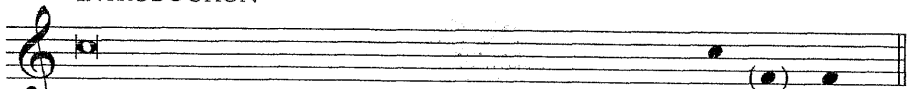


Tones for the Readings

I. Old Testament and Acts of the Apostles

INTRODUCTION



A reading from the Book of the Prophet I - sai - ah.  
A reading from the Book of the Prophet E - zek - i - el.  
A reading from the first Book of Kings.  
second  
A reading from the Book of Pro - verbs.  
A reading from the Book of Ex - o - dus.  
A reading from the Book of Wis - dom.  
A reading from the Acts of the A - post - les.

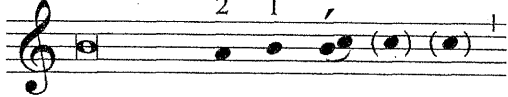
RECITING TONE

FLEX

FULL STOP



QUESTION



CONCLUSION



ACCLAMATION



The Word of the Lord. Thanks be to God.

The flex is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the flex, one leaves the reciting tone either on the last syllable or an earlier syllable, as the accentuation demands. The flex should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause.

## First Reading for the First Sunday of Advent, Year B (NRSV)

Isaiah 63:16b-17, 19b; 64:2-7

You, O Lord, are our Fát-h-er; “Our Redeemer from of old” is your  
ná-me. Why, O Lord, do you make us stray from your ways and  
harden our heart, so that we do not féar you? Turn back for  
the sake of your sérv-ants, for the sake of the tribes that are your  
hér-it-age. O that you would tear open the heavens and come  
dówn, so that the mountains would quake at your prés-ence.  
When you did awesome deeds that we did not ex - péct, you came  
down, the mountains quaked at your prés-ence. From ages past  
no one has heard, no ear has perceived, no eye has seen any God  
besides yóu, who works for those who wáit for him. You meet

those who gladly do right, those who remember you in your ways.

But you were angry, and we sinned; because you hid yourself

we trans-gressed. We have all become like one who is un-clean,

and all our righteous deeds are like a filthy cloth. We all fade

like a leaf, and our iniquities, like the wind, take us away.

There is no one who calls on your name, or attempts to take hold of

you; for you have hidden your face from us, and have delivered

us into the hand of our in-iqui-ty. Yet, O Lord, you are our

Fáth-er; we are the clay, and you are our potter; we are all the

work of your hánd.

## First Reading for the First Sunday of Advent, Year B (NAB)

Isaiah 63:16b-17, 19b; 64:2-7



You, Lord, are our Fát-h-er, our redeemer you are named for év-er.

Why do you let us wander, O Lord, from your ways, and harden

our hearts so that we fear you nó-t? Return for the sake of your

servants, the tribes of your hér-it-age. Oh, that you would rend

the heavens and come down, with the mountains quaking be-fóre

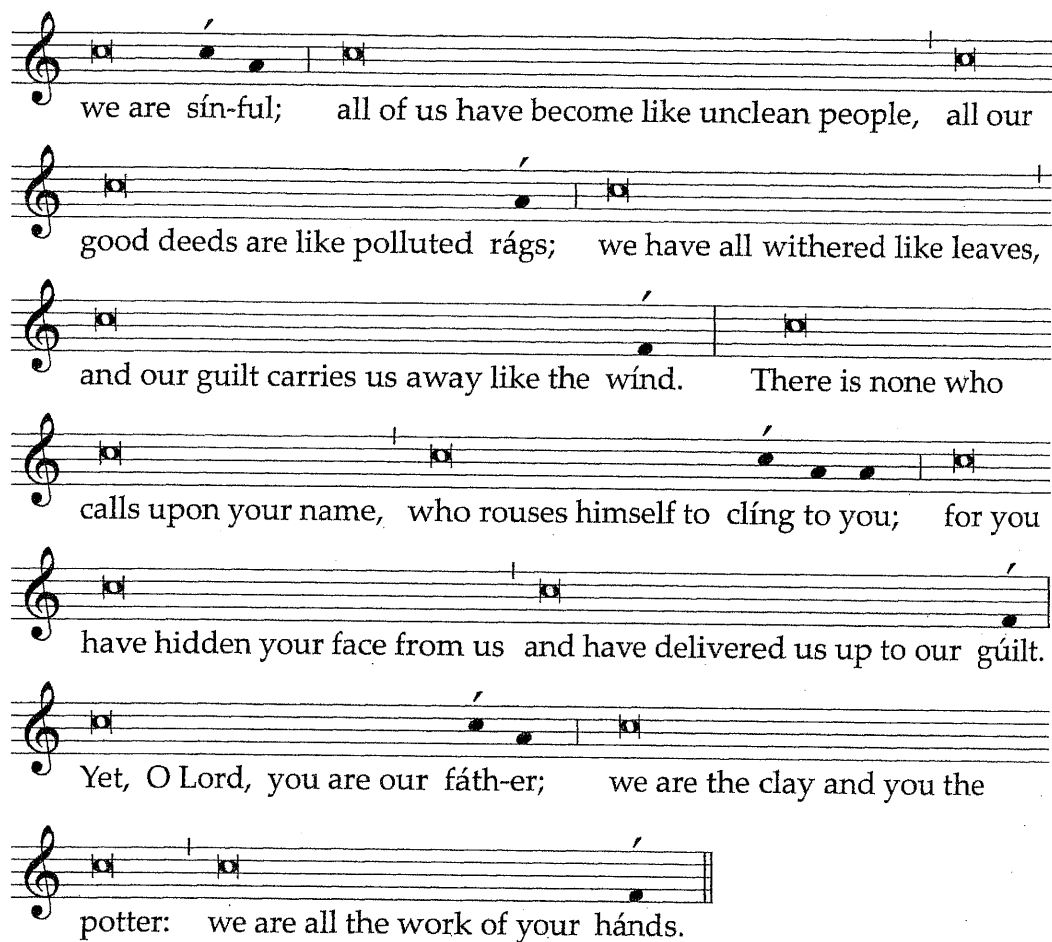
you, while you wrought awesome deeds we could not hope for,

such as they had not heard of from of óld. No ear has ever heard,

no eye ever seen, any God but you doing such deeds for those who

wáit for him. Would that you might meet us doing ríght, that we

were mindful of you in our wáys! Behold, you are angry, and

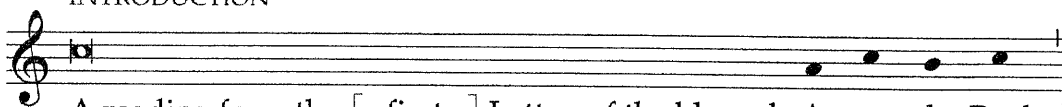


we are sín-ful; all of us have become like unclean people, all our  
good deeds are like polluted rágs; we have all withered like leaves,  
and our guilt carries us away like the wínd. There is none who  
calls upon your name, who rouses himself to clíng to you; for you  
have hidden your face from us and have delivered us up to our gúilt.  
Yet, O Lord, you are our fáth-er; we are the clay and you the  
potter: we are all the work of your hánds.

## Tones for the Readings

## II. The Epistle and the Book of Revelation

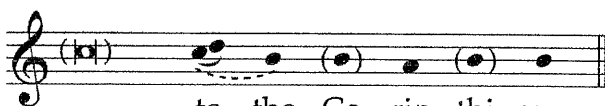
## INTRODUCTION



A reading from the 

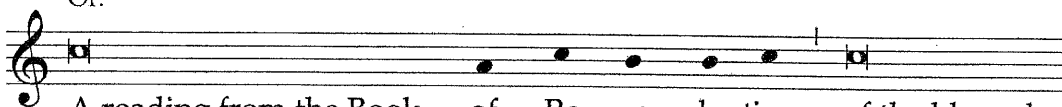
first
second

 Letter of the blessed A-pos-tle Paul



to the Co - rin - thi - ans.  
 to the Ga - la - tians.  
 to the Phi - lip - pi - ans  
 to the E - phe - sians.  
 to the Thes - so - lo - ni - ans.  
 to the Ro - mans.  
 to the He - brews.  
 to \_\_\_\_\_ Ti - tus.  
 to \_\_\_\_\_ Ti - mo - thy.

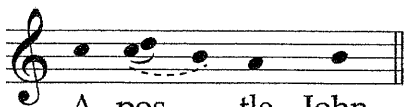
Or:



A reading from the Book of Re - ve - la - tion of the blessed  
 A reading 

from the first
from the sec - ond

 Let - ter of the blessed



A - pos - tle John.  
 A - pos - tle Pe - ter.  
 A - pos - tle James.

Each sentence (or group of phrases) in the body of the reading takes the following three elements:

RECITING TONE      MEDIANT      FULL STOP

The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the mediant, one always leaves the reciting tone three syllables before the last accent, and then completes the line as indicated for last accent on the final syllable or last accent not on the final syllable. The mediant should not be used to introduce a question. The full stop is used at the end of every sentence, with the formula applied as indicated for the various combinations and penultimate accent and last accent. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For these two elements, one leaves the reciting tone one syllable before the last accent and then on the last accent.

The Mediant and the Full Stop are pointed according to the following accent patterns.

MEDIANT ACCENT PATTERNS

When the last accent is on the final syllable:

Brothers and sisters, you know the tíme,

When the last accent does not fall on the final syllable:

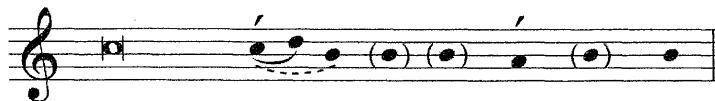
... he cre - a - ted the ú-ni-verse.  
... reful - gence of his gló - ry.

FULL STOP ACCENT PATTERNS

When the last accent is on the final syllable

Penultimate accent followed by one unaccented syllable: ... ab-sólved — from sín.  
Penultimate accent followed by two unaccented syllables: ... the wón-ders of Gód.  
Penultimate accent followed by three unaccented syllables: ... the wón-ders of his lóve.

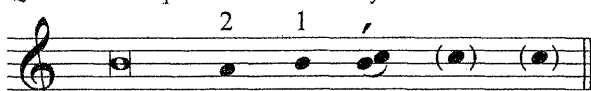
When the last accent does not fall on the final syllable:



Penultimate accent followed by one unaccented syllable:	{ ... he will	cóme and	sáve	us.
	{ ... the	Gód of	má - jes - ty.	
Penultimate accent followed by two unaccented syllables:	{ ... he is	Lórd of	cre - á - tion.	
	{ ... the	gló - ry and	má - jes - ty.	
Penultimate accent followed by three unaccented syllables:	{ ... with	wón-ders of	his kínd - ness.	
	{ ... the	wón-ders of	his grá-cious-ness.	

### QUESTIONS

Questions are pointed with two syllables before the final accent:



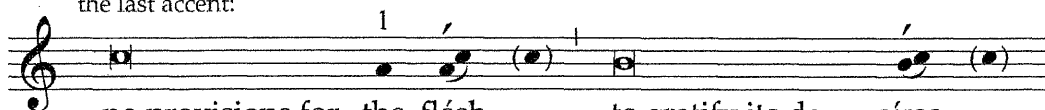
... what could this bé?  
 ... who is this pér - son?  
 ... which leads to ríght-eous-ness?

### CONCLUSION

The end of the reading is pointed with two elements as follows.

Leave the reciting tone one syllable before the last accent:

Leave the reciting tone on the last accent:



... no provisions for the flésh, to gratify its de - síres.  
 ... praise you among the Gén-tiles, sing praises in your pré-sence.

### ACCLAMATION




The Word of the Lord. Thanks be to God.



## Second Reading for the First Sunday of Advent, Year A (NRSV)

Romans 13:11-14



Brothers and sisters, you know what time it is, how it is now the  
moment for you to wáke from sléep. For salvation is nearer to us  
now than when we be-came be-líev-ers; the night is far gone, the  
dáy is néar. Let us then lay aside the works of dárk-ness and put  
on the árm-or of líght; let us live honorably as in the day,  
not in re-vel-ing and drúnk-en-ness, not in debaucher-y and  
li-cén-tious-ness, not in quár-rel-ing and jéal-ous-y. Instead,  
put on the Lord Jesus Christ, and make no provision for the flesh,  
to gratify its de-síres.

# Second Reading for the First Sunday of Advent, Year A (NAB)

Romans 13:11-14

Brothers and sisters, you know the time; it is the hour now for you  
to a - wáke from sléep. For our salvation is nearer now than when  
we first be-líeved; the night is advanced, the dáy is at hánd.  
Let us then throw off the works of dárk-ness and put on the  
árm-or of líght; let us conduct ourselves properly as in the day,  
not in org-ies and drúnk-en-ness, not in promiscui-ty and  
li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put on the  
Lord Jesus Christ, and make no provision for the desires of the flésh.

Tones for the Readings

III. The Gospel

Before the Gospel

Musical notation for the 'Before the Gospel' chant, consisting of two measures of a reciting tone on a single staff.

V. The Lord be with you. R. And with your spir-it.

Musical notation for the beginning of the Gospel reading, starting with a reciting tone and followed by a phrase.

V. A reading from the holy Gospel according to

Mat-thew.  
Mark.  
Luke.  
John.

Musical notation for the response 'R. Glory to you, O Lord.', consisting of two measures.

R. Glory to you, O Lord.

RECITING TONE

MEDIANT

FULL STOP

Detailed musical notation for the Reciting Tone, Mediant, and Full Stop. The Reciting Tone is shown with a reciting tone and a mediant. The Mediant is shown with a reciting tone and a mediant. The Full Stop is shown with a reciting tone and a mediant. The notation includes syllable counts (3 2 1) and accents (accent on last syllable, accent not on last syllable).

3 2 1 / 3 2 1 /

accent on last syllable accent not on last syllable

accent on last syllable accent not on last syllable

QUESTION

Musical notation for the Question formula, consisting of a reciting tone and a mediant.

2 1 /

CONCLUSION

Musical notation for the Conclusion formula, consisting of two measures of a reciting tone.

ACCLAMATION

Musical notation for the Acclamation formula, consisting of two measures of a reciting tone.

The Gospel of the Lord. Praise to you, Lord Je - sus Christ.

The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

## Gospel Reading for Pentecost (NRSV)

John 20:19-23

It was evening on the day Jesus rose from the dead, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews. Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

The musical notation consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, using quarter and eighth notes, with some rests. The lyrics are written below the staves, with some words having a small accent mark (´) above them. The text is in a serif font, and the overall layout is clean and professional.

## Gospel Reading for Pentecost (NAB)

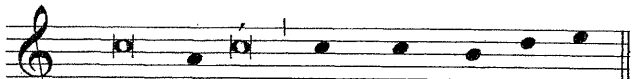
John 20:19-23

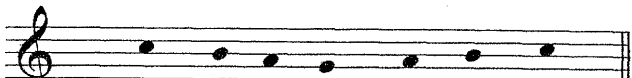
On the evening of that first day of the week, when the doors were  
locked, where the disciples were, for fear of the Jews, Jesus  
came and stood in their midst and said to them, "Peace be with  
you." When he had said this, he showed them his hands and his  
side. The disciples rejoiced when they saw the Lord. Jesus said  
to them again, "Peace be with you. As the Fa-ther has sent me,  
so I send you." And when he had said this, he breathed on  
them and said to them, "Receive the Holy Spír-it. Whose sins  
you forgive are for-gív-en them, and whose sins you retain are re-  
-tained."

Prayer of the Faithful

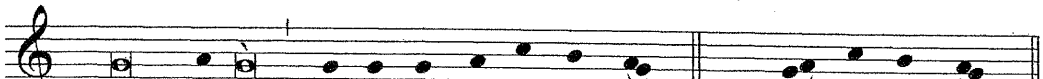
The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

A

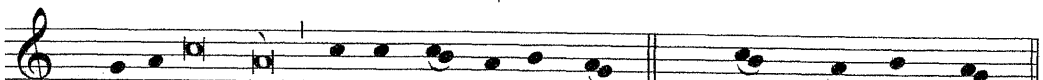
  
V. (*Petition...*) † Be pleased to hear us:

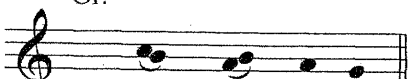
  
R. Lord, we ask you, hear our prayer.

B


  
V. (*Petition...*) † Let us call up-on the Lord: R. Hear us, O Christ.


C

  
V. (*Petition...*) † Let us pray to the Lord: R. Lord, hear our prayer.

Or:  
  
R. Lord, have mer-cy.

D

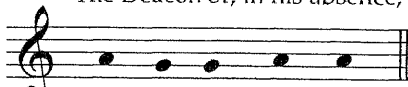
  
(*Petition...*) † Let us im-plore the Lord: KÝ-ri-e, e - lé - i-son.

  
R. KÝ-ri-e, e - lé - i-son.

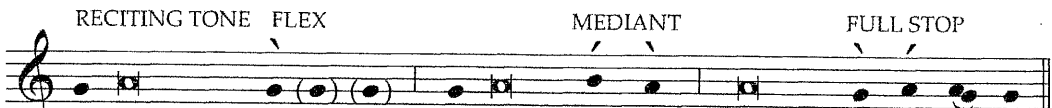
At the Solemn Blessing

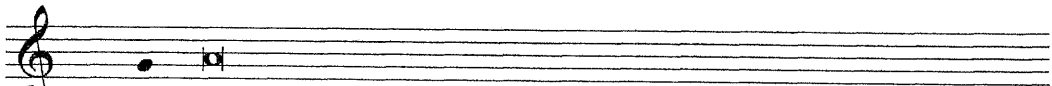
Solemn tone

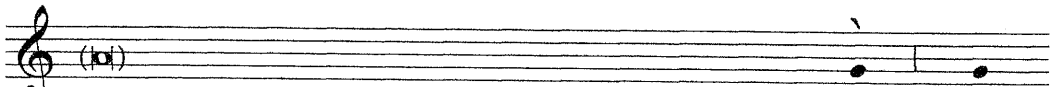
The Deacon or, in his absence, the Priest sings the invitation:

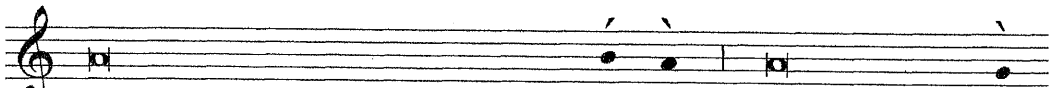
  
Bow for the bless-ing.

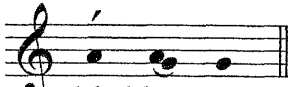
Then the Priest, with hands extended over the people, sings the blessing:

RECITING TONE FLEX MEDIAN T FULL STOP  
  
(grave) (acute) (grave) (grave) (acute)

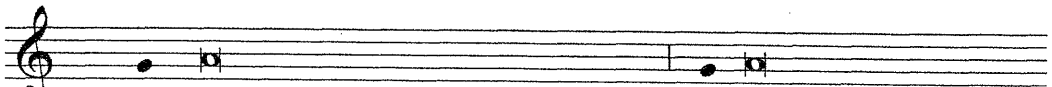
  
V. May God the almighty and merciful, whose Only Begotten Son's

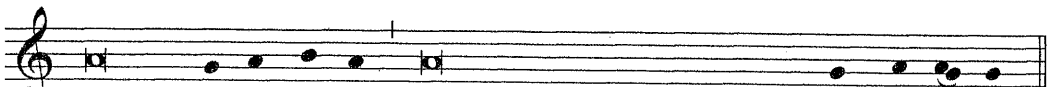
  
first coming you believe in and future coming you a - wait, make

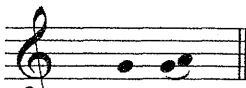
  
you holy by the radiance of Christ's Ád-vènt and enrich you with

  
his bless-ing.

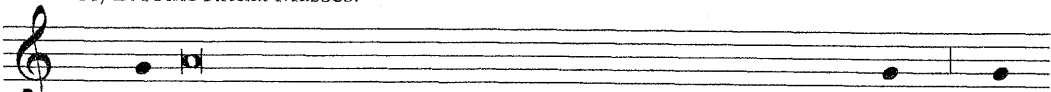
  
R. A-men.

  
V. And may the blessing of almighty God, the Father, and the Son ☩

  
and the Ho-ly Spir-it, descend upon you and re - main for ev - er.

  
R. A-men.

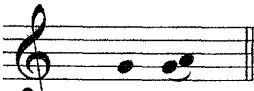
Or, in some Ritual Masses:



V. May almighty God bless all of you who are gathered here, the



Father, (✠) and the Son, ✠ and the Ho-ly (✠) Spir-it.

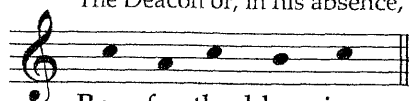


R. A-men.



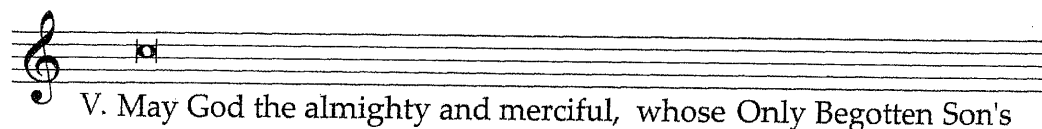
## Solemn tone

The Deacon or, in his absence, the Priest sings the invitation:

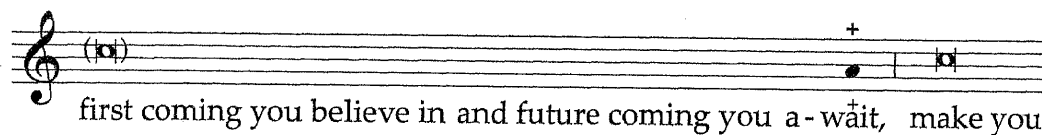


Bow for the bless-ing.

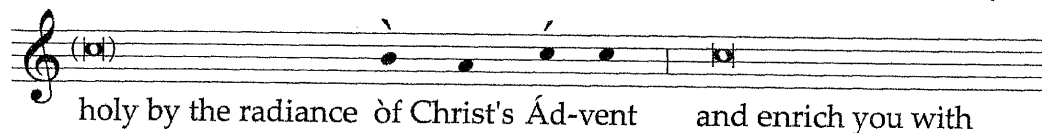
Then the Priest, with hands extended over the people, sings the blessing:



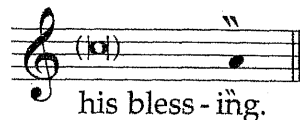
V. May God the almighty and merciful, whose Only Begotten Son's



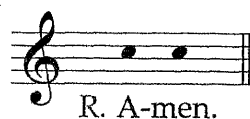
first coming you believe in and future coming you a-wait, make you



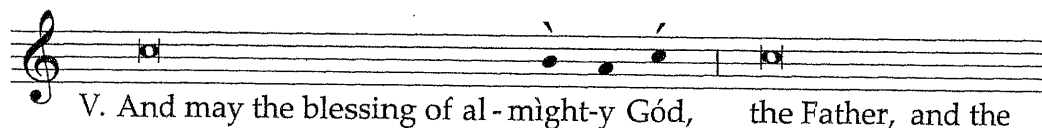
holy by the radiance of Christ's Ad-vent and enrich you with



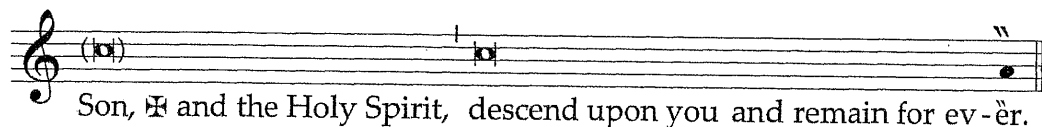
his bless-ing.



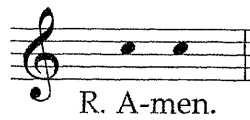
R. A-men.



V. And may the blessing of al-might-y God, the Father, and the

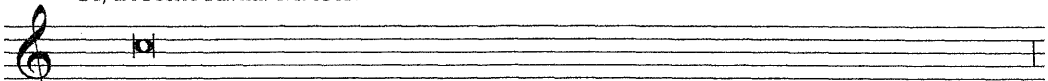


Son, and the Holy Spirit, descend upon you and remain for ev-er.



R. A-men.

Or, in some Ritual Masses:



V. May almighty God bless all of you who are gathered here,



the Father, (✠) and the Son, ✠ and the Holy (✠) Spir-it.



R. A-men.

## The Proclamation of Easter and the Movable Feasts

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor in keeping with an ancient practice of Holy Church, announces from the ambo the movable feasts of the current year according to this formula:

Know, dear brothers and sisters, that, as we have rejoiced at the  
 Nativity of our Lord Jesus Christ, so by leave of God's mercy  
 we announce to you also the joy of his Resurrection, who is our  
 Sav - ior. On the ... day of [February / March] will fall Ash Wednes-day,  
 and the beginning of the fast of the most sacred Lent-en sea - son.  
 On the ... day of [March / April] you will celebrate with joy East-er  
 Day, the Holy Passover of our Lord Je - sus Christ. On the ...  
 day of [April / May / June] will be the As-cen-sion of our Lord Je - sus Christ.

On the ... day of [May,  
June,] the feast of Pen - te-cost. On the ...

day of June, the feast of the Most Holy Bod-y and Blood of Christ.

On the ... day of [November,  
December,] the First Sunday of the Ad-vent

of our Lord Je-sus Christ, to whom is honor and glory for ev-er

and ev-er. A-men.

## APPENDIX II

### ORDER FOR THE BLESSING AND SPRINKLING OF WATER

1. On Sundays, especially in Easter Time, the blessing and sprinkling of water as a memorial of Baptism may take place from time to time in all churches and chapels, even in Masses anticipated on Saturday evenings.

If this rite is celebrated during Mass, it takes the place of the usual Penitential Act at the beginning of Mass.

2. After the greeting, the Priest stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he invites the people to pray in these or similar words:

Dear brothers and sisters,  
let us humbly beseech the Lord our God  
to bless this water he has created,  
which will be sprinkled on us  
as a memorial of our Baptism.  
May he help us by his grace  
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues with hands joined:

Almighty ever-living God,  
who willed that through water,  
the fountain of life and the source of purification,  
even souls should be cleansed  
and receive the gift of eternal life;  
be pleased, we pray, to ✠ bless this water,  
by which we seek protection on this your day, O Lord.  
Renew the living spring of your grace within us,  
and grant that by this water we may be defended  
from all ills of spirit and body,  
and so approach you with hearts made clean  
and worthily receive your salvation.  
Through Christ our Lord.

R/. Amen.

Or:

Almighty Lord and God,  
who are the source and origin of all life,  
whether of body or soul,  
we ask you to ✠ bless this water,  
which we use in confidence  
to implore forgiveness for our sins  
and to obtain the protection of your grace  
against all illness and every snare of the enemy.  
Grant, O Lord, in your mercy,  
that living waters may always spring up for our salvation,  
and so may we approach you with a pure heart  
and avoid all danger to body and soul.  
Through Christ our Lord.

R/. Amen.

Or, during Easter Time:

Lord our God,  
in your mercy be present to your people's prayers,  
and for us who recall the wondrous work of our creation  
and the still greater work of our redemption,  
graciously ✠ bless this water.  
For you created water to make the fields fruitful  
and to refresh and cleanse our bodies.  
You also made water the instrument of your mercy:  
for through water you freed your people from slavery  
and quenched their thirst in the desert;  
through water the Prophets proclaimed the new covenant  
you were to enter upon with the human race;  
and last of all,  
through water, which Christ made holy in the Jordan,  
you have renewed our corrupted nature  
in the bath of regeneration.  
Therefore, may this water be for us  
a memorial of the Baptism we have received,  
and grant that we may share  
in the gladness of our brothers and sisters  
who at Easter have received their baptism.  
Through Christ our Lord.

R/. Amen.

3. Where the circumstances of the place or the custom of the people suggest that the mixing of salt be preserved in the blessing of water, the Priest may bless salt, saying:

We humbly ask you, almighty God:

be pleased in your faithful love to ✠ bless this salt  
you have created,

for it was you who commanded the prophet Elisha  
to cast salt into water

that impure water might be purified.

Grant, O Lord, we pray,

that wherever this mixture of salt and water is sprinkled,  
every attack of the Enemy may be repulsed

and your Holy Spirit may be present

to keep us safe at all times.

Through Christ our Lord.

R/. Amen.

Then he pours the salt into the water, without saying anything.

4. Afterwards, taking the aspergillum, the Priest sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate.

Meanwhile, one of the following chants, or another appropriate chant is sung.

#### Outside Easter Time

##### Antiphon 1

Ps 50:9

Sprinkle me with hyssop, O Lord, and I shall be cleansed;  
wash me and I shall be whiter than snow.

##### Antiphon 2

Ez 36:25-26

I will pour clean water upon you,  
and you will be made clean of all your impurities,  
and I shall give you a new spirit, says the Lord.

##### Hymn

Cf. 1 Pet 1:3-5

Blessed be the God and Father of our Lord Jesus Christ,  
who in his great mercy has given us new birth into a living hope  
through the Resurrection of Jesus Christ from the dead,  
into an inheritance that will not perish,  
preserved for us in heaven  
for the salvation to be revealed in the last time!

### During Easter Time

#### Antiphon 1

Cf. Ez 47:1, 9

I saw water flowing from the Temple,  
from its right-hand side, alleluia:  
and all to whom this water came  
were saved and shall say: alleluia, alleluia.

#### Antiphon 2

Cf. Wis 3:8; Ez 36:25

On the day of my resurrection, says the Lord, alleluia,  
I shall gather the nations and assemble the kingdoms  
and I shall pour clean water over you, alleluia.

#### Antiphon 3

Cf. Dan 3:77, 79

You springs and all that move in the waters,  
sing a hymn to God, alleluia.

#### Antiphon 4

1 Pet 2:9

You are a chosen race,  
a royal priesthood, a holy nation;  
proclaim the mighty deeds of him  
who called you out of darkness  
into his wonderful light, alleluia.

#### Antiphon 5

From your side, O Christ,  
bursts forth a spring of water,  
by which the squalor of the world is washed away  
and life is made new again, alleluia.

5. When he returns to his chair and the singing is over, the Priest stands facing the people and, with hands joined, says:

May almighty God cleanse us of our sins,  
and through the celebration of this Eucharist  
make us worthy to share at the table of his Kingdom.

R. Amen.

6. Then, when it is prescribed, the hymn *Glória in excélsis* (Glory to God in the highest) is sung or said.



### APPENDIX III

## **RITE OF DEPUTING A MINISTER TO DISTRIBUTE HOLY COMMUNION ON A SINGLE OCCASION**

1. The Diocesan Bishop has the faculty to permit individual Priests, exercising sacred duties, to depute a suitable member of the faithful to distribute Holy Communion with them on a single occasion, in cases of real necessity.

2. When one of the faithful is deputed to distribute Communion on a single occasion in such cases, it is fitting that a mandate to do so should be conferred according to the following rite.

3. After the Priest Celebrant himself has received the Sacrament in the usual way, the extraordinary minister comes to the altar and stands before the Celebrant, who blesses him or her with these words:

May the Lord ✠ bless you  
so that at this Mass you may minister  
the Body and Blood of Christ  
to your brothers and sisters.

And he or she replies:

Amen.

4. If the extraordinary minister is to receive the Most Holy Eucharist, the Priest gives Communion to the minister. Then the Priest gives him or her the ciborium or vessel with the hosts or the chalice and together they go to administer Communion to the faithful.

## APPENDIX IV

### RITE OF BLESSING A CHALICE AND A PATEN WITHIN MASS

1. Since the chalice and paten are used for the offering and consecration of the bread and wine and for communion, they are designated exclusively and permanently for the celebration of the Eucharist, and so become "sacred vessels."
2. The intention of designating these vessels exclusively for the celebration of the Eucharist is made manifest before the community of the faithful by a special blessing which it is appropriate to impart during Mass.
3. Any Priest may bless a chalice and paten, provided these vessels have been made according to the norms indicated above in the *General Instruction of the Roman Missal*, nos. 327-332.
4. If only a chalice or only a paten is to be blessed, the texts should be suitably adapted.
5. After the reading of the word of God, a homily is given in which the Priest explains both the biblical readings and the meaning of the blessing of a chalice and paten that are used in the celebration of the Lord's Supper.
6. When the Universal Prayer is concluded, the ministers, or representatives of the community presenting the chalice and paten, place these latter on the altar. Then the Priest moves to the altar, while there is sung this antiphon:

I will take up the chalice of salvation,  
and call upon the name of the Lord.

Another appropriate chant may also be sung.

7. When the singing is over, the Priest says:  
Let us pray.

And all pray in silence for a moment. Then the Priest continues:

With joy, Lord God,  
we place on your altar this chalice and paten  
for the celebration of the sacrifice of the new covenant:  
may the Body and Blood of your Son,  
offered and received by means of these vessels,  
make them holy.

Grant, we pray, O Lord,  
that, celebrating the unblemished sacrifice,  
we may be renewed by your Sacraments on earth  
and endowed with your Spirit,

until with the Saints we come to delight in your banquet  
in the Kingdom of Heaven.

Glory and honor to you for ever.

All reply:

Blessed be God for ever.

8. The ministers then place the corporal on the altar. Some of the faithful carry forward bread, wine, and water for the celebration of the Lord's Sacrifice. The Priest puts the offerings on the newly blessed paten and in the newly blessed chalice and offers them in the usual way. Meanwhile, if appropriate, this antiphon with Psalm 115 is sung:

Antiphon

The cup of salvation I will raise;  
I will call on the name of the LORD.

Psalm 115

I trusted, even when I said,  
"I am sorely afflicted,"  
and when I said in my alarm,  
"These people are all liars."

(The antiphon is repeated)

How can I repay the LORD  
for all his goodness to me?  
The cup of salvation I will raise;  
I will call on the name of the LORD.

(The antiphon is repeated)

My vows to the LORD I will fulfill  
before all his people.  
How precious in the eyes of the LORD  
is the death of his faithful.

(The antiphon is repeated)

Your servant, LORD, your servant am I,  
the son of your handmaid;  
you have loosened my bonds.  
A thanksgiving sacrifice I make;  
I will call on the name of the LORD.

(The antiphon is repeated)

My vows to the LORD I will fulfill  
before all his people,  
in the courts of the house of the LORD,  
in your midst, O Jerusalem.

(The antiphon is repeated)

Another appropriate chant may also be sung.

9. After the prayer With humble spirit, it is appropriate for the Priest to incense the gifts and the altar.

10. According to the circumstances of the celebration, it is fitting that the faithful receive the Blood of Christ from the newly blessed chalice.

## APPENDIX V

### EXAMPLES OF FORMULARIES FOR THE UNIVERSAL PRAYER

#### 1. GENERAL FORMULA, I

##### Priest's Introduction

To God the Father almighty,  
dear brothers and sisters,  
may every prayer of our heart be directed,  
for his will it is that all humanity should be saved  
and come to the knowledge of the truth.

##### Intentions

1. For the holy Church of God,  
that the Lord may graciously watch over her and care for her,  
let us pray to the Lord.  
R/. Grant this, almighty God.
2. For the peoples of all the world,  
that the Lord may graciously preserve harmony among them,  
let us pray to the Lord.  
R/. Grant this, almighty God.
3. For all who are oppressed by any kind of need,  
that the Lord may graciously grant them relief,  
let us pray to the Lord.  
R/. Grant this, almighty God.
4. For ourselves and our own community,  
that the Lord may graciously receive us  
as a sacrifice acceptable to himself,  
let us pray to the Lord.  
R/. Grant this, almighty God.

##### Priest's Prayer

O God, our refuge and our strength,  
hear the prayers of your Church,  
for you yourself are the source of all devotion,  
and grant, we pray, that what we ask in faith  
we may truly obtain.

Through Christ our Lord.

R/. Amen.

## 2. GENERAL FORMULA, II

### Priest's Introduction

Brothers and sisters,  
as we now make our prayer  
for our community and for the world,  
let us all pray to Christ the Lord,  
not only for ourselves and our own needs,  
but for the entire people.

### Intentions

- 1a. For the whole Christian people,  
let us beseech the abundance of divine goodness.  
R/. Christ, hear us. or Christ, graciously hear us.
- 1b. For all who do not yet believe,  
let us implore the giver of all spiritual gifts.  
R/. Christ, hear us.
- 2a. For those who hold public office,  
let us call upon the power of the Lord.  
R/. Christ, hear us.
- 2b. For favorable weather and abundant fruits from the earth,  
let us entreat the Lord, the ruler of the world.  
R/. Christ, hear us.
- 3a. For our brothers and sisters  
who cannot be present at this sacred assembly,  
let us beseech him who observes all things.  
R/. Christ, hear us.
- 3b. For the repose of the souls of the faithful departed,  
let us call upon the judge of all humanity.  
R/. Christ, hear us.
- 4a. For all of us who pray in faith  
and ask the mercy of the Lord,  
let us entreat the compassion of our Savior.  
R/. Christ, hear us.
- 4b. For ourselves and those close to us  
who await the Lord's goodness,  
let us call upon the mercy of Christ the Lord.  
R/. Christ, hear us.

## Priest's Prayer

Incline your merciful ear to our prayers,  
we ask, O Lord,  
and listen in kindness to the supplications  
of those who call on you.  
Through Christ our Lord.  
R/. Amen.

## 3. ADVENT

## Priest's Introduction

As we await with longing  
the coming of our Lord Jesus Christ,  
dear brothers and sisters,  
let us with renewed devotion beseech his mercy,  
that, as he came into the world  
to bring the good news to the poor  
and heal the contrite of heart,  
so in our own time, also,  
he may bring salvation to all in need.

## Intentions

- 1a. That Christ may visit his holy Church  
and keep watch over her always,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 1b. That Christ may fill the Pope,  
our Bishop, and the whole Order of Bishops  
with spiritual gifts and graces,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 2a. That under the protection of Christ  
our times may be peaceful,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 2b. That Christ may guide the minds of those who govern us  
to promote the common good according to his will,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.

- 3a. That Christ may banish disease,  
drive out hunger, and ward off every affliction,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 3b. That Christ in his mercy may free  
all who suffer persecution,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 4a. That as witnesses to Christ's love before all  
we may abide in the truth,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.
- 4b. That Christ may find us watching when he comes,  
let us pray to the Lord.  
R/. Lord, have mercy. or Kyrie, eleison.

#### Priest's Prayer

Almighty ever-living God,  
who bring salvation to all  
and desire that no one should perish,  
hear the prayers of your people  
and grant that the course of our world  
may be directed by your peaceful rule,  
and your Church rejoice in tranquility and devotion.  
Through Christ our Lord.  
R/. Amen.

### 4. CHRISTMAS TIME

#### Priest's Introduction

On this day (on this night, in this time)  
when the goodness and kindness of God our Savior have appeared,  
let us, dear brothers and sisters,  
humbly pour forth to him our prayers,  
trusting not in our own good works, but in his mercy.

#### Intentions

1. For the Church of God,  
that in integrity of faith she may await  
and may welcome with joy  
him whom the immaculate Virgin conceived by a word



and wondrously brought to birth,

let us pray to the Lord.

R/. Lord, have mercy.

2. For the progress and peace of the whole world,  
that what is given in time may become a reward in eternity,  
let us pray to the Lord.  
R/. Lord, have mercy.
3. For those oppressed by hunger, sickness or loneliness,  
that through the mystery of the Nativity (Epiphany) of Christ  
they may find relief in both mind and body,  
let us pray to the Lord.  
R/. Lord, have mercy.
4. For the families of our congregation,  
that, receiving Christ,  
they may learn also to welcome him in the poor,  
let us pray to the Lord.  
R/. Lord, have mercy.

#### Priest's Prayer

We pray, O Lord our God,

that Mary, who merited to bear God and man

in her chaste womb,

may commend the prayers of your faithful in your sight.

Through Christ our Lord.

R/. Amen.

#### 5. LENT, I

#### Priest's Introduction

We should pour forth prayers at all times,

dear brothers and sisters,

but above all in these days of Lent

we ought to watch more intently with Christ

and direct our petitions more fervently to God.

#### Intentions

1. For the whole Christian people,  
that in this sacred time they may be more abundantly nourished  
by every word that comes from the mouth of God,  
let us pray to the Lord.

2. For the whole world,  
that in lasting tranquility and peace  
our days may truly become  
the acceptable time of grace and salvation,  
let us pray to the Lord.
3. For sinners and the neglectful,  
that in this time of reconciliation  
they may return to Christ,  
let us pray to the Lord.
4. For ourselves,  
that God may at last stir up in our hearts  
aversion for our sins,  
let us pray to the Lord.

#### Priest's Prayer

Grant, we pray, O Lord,  
that your people may turn to you with all their heart,  
so that whatever they dare to ask in fitting prayer  
they may receive by your mercy.  
Through Christ our Lord.  
R/. Amen.

### 6. LENT, II

#### Priest's Introduction

As the Solemnity of Easter approaches, dear friends,  
let our prayer to the Lord be all the more insistent,  
that all of us, and the whole multitude of the baptized,  
together with the entire world,  
may come to share more abundantly in this sacred mystery.

#### Intentions

1. That God may be pleased to increase faith and understanding  
in the catechumens who are to be initiated by Holy Baptism  
in the coming Paschal Solemnity,  
let us pray to the Lord.
2. That peoples in need may find help  
and that peace and security may be firmly established everywhere,  
let us pray to the Lord.

3. That all who are afflicted or suffering temptation  
may be strengthened by his grace,  
let us pray to the Lord.
4. That all of us may learn to distribute the fruits of self-denial  
for the good of those in need,  
let us pray to the Lord.

Priest's Prayer

Have mercy, O Lord, on the prayers of your Church,  
and turn with compassion to the hearts that bow before you,  
that those you make sharers in the divine mystery  
may never be left without your assistance.

Through Christ our Lord.

R/. Amen.

7. WEEKDAYS OF HOLY WEEK

Priest's Introduction

In this time of the Lord's Passion,  
when Christ offered prayers and supplications to his Father  
with loud cries and tears,  
let us humbly beseech God,  
that in answer to his Son's reverent submission  
he may in mercy hear our prayers also.

Intentions

1. That the Church, the Bride of Christ,  
may be more fully cleansed by his Blood  
in this time of his Passion,  
let us pray to the Lord.
2. That through the Blood of Christ's Cross,  
all things in the world  
may be brought to peace for the sake of salvation,  
let us pray to the Lord.
3. That God may grant fortitude and patience  
to all who through sickness or hardship  
have a share in Christ's Passion,  
let us pray to the Lord.
4. That we may all be led through the Lord's Passion and Cross  
to the glory of his Resurrection,  
let us pray to the Lord.

### Priest's Prayer

Be present, O Lord, to your people at prayer,  
so that what they do not have the confidence or presumption to ask  
they may obtain by the merits of your Son's Passion.  
Who lives and reigns for ever and ever.  
R/. Amen.

## 8. EASTER TIME

### Priest's Introduction

Dear brothers and sisters,  
filled with paschal joy,  
let us pray more earnestly to God  
that he, who graciously listened  
to the prayers and supplications of his beloved Son,  
may now be pleased to look upon us in our lowliness.

### Intentions

1. For the shepherds of our souls,  
that they may have the strength to govern wisely  
the flock entrusted to them by the Good Shepherd,  
let us pray to the Lord.
2. For the whole world,  
that it may truly know the peace given by Christ,  
let us pray to the Lord.
3. For our brothers and sisters who suffer,  
that their sorrow may be turned to gladness  
which no one can take from them,  
let us pray to the Lord.
4. For our own community,  
that it may bear witness with great confidence  
to the Resurrection of Christ,  
let us pray to the Lord.

### Priest's Prayer

O God, who know that our life in this present age  
is subject to suffering and need,  
hear the desires of those who cry to you;  
and receive the prayers of those who believe in you.  
Through Christ our Lord.  
R/. Amen.

## 9. ORDINARY TIME, I

## Priest's Introduction

Dear brothers and sisters,  
gathered as one to celebrate the good things  
we have received from our God,  
let us ask him to prompt in us  
prayers that are worthy of his hearing.

## Intentions

1. For N. our Pope and N. our Bishop,  
and all the clergy,  
with the people entrusted to their charge,  
let us pray to the Lord.
2. For those who hold public office  
and those who assist them in promoting the common good,  
let us pray to the Lord.
3. For those who travel by sea, land or air,  
for captives and all held in prison,  
let us pray to the Lord.
4. For all of us gathered in this sacred place  
by faith and devotion  
and by love and reverence for God,  
let us pray to the Lord.

## Priest's Prayer

May the petitions of your Church  
be pleasing in your sight, O Lord,  
so that we may receive from your mercy  
what we cannot ask out of confidence in our own merits.  
Through Christ our Lord.  
R/. Amen.

## 10. ORDINARY TIME, II

## Priest's Introduction

We have all gathered here,  
dear brothers and sisters,  
to celebrate the mysteries of our Redemption;  
let us therefore ask almighty God  
that the whole world may be watered  
from these springs of all blessing and life.

## Intentions

1. For all who have vowed themselves to God,  
that with his help they may faithfully keep to their resolve,  
let us pray to the Lord.
2. For peace among nations,  
that, delivered from all turmoil,  
the peoples may serve God in freedom of heart,  
let us pray to the Lord.
3. For the elderly who suffer from isolation or sickness,  
that they may be strengthened  
by our love of them as brothers and sisters,  
let us pray to the Lord.
4. For ourselves gathered here,  
that as God does not cease to sustain us  
with the things of this life,  
we may know how to use them in such a way  
that we may hold even now  
to the things that endure for ever,  
let us pray to the Lord.

## Priest's Prayer

May your mercy, we beseech you, O Lord,  
be with your people who cry to you,  
so that what they seek at your prompting  
they may obtain by your ready generosity.  
Through Christ our Lord.  
R/. Amen.

The General Formulas printed above, nos. 1-2, may also be used in Ordinary Time.

## 11. IN MASSES FOR THE DEAD

## Priest's Introduction

Let us in faith call upon God the almighty Father  
who raised Christ his Son from the dead,  
as we pray for the salvation of the living and the dead.

## Intentions

1. That God may establish the Christian people in faith and unity,  
let us pray to the Lord.
2. That he may rescue the entire world from all the evils of war,  
let us pray to the Lord.

3. That he may be pleased to show himself a father  
to our brothers and sisters  
who lack work, food or housing,  
let us pray to the Lord.
  - 4a. That he may be pleased  
to admit for ever to the company of the Saints  
his deceased servant N.,  
who once through Baptism received the seed of eternal life,  
let us pray to the Lord.
  - 4b. That on the last day he may raise up N.,  
who fed on the Body of Christ,  
the Bread of eternal life,  
let us pray to the Lord.
- (Or for a Priest):
- That he may grant N. a share in the heavenly liturgy  
for he exercised the priestly office in the Church,  
let us pray to the Lord.
- 4c. That he may grant to the souls  
of our brothers and sisters, friends and benefactors  
the reward of their labors,  
let us pray to the Lord.
  - 4d. That he may welcome into the light of his face  
all who have fallen asleep in the hope of the resurrection,  
let us pray to the Lord.
  - 4e. That he may graciously help and comfort  
our brothers and sisters who are suffering affliction,  
let us pray to the Lord.
  - 4f. That he may be pleased to gather into his glorious Kingdom  
all who have come together here in faith and devotion,  
let us pray to the Lord.

#### Priest's Prayer

May the prayer of those who cry to you  
benefit the souls of your servants, O Lord:  
free them, we pray, from all their sins  
and make them sharers in your redemption.  
Through Christ our Lord.  
R/. Amen.

## PREPARATION FOR MASS

### Prayer of Saint Ambrose

I draw near, loving Lord Jesus Christ,  
to the table of your most delightful banquet  
in fear and trembling,  
a sinner, presuming not upon my own merits,  
but trusting rather in your goodness and mercy.  
I have a heart and body defiled by my many offenses,  
a mind and tongue  
over which I have kept no good watch.  
Therefore, O loving God, O awesome Majesty,  
I turn in my misery, caught in snares,  
to you the Fountain of Mercy,  
hastening to you for healing,  
flying to you for protection;  
and while I do not look forward to having you as Judge,  
I long to have you as Savior.  
To you, O Lord, I display my wounds,  
to you I uncover my shame.  
I am aware of my many and great sins  
for which I fear,  
but I hope in your mercies,  
which are without number.  
Look upon me, then, with eyes of mercy,  
Lord Jesus Christ, eternal King,  
God and Man, crucified for mankind.  
Listen to me, as I place my hope in you,  
have pity on me, full of miseries and sins,  
you, who will never cease  
to let the fountain of compassion flow.  
Hail, O Saving Victim,  
offered for me and for the whole human race  
on the wood of the Cross.  
Hail, O noble and precious Blood,  
flowing from the wounds  
of Jesus Christ, my crucified Lord,  
and washing away the sins of all the world.  
Remember, Lord, your creature,



whom you redeemed by your Blood.  
I am repentent of my sins,  
I desire to put right what I have done.  
Take from me, therefore, most merciful Father,  
all my iniquities and sins,  
so that, purified in mind and body,  
I may worthily taste the Holy of Holies.  
And grant that this sacred foretaste  
of your Body and Blood  
which I, though unworthy, intend to receive,  
may be the remission of my sins,  
the perfect cleansing of my faults,  
the banishment of shameful thoughts,  
and the rebirth of right sentiments;  
and may it encourage a wholesome  
and effective performance of deeds  
pleasing to you,  
and be a most firm defense of body and soul  
against the snares of my enemies.  
Amen.

Prayer of Saint Thomas Aquinas

Almighty eternal God,  
behold, I come to the Sacrament  
of your Only Begotten Son,  
our Lord Jesus Christ.  
As one sick to the physician of life,  
as one unclean to the fountain of mercy,  
as one blind to the light of eternal brightness,  
as one poor and needy to the Lord of heaven and earth.  
I ask, therefore, for the abundance of your immense generosity,  
that you may graciously cure my sickness,  
wash away my defilement,  
give light to my blindness,  
enrich my poverty,  
clothe my nakedness,  
so that I may receive the bread of Angels,  
the King of kings and Lord of lords,  
with such reverence and humility,  
such contrition and devotion,

such purity and faith,  
such purpose and intention  
as are conducive to the salvation of my soul.  
Grant, I pray, that I may receive  
not only the Sacrament of the Lord's Body and Blood,  
but also the reality and power of that Sacrament.  
O most gentle God,  
grant that I may so receive  
the Body of your Only Begotten Son our Lord Jesus Christ,  
which he took from the Virgin Mary,  
that I may be made worthy to be incorporated into his Mystical Body  
and to be counted among its members.  
O most loving Father,  
grant that I may at last gaze for ever  
upon the unveiled face of your beloved Son  
whom I, a wayfarer,  
propose to receive now veiled under these species:  
Who lives and reigns with you  
for ever and ever.  
Amen.

Prayer to the Blessed Virgin Mary

O most blessed Virgin Mary,  
Mother of tenderness and mercy,  
I, a miserable and unworthy sinner,  
fly to you, with all the affection of my heart,  
and I beseech your motherly love,  
that, as you stood by your most dear Son  
while he hung on the Cross,  
so, in your kindness,  
may you be pleased to stand by me, a poor sinner,  
and all Priests, who today are offering the Sacrifice  
here and throughout the entire holy Church,  
so that with your gracious help,  
we may offer a worthy and acceptable sacrifice  
in the sight of the most high and undivided Trinity.  
Amen.

## Formula of Intent

My intention is to celebrate Mass  
and to consecrate the Body and Blood of our Lord Jesus Christ  
according to the Rite of Holy Roman Church,  
to the praise of Almighty God  
and all the Church triumphant,  
for my good  
and that of all the Church militant,  
for all who have commended themselves to my prayers  
in general and in particular,  
and for the welfare of Holy Roman Church.  
Amen.

May the almighty and merciful Lord  
grant us joy with peace,  
amendment of life,  
room for true repentance,  
the grace and consolation of the Holy Spirit  
and perseverance in good works.  
Amen.

## THANKSGIVING AFTER MASS

Prayer of Saint Thomas Aquinas

I give you thanks,  
Lord, holy Father, almighty and eternal God,  
who have been pleased to nourish me,  
a sinner and your unworthy servant,  
with the precious Body and Blood  
of your Son, our Lord Jesus Christ;  
this through no merits of mine, but  
due solely to the graciousness of your mercy.  
And I pray that this Holy Communion  
may not be for me an offense to be punished,  
but a saving plea for forgiveness.  
May it be for me the armor of faith,  
and the shield of goodwill.  
May it cancel my faults,  
destroy concupiscence and carnal passion,  
increase charity and patience, humility and obedience  
and all the virtues,  
may it be a firm defense against the snares of all my enemies,  
both visible and invisible,  
the complete calming of my impulses,  
both of the flesh and of the spirit,  
a firm adherence in you, the one true God,  
and the joyful completion of my life's course.  
And I beseech you to lead me, a sinner,  
to that banquet beyond telling  
where, with your Son and the Holy Spirit,  
you are the true light of your Saints,  
fullness of satisfied desire, eternal gladness,  
consummate delight and perfect happiness.  
Through Christ our Lord.  
Amen.

## Prayer to the Most Holy Redeemer

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, embolden me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O good Jesus, hear me.  
Within your wounds hide me.  
Never let me to be parted from you.  
From the evil Enemy defend me.  
At the hour of my death call me  
And bid me come to you,  
that with your Saints I may praise you  
for age upon age.  
Amen.

## Prayer of Self-Offering

Receive, Lord, my entire freedom.  
Accept the whole of my memory,  
my intellect and my will.  
Whatever I have or possess,  
it was you who gave it to me;  
I restore it to you in full,  
and I surrender it completely  
to the guidance of your will.  
Give me only love of you  
together with your grace,  
and I am rich enough,  
and ask for nothing more.  
Amen.

## Prayer to Our Lord Jesus Christ Crucified

Behold, O good and loving Jesus,  
that I cast myself on my knees before you,  
and with the greatest fervor of spirit  
I pray and beseech you  
to instill into my heart  
ardent sentiments of faith, hope and charity,  
with true repentance for my sins

and a most firm purpose of amendment.  
With deep affection and sorrow  
I ponder intimately  
and contemplate in my mind your five wounds,  
having before my eyes what the prophet David  
had already put in your mouth about yourself, O good Jesus:  
They have pierced my hands and my feet;  
they have numbered all my bones (Ps 21:17-18).

The Universal Prayer Attributed to Pope Clement XI

I believe, O Lord, but may I believe more firmly  
I hope, but may I hope more securely,  
I love, but may I love more ardently  
I sorrow, but may I sorrow more deeply.

I adore you as my first beginning;  
I long for you as my last end;  
I praise you as my constant benefactor;  
I invoke you as my gracious protector.

By your wisdom direct me,  
by your righteousness restrain me,  
by your indulgence console me,  
by your power protect me.

I offer you, Lord, my thoughts to be directed to you,  
my words, to be about you;  
my deeds, to respect your will,  
my trials to be endured for you.

I will whatever you will,  
I will it because you will it,  
I will it in the way you will it,  
I will it for as long as you will it.

Lord, enlighten my understanding, I pray:  
arouse my will,  
cleanse my heart,  
sanctify my soul.

May I weep for past sins,  
repel future temptations,  
correct evil inclinations,  
nurture appropriate virtues.

Give me, good God,  
love for you, hatred for myself,  
zeal for my neighbor,  
contempt for the world.

May I strive to obey superiors,  
to help those dependent on me,  
to have care for my friends,  
forgiveness for my enemies.

May I conquer sensuality by austerity,  
avarice by generosity,  
anger by gentleness,  
lukewarmness by fervor.

Render me prudent in planning,  
steadfast in danger,  
patient in adversity,  
humble in prosperity.

Make me, O Lord, attentive at prayer,  
moderate at meals,  
diligent in work,  
steadfast in intent.

May I be careful to maintain interior innocence,  
outward modesty,  
exemplary behavior,  
a regular life.

May I be always watchful in subduing nature,  
in nourishing grace,  
in observing your law,  
in winning salvation.

May I learn from you  
how precarious are earthly things,  
how great divine things,  
how fleeting is time,  
how lasting things eternal.

Grant that I may prepare for death,  
fear judgment,  
flee hell,  
gain paradise.  
Through Christ our Lord.  
Amen.

Prayers to the Blessed Virgin Mary

O Mary, Virgin and Mother most holy,  
behold, I have received your most dear Son,  
whom you conceived in your immaculate womb,  
brought forth, nursed and embraced most tenderly.  
Behold him at whose sight  
you used to rejoice and be filled with all delight;  
him whom, humbly and lovingly,  
once again I present  
and offer him to you  
to be clasped in your arms,  
to be loved by your heart,  
and to be offered up to the Most Holy Trinity  
as the supreme worship of adoration,  
for your own honor and glory,  
and for my needs and for those of the whole world.  
I ask you therefore, most loving Mother,  
entreat for me the forgiveness of all my sins  
and in abundant measure the grace  
of serving him more faithfully in the future,  
and at the last, final grace,  
so that with you I may praise him  
for all the ages of ages.  
Amen.

Hail, Mary, full of grace, the Lord is with you;  
blessed are you among women,  
and blessed is the fruit of your womb, Jesus.  
Holy Mary, Mother of God,  
pray for us sinners  
now and at the hour of our death.  
Amen.