

GLORY, PRAISE, AND HONOR TO THEE,
O KING CHRIST, THE REDEEMER.

THE ROMAN CATHOLIC DAILY MISSAL



1962

WITH KYRIALE
IN GREGORIAN NOTATION

COMPILED FROM THE
MISSALE ROMANUM

WITH A SUPPLEMENT CONTAINING
ADDITIONAL MASSES USED
IN THE USA AND CANADA

Vespers for Sundays and Feasts • Compline • Feasts
Celebrated in Particular Places and Certain Religious
Congregations • Tenebrae • Masses for the Dead • Rite of
Extreme Unction • Rite of Baptism • Marriage Service •
Various Devotions • Various Blessings • Rite of Confirmation

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In Gratias et Laudem Deo Optimo Maximo Beatissimae Virgini
Mariæ sub tutela Sanctorum custodum Canonici Christophori Simons
Victoris Cœmgeni Annae Æmilie Brigidae, A.D. 2005.

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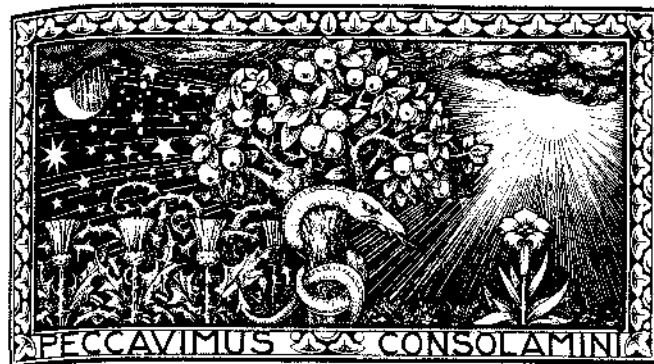
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THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM,
TO ALL THAT CALL UPON HIM IN TRUTH.



PROPER OF THE SEASON

FIRST PART OF THE LITURGICAL YEAR

THE CHRISTMAS CYCLE

(MYSTERY OF THE INCARNATION)

I. SEASON OF ADVENT

(from the First Sunday of Advent to December 24)

The liturgical texts used during the four weeks of the season of Advent remind the faithful of the "absence of Christ." Therefore, the Collects of Advent do not end with, "through our Lord Jesus Christ," as during the rest of the year. In a spirit of penance and prayer we await the Mediator, the God-Man, preparing for His coming in the flesh, and also for His second coming as our Judge. The Masses for Advent strike a note of preparation and repentance mingled with joy and hope; hence, although the penitential violet is worn and the Gloria is omitted, the joyous Alleluia is retained. The readings from the Old Testament contained in the Introit, Gradual, Offertory, and Communion of the Masses, taken mostly from the prophecies of Isaias and from the Psalms, give eloquent expression to the longing of all nations for a Redeemer. We are impressed by repeated and urgent appeals to the Messiah: "Come, delay no longer." The Lessons from St. Paul urge us to dispose ourselves fittingly for His coming. The Gospels describe the terrors of the Last Judgment, foretell the second coming, and tell of the preaching of St. John the Baptist "to prepare the way of the Lord."

the Holy Ghost, God, world without end.

R. Amen.

EPISTLE *Rom. 13:11-14*

It is now the hour for us to rise from sleep...Let us therefore cast off the works of darkness...and walk honestly.

BRETHREN, knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

FRATRES: Sciéntes, quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abjiciamus ergo ópera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comestationibus, et ebrietatibus, non in cubilibus, et impudicitis, non in contentione, et amulatione: sed induimus Dominum Jesum Christum.

GRADUAL *Ps. 24:3,4*

ALL they that wait on Thee shall not be confounded, O Lord. Show, O Lord, Thy ways to me: and teach me Thy paths.

UNIVERSI, qui te expectant, non confundentur, Domine. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.

ALLELUIA

ALLELUIA, alleluia. Show us, O Lord, Thy mercy: and grant us Thy salvation. Alleluia.

ALLELUIA, alleluia. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

When on the ferias of Advent the Mass of the Sunday is used, the Alleluia and V. are not said, but only the Gradual.

Prayer: *Munda cor*, p.852.

GOSPEL *Lk. 21:25-33*

We learn in this Gospel of the second coming of Christ: to render to each one according to his works.

AT that time Jesus said to His disciples: There shall be signs in the sun, and

IN illo tempore: Dixit Jesus discipulis suis: Erunt signa

in sole, et luna, et stellis, et in terris pressura gentium præ confusione sonitus maris, et fluctuum: arescentibus hominibus præ timore et expectatione, quæ supervenient universo orbi: nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna, et majestate. His autem fieri incipientibus, respicite, et levate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producant jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum vidertis hæc fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non præteribit generatio hæc, donec omnia fiant. Caelum et terra transibunt: verba autem mea non transibunt. CREDO

in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away.

CREED

Ps. 24:1-3 **OFFERTORY**

AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irideant me inimici mei: etenim universi, qui te expectant, non confundentur.

TO Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait for Thee shall be confounded.

The Offertory: *Suscipe*, p.858.

SECRET

HÆC sacra nos, Domine, potenti virtute mundatos, ad sum faciant puriores venire principium. Per Dominum nostrum.

MAY these holy mysteries, O Lord, cleanse us by their powerful virtue and make us come with greater purity to Him Who is their source. Through our Lord.

Preface of the Most Holy Trinity, p.874,
Prayers of the Canon, p.884.

Pater Noster, p.902; *Agnus Dei*, p.906;
Prayers at the Communion, p.908.

COMMUNION *Ps. 84:13*

THE Lord will give goodness: and our
earth shall yield her fruit.

DOMINUS dabit benignitatem: et terra nostra dabit
fructum suum.

POSTCOMMUNION

MAY we receive, O Lord, Thy mercy
in the midst of Thy temple, that we
may prepare with due honor for the
approaching feast of our redemption.
Through our Lord.

SUSCIPIAMUS, Dómine, misericórdiam tuam in médio
templi tui: ut reparationis
nostræ ventúra sollemnía
cóngruis honóribus præcedámus. Per Dóminum nostrum.

Ite Missa est, p.914; *Placeat*, p.916.

Last Gospel: *In principio erat Verbum*, p.918.

VESPERS

The Psalms of Vespers for Sunday, p.99.

ANTIPHONS

1. (Joel 3:18) In that day the mountains
shall drop down sweetness, and the
hills shall flow with milk and honey,
alleluia.

1. In illa die * stillábunt
montes dulcédinem, et colles
fluent lac et mel, alleluia.

2. (Zach. 9:9) Shout for joy, O daughter
of Sion, rejoice greatly, O daughter
of Jerusalem, alleluia.

2. Jucundáre, * filia Sion, et
exsulta satis, filia Jerúsalem,
alleluia.

3. (Zach. 14:5) Behold, the Lord
shall come, and all His Saints with
Him: and there shall be in this day
a great light, alleluia.

3. Ecce Dóminus véniet * et
omnes sancti ejus cum eo: et
erit in die illa lux magna,
alleluia.

4. (Is. 55:1) All you that thirst come
to the waters, seek the Lord while He
may be found, alleluia.

4. Omnes sitiéntes * venite
ad aquas: quærite Dóminum
dum inveniri potest,
alleluia.

5. Behold there shall come the great
Prophet, and it is He that shall build
Jerusalem anew, alleluia.

5. Ecce véniet * prophéta
magnus, et ipse renovábit
Jerúsalem, alleluia.

Rom. 13:11 CHAPTER

FRATRES: Hora est jam nos
de somno surgere: nunc enim
propior est nostra salus, quam
cum credidimus.

R. Deo grátias.

BRETHREN, it is now the hour for us
to rise from sleep. For now our salvation
is nearer than when we be-
lieved.

R. Thanks be to God.

HYMN

1. Creator alme siderum, *
Æterna lux credéntium, *
Jesu Redemptor ómnium, *
Intende votis supplicium.

1. Creator of the stars of night, * Thy
people's everlasting light, * Jesu, Re-
deemer, save us all, * And hear Thy
servants when they call.

2. Qui dæmonis ne fraudi-
bus: * Periret orbis, impetu *
Amoris actus, lánguidi *
Mundi medéla factus es.

2. Thou, lest the demon's ancient
curse * Should doom to death a uni-
verse, * In love wast made, Thyself
alone, * The means to save a world
undone.

3. Commúne qui mundi ne-
fas * Ut expiáres, ad crucem *
E Virginis sacrário * Intácta
prodis victima.

3. Towards the cross Thou wentest
forth, * That Thou might'st heal the
crimes of earth; * Proceeding from a
virgin shrine, * The spotless Victim
all divine.

4. Cujus potéstas glóriæ, *
Nomenque cum primum
sonat, * Et cælités, et inferi *
Treméte curvántur genu.

4. At Whose dread name, majestic
now, * All knees must bend, all hearts
must bow; * And things celestial Thee
shall own, * And things terrestrial,
Lord alone.

5. Te deprecámur últimæ *
Magnum díei Júdicem, *
Armis supérnæ grátia: *
Defende nos ab hóstitibus.

5. O Thou, Whose coming is with
dread, * To judge and doom the quick
and dead. * Thy heavenly grace on us
bestow, * To shield us from our
ghostly foe.

6. Virtus, honor, laus, glória *
Deo Patri cum Filio, *
Sancto simul Paráclito * In
seculórum sécula. Amen.

6. To God the Father, God the Son, *
And God the Spirit, Three in One, *
Laud, honor, might, and glory be *
From age to age eternally. Amen.

V. (Is. 45:8) Roráte cæli
desuper et nubes pluánt Jus-
tum.

V. (Is. 45:8) Ye heavens, drop down
dew from above, and let the clouds
rain down the Just One.

R. Aperiátur terra et gérmí-
net Salvatórem.

R. Let the earth open and bud forth
the Savior.

Jesus Christ: that with one mind and with one mouth you may glorify God and the Father of Our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and magnify Him, all ye people. And again, Isaiah saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

GRADUAL

OUT of Sion the loveliness of His beauty: God shall come manifestly. Gather ye together His Saints to Him, Who have set His covenant before sacrifices.

ALLELUIA

ALLELUIA, alleluia. I rejoiced at the things that were said to me: We shall go unto the house of the Lord. Alleluia.

secundum Jesum Christum: ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi. Propter quod suscipite invicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum: gentes autem super misericórdia honorare Deum, sicut scriptum est: Propterea confitebor tibi in gentibus, Dómine, et nómni tuo cantábo. Et iterum dicit: Lætámini, gentes, cum plebe ejus. Et iterum: Laudáte, omnes gentes, Dóminum: et magnificáte eum omnes pópuli. Et rursus Isaiás ait: Erit radix Jesse, et qui exsúrget regere gentes, in eum gentes sperábunt. Deus autem spei répleat vos omni gáudio, et pace in credendo: ut abunde in spe, et virtúte Spiritus Sancti.

Ps. 49:2,3,5

EX Sion spécies decóris ejus: Deus manifeste véniet. Congregáte illi sanctos ejus, qui ordináverunt testaméntum ejus super sacrificia.

Ps. 121:1

ALLELUIA, alleluia. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. Alleluia.

Mt. 11:2-10 GOSPEL

John the Baptist, sent "to prepare the way for the Messias," puts the question to Jesus: "Art Thou He that art to come?" Reply of Jesus to the Precursor. In illo tempore: Cum audisset Joánes in vinculis ópera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui ventúrus es, an álium expectámus? Et respóndens Jesus, ait illis: Eúntes renúntiate Joánni, quæ audistis, et vidistis! Cæci vident, claudi ambulánt, leprósi mundántur, surdi audiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fuerit scandalizátus in me. Illis autem abeúntibus, cœpit Jesus dicere ad turbas de Joánni: Quid existis in deserto vidére? arundinem vento agitátam? Sed quid existis vidére? hóminem móllibus vestitum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid existis vidére? Prophétam? Etiam dico vobis, et plus quam Prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante faciém tuam, qui preparábit viam tuam ante te.

CREDO

Ps. 84:7,8

DEUS, tu convérsus vivificábis nos, et plebs tua lætábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salútare tuum da nobis.

PLACARE, quæsumus, Dómine, humilitátis nostræ precibus et hóstis: et ubi nulla suppécunt suffrágia

AT that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art Thou He that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A Prophet? Yea I tell you, and more than a Prophet. For this is he of whom it is written: Behold I send my Angel before Thy face, who shall prepare Thy way before Thee.

CREED

OFFERTORY

THOU wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

SECRET

BE appeased, we beseech Thee, O Lord, by the prayers and sacrifices of our humility: and where merits of ours to plead for us are lacking, do Thou

R. But deliver us from evil.

¶ I said: O Lord, have mercy upon me.

R. Heal my soul, for I have sinned against Thee.

¶ Turn Thee, O Lord, a little towards us.

R. And be entreated for Thy servants.

¶ Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

¶ Let Thy priests be clothed with righteousness.

R. And let Thy Saints rejoice.

¶ From my secret sins cleanse me, O Lord.

R. And from those of others spare Thy servant.

¶ O Lord, hear my prayer.

R. And let my cry come unto Thee.

¶ The Lord be with you.

R. And with thy spirit.

R. Sed libera nos a malo.

¶ Ego dixi: Dómine, miserere mei.

R. Sana ánimam meam, quia peccávi tibi.

¶ Convertere, Dómine, ali-quántulum.

R. Et deprecáre super servos tuos.

¶ Fiat misericórdia tua, Dómine, super nos.

R. Quemádmódu[m] sperávi-mus in te.

¶ Sacerdotes tui induántur iustítiam.

R. Et Sancti tui exsúltent.

¶ Ab occúltis meis munda me, Dómine.

R. Et ab aliénis parce servo tuo.

¶ Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

¶ Dóminus vobiscum.

R. Et cum spiritu tuo.

Let us pray.—Incline.

See Devotions for Holy Communion, p.86.

Prayer of St. Ambrose.

See Devotions for Holy Communion, p.87.

Prayer of St. Thomas Aquinas.

See Devotions for Holy Communion, p.88.

THE ASPERGES AND VIDI AQUAM

IN SOLEMN MASSES

While the Priest sprinkles holy water before solemn Mass on Sundays, the following Antiphon is sung:

During the Year:

Asperges Me ANTIPHON

ASPERGES me, Dómine, hys-sópo, et mundábor: lavábis me, et super nivem dealbá-bor.

Ps. Miserere mei, Deus, se-cándum magnam misericór-diam tuam.

¶ Glória Patri.

Ant. Aspérge me...

¶ Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da no-bis.

¶ Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

¶ Dóminus vobiscum.

R. Et cum spiritu tuo.

THOU shalt sprinkle me, O Lord, with hys-sop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

Ps. Have mercy on me, O God, ac-cording to Thy great mercy.

¶ Glory be to the Father.

Ant. Thou shalt sprinkle...

¶ Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

¶ O Lord, hear my prayer.

R. And let my cry come unto Thee.

¶ The Lord be with you.

R. And with thy spirit.

PRAYER

Orémus.—Exáudi nos, Dómi-ne sancte, Pater omnipotens, etérne Deus, et mittere di-gnérís sanctum Angelum tu-um de cœlis, qui custódiat, foveat, prótegat, visitet atque defendat omnes habitántes in hoc habitáculo. Per Chri-stum Dóminum nostrum. Amen.

Let us pray.—Hear us, holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Through Christ our Lord. Amen.

From Easter to Pentecost inclusive, instead of the foregoing Antiphon, Asperges, the following is sung, and Alleluia is added to the ¶. Ostende nobis and its R. Et salutare.

PASCHAL ANTIPHON *Vidi aquam*

I SAW water flowing from the right side of the temple, alleluia: and all they to whom that water came were saved; and they shall say: alleluia, alleluia.

(Psalm) Praise the Lord, because He is good; because His mercy endureth forever.

Glory be to the Father.

℣. Show us... (as above, with Alleluia.)

VIDI aquam egrediéntem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt et dicent: alleluia, alleluia.

(Psalm) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.

Glória Patri.

℣. Ostende nobis... (as above, with Alleluia.)



"The Holy Mass is a prayer itself, even the highest prayer that exists. It is the sacrifice, dedicated by our Redeemer at the Cross, and repeated every day on the altar. If you wish to hear Mass as it should be heard, you must follow with eye, heart, and mouth all that happens at the altar. Further, you must pray with the Priest the holy words said by him in the Name of Christ and which Christ says by him. You have to associate your heart with the holy feelings which are contained in these words and in this manner you ought to follow all that happens at the altar. When acting in this way you have prayed Holy Mass."

—His Holiness, Pope St. Pius X

I. MASS OF THE CATECHUMENS

A. PREPARATORY PRAYERS
AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

The Celebrant, after bowing down at the foot of the altar, signs himself with the sign of the cross, saying in a clear voice:

IN nómine Patris, et Filii, **et** Spí-
ritus Sancti. Amen.

Then, with his hands joined before his breast, he begins the Antiphon:

ANT. Introibo ad altáre Dei.

The Servers respond:

In certain places the faithful present at Mass respond with the Servers.

R. Ad Deum qui lætificat juventútem meam.

2. THE PSALM 42—JUDICA ME

The Celebrant alternates with the Servers in reciting the following Psalm:

Ps. 42:1-5

Omitted in Masses for the Dead, and in Masses from Passion Sunday to Maundy Thursday inclusive.

JUDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iniquo et dolóso érue me.

R. Quia tu es Deus, fortitúdo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

V. Emítte lucem tuam et veritatem tuam; ipsa me deduxérunt et adduxérunt in montem sanctum tuum, et in tabernácula tua.

I. MASS OF THE CATECHUMENS

A. PREPARATORY PRAYERS
AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

IN the name of the Father, and of the Son, **and** of the Holy Ghost. Amen.

ANT. I will go in unto the altar of God.

R. To God Who giveth joy to my youth.

2. THE PSALM 42—JUDICA ME

JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength: why hast Thou cast me off, and why do I go sorrowful whilst the enemy afflicteth me?

V. Send forth Thy light and Thy truth; they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

The Mass begins with the sign of the cross, the sign of our Redemption.

At Mass we are in the company of our Lord, with Whom we associate ourselves in order to live like Him by living of Him, in order to die as He died and rise again with Him.

Truly attending Mass means actively seeking to identify ourselves with Christ in the Sacred Host, paying attention to the words of the liturgical texts, which are a mirror of the soul of our Lord, as He offers the sacrifice to His Father. It means adopting His state of mind as far as we are able, in order to leave Mass with a will that is more apt to imitate Christ in reality.

The celebrant longs to ascend to the altar of God, there to perform his holy office and to draw near to the Lord God, even to union with Him in the Eucharist. He confides himself to the mercy of God, source of light, salvation, and peace, Who imparts to us unalterable youth of soul and blissful immortality.

R. Et introibo ad altáre Dei: ad Deum qui lætificat juventútem meam.

V. Confitébor tibi in cithara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

R. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

V. Glória Patri, et Fílio, et Spiritui Sancto.

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

The celebrant repeats the Introit.

ANT. Introibo ad altáre Dei.

R. Ad Deum, qui lætificat juventútem meam.

The celebrant intones the Introit kneeling with the sign of the cross.

V. Adjutórium nostrum ✠ in nómine Dómini.

R. Qui fecit cælum et terram.

3. THE PUBLIC CONFESSION

Here, joining his hands and bowing, the celebrant recites the following prayer.

CONFITEOR Deo omnipoténti, beátæ Mariæ semper Virgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatóne, verbo et ópere: *in scribis* mea culpa, mea máxima culpa. Ideo

R. And I will go unto the altar of God; to God Who giveth joy to my youth.

V. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him; the salvation of my countenance, and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANT. I will go in unto the altar of God.

R. Unto God Who giveth joy to my youth.

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

R. Who made heaven and earth.

3. THE PUBLIC CONFESSION

CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and you, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault.

The *Confiteor* creates an interior silence from the beginning of the Mass, as Priest and faithful turn away from their temporal concerns to face the reality of Calvary, for which their sins are responsible. It is the first expression of that humility which will accompany us throughout the Sacrifice of the Mass.

precor beátam Mariam semper Virginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

The Servers respond:

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

The Celebrant says: Amen, and stands erect.

Now the Servers make the confession:

CONFITEOR Deo omnipotenti, beátæ Mariæ semper Virgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, pater: quia peccávi nimis cogitatione, verbo et ópere: *strike the breast three times* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Virginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.

Afterwards the Celebrant says:

V. Misereátur vestri omnipotens Deus, et, dimissis peccátis vestris, perdúcat vos ad vitam ætérnam.
R. Amen.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

Our sins offended God alone, and our personal responsibility is before Him alone. By invoking all the saints, beginning with the blessed Virgin Mary, we guarantee the value of our humiliation before God, calling to witness all of the sanctified that we are guilty and responsible before God.

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

Our bowing down to confess is the first act of true courage of every man who recognizes his sins. By refusing sin, he declares his dignity as a creature able to recognize spiritual beauty and embrace God.

The striking of the breast means that the heart concealed within is the cause of sin and deserving, therefore, to be punished, bruised, and humbled; the insolent pride of the sinful heart is to be broken and destroyed, in order that God may create a new, clean heart within us.

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

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

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

R. Amen.

Bowing, he continues:

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua letabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

4. THE PRIEST GOES UP TO THE ALTAR

Turning and joining his hands, the Celebrant says in a slow voice:

OREMUS.

Going up to the altar, he says in a low voice:

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

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

ORAMUS te, Domine, per merita Sanctorum tuorum, *he kisses the corner of the altar* quorum reliquiae hic

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

R. Amen.

V. Thou shalt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show unto us, O Lord, Thy mer-

cy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

4. THE PRIEST GOES UP TO THE ALTAR

LET US PRAY.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy Saints whose relics are here and of all the Saints, that

The *Confiteor* is not meant to paralyze us with sadness or even shame; we do not confess our sins to remain guilty. It is a plea for reconciliation and forgiveness; it is as a child full of repentance who goes to embrace his Father. "I confess to God, for Whom I was made, and to Whom I desire to return."

Confident in the mercy of God, the Priest immediately advances toward the altar.

With the Priest, we enter into the silence of Christ in His permanent sacrifice.

The Mass does not divide sins into categories; we ask God to take away all of our sins and imperfections because they are an obstacle to love of Him.

sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea, Amen.

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

In Solemn Masses, except Masses for the Dead, the altar is here incensed. While blessing the incense the Celebrant says:

AB illo ☩ benedicáris, in cuius honóre cremáberis. Amen.

Taking the thurible from the Deacon, he incenses the altar in silence. Afterwards, the Deacon takes the thurible and in turn incenses the Celebrant.

B. FROM THE INTROIT TO THE OFFERTORY

5. THE INTROIT

Then the Celebrant signs himself with the sign of the cross and recites the Introit antiphon.

See Proper of Mass for the day.

6. THE KYRIE ELEISON

When finished, he joins his hands, and alternates with the ministers saying:

☩. Kýrie, eléison.

R. Kýrie, eléison.

☩. Kýrie, eléison.

R. Christe, eléison.

☩. Christe, eléison.

R. Christe, eléison.

☩. Kýrie, eléison.

R. Kýrie, eléison.

☩. Kýrie, eléison.

Thou wouldst vouchsafe to forgive me all my sins. Amen.

Incense represents grace and the effects of grace. Christ was filled with grace as with a sweet fragrance, and "of His fullness we have all received." From Christ it spreads to the faithful by the work of His ministers. Thus after the altar, which represents Christ, has been incensed on every side, then all are incensed in their proper order.

BE blessed ☩ by Him in Whose honor thou art burnt. Amen.

B. FROM THE INTROIT TO THE OFFERTORY

5. THE INTROIT

Then the Celebrant signs himself with the sign of the cross and recites the Introit antiphon.

See Proper of Mass for the day.

6. THE KYRIE ELEISON

☩ Lord, have mercy.

R. Lord, have mercy.

☩ Lord, have mercy.

R. Christ, have mercy.

☩ Christ, have mercy.

R. Christ, have mercy.

☩ Lord, have mercy.

R. Lord, have mercy.

☩ Lord, have mercy.

The *Introit* is part of the preparation for the sacrifice; we begin by praising God.

The chants of the *Introit*, *Gradual*, *Offertory*, and *Communion* harmonize with the variable prayers and instructions, so that the idea of the feast or the thought of the day pervades the whole Mass.

After praising God, we recall our own misery; each of the three invocations is repeated thrice, in honor of the Holy Trinity.

The *Kyrie* is the long cry of our wounded nature, like the cry of the sick and the crippled along the path of Jesus, trying to draw His attention to their misery and obtain His pity.

We throw ourselves on the mercy of God, full of love and free of fear now that we have acknowledged our sins and our desire to be healed.



O HOW GLORIOUS IS THE KINGDOM IN WHICH ALL THE SAINTS REJOICE WITH THE CHRIST.



THE PROPER OF THE SAINTS

This Proper contains all the feasts of the Saints indicated in the Roman Calendar and which, in consequence, are celebrated by the whole Catholic Church; and also some feasts of our Lord which have no place in the various cycles of the Proper of the Season.

As regards Vespers we give only those feasts which take precedence over Sunday Vespers. For feastsdays of a lower right refer to the Common of Saints, p.931, which generally suffices.

NOVEMBER 29

COMMEMORATION OF ST. SATURNINUS

Bishop, Martyr

St. Saturninus, Bishop of Toulouse, was martyred under Decius in the third century.

COLLECT

DEUS, qui nos beáti Saturnini Mártiris tui concédis nálitio pérfui: ejus nos tribue méritis adjuvári. Per Dóminum nostrum.

O GOD, Who dost allow us to rejoice on the feastday of blessed Saturninus Thy martyr: through his merits do Thou bestow on us Thine aid. Through our Lord.

SECRET

Munera from the Common for a Martyr Bishop, p.941.

POSTCOMMUNION

WE beseech Thee, O Lord, may the reception of Thy Sacrament sanctify us: and by the intercession of Thy Saints render us acceptable to Thee. Through our Lord.

SANCTIFICET nos quæsumus. Dómine, tui percepto sacramenti: et intercessionem Sanctorum tuorum tibi reddat acceptos. Per Dominum nostrum.

NOVEMBER 30

ST. ANDREW

Apostle

Red

H Class

St. Andrew was the first of the disciples to know Jesus. With his brother Peter, he was called by our Lord to follow Him and to become a fisher of men. According to Tradition, he was a missionary in Asia Minor, Macedonia, and Russia, with his martyrdom in Greece, where he was hoisted upon a cross to die like his divine Master. He is patron of Russia and Scotland.

INTROIT Ps. 138:17,1,2

THY friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. (Psalm) Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. Glory be to the Father. Thy friends...

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. (Psalm) Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. Glória Patri. Mihi autem...

COLLECT

WE humbly entreat Thy majesty, O Lord: that as the blessed Apostle Andrew was once a teacher and ruler of Thy Church: so he may be a constant advocate for us before Thee. Through our Lord.

MAJESTATEM tuam, Dómine, suppliciter exoramus: ut, sicut Ecclesiæ tuæ beatus Andréas Apóstolus existit prædicátor et rector: ita apud te sit pro nobis perpétuus intercessor. Per Dominum nostrum.

In Advent: commemoration of the feria.

EPISTLE Rom. 10:10-18

"How beautiful are they that preach the Gospel of peace," the faith in Christ.

BRETHREN, with the heart we believe unto justice, but with the mouth confession is made unto salvation. For

FRATRES: Corde enim creditur ad justitiam: ore autem confessio fit ad salutem. Dicit enim Scriptúra: Omnis, qui

credit in illum non confundetur. Non enim est distinctio Judæi, et Græci: nam idem Dóminus omnium, dives in omnes, qui invocant illum. Omnes enim, quicumque invocaverit nomen Dómini, salvus erit. Quomodo ergo invocábunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? Quomodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bonam! Sed non omnes obediunt Evangelio. Isaias enim dicit: Dómine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum.

Ps. 44:17,18

CONSTITUES eos principes super omnem terram: mémoires erunt nóminis tui, Dómine. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

ALLELUIA, allelúia. Diléxit Andréam Dóminus in odorem suavitatis. Allelúia.

Mt. 4:18-22

IN illo tempore: Ambulans Jesus juxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et An-

the Scripture saith: Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? Or how shall they believe Him of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the Gospel. For Isaias saith: Lord, who hath believed our report? Faith, then, cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yea, verily, their sound hath gone into all the earth, and their words unto the ends of the whole world.

GRADUAL

THOU shalt make them princes over all the earth; they shall remember Thy name, O Lord. Instead of thy fathers, sons are born to thee: therefore shall peoples praise thee.

ALLELUIA

ALLELUIA, alleluia. The Lord loved Andrew as an odor of sweetness. Alleluia.

GOSPEL

AT that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting their nets into the