

THE ROMAN MISSAL
RENEWED BY DECREE OF THE
MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN,
PROMULGATED BY AUTHORITY OF POPE PAUL VI
AND REVISED AT THE DIRECTION OF POPE JOHN PAUL II

EXCERPTS FROM THE ROMAN MISSAL

For Use in the Dioceses of the United States of America

**Approved by the
United States Conference of Catholic Bishops
and Confirmed by the Apostolic See**



CATHOLIC BOOK PUBLISHING CORP.
NEW JERSEY
2018

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GENERAL ROMAN CALENDAR

[including the Proper Calendar for the Dioceses of the United States of America]

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IV	2	Sts. Basil the Great and Gregory Nazianzen, Bishops and Doctors of the Church	Memorial
III	3	<i>The Most Holy Name of Jesus*</i>	
Eve	4	[USA] St. Elizabeth Ann Seton, Religious	Memorial
Nones	5	[USA] St. John Neumann, Bishop	Memorial
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VI	8		
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XV	18		
XIV	19		
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XI	22	[USA] Day of Prayer for the Legal Protection of Unborn Children**	
X	23	[USA] <i>St. Vincent, Deacon and Martyr</i> [USA] <i>St. Marianne Cope, Virgin</i>	
IX	24	St. Francis de Sales, Bishop and Doctor of the Church	Memorial
VIII	25	THE CONVERSION OF ST. PAUL THE APOSTLE	Feast
VII	26	Sts. Timothy and Titus, Bishops	Memorial
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V	28	St. Thomas Aquinas, Priest and Doctor of the Church	Memorial
IV	29		
III	30		
Eve	31	St. John Bosco, Priest	Memorial

[USA] **Sunday between January 2 and January 8:**

THE EPIPHANY OF THE LORD

Solemnity

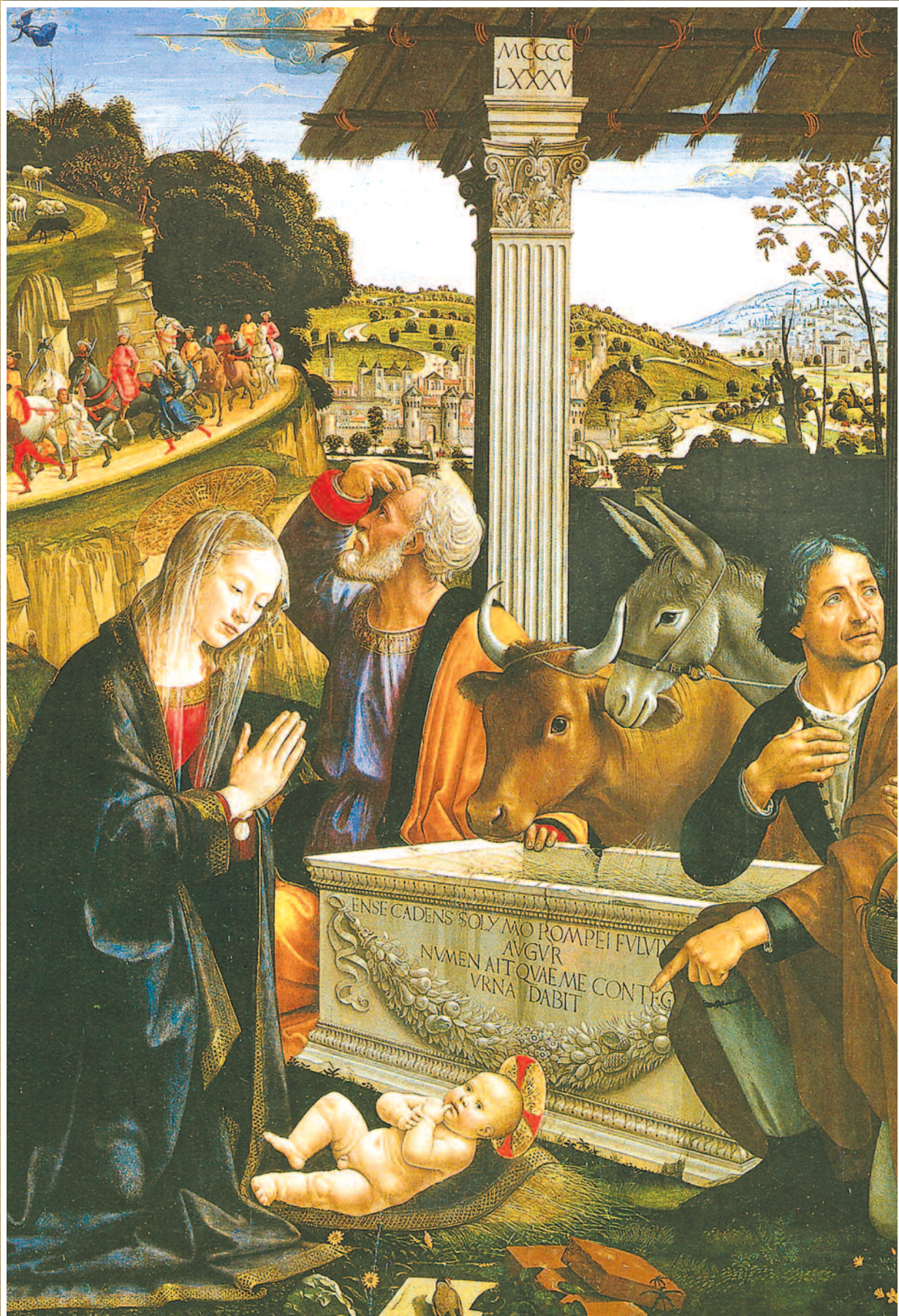
Sunday after January 6: THE BAPTISM OF THE LORD

Feast

When the Solemnity of the Epiphany is transferred to the Sunday that occurs on January 7 or 8,
the Feast of the Baptism of the Lord is celebrated on the following Monday.

* When the rank of the celebration is not indicated, it is an Optional Memorial.

** January 23, when January 22 falls on a Sunday



At the Vigil Mass

This Mass is used on the evening of December 24, either before or after First Vespers (Evening Prayer I) of the Nativity.

Entrance Antiphon

Today you will know that the Lord will come, and he will save us,
and in the morning you will see his glory. Cf. Ex 16: 6-7

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

O God, who gladden us year by year
as we wait in hope for our redemption,
grant that, just as we joyfully welcome
your Only Begotten Son as our Redeemer,
we may also merit to face him confidently
when he comes again as our Judge.
Who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

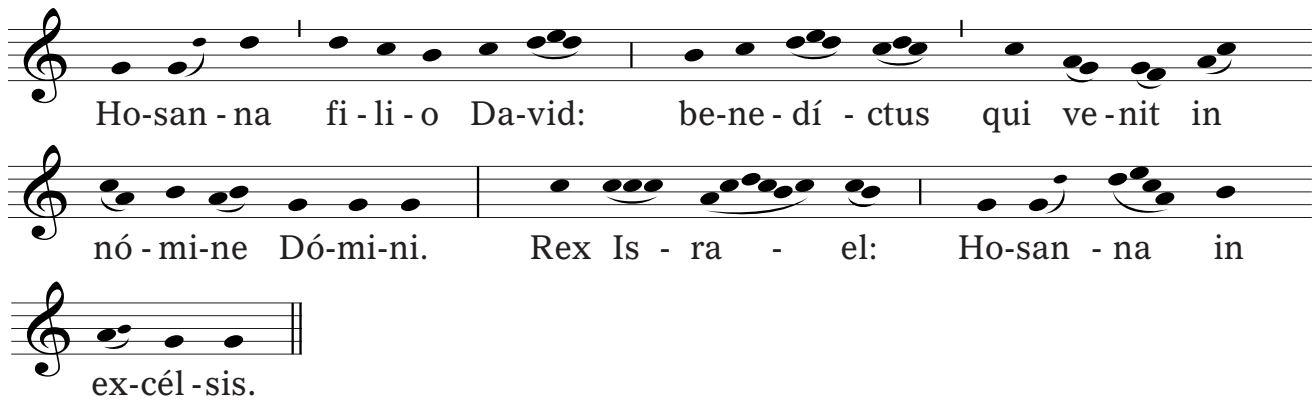
The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

PRAYER AFTER COMMUNION

Grant, O Lord, we pray,
that we may draw new vigor
from celebrating the Nativity of your Only Begotten Son,
by whose heavenly mystery we receive
both food and drink.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 310, may be used.





5. **After this, the Priest and people sign themselves, while the Priest says:** In the name of the Father, and of the Son, and of the Holy Spirit. **Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:**

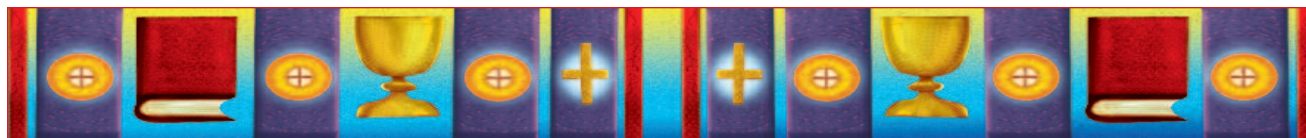
**Dear brethren (brothers and sisters),
 since the beginning of Lent until now
 we have prepared our hearts
 by penance and charitable works.
 Today we gather together to herald with the whole Church
 the beginning of the celebration
 of our Lord's Paschal Mystery,
 that is to say, of his Passion and Resurrection.
 For it was to accomplish this mystery
 that he entered his own city of Jerusalem.
 Therefore, with all faith and devotion,
 let us commemorate
 the Lord's entry into the city for our salvation,
 following in his footsteps,
 so that, being made by his grace partakers of the Cross,
 we may have a share also
 in his Resurrection and in his life.**

6. **After the address, the Priest says one of the following prayers with hands extended.**

Let us pray.

**Almighty ever-living God,
 sanctify ✠ these branches with your blessing,
 that we, who follow Christ the King in exultation,
 may reach the eternal Jerusalem through him.
 Who lives and reigns for ever and ever.**

R). Amen.

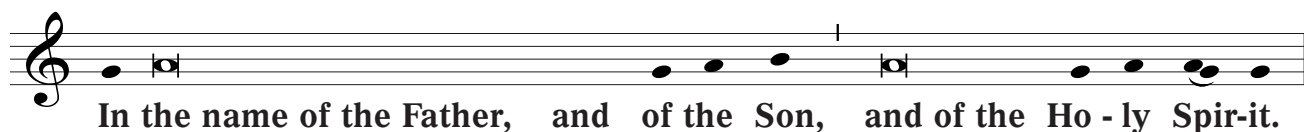


THE INTRODUCTORY RITES

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

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

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



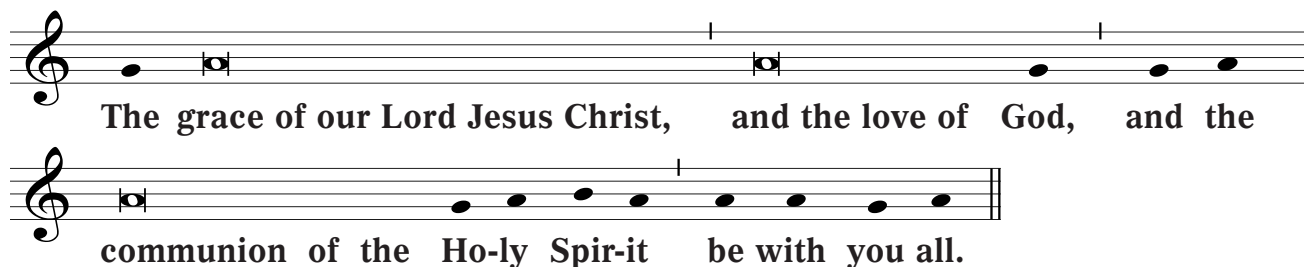
In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:



Amen.

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



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

Or:

An alternate musical setting of the Creed may be found in Appendix I, pp. 722-723.

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

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

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

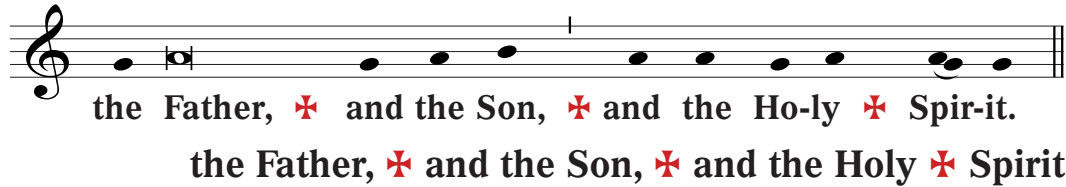
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

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

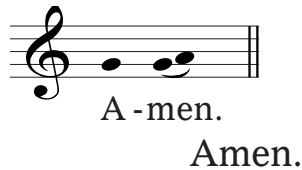
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

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

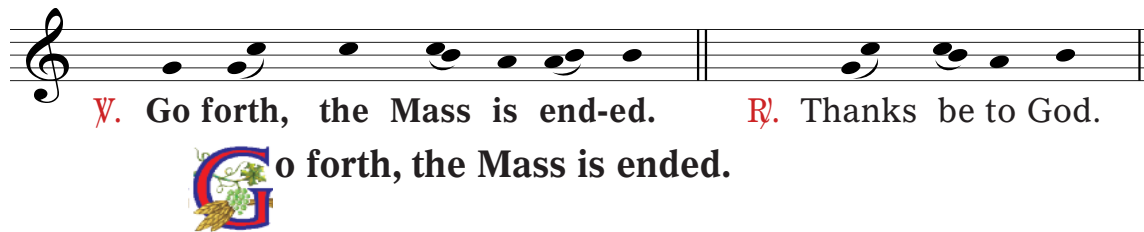
making the Sign of the Cross over the people three times, he adds:



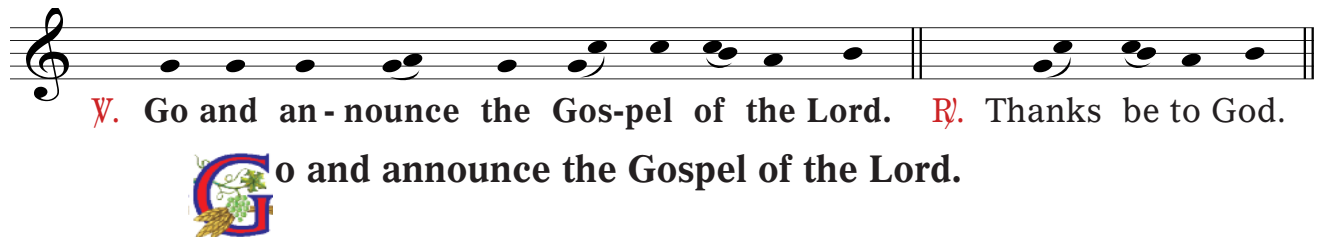
All:



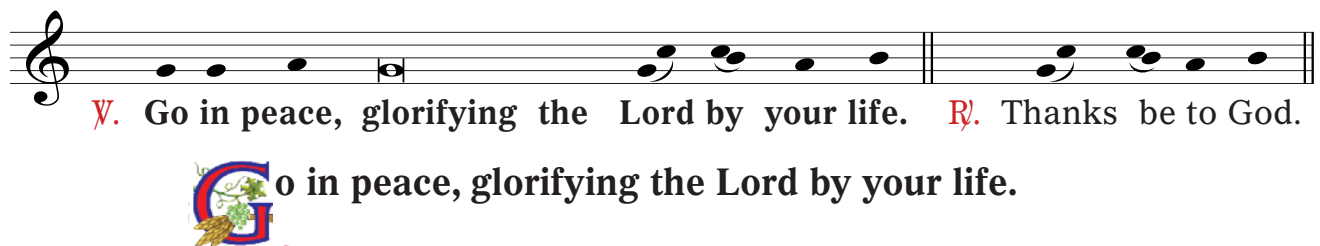
144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:



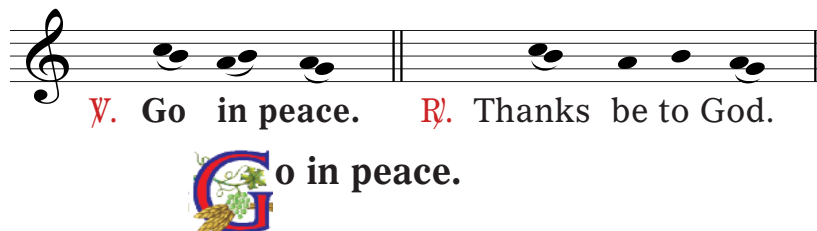
Or:



Or:



Or:



The people reply:

Thanks be to God.

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

146. If any liturgical action follows immediately, the rites of dismissal are omitted.

March 17
Saint Patrick, Bishop

From the Common of Pastors: For Missionaries (p. 548), or For a Bishop (p. 541).

COLLECT

O God, who chose the Bishop Saint Patrick
 to preach your glory to the peoples of Ireland,
 grant, through his merits and intercession,
 that those who glory in the name of Christian
 may never cease to proclaim your wondrous deeds to all.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you
 in the unity of the Holy Spirit,
 one God, for ever and ever.



March 18
**Saint Cyril of Jerusalem,
 Bishop and Doctor of the Church**

From the Common of Pastors: For a Bishop (p. 541), or from the Common Doctors of
 the Church (p. 551).

COLLECT

O God, who through the Bishop Saint Cyril of Jerusalem
 led your Church in a wonderful way
 to a deeper sense of the mysteries of salvation,
 grant us, through his intercession,
 that we may so acknowledge your Son
 as to have life ever more abundantly.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you
 in the unity of the Holy Spirit,
 one God, for ever and ever.



COMMON OF THE DEDICATION OF A CHURCH

The formularies of the Mass for the Dedication of a Church and of the Mass for the Dedication of an Altar are to be found among the Ritual Masses in the Roman Missal.

ON THE ANNIVERSARY OF THE DEDICATION

I. In the Church that was Dedicated

Entrance Antiphon

Wonderful are you, O God in your holy place.
The God of Israel himself gives his people strength and courage.
Blessed be God (**E.T.** alleluia)! Ps 68 (67): 36

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

O God, who year by year renew for us the day
when this your holy temple was consecrated,
hear the prayers of your people
and grant that in this place
for you there may always be pure worship
and for us, fullness of redemption.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

I. FOR THE CONFERRAL OF THE SACRAMENTS OF CHRISTIAN INITIATION

All the prayers given for a man may be adapted for a woman, with the necessary change of gender, or adapted for several individuals, with the necessary change to the plural.

1. For the Election or Enrollment of Names

The rite of “election” or “enrollment of names” for catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil should be celebrated during the Mass of the First Sunday of Lent (p. 63). If, for pastoral reasons, it is celebrated apart from this Sunday, the Mass that follows may be used with the color violet on any day except those listed in nos. 1-4 of the Table of Liturgical Days in the Roman Missal. The Mass of the Friday of the Fourth Week of Lent may also be used (p. 89).

Entrance Antiphon

Let the hearts that seek the Lord rejoice;
turn to the Lord and his strength;
constantly seek his face.

Cf. Ps 105 (104): 3-4

COLLECT

O God, who though you are ever the cause
of the salvation of the human race
now gladden your people with grace
in still greater measure,
look mercifully, we pray, upon your chosen ones,
that your compassionate and protecting help
may defend both those yet to be born anew
and those already reborn.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

May this Sacrament we have received
purify us, we pray, O Lord,
and grant your servants freedom from all blame,
that those bound by a guilty conscience
may glory in the fullness of heavenly remedy.
Through Christ our Lord.

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