ears ought to hear what the Spirit says to the churches.”

The Word of the God.

RESPONSORIAL PSALM Ps 22 (23): 1-2B, 3B-4, 5, 6

R/. The Lord is my shepherd; there is nothing I want.

The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
He refreshes my soul. **R/.**

He guides me in right paths
for his name’s sake.
Even though I walk in the dark valley,
I fear no evil; for you are at my side.
With your rod and your staff
that give me courage. **R/.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. **R/.**

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come. **R/.**

ALLELUIA

Jn 6:56

Alleluia, alleluia.

Whoever eats my flesh and drinks my blood remains in me and I in him.

Alleluia.

GOSPEL

Stay with us, for it is nearly evening

From the Gospel according to Luke 24:13-35

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then, the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

**BLESSED VIRGIN MARY,
MOTHER OF THE ORPHANS**

Votive Mass

*[The following is based on Somascan Fathers and Brothers (2015), The Book of Devotions. The English text of Biblical Readings and Responsorial Psalms are taken from the Lectionary for Mass (2001).]
The traditional memorial of the BVM, Mother of the Orphans is on September 27.*

FIRST READING

As a mother comforts her son, so will I comfort you.

From the Book of the Prophet Isaiah 66:10-14c

Thus says the Lord: Rejoice with Jerusalem and be glad because of her, all you who love her; exult, exult with her, all you who were mourning over her! Oh, that you may suck fully of the milk of her comfort, that you may nurse with delight at her abundant breast! For thus says the Lord: Lo, I will spread prosperity over her like a river, and the wealth of the nations like an overflowing torrent. As nursling, you shall be carried in her arms, and fondled in her lap; as a mother comforts her child, so will I comfort you; in Jerusalem you shall find your comfort. When you see this, your heart shall rejoice, and your bodies flourish like the grass; the Lord's power shall be known to his servants.

The Word of the Lord.

[**OR:**

From the Second Letter of Paul to the Corinthians 1:3-7

Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all consolation, who comforts us in our every affliction, so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God. For as Christ's sufferings overflow to us, so through Christ does our comfort also overflow. If we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort, which enables you to endure the same sufferings that we suffer. Our hope for you is firm, for we know that as you share in the sufferings, you also share in the comfort.

The Word of the Lord.

RESPONSORIAL PSALM

Ps 146:7-10

R/. My soul proclaims the greatness of the Lord.

The Lord God keeps faith forever,
secures justice for the oppressed,
gives food to the hungry.
The Lord sets captives free. **R/.**

The Lord gives sight to the blind;
the Lord raises up those who are bowed down;
the Lord loves the just;
The Lord protects strangers. **R/.**

The fatherless and the widow he sustains,

but the way of the wicked he thwarts.
The Lord shall reign forever;
your God, O Zion, through all generations. **R/.**

GOSPEL ACCLAMATION

Alleluia, Alleluia.

Hail, Mother of mercy, Mother of hope and grace, O Mary.

Alleluia.

[During Lent:

Glory and praise to you Lord Jesus Christ.

He who keeps the word of Christ, grows perfect in the love of God.

Glory and praise to you Lord Jesus Christ.]

GOSPEL

Behold, your son! Behold your mother!

From the Holy Gospel according to John **19:25-27**

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold your mother." And from that hour the disciple took her into his home.

The Gospel of the Lord.

**BLESSED VIRGIN MARY OF LA SALETTE
RECONCILER OF SINNERS**

Votive Mass

*[The following English texts are taken from International Commission on English in the Liturgy (2012), Collection of Masses of the Blessed Virgin, Vol. I (Sacramentary), The Liturgical Press, Collegeville, Minnesota; approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See.]
The traditional memorial of the BVM of La Salette is on September 19.*

FIRST READING:

The sign of the covenant between me and the earth.

A reading from the book of Genesis 9:8-17

God said to Noah and to his sons with him: “See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth.” God added: “This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings. As the bow appears in the clouds, I will see it and recall the everlasting covenant that I have established between God and all living beings—all mortal creatures that are on earth.” God told Noah: “This is the sign of the covenant I have established between me and all mortal creatures that are on earth.”

The Word of the Lord.

Or

FIRST READING:

God has reconciled us to himself through Christ.

From the second letter of Paul to the Corinthians 5:17-21

Brothers and sisters: Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake God made Christ to be sin who did not know sin, so that in Christ we might become the righteousness of God.

The Word of the Lord.

RESPONSORIAL PSALM: Ps 103:1-2, 3-4, 8-9, 13-14, 17-18a

R/. O bless the Lord, my soul.

Bless the Lord, my soul;

all my being, bless his holy name!
Bless the Lord, my soul;
do not forget all the gifts of God. *R/.*

Who pardons all your sins, heals all your ills,
delivers your life from the pit,
surrounds you with love and compassion. *R/.*

Merciful and gracious is the Lord,
slow to anger, abounding in kindness.
God does not always rebuke, nurses no lasting anger. *R/.*

As a father has compassion on his children,
so the Lord has compassion on the faithful.
For he knows how we are formed,
remembers that we are dust. *R/.*

But the Lord's kindness is forever
toward the faithful from age to age.
God favors the children's children
of those who keep the covenant. *R/.*

ALLELUIA

Cf. Gn 9:17

The cross of Christ is the sign of the covenant
I have established between me and all living things on earth.

GOSPEL

Behold your son! Behold your mother!

From the holy Gospel according to John *19:25-27*

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

The Gospel of the Lord.

SAINT MICHAEL, ARCHANGEL

Votive Mass

FIRST READING

Michael and his angels fought against the dragon.

From the Book of Revelation 11: 19a. 12, 1-12

Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. Then, another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.

Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

Then, I heard a loud voice in heaven say: "Now have salvation and power come, and the Kingdom of our God and the authority of his Anointed. For the accuser of our brothers is cast out, who accuses them before our God day and night. They conquered him by the Blood of the Lamb and by the word of their testimony; love for life did not deter them from death. Therefore, rejoice, you heavens, and you who dwell in them."

The Word of the Lord.

RESPONSORIAL PSALM Ps 34

R/. The angel of the Lord, protects and delivers

I will bless the Lord at all times;
praise shall be always in my mouth.
Let my soul will glory in the Lord
the lowly will hear me and be glad. **R/.**

Glorify the Lord with me,
let us together extol his name.
I sought the Lord, and he answered me,
and delivered me from all my fears. **R/.**

Look to him that you may be radiant with joy,
and your faces may not blush with shame.
When the poor one called out, the Lord heard,
and from all his distress he saved him. **R/.**

The angel of the Lord encamps

around those who fear him, and delivers them.
Taste and see how good the Lord is;
Blessed the man who takes refuge in him **R/**.

ALLELUIA

Ps 103:21

Alleluia, Alleluia

Bless the Lord, all you angels, his ministers who do his will.

Alleluia

GOSPEL

The Son of Man will send his angels.

From the Gospel according to Matthew 13:24-30. 37b-43a

Jesus proposed a parable to the crowds. “The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, ‘Master, did you not sow good seed in your field? Where have the weeds come from?’ He answered, ‘An enemy has done this.’ His slaves said to him, ‘Do you want us to go and pull them up?’ He replied, ‘No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, ‘First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.’”

Jesus dismissed the crowds and went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.” He said in reply, “He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the Evil One, and the enemy who sows them is the Devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.”

The Gospel of the Lord.

**SAINT ANTHONY OF PADUA,
Priest and Doctor of the Church**

Votive Mass

FIRST READING

He will be filled with the spirit of intelligence.

From the book of Sirach 39:6-10

Then, if it pleases the Lord Almighty, he will be filled with the spirit of understanding; He will pour forth his words of wisdom and in prayer give thanks to the Lord. He will direct his knowledge and his counsel, as he meditates upon God's mysteries. He will show the wisdom of what he has learned and glory in the law of the Lord's covenant. Many will praise his understanding; his name can never be blotted out. Unfading will be his memory, through all generations his name will live; Peoples will speak of his wisdom, and the assembly will declare his praises.

The Word of the Lord.

RESPONSORIAL PSALM

Ps 88 (89): 2-3, 6-7, 16-17

R/. I will proclaim to the nations your salvation.

The favors of the LORD I will sing forever;
through all generations my mouth shall proclaim your faithfulness.
For you have said, "My kindness is established forever";
in heaven you have confirmed your faithfulness. **R/.**

The heavens proclaim your wonders, O Lord,
and your faithfulness, in the assembly of the holy ones.
For who in the skies can rank with the Lord?
Who is like the Lord among the sons of God? **R/.**

Blessed the people who know the joyful shout;
In the light of your countenance, O Lord, they walk.
At your name they rejoice all the day,
and through your justice they are exalted. **R/.**

ALLELUIA

Lk 4:18

Alleluia, Alleluia.

The Lord sent me to bring glad tidings to the poor
and to proclaim liberty to the captives.

Alleluia.

GOSPEL

He has sent me to bring glad tidings to the poor.

From the Gospel according to Luke 4: 16b-22a

He came to Nazareth where he had grown up, and went according to his custom into the synagogue on the Sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. Then, he said to them, "Today this Scripture passage is fulfilled in your hearing." And all spoke highly of him and were amazed at the gracious words that came from his mouth.

The Gospel of the Lord.

GOSPEL

The harvest is abundant, but the laborers are few.

From the Gospel according to Matthew 9:35-38

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

The Gospel of the Lord.

ORAZIONALE

PRAYER OF THE FAITHFUL

Approved for printing:

Fr. GIORGIO NALIN, rcj,
Superior General

M. DIODATA GUERRERA, fdz,
Superior General

Rome, June 1, 2010
Solemnity of St. Hannibal Mary Di Francia

UNIVERSAL PRAYER

PRAYER OF THE FAITHFUL

The *universal prayer* or *prayer of the faithful* is done in the following way:

Beginning

The priest invites the faithful to pray with a brief introduction.

Intentions

- The intentions are announced by a deacon or by a reader or another suitable person.
- The people give expression to their prayer either by an invocation said in common or by praying in silence.
- The series of the intentions is usually to be:
 - *a. for the needs of the Church;*
 - *b. for public authorities and the salvation of the whole world;*
 - *c. for those burdened by any kind of difficulty;*
 - *d. for the local community.*

Conclusion

The priest concludes the invocations with a prayer.

This ‘*Orazionale*’ for the prayer of the faithful has been prepared as an aid and as a sample. It is particularly useful for the proper conduct of the general intercessions or prayers of the faithful by which people, exercising their priestly function, pray “for” and “with” others.

This text, offered as an instrument to the individual communities, does not intend to replace their initiative, but to stimulate it for a prayer that always responds to the needs of the liturgy in the variety of situations.

January 31

MOST HOLY NAME OF JESUS

PRAYER OF THE FAITHFUL

Priest: Summoned in the Name of Jesus, let us address our prayer to God the Father, confident that we will be heard. We pray together and say:

In the Name of Jesus, hear us, O Father.

- For the holy Church of God, that she may announce to all that Jesus is the Savior of the world, we pray.
- For the great harvest of the world, that numerous men and women may listen to the groaning of the little ones and the poor, and choose as an ideal of life to serve Jesus in their neediest neighbors, we pray.
- For all those who suffer in body and in spirit because of illness and injustice, by invoking the Most Holy Name of Jesus, they may receive the abundance of his consolations, we pray.
- For the sons and daughters of St. Hannibal Mary, that, following his example and confident in the efficacy of the Name of Jesus, they may incessantly implore the Father for the gift of numerous and holy apostles, we pray.
- For the children, that helped by the example of their parents and educators, they may grow, like Jesus, in age, wisdom and grace, before God and before men, we pray.

Other particular intentions can be added.

Priest: O God, our Father, look with kindness at your family that implores you in the Name of Jesus: grant us to grow in mutual love and dedicate ourselves fully to the service of our neighbors. Through Christ our Lord. Amen.

March 19

SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

PRAYER OF THE FAITHFUL

Priest: Brothers and sisters, today we honor the wise and meek Joseph of Nazareth. His appearance in the history of salvation marks the moment when the God of the patriarchs and prophets fulfilled the ancient promises with the incarnation of Christ, the stem and root of David, born of the Virgin Mary. Let us pray together and say:

Faithful and merciful God, hear us.

- Through the intercession of St. Joseph, model of total availability to the mystery of the Incarnation, may your Church be renewed by the gift of numerous and holy vocations to the priestly ministry and to the consecrated life, we pray.
- That each of us may be ready to recognize and carry out your will, in the full awareness that you are the faithful God, and watch over the fate of the world at all times, we pray.
- That fathers and mothers, in diligent meditation of the Word of God and in common prayer, may nourish their faith in God the Father, who renews the wonders of salvation in the family, the small Church, let us pray.
- Following the example of Saint Joseph, may the working men and women rediscover the dignity of their vocation, and promote the values of justice and peace, we pray.
- That your Providence, O Father, may extend in a special way to those who suffer because of freedom, to those exiled from their country, to those persecuted because of their faith, and to every creature who takes refuge in the arms of your mercy, both in life and in death, we pray.

Other particular intentions can be added.

Priest: O God of the patriarchs and prophets, in St. Joseph you gave your Church a sign of your fatherhood, watch over us, your children, so that through the joys and trials of life, we may always recognize your will and collaborate in the work of redemption. Through Christ our Lord. Amen.

Saturday before the IV Sunday of Easter

**BLESSED VIRGIN MARY,
QUEEN AND MOTHER OF THE ROGATE**

PRAYER OF THE FAITHFUL

Priest: Let us address our prayers to our Heavenly Father, that he may receive and grant them through the intercession of Mary Most Holy, Queen and Mother of the Rogate, who kept every word of his Son in her heart. Let us pray together and say:

Send us, O Lord, laborers of the Gospel.

- That following the example of Mary, the humble servant of the Lord, the Church may offer to the world today a credible testimony of the Gospel by means of service to the poor and the marginalized, we pray.
- For the leaders of nations, that guided by the wisdom of the Gospel, they may orient their choices to love and respect for everyone, and promote justice and peace among peoples, we pray.
- For parents and educators, that by promoting the human and Christian formation of children and young people, they may help them discover and fully realize their vocation, we pray.
- That following the example of Mary, the youth may open themselves to the listening and acceptance of the Word of God, and choose as an ideal of life to serve Christ in the little ones and in the poor, we pray.
- For our communities, that by contemplating the Virgin Mary with the Apostles in the Cenacle, we may be assiduous and unanimous in the prayer of the Rogate, to generate new priestly, religious and missionary vocations in the Church, we pray.

Other particular intentions can be added.

Priest: Father, in the fullness of time you looked at the humility of the Blessed Virgin Mary, pour out your Spirit in a renewed Pentecost and send numerous and holy apostles of your Kingdom. Through Christ our Lord. Amen.

June 1

**SAINT HANNIBAL MARY DI FRANCIA,
Priest and Founder**

PRAYER OF THE FAITHFUL

Priest: Comforted by the testimony of St. Hannibal Mary, an outstanding Apostle of Prayer for Vocations and true Father of the Orphans and of the Poor, let us open our hearts with filial trust in God, the giver of every perfect gift. Let us pray together and say:

Grant us, O Father, your Spirit of holiness.

- For the Church, that she may ever more be adorned with the same sentiments of Christ and fulfill her mission in the world, bearing witness to the gift of holiness in the service of charity and in the commitment to peace, we pray.
- For the heads of nations and for those who have the responsibility of governing civil society, that they may always be engaged in the promotion of justice, respect for human rights and freedom, and become heralds and witnesses of peace among peoples, we pray.
- For the Christian families, that through the merit and intercession of St. Hannibal Mary, the Lord may raise up numerous and holy vocations to priestly, religious and missionary life, we pray.
- For the laity who live their daily experience at the service of the human community, that following the example of St. Hannibal Mary, they may know how to recognize and serve Jesus Christ present in every person, we pray.
- For us who celebrate this Eucharist, that following the example of St. Hannibal Mary, we may become persons praying for the gift of “laborers of the Gospel” and apostles of the prayer for vocations, through a life offered to our sisters and brothers in need, we pray.

Other particular intentions can be added.

Priest: O God our Father, we praise and thank you for calling everyone to holiness, and for offering us, in St. Hannibal Mary, an authentic model of Christian perfection. Through his intercession, may we always remain faithful to your Son Jesus, who lives and reigns with you for ever and ever. Amen.

JUNE 13

**SAINT ANTHONY OF PADUA,
Priest and Doctor of the Church**

PRAYER OF THE FAITHFUL

Priest: Dear brothers and sisters, together with the devotees of St. Anthony of Padua scattered throughout the world, we address our prayer to God for the good of humanity. Let us pray together and say:

Through the intercession of Saint Anthony, hear us, O Lord.

- For the holy Church of God, that she may be enlivened by the gift of Holy Apostles who are faithful and courageous messengers of the Gospel in today's world, following the example of St. Anthony, true model of a gospel laborer of the harvest, we pray.
- For the rulers and leaders of nations, that following the example of St. Anthony of Padua, they may promote justice, peace and the good of every person, we pray.
- For all the devotees of St. Anthony, for the needy, the suffering and the sick, that they may receive the consolation and relief they plead for from God, we pray.
- For the works of charity and apostolate of the Rogationists and of the Daughters of Divine Zeal, that through the intercession of St. Anthony, they may reach their beneficial purpose and manifest to the world the values and fruits of Christian love, we pray.
- For the communities of the sons and daughters of St. Hannibal Mary, that grateful to the graces of the Lord's Providence they received through the intercession of St. Anthony, they may live the spirit of evangelical poverty which they profess, in a coherent and visible way, we pray.

Other particular intentions can be added.

Priest: O Lord, through the intercession of St. Anthony of Padua, the messenger of your Word and of your mercy, listen to our petitions and grant that we may live by spreading out everywhere the fragrance of charity and the light of truth. Through Christ our Lord. Amen.

Friday after the II Sunday after Pentecost

**MOST SACRED HEART OF JESUS,
Titular of the Congregations**

PRAYER OF THE FAITHFUL

Priest: The Lord Jesus revealed to us the gratuitous and universal love of the Father, and from his open heart flowed out for us the source of all grace and blessing. Let us pray together and say:

By the mystery of your merciful love, hear us, Lord.

- That the Holy Church, born from the sacred side of Christ, may do everything to manifest to the world the greatness of his love, we pray.
- That those who have chosen the narrow path of the evangelical counsels may become imitators of Christ, meek and humble of heart, in adherence to the Father's will and in the service of others, we pray.
- That the men and women of today, in their effort for cultural and social renewal, may never forget the evangelical precept of charity, the principle and foundation of all true progress, we pray.
- That the Rogationists and the Daughters of Divine Zeal, who have the Sacred Heart of Jesus as the titular of their religious families, may know how to be witnesses of Christ's compassion in the world through their unceasing prayer for vocations and their service to the little ones and the poor, we pray.
- For us here present, that we may see the Lord passing by in the hungry, the prisoner, the pilgrim, the sick, and work for the liberation of humanity from misery, hunger and war, we pray.

Other special intentions may be added.

Priest: Lord Jesus, in the blood and water that poured out on the cross, You have given us Your Spirit and opened the springs of salvation to us; deliver us from the slavery of sin, so that we may adhere to you, our Redeemer, and carry the sweet yoke of your love every day. You who live and reign forever and ever. Amen.

MOST HOLY EUCHARIST
(for the commemoration of July 1st)

PRAYER OF THE FAITHFUL

Priest: Let us confidently address our prayer to God our Father, who has placed the dwelling of his Son among us in the Eucharist. Let us pray together and say:

Stay with us, Lord.

- For the Church, the Bride born from the side Christ, that through the participation to the one bread and one cup, she may be built up in the unity of one body, and all her members may grow in mutual love, we pray.
- For those preparing for the priestly and religious life, that they may be modeled and sanctified by the mystery of the Eucharist, the source of every vocation, and learn to follow the example of Jesus who loved up to the giving up of his life, we pray.
- For the laborers of the Gospel, that sustained by the Eucharist, they may make themselves bread broken for all the poor of the world, we pray.
- For the sons and daughters of St. Hannibal Mary Di Francia, that they may recognize and always tell the wonders of their history, originated and radiated by the mystery of the Eucharist; and they may draw daily from this wonderful sacrament the meaning of their existence and their work, we pray.
- For us who participate in this Eucharist, so that, by being docile to the teaching of St. Hannibal Mary and following his admirable example, we may fall in love with Jesus Christ every day, adore his presence in the Paschal Sacrament, and serve him in the little ones and in the poor, we pray.

Other particular intentions can be added.

Priest: Father, who in the Eucharist tell us the story of our salvation, listen to our prayers, and give us a heart filled with wonder for your gifts. Through Christ our Lord. Amen.

July 16

OUR LADY OF MOUNT CARMEL

PRAYER OF THE FAITHFUL

Priest: Dear brothers and sisters, in memory of the Blessed Virgin Mary of Mount Carmel, let us invoke God our Father so that through the intercession of the Mother of the Redeemer, He may pour abundant graces upon humanity. Let us pray together and say:

Through the intercession of Mary, hear us, O Father.

- For the holy Church of God, who contemplates in Mary her mother and model, that she may learn from her how to listen to the divine Word and to proclaim it to the men and women of our time, we pray.
- For those who dedicate themselves to the service of the little ones and the poor, that animated by the same loving care of Mary, they may be a sign of Christ's solicitude towards our brothers and sisters in need, we pray.
- For children and youth in vocational discernment, that by the example and intercession of Mary, they may know how to respond generously and promptly to the voice of God that calls them to offer their life totally in the priestly ministry and in the consecrated life, we pray.
- For the Family of the Rogate, that through the intercession of Mary, it may revive the zeal for the command of Jesus: "*Pray the Lord of the harvest to send out laborers into his harvest*", we pray.
- For us who participate in this Eucharist, that comforted by the intercession of the Virgin Mary, we may happily reach the holy mountain that is Christ the Lord, and contemplate his face eternally, we pray.

Other particular intentions can be added.

Priest: O God, our Father, listen to the prayer of your Church, and through the intercession of the Virgin Mary, inflame our hearts with zeal. Through Christ our Lord. Amen.

September 29

SAINT MICHAEL
Archangel

PRAYER OF THE FAITHFUL

Priest: Let us entrust our prayers to the ministry of the angels, God's messengers and our intercessors. Let us pray together and say:

Through the intercession of your Angels, hear us, O Lord.

That with the protection of the Archangel Michael, the people of God may persevere in their faith and reject the assaults of the evil one, we pray.

That associated to the praise of the angels, the priests, as ministers of the altar, may be faithful stewards of the sacred mysteries, we pray.

That all educators, in imitation of the Archangel Raphael, may be generous and wise guides of those entrusted to their care, we pray.

That evangelizers and catechists, with the help of the Archangel Gabriel, may be faithful bearers of the good news and confirm it with the sanctity of their life, we pray.

For the children and youth, that the angels of the Lord may assist them in their human and Christian growth, and help them to cultivate the seeds of vocation that the Spirit sows in their hearts, we pray.

Other particular intentions can be added.

Priest: God, our Father, You gather us in this holy assembly, accept our intentions and prayers, and make us worshipers in spirit and truth, and fellow citizens of the angels in heaven. Through Christ our Lord. Amen.

**December 8 IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN MARY**

PRAYER OF THE FAITHFUL

Priest: In the Virgin Mary preserved from original sin, God offers us the image of the new humanity which fully participates in the victory of Christ. Through the intercession of Mary Immaculate, let us raise our prayer to the Father. Let us pray together and say:

Bless and protect your children, Lord.

- That the Church, in imitation of Mary, Virgin and Mother, and as Christ's holy and immaculate bride, may meet the Lord who comes, we pray.
- That the Christian people may recognize in Mary Immaculate a sign of consolation and sure hope amid the trials of life, we pray.
- That each newly born life may be welcomed and cherished as an intangible value and as a blessing of God, we pray.
- That attracted by the beauty of the Virgin Mary, young people may be able to respond promptly to God when he calls them to share in the mission of his Son Jesus in the priestly ministry and in the profession of the evangelical counsels, we pray.
- That the Rogationists and the Daughters of Divine Zeal, who regard the Immaculate Virgin Mary as their "*Divine Superior and Mother*" may be docile to her voice and grow each day in fidelity to the Gospel, by cultivating the spirit of prayer for vocations, and by devoting themselves ever more generously to the service of the little ones and the poor, we pray.

Other particular intentions can be added.

Priest: O Lord, in Mary Immaculate you made the dawn of salvation shine on the world, make the work of your Church fruitful, so that all peoples, through the remission of sins, may be born again in your love. Through Christ our Lord. Amen.

**BLESSED VIRGIN MARY,
MOTHER OF THE ORPHANS**

PRAYER OF THE FAITHFUL

Priest: With confidence and freedom as children, let us present our prayers to God the Father. Let us pray together and say:

Lord, help your children, through the intercession of the Virgin Mary.

- For the Pope, Bishops and Priests, that by imitating the faithful Virgin, they may announce the good news of salvation to the poor, let us pray.
- For the Head of Nations and the leaders of the society, that in the promotion of the common good they may show particular attention and concern for the least, let us pray.
- For those who, by following of a particular vocation, dedicate themselves to the service of the orphans, the poor, the sick and the elderly: that like Mary, they may be a sign of Christ's concern for their brothers and sisters, let us pray.
- For our religious families, that we may faithfully follow the example of the Founder, St. Hannibal Mary, who throughout his life had particular fondness for the orphans and the poor, let us pray.
- For us who celebrate this Eucharist, that we may always recognize the face of Christ in the faces of the little ones, let us pray.

Other particular intentions can be added.

Priest: Lord, our God, you have revealed your predilection for the orphans and the poor in the motherly love of the Blessed Virgin Mary; grant the wisdom of the heart to those who work in the field of education. Through Christ our Lord. Amen.

**BLESSED VIRGIN MARY OF LA SALETTE,
RECONCILER OF SINNERS**

Votive Mass

PRAYER OF THE FAITHFUL

Priest: In remembering the apparitions of the most Holy Virgin on the mountain of La Salette, let us confidently invoke God, our Father, who in the motherly heart of Mary gives us a sign of his tenderness towards sinners. Let us pray together and say:

Grant us, Lord, a new heart.

- You established the Church in the world as a sacrament of salvation; like Mary, may she show your merciful face to all your children and present them to you, that they may be saved in your love, we pray.
- You sent your Son to heal all kind of sickness, create in us a new heart, able to see and to help those who moan and suffer in body and spirit, we pray.
- You wait every day for the return of your children who have turned away from you, and prepare a great feast for them; through the intercession of the Virgin Mary, grant to each person wounded by sin the longing for your home, we pray.
- You reveal your omnipotence above all in your mercy and forgiveness; grant that, reconciled with you, we may become, like Mary, dispensers of love and peace, we pray.
- You call some to follow your Son more closely; forgive those who refuse your call, and grant that those who answer you may always live in fidelity, fortified by Mary's love, we pray.

Other particular intentions can be added.

Priest: God of consolation, you do not want the death of the sinner, but that he be converted and live; accept the prayer that the Mother of your Son and our Mother raises up to you, so that no one may fail to partake in joyful banquet of the eternal Easter. Through Christ our Lord. Amen.

