

## — A —

**Abacus.** See CREDESCENCE TABLE.

**Abbess** (AB-uhs). The elected superioress of a community of nuns of certain orders, particularly of Benedictine tradition. Her authority varies according to the constitution and rules of her order. A new formula for the blessing of an abbess, to take place during Mass, was promulgated on November 9, 1970 (AAS 63:710).

**Abbey** (AB-ee). A monastery ruled by an abbot\* or an abbess,\* usually composed of a number of buildings: church, guesthouse, dormitory, chapter house, workshops, etc. Here the Religious dedicated to God serve Him by a life of work and prayer according to their Rule.

**Abbot** (AB-uh). Elected by professed members of the community, this superior of a monastery of monks of Orders like the Benedictines, with a fixed location, is in charge of both spiritual and temporal affairs according to the Rule of the Order. His authority is quasi-episcopal. A new formula for the blessing of an abbot, to take place during Mass, was promulgated on November 9, 1970 (AAS 63:710).

**Abel** (AY-buhl). The religious and just son of Adam and Eve whose sacrifice pleased God yet aroused the murderous envy of his brother Cain. He was a shepherd and offered the firstlings of his flock to the Lord (Gn 4:2-8). In the Liturgy,\* Abel is mentioned in the Canon of the Mass (Eucharistic Prayer I\*) and serves as a model of those who offer themselves to God with Jesus in the Sacrifice of the Eucharist.\*

**Abjuration** (ab-joo-RAY-shuhn). Official act of renouncing apostasy, heresy, or schism. It is still in force in exceptional cases, but adults who become Catholics are usually not required to make an act of abjuration, since they publicly profess the Catholic Faith. This act implies the renunciation of any error contrary to Catholicism.



**Ablutions** (uh-BLOO-shuhnz). Liturgical actions that consist in washing or purifying one's body (or part of it), thus figuratively one's inner self, or some object. They occur at Baptism,\* at the rite of Washing the Feet\* on Holy Thursday,\* and at Mass.\* After the preparation of the bread\* and wine\* to be consecrated, the celebrant washes his fingers to cleanse them. This ritual symbolizes that he must be pure in heart and mind to offer the Sacrifice. He asks God to give him that purity.

After Communion,\* if particles adhere to his fingers, he purifies them over the paten.\* The vessels are washed by the priest,\* deacon,\* or acolyte\* after Communion or after Mass, usually at the credence table.\* The chalice is washed with wine and water, or with water only, which is then drunk by the celebrant or deacon. This liquid mixture is also called the ablution.

**Bridget, St.** (BRI-jit). 1303-1373. Born into the royal house of Sweden, Bridget married Prince Ulfo and gave birth to eight children, one of whom was St. Catherine of Sweden. After her husband's death in 1344, Bridget joined the Third Order of St. Francis, and ultimately founded the Order of the Most Holy Savior. She wrote many works in which she related her mystical experiences. *Liturgical celebration:* July 23 (Opt. Mem.); *theme:* love for Christ's Passion.

**Brief, Apostolic** (BREEF, ap-uh-STOL-ik). A term in use from the 15th century that refers to a papal letter written in relatively simple style concerning a matter of lesser importance. Briefs have been used in the past to legislate on matters that affect the Liturgy,\* for example, applying indulgences to actions or prayers that have a bearing on the Liturgy.\* *See also* BULL, PAPAL; LITURGICAL LAW, SOURCES OF.

**Bruno, St.** (BROO-noh). 1035-1101. Born in Cologne, Germany, and educated at Paris, Bruno became a priest and taught theology. Seeking to lead a solitary life, he retired to the desert hills of Dauphany with six of his followers and formed the nucleus of the Order of the Carthusians. At the urgent request of Pope Urban II, he assisted him in meeting the needs of the Church and died in Squillace, Calabria. *Liturgical celebration:* October 6 (Opt. Mem.); *theme:* remaining faithful to God amid the changes of this world.

**Bugia** (BOO-jee-uh). A low candlestick consisting of a small plate and a metal or porcelain socket in which the candle is placed. Equipped with a kind of handle so that it could be carried without the

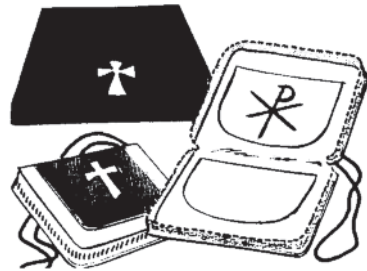
wax falling, it provided additional light for reading the *Missal*\* at the Mass of a bishop\* or other church dignitary. Its use was abolished in 1968. The name bugia stemmed from Bougie, Algeria, one of the sources of wax. *See also* CANDLE-STICK.

**Bull, Papal** (BUL, PAY-puhl). Name popularly given to a large number of Pontifical documents, which usually are the most solemn and deal with matters of most importance. The name is derived from the Latin *bullā*, which refers to the leaden seal affixed to the parchment on which the document is written, rather than the document itself. On one side of the seal is the image of the reigning Pope and on the other that of Sts. Peter\* and Paul.\*

Papal bulls concern doctrinal decisions, canonizations,\* disciplinary questions, jubilees,\* and the like—some of which have to do with the Liturgy.\* *See also* LITURGICAL LAW, SOURCES OF.

**Burial.** *See* FUNERAL RITES AND CEREMONIES; MASS OF CHRISTIAN BURIAL.

**Burse** (buhrs). (1) A case to hold the folded corporal\* used at Mass.\* Two pasteboards about eight to ten



inches square are covered with cloth and held together on three sides. The upper cloth matches the color\* of the vestment for Mass; apart from Mass it is the color of the

classics and theology. Becoming a monk, he went to France and founded many monasteries of strict discipline there as well as in Switzerland and Italy. He is also known by his list of penances and his Rule. Many of his companions went on to become great founders also and helped to create a bulwark of faith against the onrush of the pagans in the Dark Ages. *Liturgical celebration*: November 23 (Opt. Mem.); *theme*: seeking God above all things.

**Coming, Second.** See PAROUSIA.

**Commandments** (kuh-MAN[D]-muhnts). Liturgy\* requires a conversion\* on the part of those who take part in it. This conversion entails a serious examination of conscience\* in the light of the Word of God,\* which among other things sets before us the Commandments of God on which to judge ourselves.

### *The Greatest Commandment*

The Greatest Commandment is:

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. There is no other commandment greater than these” (Mt 22:37-39; Mk 12:30-31).

Already in the Old Testament\* God enjoined the commandment of love (Dt 6:4-5). Vatican II\* says: “The greatest commandment in the Law is to love God with one’s whole heart and one’s neighbor as oneself. Christ made this commandment of love of neighbor His own and enriched it with a new meaning. For He wanted to equate Himself with His brothers and sisters as the object of this love when He said: ‘As long as you did it for one of My

least brothers or sisters, you did it for Me’ (Mt 25:40). Assuming human nature, He bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples, saying, ‘This is how all will know that you are My disciples, if you have love for one another (Jn 13:35)’” (AA, 8). (See also LOVE.)

### *The Ten Commandments*

The Ten Commandments make more specific the Greatest Commandment. Three of the Commandments spell out the relation of human beings to God (the love and worship they owe to Him), while the last seven make more precise the relation of human beings to each other (the love and justice due to others).



The Ten Commandments were given by God to Moses on Mount Sinai and were revered by the Israelites. Christ said He came not to abolish the Law—especially the Commandments—but to perfect it. For the Commandments simply transcribe the basic moral precepts that God has written on the human heart (as St. Paul notes in Romans 2:14-16).

The usual Catholic rendering of the Commandments is:

1. I, the Lord, am your God. You shall not have other gods besides Me.

II\*), the Introit was reduced to the antiphon, one psalm-verse, the "Glory Be,"\* and the repetition of the antiphon. In the post-Vatican II *Roman Missal*\* the text has been further reduced to the antiphon alone.

If there is no singing at the entrance, the Antiphon is recited either by the people, by some of them, or by a reader.\* Otherwise it is said by the priest\* after the Greeting.\*

If there is singing, one may use: (1) the Entrance Antiphon and Psalm of the *Roman Gradual*\*; (2) the Entrance Antiphon and Psalm of the *Simple Gradual*\*; (3) songs from other approved collections of psalms and antiphons; (4) other sacred songs chosen in accord with the season or feast.\*

The purpose of this "people's part" is to open the celebration, deepen the unity of the people, introduce them to the Mystery\* of the season or feast, and accompany the procession.\*

**Entrance Procession** (EN-truhn[t]s pruh-SESH-uhn). The first of five processions\* that take place at Mass.\* Before the celebration\* begins the people of the Assembly\* stand and process in spirit with those who are the actors in the drama of the Mass—priest-celebrant,\* ministers,\* lectors,\* extraordinary ministers.\* At the same time, they acclaim Jesus (in the person of the celebrant) Who comes to

reenact and re-present His saving Sacrifice\* and to invite them to partake of His Sacrificial Meal—to become one in Him.

**Entrance Rite.** See INTRODUCTORY RITES.

**Entrance Song** (EN-truhn[t]s song). To open the celebration of the Mass,\* it is fitting that the people assembled sing together as the celebrant\* and ministers\* walk to the altar.\* Besides deepening the unity among the congregation, the song should introduce them to the feast\* or the Mystery\* of the season. Usually it is sung alternately by the choir\* and the people, or by the chanter\* and the people, or it is sung entirely by the choir alone or by the people. Since very little music exists so far in the vernacular for the Antiphon and Psalm of the *Roman Gradual*, usually another song that fits the season or the Mass is chosen, as long as it has approval of the Conference of Bishops.\* In case there is no singing, the Entrance Antiphon\* in the *Sacramentary*\* is recited either by the people or by a reader\* as the priest enters. Otherwise, after the Greeting,\* the priest says it.

**Environment.** See ARCHITECTURAL ENVIRONMENT.

**Ephemerides Liturgicae** (ef-e-MER-ee-dez li-TOOR-jee-chay). A bimonthly liturgical periodical published by Edizioni Liturgiche at Rome. It has appeared since 1887 and is regarded as one of the liturgical organs that can safely be followed on questions of liturgical practice. See also LITURGICAL LAW, SOURCES OF.

**Ephesians, Epistle to the** (i-FEE-shuhn-z, i-PIS-uhl too thee). Fifty-sixth Book of the Bible\* and



1648), John de Brébeuf (b. 1593) and Gabriel Lalemant (b. 1610; d. March 16, 1649), Noel Chabanel (b. 1613; d. December 1649), and Charles Garnier (b. 1605; d. December 7, 1649). They were all beatified in 1925 and canonized in 1930. Their feast is part of the Proper\* for the United States.

*Liturgical celebration:* October 19 (Memorial); *theme:* growth of the Faith in North America.

**Isaiah, The Book of** (ai-ZAY-uh, tuh buk uhv). Twenty-ninth Book of the Old Testament\* and first of the Major Prophets.\* Isaiah is the greatest of the Prophets and one of the major witnesses of the Messianic hope in Israel. His ministry began in the second half of the 8th century B.C. which saw the collapse of the Northern Kingdom (722) and the constant peril of the Southern Kingdom at the hands of her foes. Isaiah was a man of great vision, ability, and political influence whose message is stamped by the majesty, holiness, and glory of the Lord and the pettiness and sinfulness of human beings.



His prophecies concerning Immanuel have earned him the title of the Fifth Evangelist and are important because of their Messianic character and their influence on Christian revelation. Isaiah also attacks social injustices as the most indicative sign of Judah's tenuous relationship with God. He exhorts

his hearers to trust in their omnipotent God and to live accordingly. Justice and righteousness, teaching and word, and assurance of Divine blessing upon the faithful and punishment upon the faithless are recurrent themes in his message from the Holy One of Israel to a proud and stubborn people.

Chapters 40—55 (called *Second Isaiah*) are attributed to an anonymous poet who prophesied toward the end of the Babylonian Exile. From this section come the great Messianic oracles known as the Songs of the Servant,\* whose mysterious destiny of suffering and glorification is fulfilled in the Passion and Glorification of Christ. Chapters 56—66 (*Third Isaiah*) contain oracles from a later period and were composed by disciples who inherited the spirit and continued the work of the great Prophet.

*Liturgical use:* This Book is used more extensively in the Liturgy\* than any other Old Testament text except for the Psalms.\* In the *Roman Missal*,\* it is read during Advent\* and Christmas,\* Lent\* and Holy Week,\* and also during the Season of Ordinary Time.\* In the *Liturgy of the Hours*,\* it is also read during Advent-Christmas and during the 20th Week in Ordinary Time. Ten minor canticles\* from it are used during the Four-Week Psalter\* and five additional ones in Appendix I: for Vigils. *Meaning:* Isaiah reminds us that God is just and holy; He abhors sin and has put in motion a Divine plan to overcome it centering around the teachings and deeds of His Incarnate Son. All who adhere to faith in Him and live according to the Covenant\* made in His Son Jesus will escape sin—for Jesus came in the flesh to be the sole bringer of salvation.\*

— M —

**Maccabees, Feast of the Holy** (MAK-uh-beez, feest uhv tuh HOH-lee). Feast\* formerly kept on August 1 to honor the seven Jewish brothers whose martyrdom is described in chapter 7 of the Second Book of Maccabees.\* This event, alluded to in Hebrews\* 11:35, became celebrated by many Fathers of the Church. The reputed relics\* of the martyrs\* were brought to Antioch and later to Rome (the church of St. Peter's in Chains). It became the only feast of an Old Testament\* Saint\* celebrated in the Latin Rite\* with more than local observance. In the reform of 1960, the feast was deleted and assigned to local observance. *See also* MACCABEES, THE FIRST BOOK OF; MACCABEES, THE SECOND BOOK OF.

**Maccabees, The First Book of** (MAK-uh-beez, tuh fuhrst buk uhv). Twentieth Book of the Old Testament\* and third of the Deuterocanonical Books that are accepted as canonical by the Catholic Church but not by the Protestant Churches, who call them the Apocrypha.\* The two Books of Maccabees contain independent accounts in parts identical of the events that accompanied the attempted suppression of Judaism in Palestine in the 2nd century B.C. The vigorous reaction to this attempt established for a time the religious and political independence of the Jews.

The First Book was written about 100 B.C. and expresses the customary belief of Israel without the new elements that appear in 2 Maccabees\* and in Daniel\*: The people of Israel have been especially chosen by the one true God as His Covenant\* partner, and they alone are privileged to know Him and wor-



ship Him. He is their eternal Benefactor and their unfailing source of help. The people, in turn, must be loyal to His exclusive worship\* and must observe exactly the precepts of the Law\* He has given them.

*Liturgical use:* In the *Roman Missal*,\* this Book is used on Monday, Thursday, Friday, and Saturday of the 33rd Week (I) as well as in the Dedication of a Church\* and the Mass for Persecuted Christians. In the *Liturgy of the Hours*,\* it is used during the 31st Week. *Meaning:* Christians are the new People of God.\* This calls for us to remain faithful to Him and His commandments, to have a zeal for His House and the Liturgy,\* and a firm hope in times of trial.

**Maccabees, The Second Book of** (MAK-uh-beez, tuh SEK-uhnd buk uhv). Twenty-first Book of the Old Testament\* and fourth of the Deuterocanonical Books that are accepted as canonical by the Catholic Church but not by the Protestant Churches, who call them the Apocrypha.\* The Second Book of Maccabees has for its purpose to give a theological interpretation to the history of the period from 180 to 161 B.C. Of theological importance are the author's teaching on the resurrection of the just on the last day, the intercession of the Saints\* in heaven for people living on earth, and the power of the living to offer prayers\* and sacrifices\* for the dead.

Venial sin carries with it temporal punishment. It also weakens the will, thereby making it more difficult to resist temptation to mortal sin.

The Liturgy\* is concerned with sin and forgiveness from it. In the Penitential Rite\* at Mass\* we ask God to forgive our sins, and before Communion\* we pray for forgiveness to the Lamb of God\* Who takes away the sins of the world. On Ash Wednesday,\* we deplore our sins and ask for pardon, and throughout Lent\* we do penance\* for our sins. The Sacrament of Penance\* is the usual manner in which Jesus forgives our sins, but He also does so in the Sacraments of Baptism\* and Anointing of the Sick. *See also* ANOINTING OF THE SICK; BAPTISM; COMMANDMENTS; GRACE; HOLINESS; RITE OF PENANCE.

**Singers.** *See* CHOIRS (MUSIC); SCHOLA CANTORUM.

**Singing.** *See* MUSIC.

**Sirach, The Book of** (SIR-ak, thuh buk uhv). Twenty-eighth Book of the Old Testament and seventh Sapiential Book, written between 200 and 175 B.C. by a sage who lived in Jerusalem and was thoroughly imbued with love for the Law,\* the Priesthood, the Temple, and Divine Worship. As a wise and experienced observer of life, he sets forth the true nature of wisdom and

indicates the religious and social duties that must be performed in all the vicissitudes of life. Among other things, Sirach deals with the individual, the family, and the community in their relations with one another and with God as well as friendship, education, poverty, wealth, the Law, and religious worship. It culminates in the personification of Wisdom, which laid the basis for the revelation\* of the Second Person of the Trinity, Who is the personalized Wisdom or Word of God.\* The Book is also known as "Ecclesiasticus," part of its Latin title, which indicated that it was a "Church Book" extensively used in teaching catechumens\* and the faithful.\*

*Liturgical use:* In the *Roman Missal*,\* some 34 pericopes\* are read from this Book, including those for the Holy Family,\* 2nd Sunday after Christmas,\* 6th and 24th Sundays in Ordinary Time\* (A), 8th, 22nd, and 30th Sundays (C) as well as the 7th and 8th Weeks in Ordinary Time (I), Common,\* Ritual,\* and Votive\* Masses. In the *Liturgy of the Hours*,\* it is read during the 1st Week in Ordinary Time, on the 10th Sunday, and on Saturday of the 14th Week as well as in the Common. It also gives rise to a minor canticle\* in the Four-Week Psalter\* and three additional ones in Appendix I: for Vigils. *Meaning:* The beginning of wisdom is the fear of the Lord, that is, reverence for the Lord. This means faith in and love\* for the God of the Covenant\* that is reflected in works, especially the practice of justice\* and mercy\* toward others. We should pray to God as a Father and forgive others if we would be forgiven, while doing good and fleeing from evil.







### 3. SELECT CHRONOLOGY OF MAJOR EVENTS IN THE HISTORY OF THE LITURGY

(Note: The origin of the individual parts of Mass is not detailed here since it is given in the Chronological Table of Mass Prayers, pp. 656-659.)

**6 B.C.—  
30 A.D.** During His lifetime Jesus fulfills the requirements of the Mosaic Law: circumcision (Lk 2:21), purification (Lk 2:22), annual pilgrimage to the Temple for Passover (Lk 2:41). He is baptized by John the Baptist (Lk 3:21), teaches in the synagogue (Mk 1:21), and takes an active part in the synagogal worship (Lk 4:17-21). He spends whole nights in prayer (Lk 6:12) and teaches His disciples to pray (Lk 11:1-4). He celebrates the feasts of Israel and also makes use of the daily prayers of the pious Jews of His time: the Shema of Morning Prayer (Mk 12:29) and the *berakoth* (praises: Mk 6:41; 8:7; 14:22-23), transforming them into a prayer of His own (Messianic joy: Mt 11:25-27).

Jesus emphasizes purity of worship: by expelling the buyers and sellers from the Temple (Mk 11:15), by explaining the true observance of the Sabbath (Mk 2:18-28), by calling for a right inner attitude when offering sacrifice and above all when praying (Mt 5:23; 6:5ff; Lk 18:13). And He sets forth what the true worship of God comprises: "The hour is coming, and is now here, when true worshippers will worship the Father in Spirit and truth" (Jn 4:23).

**30** Jesus institutes the Eucharist at the Last Supper. Within the context of a Jewish meal, most probably the Passover meal, Jesus sets down the core of the Christian Liturgy in a great prayer of blessing-thanksgiving in common use. This prayer was an invocation of God, using many of His Divine Names, and then a thanksgiving to Him for His gifts (bread and wine among them). Mention was explicitly made of God's saving deeds in the past—but in such a way that they were re-presented and their power was working in the present. Jesus undoubtedly inserts in this prayer references to His own saving actions, which He has been sent to accomplish by His Father (see Jn 17).

Jesus speaks of the new wine that He will drink in the Kingdom of His Father (Mt 26:29).

He then says: "Take and eat; this is My Body. Take and drink; this is the cup of My Blood. Do this in memory of Me."

On the evening of His Resurrection that manifested His victory over sin and death, Jesus breaks bread with two disciples whom He meets on the road to Emmaus (Lk 24:30), then He partakes of the remains of a meal with ten Apostles gathered in the city (Lk 24:41). Some time later, He approaches a group of His disciples on the shore of the Sea of Galilee and says: "Come, have breakfast" (Jn 21:12). Finally, it is after He has sat down with the Apostles at table that He takes leave of them to return to the Father (Acts 1:4).

**30-100** The Apostles and other followers of Jesus are mindful of the meal that anticipated Christ's sacrifice of the Cross as well as of the meal they shared with the Risen Lord. They also keep in mind all the other meals that accompanied the announcement of the Good News: the Messianic meals of Cana (Jn 2:1-11) and the multiplication of the loaves in the desert (Mk 6:30-44; 8:1-10); meals shared with sinners (Mk 2:15-17); meals of friendship with Peter at Capernaum (Mk 1:31) and at the house of Martha and Mary in Bethany (Lk 10:38-42); meals taken in haste with the disciples worried about the crowds (Mk 6:32); and the meal that foreshadowed the Paschal victory held after the raising of Lazarus (Jn 12:18)—all are present in the minds of the Apostles when they come together at the home of one of the community in the expectation of the return of the Lord "at the wedding feast of the Lamb" (Rv 19:9).

They thus keep alive the memory of the Lord's Death and Resurrection through a primitive Liturgy that will come to be called the Paschal Mystery.

## 4. GENERAL ROMAN CALENDAR

### *Includes proper feasts for the United States (U.S.A.)*

#### JANUARY

- |     |  |           |
|-----|--|-----------|
| 1.  | Octave of Christmas  |           |
|     | SOLEMNITY OF MARY, MOTHER OF GOD                           | Solemnity |
| 2.  | Basil the Great and Gregory Nazianzen, bishops and doctors | Memorial  |
| 3.  |  |           |
| 4.  | Elizabeth Ann Seton, religious (U.S.A.)                    | Memorial  |
| 5.  | John Neumann, bishop (U.S.A.)                              | Memorial  |
| 6.  | <i>Bl. André Bessette, religious</i> (U.S.A.)              |           |
| 7.  | <i>Raymond of Penyafort, priest*</i>                       |           |
| 8.  |  |           |
| 9.  |  |           |
| 10. |  |           |
| 11. |  |           |
| 12. |  |           |
| 13. | <i>Hilary, bishop and doctor</i>                           |           |
| 14. |  |           |
| 15. |  |           |
| 16. |  |           |
| 17. | Anthony, abbot   | Memorial  |
| 18. |  |           |
| 19. |  |           |
| 20. | <i>Fabian, pope and martyr</i><br><i>Sebastian, martyr</i> |           |
| 21. | Agnes, virgin and martyr                                   | Memorial  |
| 22. | <i>Vincent, deacon and martyr</i>                          |           |
| 23. |  |           |
| 24. | Francis de Sales, bishop and doctor                        | Memorial  |
| 25. | CONVERSION OF PAUL, APOSTLE                                | Feast     |
| 26. | Timothy and Titus, bishops                                 | Memorial  |
| 27. | <i>Angela Merici virgin</i>                                |           |
| 28. | Thomas Aquinas, priest and doctor                          | Memorial  |
| 29. |  |           |
| 30. |  |           |
| 31. | John Bosco, priest   | Memorial  |
|     | Sunday between January 2 and 8:<br>EPIPHANY                | Solemnity |
|     | Sunday after January 6: BAPTISM OF<br>THE LORD             | Feast     |
- \*When no rank is given, it is an optional memorial.

#### FEBRUARY

- |     |  |          |
|-----|--|----------|
| 1.  |  |          |
| 2.  | PRESENTATION OF THE LORD                                 | Feast    |
| 3.  | <i>Blase, bishop and martyr</i><br><i>Ansgar, bishop</i> |          |
| 4.  |  |          |
| 5.  | Agatha, virgin and martyr                                | Memorial |
| 6.  | Paul Miki and companions, martyrs                        | Memorial |
| 7.  |  |          |
| 8.  | <i>Jerome Emiliani</i>                                   |          |
| 9.  |  |          |
| 10. | Scholastica, virgin                                      | Memorial |
| 11. | <i>Our Lady of Lourdes</i>                               |          |
| 12. |  |          |
| 13. |  |          |

- |     |  |          |
|-----|--|----------|
| 14. | Cyril, monk, and Methodius, bishop             | Memorial |
| 15. |  |          |
| 16. |  |          |
| 17. | <i>Seven Founders of the Order of Servites</i> |          |
| 18. |  |          |
| 19. |  |          |
| 20. |  |          |
| 21. | <i>Peter Damian, bishop and doctor</i>         |          |
| 22. | CHAIR OF PETER, APOSTLE                        | Feast    |
| 23. | Polycarp, bishop and martyr                    | Memorial |
| 24. |  |          |
| 25. |  |          |
| 26. |  |          |
| 27. |  |          |
| 28. |  |          |

#### MARCH

- |     |  |           |
|-----|--|-----------|
| 1.  |  |           |
| 2.  |  |           |
| 3.  | <i>Bl. Katharine Drexel, virgin</i> (U.S.A.) |           |
| 4.  | Casimir                                      | Memorial  |
| 5.  |  |           |
| 6.  |  |           |
| 7.  | Perpetua and Felicity, martyrs               | Memorial  |
| 8.  | <i>John of God, religious</i>                |           |
| 9.  | <i>Frances of Rome, religious</i>            |           |
| 10. |  |           |
| 11. |  |           |
| 12. |  |           |
| 13. |  |           |
| 14. |  |           |
| 15. |  |           |
| 16. |  |           |
| 17. | <i>Patrick, bishop</i>                       |           |
| 18. | <i>Cyril of Jerusalem, bishop and doctor</i> |           |
| 19. | JOSEPH, HUSBAND OF MARY                      | Solemnity |
| 20. |  |           |
| 21. |  |           |
| 22. |  |           |
| 23. | <i>Turibius de Mogrovejo, bishop</i>         |           |
| 24. |  |           |
| 25. | ANNUNCIATION OF THE LORD                     | Solemnity |
| 26. |  |           |
| 27. |  |           |
| 28. |  |           |
| 29. |  |           |
| 30. |  |           |
| 31. |  |           |

#### APRIL

- |    |                                   |          |
|----|-----------------------------------|----------|
| 1. |                                   |          |
| 2. | <i>Francis of Paola, hermit</i>   |          |
| 3. |                                   |          |
| 4. | <i>Isidore, bishop and doctor</i> |          |
| 5. | <i>Vincent Ferrer, priest</i>     |          |
| 6. |                                   |          |
| 7. | John Baptist de la Salle, priest  | Memorial |
| 8. |                                   |          |
| 9. |                                   |          |

## 5. LATIN TEXTS FOR THE PEOPLE'S PARTS OF THE ORDINARY OF THE MASS

### At the Greeting (3 forms)

℣. In nómine Patris et Filii et Spíritus Sancti.

℟. Amen.

[A]

℣. Grátia Dómini nostri Iesu Christi, et cáritas Dei et comunicatio Sancti Spíritus sit cum ómnibus vobis.

℟. Et cum spíritu tuo.

[B]

OR

℣. Grátia vobis et pax a Deo Patre nostro et Dómine Iesu Christo.

℟. **Benedíctus Dens et Pater Dómini nostri Iesu Christi.**

*or:*

℟. Et cum spíritu tuo.

[C]

OR

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

*Bishop:* Pax vobis.

*People:* Et cum spíritu tuo.

### At the Penitential Rite (3 forms)

*After a brief silence one of the following is used.*

[A]

#### Confíteor

Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatioe, verbo, ópere et omissioe: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

[B]

OR

℣. Miserére nostri, Dómine.

℟. **Quia peccávimus tibi.**

℣. Ostende nobis, Dómine, misericórdiam tuam.

℟. Et salutáre tuum da nobis.

[C]

OR

℣. Qui missus es sanáre contrítos corde: Kyrie, eléison.

℟. **Kyrie, eléison.**

℣. Qui peccatóres vocáre venisti: Christe, eléison.

℟. **Christe, eléison.**

℣. Qui ad dexteram Patris sedes, ad interpellándum pro nobis: Kyrie eléison.

℣. Misereátur nostri omnipotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam aetérnam.

℟. Amen.

#### Kyrie

℣. Kyrie, eléison.

℟. **Kyrie, eléison.**

℣. Christe, eléison.

℟. **Christe, eléison.**

℣. Kyrie, eléison.

℟. **Kyrie, eléison.**

#### Gloria

Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis.

Laudámus te,

benedícimus te,

adorámus te,

glorificámus te,

grátias ágimus tibi propter magnam glóriam tuam,

Dómine Deus, Rex cæléstis,

Deus Pater omnipotens.

Dómine Fili unigénite, Iesu Christe,

Dómine Deus, Agnus Dei, Filius Patris,

qui tollis peccáta mundi, miserére nobis;

qui tollis peccáta mundi, súscipe deprecatióem nostram.

Qui sedes ad dexteram Patris, miserére nobis.

Quóniam tu solus Sanctus, tu solus Dóminus,

tu solus Altíssimus,

Iesu Christe, cum Sancto Spíritu: in glória Dei Patris.

Amen.

#### After the Opening Prayer

℣. Per ómnia sæcula sæculórum.

℟. Amen.

#### After the First and Second Readings

℣. Verbum Dómini.

℟. Deo grátias.

#### Before the Gospel

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Lécitio sancti Evangéllii secúndum N.

℟. **Glória tibi, Dómine.**

#### At the end of the Gospel

℣. Verbum Dómini.

℟. **Laus tibi, Christe.**

#### Creed

Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium.

Et in unum Dóminum Iesum Christum,

Fílium Dei unigénitum,

et ex Patre natum ante ómnia sæcula.

Deum de Deo, lumen de lúmine,

Deum verum de Deo vero,

génitum, non factum, consubstantiálem Patri:

per quem ómnia facta sunt.

Qui propter nos homínem et propter nostram salutem

descéndit de cælis.

Et incarnátus est de Spíritu Sancto

ex Mariá Virgíne, et homo factus est.

Crucifíxus étiam pro nobis sub Póntio Piláto;

passus et sepúltus est,

et resurréxit tértia die, secúndum Scriptúras,

et ascéndit in cælum, sedet ad dexteram Patris.

Et iterum ventúrus est cum glória,