APPENDICES
APPENDIX I

VARIOUS CHANTS FOR THE ORDER OF MASS

In choosing the simple or solemn tone (in place in the Order of Mass), it is desirable that the same tone for all parts of the Ordinary be used, in order to preserve the unity of the musical genre.
The Introductory Rites

Greeting

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

R. Amen.

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

R. And with your spirit.

Or:

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

R. And with your spirit.

Or:

V. The Lord be with you.

R. And with your spirit.

Greetings at a Pontifical Mass:

V. Peace be with you.

R. And with your spirit.
Penitential Act

V. Brethren (brothers and sisters), let us ac-knowl-edge our sins,
and so prepare ourselves to celebrate the sacred mys-ter-ies.

V. Have mercy on us, O Lord.

R. For we have sinned a-gainst you.

V. Show us, O Lord, your mer-cy.

R. And grant us your sal-va-tion.

V. May almighty God have mercy on us, for-give us our sins,
and bring us to everlasting life.

R. A-men.

Or:

V. Brethren (brothers and sisters), let us ac-knowl-edge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

V. You were sent to heal the contrite of heart: Lord, have mercy.

R. Lord, have mercy.

V. You came to call sinners: Christ, have mercy.

R. Christ, have mercy.

V. You are seated at the right hand of the Father to intercede for us:

Lord, have mercy.

R. Lord, have mercy.

V. May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

R. Amen.
VARIOUS CHANTS FOR THE ORDER OF MASS

The Concluding Rites

Blessing

V. The Lord be with you.  R. And with your spirit.

V. May almighty God bless you, the Father, and the Son,


Episcopal Blessing

V. The Lord be with you.  R. And with your spirit.

V. Blessed be the name of the Lord.  R. Now and for ever.

V. Our help is in the name of the Lord.  R. Who made heaven and earth.

V. May almighty God bless you, the Father, and the Son,

Dismissal

V. Go forth, the Mass is ended.
R. Thanks be to God.

Or:

V. Go and announce the Gospel of the Lord.
R. Thanks be to God.

Or:

V. Go in peace, glorifying the Lord by your life.
R. Thanks be to God.

Or:

V. Go in peace.
R. Thanks be to God.
VARIOUS CHANTS FOR THE ORDER OF MASS

Tones for the Presidential Prayers

Solemn Tone

All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one “G” (before ascending to “A”), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave (,) indicates where to descend to “G,” and the acute (') indicates where to ascend back to “A.” The grave at the Flex may or may not fall on the the text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second to last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

INVITATION

Let us pray.

Through our Lord Jesus Christ, your Son, who lives and reigns who live and reign

with you in the unity of the Holy Spirit, one God, for

ever and ever. R. Amen.

After the other Prayers

Through Christ our Lord. R. Amen.
2552

APPENDIX I

Or:


Collect (First Sunday of Advent)

Grant your faithful, we pray, almighty God, the resolve to run
forth to meet your Christ with righteous deeds at his com- ing,
so that, gathered at his right hand, they may be worthy to possess
the heav- en-ly kingdom. Through our Lord Jesus Christ, your
Son, who lives and reigns with you in the unity of the Ho- ly Spirit,
one God, for ev-er and ev-er. R. A-men.

Prayer over the Offerings (The Epiphany of the Lord, The Mass during the Day)

Look with favor, Lord, we pray, on these gifts of your Church,
in which are offered now not gold or frankincense or myrrh, but he
who by them is proclaimed, sacrificed and received, Jē-sus Christ.

The presidential prayers (Collects, Prayers over the Offerings, Prayers after Communion) may also be sung according to the simple tone, which follows.

**INVITATION**

Let us pray.

**RECITING TONE**  **FLEX**  **MEDIANT**  **FULL STOP**

(flex sign)  (grave)  (double grave)

For the Flex and Full Stop, the pointing depends upon where the accent falls. When the final syllable is accented, a flex (+) sign or double grave (\(\checkmark\)) is to be given to it. When the final syllable is not accented, this syllable is sung on the Reciting Tone and the flex sign or double grave is to be placed so as to indicate where one descends for the non-accented syllable(s).

Examples:

...on the gifts of your CHURCH,
...from among your BLESS - ings
...Jesus CHRIST
...reDEMP - tiön.

For the Mediant cadence, the grave (\(\checkmark\)) is placed two syllables before the final accent, without respect to the accentuation of these two syllables.

...FRANkin - cense or MYRRH
...our TEMP - ïr - al OFfering

(Through our Lord Jesus Christ, your Son,) who lives and reigns
who live and reign

with you God the Father in the unity of the Ho-ly Spir-it, one God,
VARIOUS CHANTS FOR THE ORDER OF MASS


Collect (First Sunday of Advent)

Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his com-ing, so that,
gathered at his right hand, they may be worthy to possess the heav-enly king-dom.  Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Ho-ly Spir-it,
one God, for ever and ev-er.  R. A-men.
Prayer over the Offerings (The First Sunday of Advent)

Accept, we pray, O Lord, these offerings we make, gathered from among your gifts to us, and may what you grant us to celebrate devoutly here below gain for us the prize of eternal redemption.

Through Christ our Lord. R. Amen.

Prayer over the Offerings (The Epiphany of the Lord, The Mass during the Day)

Look with favor, Lord, we pray, on these gifts of your Church, in which are offered now not gold or frankincense or myrrh,

but he who by them is proclaimed, sacrificed and received, Jesus Christ. Who lives and reigns for ever and ever. R. Amen.
Tones for the Readings

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.
A reading from the Book of Prov - erbs.
A reading from the Book of Ex - o - dus.
A reading from the Book of Wis - dom.

RECTITING TONE FLEX FULL STOP

accent on last syllable accent not on last syllable accent on last syllable accent not on last syllable

QUESTION

CONCLUSION

accent on last syllable accent not on last syllable

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 (NAB)

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

You, Lord, are our Father, our redeemer you are named for ever.

Why do you let us wander, O Lord, from your ways, and harden our hearts so that we fear you not? Return for the sake of your servants, the tribes of your heritage. Oh, that you would rend the heavens and come down, with the mountains quaking before you, while you wrought awesome deeds we could not hope for, such as they had not heard of from of old. No ear has ever heard, no eye ever seen, any God but you doing such deeds for those who wait for him. Would that you might meet us doing right, that we were mindful of you in our ways! Behold, you are angry, and
we are sin-ful; all of us have become like unclean people, all our
good deeds are like polluted rág; we have all withered like leaves,
and our guilt carries us away like the wind. There is none who
calls upon your name, who rouses himself to cling to you; for you
have hidden your face from us and have delivered us up to our guilt.
Yet, O Lord, you are our fá-ther; we are the clay and you the
potter: we are all the work of your hands.
Tones for the Readings

II. The Epistle and the Book of Revelation

INTRODUCTION

A reading from the first Letter of the blessed Apostle Paul

to the Corinthians.
to the Galatians.
to the Philippians.
to the Ephesians.
to the Thessalonians.
to the Romans.
to the Hebrews.
to Saint Titus.
to Saint Timothy.

Or:

A reading from the Book of Revelation of the blessed

A reading from the first Letter of the blessed

from the second

Apostle John.
Apostle Peter.
Apostle 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 time,

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

**FULL STOP ACCENT PATTERNS**

Penultimate accent followed by one unaccented syllable: ...ab-sólvéd— 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.
VARIOUS CHANTS FOR THE ORDER OF MASS

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

Penultimate accent followed by one unaccented syllable:

\[ \text{... he will cóme and sáve us.} \]
\[ \text{... the Gód of má - jes - ty.} \]

Penultimate accent followed by two unaccented syllables:

\[ \text{... he is Lórđ of cre - á - tion.} \]
\[ \text{... the gló - ry and má - jes - ty.} \]

Penultimate accent followed by three unaccented syllables:

\[ \text{... with wón-ders of his kínd - ness.} \]
\[ \text{... the wón-ders of his grá-cious-ness.} \]

QUESTIONS

Questions are pointed with two syllables before the final accent:

\[ \text{... what could this bé?} \]
\[ \text{... who is this pér - son?} \]
\[ \text{... which leads to right-eous-ness?} \]

CONCLUSION

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

Leave the reciting tone one syllable before the last accent:

\[ \text{... no provisions for the fílesh, to gratify its de - síres.} \]
\[ \text{... praise you among the Gén - tiles, sing praises in your prés-ence.} \]

ACCLAMATION

\[ \text{The word of the Lord. Thanks be to God.} \]
Brothers and sisters, you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand.

Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.
Tones for the Readings

III. The Gospel
(Solemn Tone)

Before the Gospel

V. The Lord be with you.  R. And with your spirit.


R. Glory to you, O Lord.

**Lost Tones**

RECITING TONE  MEDIANT  FULL STOP

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

\[ \text{2} 1 . \]

CONCLUSION

\[ \text{2} (\cdot) (\cdot) \]

ACCLAMATION

\[ \text{2} (\cdot) (\cdot) \]

The Gospel of the Lord.  Praise to you, Lord Jesus 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 (NAB)

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 Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”
Tones for the Readings

III. The Gospel
(Solemn Tone)

Before the Gospel

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

V. A reading from the ho-ly Gos-pel according to [Mat-thew.
Mark.
John.]

R. Glory to you, O Lord.

RECUITING TONE   MEDIANI   FULL STOP

accent on last syllable

accent not on last syllable

accent on last syllable

accent not on last syllable

QUESTION

CONCLUSION

ACCLAMATION


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 (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 Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”
THE CREED

Credo III

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.
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

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

The Lord’s Prayer
Tone B (Mozarabic)

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

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

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

Our Father, who art in heaven, hallowed be thy name; thy king-
-dom come, thy will be done on earth as it is in heaven. Give us
this day our daily bread, and forgive us our trespasses, as we
forgive those who trespass against us; and lead us not into
temptation, but deliver us from evil.
The Lord’s Prayer
Tone C (Solemn Anaphora Tone)

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

At the Savior’s command and formed by divine teaching,

we dare to say:

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

Our Father, who art in heaven, hallowed be thy name; thy

kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,

as we forgive those who trespass against us; and lead us not into
temptation, but deliver us from evil.
At the Solemn Blessing

Solemn Tone

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

Bow down for the bless-ing.

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

V. May the almighty and merciful God, by whose grace you have placed your faith in the First Coming of his Only Begotten Son and yearn for his coming a-gain, sanctify you by the radiance of Christ's Ad-vênt and enrich you with his bless-ing.

R. A-men.

V. And may the blessing of almighty Gôd, the Father, and the Son, and the Ho-ly Spir-it, come down on you and remain with you for ev-er.
R. A-men.

Or, in some Ritual Masses:

V. And may almighty God bless all of you, who are gathered here, the Father, and the Son, and the for these sacred rites,

Ho-ly Spir-it.

R. A-men.
Simple Tone

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

Bow down for the blessing.

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

V. May the almighty and merciful God, by whose grace you have placed your faith in the First Coming of his Only Begotten Son and yearn for his coming again, sanctify you by the radiance of Christ’s Advent and enrich you with his blessing.

R. Amen.

V. And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down on you and remain with you for ever.
Or, in some Ritual Masses:

V. And may almighty God bless all of you, who are gathered here, the Father, \( \bigcirc \) and the Son, \( \bigcirc \) and the for these sacred rites,

Holy \( \bigcirc \) Spir-it.

R. A-men.
The Announcement of Easter and the Moveable 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 moveable feasts of the current year according to this formula:

Know, dear brethren, (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 Savior. On the... day of [February] will fall Ash Wednesday, and the beginning of the fast of the most sacred Lenten season. On the... day of [March April] you will celebrate with joy Easter Day, the Paschal feast of our Lord Jesus Christ. On the... day of [April May June] will be the Ascension of our Lord Jesus Christ. On the... day of [May, June,
the feast of Pentecost. On the ... day of June, the feast of the
Most Holy Body and Blood of Christ. On the ... day of
[November,] the First Sunday of the Advent of our Lord Jesus
[December,] Christ, to whom is honor and glory for ever and ever. Amen.
The announcement of the Solemnity of the Nativity of the Lord from the *Roman Martyrology* draws upon Sacred Scripture to declare in a formal way the birth of Christ. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in the announcement help pastorally to situate the birth of Jesus in the context of salvation history.

This text, *The Nativity of our Lord Jesus Christ*, may be chanted or recited, most appropriately on December 24, during the celebration of the Liturgy of the Hours. It may also be chanted or recited before the beginning of Christmas Mass during the Night. It may not replace any part of the Mass.
magnificent set his bow in the clouds after the Great Flood, as a sign of
covenant and peace; in the twenty-first century since Abraham,
our father in faith, came out of the Ur of the Chal-dees; in the
thirteenth century since the People of Israel were led by Moses in the
Exodus from Egypt; around the thousandth year since David was
anointed King; in the sixty-fifth week of the prophecy of Daniel:
in the one hundred and ninety-fourth Olympiad, in the year
seven hundred and fifty-two since the foundation of the City of
Rome, in the forty-second year of the reign of Caesar Octavi-
an Augustus, the whole world being at peace, JESUS CHRIST,
Text without music:
The Twenty-fifth Day of December,
when ages beyond number had run their course
from the creation of the world,
when God in the beginning created heaven and earth,
and formed man in his own likeness;
when century upon century had passed
since the Almighty set his bow in the clouds after
the Great Flood,
as a sign of covenant and peace;
in the twenty-first century since Abraham, our father in faith,
came out of Ur of the Chaldees;
in the thirteenth century since the People of Israel were led by Moses
    in the Exodus from Egypt;
around the thousandth year since David was anointed King;
in the sixty-fifth week of the prophecy of Daniel;
in the one hundred and ninety-fourth Olympiad;
in the year seven hundred and fifty-two since the foundation of the City of Rome;
in the forty-second year of the reign of Caesar Octavian Augustus,
the whole world being at peace,

JESUS CHRIST, eternal God and Son of the eternal Father,
desiring to consecrate the world by his most loving presence,
was conceived by the Holy Spirit,
and when nine months had passed since his conception,
was born of the Virgin Mary in Bethlehem of Judah,
    and was made man:
The Nativity of Our Lord Jesus Christ according to the flesh.
APPENDIX II

RITE 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 calls upon the people to pray in these or similar words:

   Dear brethren (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.
Rite for the Blessing
And Sprinkling of Water

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. Afterward, 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 51 (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 Pt 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: 1-2, 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 will gather the nations and assemble the kingdoms  
and I will pour clean water upon you, alleluia.

Antiphon 3  
Cf. Dn 3: 77, 79
You springs and all that moves in the waters,  
sing a hymn to God, alleluia.

Antiphon 4  
1 Pt 2: 9
O chosen race, royal priesthood, holy nation,  
proclaim the mighty works 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 Gloria in excelsis (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 reserved exclusively and permanently for the celebration of the Eucharist, and so become “sacred vessels.”

2. The intention of reserving these vessels exclusively for the celebration of the Eucharist is made manifest before the community of the faithful by a special blessing which 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:

**Antiphon**

The chalice of salvation I will raise, and I will call on 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 while. 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 chalice of salvation I will raise,
and I will offer a sacrifice of praise (E.T. alleluia).

Psalm 116 (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 the Virgin 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.
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.
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 gathered 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.
Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then may use one of the following invocations with Kyrie, eleison (Lord, have mercy):

I

The Priest:
Lord Jesus, you came to gather the nations into the peace of God’s kingdom:
Lord, have mercy.

The people reply:
Lord, have mercy.
The Priest:
Lord Jesus, you come in word and sacrament to strengthen us in holiness: Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you will come in glory with salvation for your people: Lord, have mercy.

The people:
Lord, have mercy.

The absolution by the Priest follows:
May almighty God have mercy on us, forgive us our sins and bring us to everlasting life.

The people reply:
Amen.
The Priest:
Lord Jesus, you are mighty God and Prince of peace:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you are the Son of God and Son of Mary:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you are Word made flesh and splendor of the Father:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

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

The people reply:

Amen.
The Priest:
Lord Jesus, you came to reconcile us to one another and to the Father:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you heal the wounds of sin and division:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you intercede for us with your Father:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

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

The people reply:

Amen.
The Priest:
Lord Jesus, you raise the dead to life in the Spirit:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you bring pardon and peace to the sinner:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you bring light to those in darkness:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

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

The people reply:

Amen.
The Priest:
Lord Jesus, you raise us to new life:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you forgive us our sins:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you feed us with your body and blood:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

May almighty God have mercy on us,
and bring us to everlasting life.

The people reply:

Amen.
The Priest:
Lord Jesus, you have shown us the way to the Father:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you have given us the consolation of the truth:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you are the Good Shepherd, leading us into everlasting life:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

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

The people reply:
Amen.
The Priest:
Lord Jesus, you healed the sick:
Lord, have mercy.

The people reply:
Lord, have mercy.

The Priest:
Lord Jesus, you forgave sinners:
Christ, have mercy.

The people:
Christ, have mercy.

The Priest:
Lord Jesus, you gave yourself to heal us and bring us strength:
Lord, have mercy.

The people:
Lord, have mercy.
The absolution by the Priest follows:

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

The people reply:

Amen.
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 repentant 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, you may 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 oblation 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.
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 good will. 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 to 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 all 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 permit 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,
THANKSGIVING AFTER MASS

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 dangers,
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 in the future more faithfully, 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.