

Liturgical Books and Liturgical Year Workshop
January 2022

Liturgical Books

Ordo

Lectionary

Lectionary for Children

Roman Missal

Eucharistic Prayers for Children

GIRM

Directory for Masses with Children

Resources

5 min Break

Q & A

Liturgical Year

Calendar: Seasons - Advent
Christmas
Ordinary Time
Lent
Triduum
Easter
Ordinary Time

Sanctoral Cycle

Marian Cycle

Cultural

Q & A

.....
Email other topics of interest to Amy Buehrle amybuehrle@archstl.org

ORDO



Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist 2022

Archdioceses of

KANSAS CITY in KANSAS (KCK)
SAINT LOUIS (STL)

Dioceses of

DODGE CITY (DOD)
JEFFERSON CITY (JC)
KANSAS CITY—
 SAINT JOSEPH (KC)
LITTLE ROCK (LR)
SALINA (SAL)
SPRINGFIELD—
 CAPE GIRARDEAU (SPC)
WICHITA (WCH)

BOOK 18

KEY TO SYMBOLS

☩	Sunday, holy day of obligation, Mass for the People (<i>"pro populo"</i>)
S	Solemnity
F	Feast
M	Obligatory Memorial
m	Optional Memorial
*	Hymn of Praise (<i>Te Deum</i>) sung at OR
†	year or date of death
Pss I, etc.	respective week of the four week psalter
V ¹	Ritual Masses (see <i>General Instruction of the Roman Missal</i> [henceforth GIRM], 372) permitted. Masses and Prayers for Various Needs and Occasions as well as Votive Masses, in cases of serious need or pastoral advantage, at the direction of the diocesan bishop or with his permission (GIRM, 374), allowed.
V ²	Ritual Masses and Prayers for Various Needs and Occasions and Votive Masses, in cases of serious need or pastoral advantage, at the discretion of the rector of the church or the priest celebrant (GIRM, 376), permitted.
V ³	Ritual Masses and Prayers for Various Needs and Occasions and Votive Masses chosen by the priest celebrant in favor of the devotion of the people (GIRM, 373 and 375) allowed.
R ¹	Funeral Mass (GIRM, 380) permitted.
R ²	R ¹ and Mass on the occasion of news of a death, final burial or the first anniversary (GIRM, 381) permitted.
R ³	R ¹ and R ² and Daily Mass for the Dead (GIRM, 381) allowed. When R ¹ and R ² are not permitted, neither is R ³ .
<i>Italics</i>	indicates whatever is optional
OR	Office of Readings
MP	Morning Prayer (Lauds)
DP	Daytime (Mid-morning, -day, -afternoon) Prayer [Terce, Sext, None]
EP	Evening Prayer (Vespers)
EP I or II	Evening Prayer I or II (I or II Vespers)
NP	Night Prayer (Compline)
NP I or II	respective Night Prayer after Evening Prayer I or II
PN	Pastoral Note containing suggestions for celebration
•	liturgical directive or point of information
*	exact necrology information unknown
Necrology Note	Letters within parentheses, following a deceased's name, designate the (arch)diocesan affiliation for this edition.

ABBREVIATIONS AND REFERENCES

Adv	= Advent
alt	= alternative Collect
ant(t)	= antiphon(s)
Ascen	= Ascension
Ben	= Cantic of Zachary (<i>Benedictus</i>)
BB	= <i>Book of Blessings</i> (Catholic Book Publishing Co., 1989 edition)
Bl	= blessing or black
cant	= canticle
Collection	= <i>Collection of Masses in Honor of the Blessed Virgin Mary</i> (ICEL, 2012 edition)
comm	= commemoration
compl	= complementary psalmody (Psalms 120-128)
Cr	= Nicene Creed or Apostles' Creed (Profession of Faith)
Directives	= Liturgical norms, pp. 265ff.
Epiph	= Epiphany
fol	= following
Gl	= Gloria
Gr	= green
HB	= <i>Catholic Household Book of Blessings and Prayers</i> (National Conference of Catholic Bishops-Committee on the Liturgy, 2007 edition)
Invit	= Invitatory Psalm (either Psalm 95, 100, 67 or 24)
Mag	= Cantic of Mary (<i>Magnificat</i>)
mem	= Memorial
Ord Time	= Ordinary Time
PT	= Paschaltide or Easter Season
Pent	= Pentecost
Pf	= Preface
prop	= proper
Rd	= red
rdg(s)	= reading(s)
Ps	= Responsorial Psalm or Responsorial Cantic
Seq	= Sequence
sol	= Solemnity
Sol Bl	= Solemn Blessing
Sugg	= suggested
Supplement	= <i>Liturgy of the Hours Supplement</i> (Catholic Book Publishing Co., 1992 edition)
(USA)	= proper to the liturgical calendar of the United States
Vi	= violet
Wh	= white
wkdy	= weekday
[]	= indicates week of the current liturgical season
(1, 2, 3, Ps)	= indicates respective reading and responsorial psalm

- 26 Rev. John Bertens (STL/SPC) 1900
 Rev. Ignatius P. Lager (SAL) 1902
 Rev. John Hennes (STL/SPC) 1904
 Rev. Lambert Gerold, O.S.B. (LR) 1935
 Msgr. Cornelius J. Scanlan (KC) 1951
 Rev. Julian Voskuhl, C.P.P.S. (DOD) 1978
 Rev. William J. Lobeck (KCK) 1986
 Deacon Elton Harrison (LR) 2019

 27 Rev. Lawrence Madden (STL) 1883
 Rev. Ernest Zechenter (KC) 1927
 Rev. William Paul (WCH/DOD) 1939
 Rev. Alois F. Gryc (SAL) 1954
 Msgr. James J. Finley (STL) 1998
 Rev. Charles A. Pfeiffer (JC) 1999
 Rev. John J. Zich (WCH) 2004

 28 Rev. Joseph O'Rourke (KC) 1924
 Rev. Thomas A. Conway (KC) 1924
 Rev. Peter Barabino (STL) 1934
 Rev. Albrecht Kienhoefer (KCK/SAL/WCH/DOD) 1941
 Rev. John R. Siebrandt (WCH) 1946
 Rev. James Foley, O.S.B. (LR) 1976
 Msgr. Joseph A. Stremel (DOD) 1996
 Msgr. Richard J. Gallagher (STL) 2008
 Rev. Gerald Sheeds (KCK) 2013
 Rev. Evan Harkins (KC) 2020

26 Wednesday: Saints Timothy and Titus, Bishops

NOTE M Wh V²R²
 HOURS Pss III Seasonal wkdy Sanctoral
 Common of *pastors*
 MASS Prop Pf of Holy Pastors
 RDGS 520: 2 Tm 1:1-8 or Ti 1:1-5 Ps 96:1-3, 7-8a, 10
 319: Mk 4:1-20 see 520: Lk 10:1-9

Timothy is reminded of the Spirit given to him (1a), and Titus of the mission entrusted to him (1b) to proclaim the good news (Ps). Jesus describes obstacles to hearing his message (2).

Timothy, from Lystra in Asia Minor, and Titus, of Greek origin (Antioch on the Orontes?), † 1st c.; companions of St. Paul and overseers of the churches of Ephesus and Crete, respectively; recipients of the so-called pastoral epistles.

27 Thursday: Weekday [3]; Saint Angela Merici, Virgin

NOTE m Gr Wh V³R³
 HOURS Pss III Seasonal wkdy Sanctoral Common of virgins
 MASS any Mass or of mem Sugg: Week 1; 13 Sun; 15 Sun
 RDGS 320: 2 Sm 7:18-19, 24-29 Ps 132:1-5, 11-14
 Mk 4:21-25

David prays for God's blessings upon himself and his dynasty (1, Ps). Let your light shine for all to see (2).

Angela Merici, † 1540 at Brescia; orphaned at ten; foundress of the Ursulines, the first teaching Order especially for poor young girls; sought re-evangelization of families through the education of future wives and mothers.

28 Friday: Saint Thomas Aquinas, Priest, Doctor of the Church

NOTE M Wh V²R²
 HOURS Pss III Seasonal wkdy Sanctoral
 Common of *pastors or of doctors*
 MASS Prop Collect Common of Doctors or Pastors
 RDGS Pf of Holy Pastors
 321: 2 Sm 11:1-4a, 5-10a, 13-17 Ps 51:3-7, 10-11
 Mk 4:26-34 see 522: Wis 7:7-10, 15-16 Mt 23:8-12

We all stand in need of the Lord's mercy (Ps), for, like David, we are sinners (1). The kingdom, like a seed, grows slowly to maturity (2).

Thomas Aquinas, † 1274; O.P.; the "Angelic Doctor" who wrote the *Summa Theologiae* and authored *Adoro te devote*, *O salutaris*, *Tantum ergo*, and *Pange lingua*; patron of Catholic schools, colleges, and universities, of philosophers, theologians, and booksellers.

Pope's Intention: For religious sisters and consecrated women. We pray for religious sisters and consecrated women; thanking them for their mission and their courage, may they continue to find new responses to the challenges of our times.

1	Rev. Constantine Maujaj (SAL)	1906
	Rev. A. C. Bukes (KC)	1914
	Rev. Martin Huhn (KCK/SAL)	1915
	Rev. Edward J. Ucker (LR)	1916
	Rev. D. J. Healy (WCH/DOD)	1920
	Rev. Francis J. O'Neill (KC)	1928
	Rev. Edmund Trischler, O.F.M.Cap. (DOD)	1945
	Rev. Joseph Browne (SAL)	1949
	Rev. Charles Hertel (LR)	1950
	Rev. Henry J. Schlueter (STL)	1950
	Rev. William V. Ryan (WCH)	1971
	Rev. Patrick J. Doyle (STL)	1973
	Rev. Adolph Ayd (STL)	1981
	Rev. Thomas E. Donnelly (SPC)	1987
	Rev. Bernard Schumacher, O.S.B. (LR)	1997
	Deacon Warren McCoy (KC)	2009
	Most Rev. Edward O'Donnell (STL)	2009
	Deacon George C. Kopp, Jr. (KC)	2012
	Deacon Gerald Prives (STL)	2014

2 Anniversary of Episcopal Ordination and Installation of Diocesan Bishop (2011), John Balthasar Brungardt (DOD)

	Rev. Charles E. Koch (STL)	1875
	Rev. William J. Madden (STL)	1890
	Rev. Louis M. Porta (KC/SPC)	1892
	Rev. William Klevinghaus (STL)	1915
	Rev. David C. Hall (KC)	1941
	Msgr. Henry Schilling (KC/SPC)	1961
	Rev. Bernard S. Owens (KC)	1972
	Msgr. John J. Murphy (KC/SPC)	1977
	Msgr. Walter J. Tucker (STL)	1979
	Rev. Joseph B. Oenbrink (WCH/DOD)	1980
	Rev. Joseph W. Brophy (SPC)	1983
	Rev. Omer H. Brauner (STL)	1996
	Msgr. George W. Tribou (LR)	2001
	Rev. Leo Metcko (WCH)	2004
	Msgr. Joseph M. O'Brien (STL)	2012
	Msgr. John W. Kordsmeier (LR)	2013
	Rev. Victor Bieberle (WCH)	2015
	Rev. Larry Gregovich (SPC)	2017
3	Rev. Ivo Prass (KC)	1888
	Rev. George Meyer (WCH)	1898
	Rev. Anthony Mainville (SAL)	1934
	Rev. L. G. Plamondon (SAL)	1935
	Rev. Patrick H. Bradley (STL)	1940
	Rev. Martin J. Clarke (STL)	1944
	Rev. Thomas F. Dalton (STL)	1946
	Rev. William T. Boland (KCK)	1953
	Msgr. James Bradley (SAL)	1956
	Msgr. Joseph A. Tammany (STL)	1962
	Msgr. Leonard J. Fick (KCK)	1990
	Msgr. Lawrence C. Nibberich (STL)	1998
	Rev. David G. Buescher (JC)	2013

1 Tuesday: Weekday [4]

NOTE Gr V³R³
HOURS **Pss IV** Seasonal wkdy
MASS any Mass *Sugg: For the Sick, #45; For the Dying, #46; 5 Sun*
RDGS Ps 86:1-6 Mk 5:21-43
 David weeps (Ps) over the death of his son (1). Jairus appeals to Jesus on behalf of his critically ill daughter (2).

2 Wednesday: THE PRESENTATION OF THE LORD

NOTE F Wh V¹R¹
HOURS* Sanctoral prop MP: prop antt pss Sun I
 DP: pss Wed IV
MASS Prop Blessing of candles and procession (one of two forms: The Procession or the Solemn Entrance)
 Gl prop Pf
RDGS 524: Mal 3:1-4 Ps 24:7-10 Heb 2:14-18
 Lk 2:22-40 or 2:22-32
 Jesus, the King of glory (Ps), yet like us in all things (2), comes to his temple (1) to be a light for all the nations (3).

This feast, originating in 4th c. Jerusalem, came to be celebrated in Rome by the middle of the 5th c. under its Greek title, Ὑπαπαντή or, "Feast of the Meeting"; known also as Candlemas Day.

• Beginning tonight, the final anthem at Compline may be *Ave, Regina caelorum*, through the season of Lent.

PN Today is observed as World Day for Consecrated Life. Its purpose is "to help the entire Church to esteem ever more greatly the witness of those persons who have chosen to follow Christ by means of the practice of the evangelical counsels" as well as "to be a suitable occasion for consecrated persons to renew their commitment and rekindle the fervor which should inspire their offering of themselves to the Lord" (Pope John Paul II, 1997).

3 Thursday: Weekday [4]; Saint Blaise, Bishop, Martyr;

NOTE m Gr Rd Wh V³R³
HOURS **Pss IV** Seasonal wkdy Sanctoral of either mem
MASS *Common of pastors or of one martyr Common of pastors*
 any Mass or of either mem *Sugg: For Charity, #40; Votive of All the Holy Apostles, #14; Votive of Our Lord Jesus Christ, the Eternal High Priest, #3*
RDGS 326: 1 Kgs 2:1-4, 10-12 (Ps) 1 Chr 29:10-11b, 11d-12
 Mk 6:7-13

David tells Solomon: be faithful to the Lord (Ps) and you will be blessed (1). Jesus sends the Twelve to preach repentance and God's love (2). Blaise, believed martyred in the persecution of Licinius, early 4th c.; bishop of Sebaste in Armenia; associated with the healing of throats (see PN below); venerated as well by the Eastern Church.

Ansgar, † 865 at Bremen; O.S.B. missionary to Denmark and Sweden; bishop of Hamburg; great preacher and administrator, known as the "Apostle of the North"; patron of Denmark, Germany, and Iceland.



LECTIONARY for SUNDAY MASS H

THE ROMAN MISSAL

RESTORED BY DECREE OF THE SECOND ECUMENICAL
COUNCIL OF THE VATICAN AND PROMULGATED BY
AUTHORITY OF POPE PAUL VI

LECTIONARY
FOR MASS

FOR USE IN THE DIOCESES OF THE
UNITED STATES OF AMERICA
SECOND TYPICAL EDITION

Volume I:

Sundays, Solemnities, Feasts of the Lord and the Saints

NATIONAL CONFERENCE OF CATHOLIC BISHOPS



CATHOLIC BOOK PUBLISHING CO.
New Jersey
1998





LECTIONARY for WEEKDAY MASS H

THE ROMAN MISSAL

RESTORED BY DECREE OF THE SECOND ECUMENICAL
COUNCIL OF THE VATICAN AND PROMULGATED BY
AUTHORITY OF POPE PAUL VI

LECTIONARY FOR MASS

FOR USE IN THE DIOCESES OF THE
UNITED STATES OF AMERICA
SECOND TYPICAL EDITION

Volume II:

Proper of Seasons for Weekdays, Year I
Proper of Saints
Common of Saints

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



CATHOLIC BOOK PUBLISHING CO.
New Jersey
2002





LECTIONARY for WEEKDAY MASS
III

THE ROMAN MISSAL

RESTORED BY DECREE OF THE SECOND ECUMENICAL
COUNCIL OF THE VATICAN AND PROMULGATED BY
AUTHORITY OF POPE PAUL VI

**LECTIONARY
FOR MASS**

**FOR USE IN THE DIOCESES OF THE
UNITED STATES OF AMERICA
SECOND TYPICAL EDITION**

Volume III:

**Proper of Seasons for Weekdays, Year II
Proper of Saints
Common of Saints**

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



CATHOLIC BOOK PUBLISHING CO.
New Jersey
2002





LECTIONARY for WEEKDAY MASS
IV

THE ROMAN MISSAL

RESTORED BY DECREE OF THE SECOND ECUMENICAL
COUNCIL OF THE VATICAN AND PROMULGATED BY
AUTHORITY OF POPE PAUL VI

**LECTIONARY
FOR MASS**

**FOR USE IN THE DIOCESES OF THE
UNITED STATES OF AMERICA
SECOND TYPICAL EDITION**

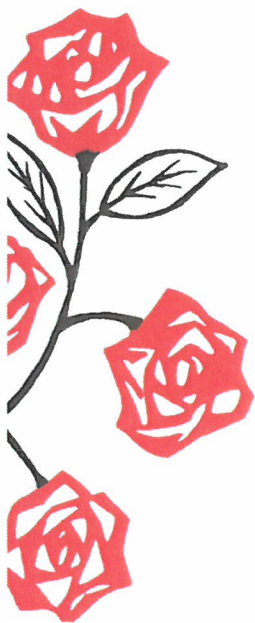
Volume IV:

**Common of Saints,
Ritual Masses, Masses for Various Needs,
Votive Masses and Masses for the Dead**

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



CATHOLIC BOOK PUBLISHING CO.
New Jersey
2002



320

THURSDAY

FIRST READING

Year II

Who am I, Lord God, and who are the members of my house?

A reading from the second Book of Samuel

7:18-19, 24-29

After Nathan had spoken to King David,
the king went in and sat before the LORD and said,
“Who am I, Lord God, and who are the members of my house,
that you have brought me to this point?

Yet even this you see as too little, Lord God;
you have also spoken of the house of your servant
for a long time to come:
this too you have shown to man, Lord God!

“You have established for yourself your people Israel as yours forever,
and you, LORD, have become their God.

And now, LORD God, confirm for all time the prophecy you have made
concerning your servant and his house,
and do as you have promised.

Your name will be forever great, when men say,
‘The LORD of hosts is God of Israel,’
and the house of your servant David stands firm before you.

It is you, LORD of hosts, God of Israel,
who said in a revelation to your servant,
‘I will build a house for you.’

Therefore your servant now finds the courage to make this prayer to
you.

And now, Lord God, you are God and your words are truth;
you have made this generous promise to your servant.

Do, then, bless the house of your servant
that it may be before you forever;
for you, Lord God, have promised,
and by your blessing the house of your servant
shall be blessed forever.”

The word of the Lord.

RESPONSORIAL PSALM

132:1-2, 3-5, 11, 12, 13-14

R. (Lk 1:32b) The Lord God will give him the throne of David, his father.

LORD, remember David
and all his anxious care;
How he swore an oath to the LORD,
vowed to the Mighty One of Jacob.

R. The Lord God will give him the throne of David, his father.

"I will not enter the house where I live,
nor lie on the couch where I sleep;
I will give my eyes no sleep,
my eyelids no rest,
Till I find a home for the LORD,
a dwelling for the Mighty One of Jacob."

R. The Lord God will give him the throne of David, his father.

The LORD swore an oath to David
a firm promise from which he will not withdraw:

"Your own offspring
I will set upon your throne."

R. The Lord God will give him the throne of David, his father.

"If your sons keep my covenant,
and the decrees which I shall teach
them,
Their sons, too, forever
shall sit upon your throne."

R. The Lord God will give him the throne of David, his father.

For the LORD has chosen Zion,
he prefers her for his dwelling:
"Zion is my resting place forever;
in her I will dwell, for I prefer her."

R. The Lord God will give him the throne of David, his father.

) **THIRD WEEK IN ORDINARY TIME — THURSDAY**
[320]

ALLELUIA

Psalm 119:105

R. Alleluia, alleluia.

**A lamp to my feet is your word,
a light to my path.**

R. Alleluia, alleluia.

GOSPEL

Years I and II

A lamp is to be placed on a lampstand.

The measure with which you measure will be measured out to you.

✠ A reading from the holy Gospel according to Mark

4:21-25

Jesus said to his disciples,
“Is a lamp brought in to be placed under a bushel basket
or under a bed,
and not to be placed on a lampstand?
For there is nothing hidden except to be made visible;
nothing is secret except to come to light.
Anyone who has ears to hear ought to hear.”
He also told them, “Take care what you hear.
The measure with which you measure will be measured out to you,
and still more will be given to you.
To the one who has, more will be given;
from the one who has not, even what he has will be taken away.”
The Gospel of the Lord.

FEBRUARY

February 2

524

The Presentation of the Lord

Feast

FIRST READING

There will come to the temple the Lord whom you seek.

A reading from the Book of the Prophet Malachi

3:1-4

Thus says the Lord God:
Lo, I am sending my messenger
to prepare the way before me;
And suddenly there will come to the temple
the LORD whom you seek,
And the messenger of the covenant whom you desire.
Yes, he is coming, says the LORD of hosts.
But who will endure the day of his coming?
And who can stand when he appears?
For he is like the refiner's fire,
or like the fuller's lye.
He will sit refining and purifying silver,
and he will purify the sons of Levi,
Refining them like gold or like silver
that they may offer due sacrifice to the LORD.
Then the sacrifice of Judah and Jerusalem
will please the LORD,
as in the days of old, as in years gone by.

The word of the Lord.

RESPONSORIAL PSALM

24:7, 8, 9, 10

R. (8) Who is this king of glory? It is
the Lord!

Lift up, O gates, your lintels;
reach up, you ancient portals,
that the king of glory may come in!

R. Who is this king of glory? It is
the Lord!

Who is this king of glory?
The LORD, strong and mighty,
the LORD, mighty in battle.

R. Who is this king of glory? It is
the Lord!

Lift up, O gates, your lintels;
reach up, you ancient portals,
that the king of glory may come in!

R. Who is this king of glory? It is
the Lord!

Who is this king of glory?
The LORD of hosts; he is the king of
glory.

R. Who is this king of glory? It is
the Lord!

SECOND READING

He had to become like his brothers and sisters in every way.

A reading from the Letter to the Hebrews

2:14-18

Since the children share in blood and flesh,
Jesus likewise shared in them,
that through death he might destroy the one
who has the power of death, that is, the Devil,
and free those who through fear of death
had been subject to slavery all their life.
Surely he did not help angels
but rather the descendants of Abraham;
therefore, he had to become like his brothers and sisters
in every way,
that he might be a merciful and faithful high priest before God
to expiate the sins of the people.
Because he himself was tested through what he suffered,
he is able to help those who are being tested.

The word of the Lord.

ALLELUIA

Luke 2:32

R. Alleluia, alleluia.

A light of revelation to the Gentiles,
and glory for your people Israel.

R. Alleluia, alleluia.

GOSPEL

LONG FORM

My eyes have seen your salvation.



A reading from the holy Gospel according to Luke

2:22-40

When the days were completed for their purification
according to the law of Moses,
Mary and Joseph took Jesus up to Jerusalem
to present him to the Lord,
just as it is written in the law of the Lord,
Every male that opens the womb shall be consecrated to the Lord,
and to offer the sacrifice of
a pair of turtledoves or two young pigeons,
in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon.

This man was righteous and devout,
awaiting the consolation of Israel,
and the Holy Spirit was upon him.

It had been revealed to him by the Holy Spirit
that he should not see death
before he had seen the Christ of the Lord.

He came in the Spirit into the temple;
and when the parents brought in the child Jesus
to perform the custom of the law in regard to him,
he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go
in peace, according to your word,
for my eyes have seen your salvation,
which you prepared in the sight of all the peoples:
a light for revelation to the Gentiles,
and glory for your people Israel.”

The child's father and mother were amazed at what was said about him;
and Simeon blessed them and said to Mary his mother,

“Behold, this child is destined
for the fall and rise of many in Israel,
and to be a sign that will be contradicted
—and you yourself a sword will pierce—
so that the thoughts of many hearts may be revealed.”

There was also a prophetess, Anna,
the daughter of Phanuel, of the tribe of Asher.

She was advanced in years,
having lived seven years with her husband after her marriage,
and then as a widow until she was eighty-four.

She never left the temple,
but worshiped night and day with fasting and prayer.

And coming forward at that very time,
she gave thanks to God and spoke about the child
to all who were awaiting the redemption of Jerusalem.

When they had fulfilled all the prescriptions
of the law of the Lord,
they returned to Galilee, to their own town of Nazareth.

The child grew and became strong, filled with wisdom;
and the favor of God was upon him.

The Gospel of the Lord.

in every way.

2:14-18

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Luke 2:32

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Luke

2:22-40

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OR

SHORT FORM

My eyes have seen your salvation.



A reading from the holy Gospel according to Luke

2:22-32

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He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel.”

The Gospel of the Lord.

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Lectionary for Masses with Children
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Decree of Congregation for Divine Worship and the Discipline of the Sacraments
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THE ROMAN MISSAL

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

ENGLISH TRANSLATION ACCORDING
TO THE THIRD TYPICAL EDITION

For Use in the Dioceses of the United States of America

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

2011

TABLE OF LITURGICAL DAYS
ACCORDING TO THEIR ORDER OF PRECEDENCE

I

1. The Paschal Triduum of the Passion and Resurrection of the Lord.
2. The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost.
Sundays of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday up to and including Thursday.
Days within the Octave of Easter.
3. Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary, or of Saints.
The Commemoration of All the Faithful Departed.
4. Proper Solemnities, namely:
 - a) The Solemnity of the principal Patron of the place, city, or state.
 - b) The Solemnity of the dedication and of the anniversary of the dedication of one's own church.
 - c) The Solemnity of the Title of one's own church.
 - d) The Solemnity either of the Title
or of the Founder
or of the principal Patron of an Order or Congregation.

II

5. Feasts of the Lord inscribed in the General Calendar.
6. Sundays of Christmas Time and the Sundays in Ordinary Time.
7. Feasts of the Blessed Virgin Mary and of the Saints in the General Calendar.
8. Proper Feasts, namely:
 - a) The Feast of the principal Patron of the diocese.
 - b) The Feast of the anniversary of the dedication of the cathedral church.
 - c) The Feast of the principal Patron of a region or province, or a country, or of a wider territory.
 - d) The Feast of the Title, Founder, or principal Patron of an Order or Congregation and of a religious province, without prejudice to the prescriptions given under no. 4.
 - e) Other Feasts proper to an individual church.
 - f) Other Feasts inscribed in the Calendar of each diocese or Order or Congregation.
9. Weekdays of Advent from December 17 up to and including December 24.
Days within the Octave of Christmas.
Weekdays of Lent.

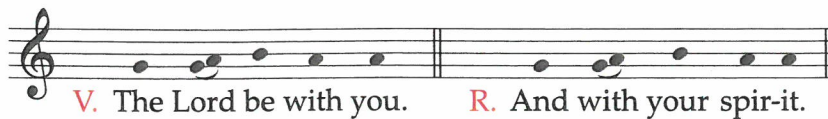
III

10. Obligatory Memorials in the General Calendar.
11. Proper Obligatory Memorials, namely:
 - a) The Memorial of a secondary Patron of the place, diocese, region, or religious province.
 - b) Other Obligatory Memorials inscribed in the Calendar of each diocese, or Order or Congregation.
12. Optional Memorials, which, however, may be celebrated, in the special manner described in the *General Instruction* of the Roman Missal and of the Liturgy of the Hours, even on the days listed in no. 9.
In the same manner Obligatory Memorials may be celebrated as Optional Memorials if they happen to fall on Lenten weekdays.
13. Weekdays of Advent up to and including December 16.
Weekdays of Christmas Time from January 2 until the Saturday after the Epiphany.
Weekdays of the Easter Time from Monday after the Octave of Easter up to and including the Saturday before Pentecost.
Weekdays in Ordinary Time.
60. If several celebrations fall on the same day, the one that holds the highest rank according to the Table of Liturgical Days is observed. However, a Solemnity impeded by a liturgical day that takes precedence over it should be transferred to the closest day not listed under nos. 1-8 in the Table of Precedence, provided that what is laid down in no. 5 is observed. As to the Solemnity of the Annunciation of the Lord, whenever it falls on any day of Holy Week, it shall always be transferred to the Monday after the Second Sunday of Easter.
Other celebrations are omitted in that year.
61. Should on the other hand, Vespers (Evening Prayer) of the current day's Office and First Vespers (Evening Prayer I) of the following day be assigned for celebration on the same day, then Vespers (Evening Prayer) of the celebration with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Vespers (Evening Prayer) of the current day takes precedence.

PREFACE OF HOLY PASTORS

The presence of holy Pastors in the Church

70. The following Preface is said on the Solemnities and Feasts of Holy Pastors. It may also be said on their Memorials.



It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For, as on the festival of Saint **N.** you bid your Church rejoice,
so, too, you strengthen her by the example of his holy life,
teach her by his words of preaching,
and keep her safe in answer to his prayers.

And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .



It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-
-ter-nal God, through Christ our Lord. For, as on the festival of
Saint **N.** you bid your Church re-joyce, so, too, you strengthen her
by the example of his ho-ly life, teach her by his words of
preach-ing, and keep her safe in an-swer to his prayers. And
so, with the company of An-gels and Saints, we sing the hymn of
your praise, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

January 26
Saints Timothy and Titus, Bishops
Memorial

Entrance Antiphon

Ps 96 (95): 3-4

Tell among the nations his glory,
and his wonders among all the peoples,
for the Lord is great and highly to be praised.

Collect

O God, who adorned Saints Timothy and Titus
with apostolic virtues,
grant, through the intercession of them both,
that, living justly and devoutly in this present age,
we may merit to reach our heavenly homeland.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Prayer over the Offerings

Receive, O Lord, we pray, the offerings of your people,
which we bring in celebration of Saints Timothy and Titus,
and, in your kindness, render us fully acceptable
by giving us sincerity of heart.
Through Christ our Lord.

Communion Antiphon

Mk 16: 15; Mt 28: 20

Go into all the world, and proclaim the Gospel.
I am with you always, says the Lord.

Prayer after Communion

May the Sacrament we have received, O Lord our God,
nourish in us that faith
taught by the preaching of the Apostles
and kept safe by the labors of Saints Timothy and Titus.
Through Christ our Lord.

January 27
Saint Angela Merici, Virgin

From the Common of Virgins: For One Virgin (p. 1092), or from the Common of Holy Men and Women: For Educators (p. 1111).

Collect

May the Virgin Saint Angela never fail to commend us
to your compassion, O Lord, we pray,
that, following the lessons of her charity and prudence,
we may hold fast to your teaching
and express it in what we do.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

January 28
Saint Thomas Aquinas, Priest and Doctor of the Church
Memorial

From the Common of Doctors of the Church (p. 1088), or from the Common of Pastors: For One Pastor (p. 1078).

Collect

O God, who made Saint Thomas Aquinas
outstanding in his zeal for holiness
and his study of sacred doctrine,
grant us, we pray,
that we may understand what he taught
and imitate what he accomplished.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

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**EUCCHARISTIC PRAYERS
FOR MASSES WITH CHILDREN**

For Use with the Roman Missal, Third Edition

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

✠ LITURGY DOCUMENTARY SERIES 14

The General Instruction of the ROMAN MISSAL

including Norms for the Distribution and Reception of Holy Communion
under Both Kinds in the Dioceses of the United States of America

and Universal Norms on the Liturgical Year and the General Roman Calendar

United States Conference of Catholic Bishops | Washington, DC

Table of the Principal Celebrations of the Liturgical Years 2010-2039

A.D.	Lectionary Cycles		Ash Wednesday	Easter	Ascension	Pentecost
	Dominical Letter	Sunday Cycle				
2010	c	C-A	17 February	4 April	13 May	23 May
2011	b	A-B	9 March	24 April	2 June	12 June
2012*	A g	B-C	22 February	8 April	17 May	27 May
2013	f	C-A	13 February	31 March	9 May	19 May
2014	e	A-B	5 March	20 April	29 May	8 June
2015	d	B-C	18 February	5 April	14 May	24 May
2016*	c b	C-A	10 February	27 March	5 May	15 May
2017	A	A-B	1 March	16 April	25 May	4 June
2018	g	B-C	14 February	1 April	10 May	20 May
2019	f	C-A	6 March	21 April	30 May	9 June
2020*	e d	A-B	26 February	12 April	21 May	31 May
2021	c	B-C	17 February	4 April	13 May	23 May
2022	b	C-A	2 March	17 April	26 May	5 June
2023	A	A-B	22 February	9 April	18 May	28 May
2024*	g f	B-C	14 February	31 March	9 May	19 May
2025	e	C-A	5 March	20 April	29 May	8 June
2026	d	A-B	18 February	5 April	14 May	24 May
2027	c	B-C	10 February	28 March	6 May	16 May
2028*	b A	C-A	1 March	16 April	25 May	4 June
2029	g	A-B	14 February	1 April	10 May	20 May
2030	f	B-C	6 March	21 April	30 May	9 June
2031	e	C-A	26 February	13 April	22 May	1 June
2032*	d c	A-B	11 February	28 March	6 May	16 May
2033	b	B-C	2 March	17 April	26 May	5 June
2034	A	C-A	22 February	9 April	18 May	28 May
2035	g	A-B	7 February	25 March	3 May	13 May
2036*	f e	B-C	27 February	13 April	22 May	1 June
2037	d	C-A	18 February	5 April	14 May	24 May
2038	c	A-B	10 March	25 April	3 June	13 June
2039	b	B-C	23 February	10 April	19 May	29 May

* Leap Years

Ordinary Time				First Sunday of Advent
Before Lent		After Easter Time		
Up Until	Weeks	From	From Week	
16 February	6	24 May	8	28 November
8 March	9	13 June	11	27 November
21 February	7	28 May	8	2 December
12 February	5	20 May	7	1 December
4 March	8	9 June	10	30 November
17 February	6	25 May	8	29 November
9 February	5	16 May	7	27 November
28 February	8	5 June	9	3 December
13 February	6	21 May	7	2 December
5 March	8	10 June	10	1 December
25 February	7	1 June	9	29 November
16 February	6	24 May	8	28 November
1 March	8	6 June	10	27 November
21 February	7	29 May	8	3 December
13 February	6	20 May	7	1 December
4 March	8	9 June	10	30 November
17 February	6	25 May	8	29 November
9 February	5	17 May	7	28 November
29 February	8	5 June	9	3 December
13 February	6	21 May	7	2 December
5 March	8	10 June	10	1 December
25 February	7	2 June	9	30 November
10 February	5	17 May	7	28 November
1 March	8	6 June	10	27 November
21 February	7	29 May	8	3 December
6 February	5	14 May	6	2 December
26 February	7	2 June	9	30 November
17 February	6	25 May	8	29 November
9 March	9	14 June	11	28 November
22 February	7	30 May	9	27 November

If it is not sung, it is to be recited by everybody together or by two choirs responding one to the other.

The Universal Prayer

69. In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.⁶⁶

70. The series of intentions is usually to be:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;
- c) for those burdened by any kind of difficulty;
- d) for the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.

71. It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.

They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful.⁶⁷

66 Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 53.

67 Cf. Sacred Congregation of Rites, Instruction, *Inter Oecumenici*, September 26, 1964, no. 56: *Acta Apostolicae Sedis* 56 (1964), p. 890.

Directory for Masses With Children

Congregation for Divine Worship

1973

Introduction

1. The Church must show special concern for baptized children who have yet to be fully initiated through the Sacraments of Confirmation and Eucharist as well as for children who have only recently been admitted to Holy Communion. Today the circumstances in which children grow up are not favourable to their spiritual progress. [1] In addition parents sometimes scarcely fulfil the obligations they accepted at the Baptism of their children to bring them up as Christians.

2. In the upbringing of children in the Church a special difficulty arises from the fact that liturgical celebrations, especially the Eucharist, cannot fully exercise their inherent pedagogical force upon children. [2] Although the vernacular may now be used at Mass, still the words and signs have not been sufficiently adapted to the capacity of children.

In fact, even in daily life children do not always understand all their experiences with adults but rather may find them boring. It cannot therefore be expected of the liturgy that everything must always be intelligible to them. Nonetheless, we may fear spiritual harm if over the years children repeatedly experience in the Church things that are barely comprehensible: recent psychological study has established how profoundly children are formed by the religious experience of infancy and early childhood, because of the special religious receptivity proper to those years. [3]

3. The Church follows its Master, who "put His arms around the children . . . and blessed them" (Mk 10:16). It cannot leave children in the condition described. Vatican Council II had spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups. [4] Soon afterwards, especially in the first Synod of Bishops held in Rome in 1967, the Church began to consider how participation by children could be made easier. On the occasion of the Synod, the President of the Concilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of "creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a better selection of texts." [5]

4. All the details of Eucharistic celebration with a congregation were determined in the *General Instruction of the revised Roman Missal* published in 1969. Then this Congregation began to prepare a special *Directory for Masses with Children*, as a supplement to the *General Instruction*. This was done in response to repeated petitions from the entire Catholic world and with the cooperation of men and women specialists from almost every nation.

5. Like the *General Instruction of the Roman Missal*, this *Directory* reserves some adaptations to the conferences of bishops or to individual bishops. [6]

Some adaptations of the Mass may be necessary for children in a given country but cannot be included in a general directory. In accord with the *Constitution on the Liturgy* art. 40, the conferences of bishops are to propose such adaptations to the Apostolic See for introduction into the liturgy with its consent.

6. The *Directory* is concerned with children who have not yet entered the period of preadolescence. It does not speak directly of children who are physically or mentally handicapped, because a broader adaptation is sometimes necessary for them. [7] Nevertheless, the following norms may also be applied to the handicapped, with the necessary changes.

7. The first chapter of the *Directory* (nos. 8-15) gives a kind of foundation by considering the different ways in which children are introduced to the Eucharistic Liturgy. The second chapter briefly treats Masses with adults in which children also take part (nos. 16-19). Finally, the third chapter (nos. 20-54) treats at greater length Masses with children in which only some adults take part.

Chapter I

The Introduction of Children to the Eucharistic Celebration

8. A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery. Therefore, the religious initiation of children must be in harmony with this purpose. [8] The Church baptizes children and therefore, relying on the gifts conferred by this sacrament, it must be concerned that once baptized they grow in communion with Christ and each other. The sign and pledge of that communion is participation in the Eucharistic table, for which children are being prepared or led to a deeper realization of its meaning. This Liturgical and Eucharistic formation may not be separated from their general education, both human and Christian; indeed it would be harmful if their liturgical formation lacked such a basis.

9. For this reason all who have a part in the formation of children should consult and work together toward one objective: that even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the Eucharistic Celebration. These values include the community activity, exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration. [9]

Eucharistic catechesis, dealt with in no. 12, should develop such human values. Then, depending on their age and their psychological and social situation, children will gradually open their minds to the perception of Christian values and the celebration of the mystery of Christ. [10]

10. The Christian family has the greatest role in instilling these Christian and human values. [11] Thus Christian education, provided by parents and other educators, should be strongly encouraged in relation to the liturgical formation of children as well.

By reason of the duty in conscience freely accepted at the baptism of their children, parents are bound to teach them gradually how to pray. This they do by praying with them each day and by introducing them to prayers said privately. [12] If children, prepared in this way even from their early years, take part in the Mass with their family when they wish, they will easily begin to sing and to pray in the Liturgical community and indeed will already have some initial idea of the Eucharistic Mystery.

If the parents are weak in faith but still wish their children to receive Christian formation, they should be urged at least to communicate to their children the human values mentioned already and, when the occasion arises, to participate in meetings of parents and in non-Eucharistic celebrations held with children.

11. The Christian communities to which the individual families belong or in which the children live also have a responsibility toward children baptized in the Church. By giving witness to the Gospel, living communal charity, and actively celebrating the mysteries of Christ, the Christian community is an excellent school of Christian and liturgical formation for the children who live in it.

Within the Christian community, godparents or other persons noted for their dedicated service can, out of apostolic zeal, contribute greatly to the necessary catechesis in the case of families that fail in their obligation toward the children's Christian upbringing.

Preschool programs, Catholic schools, and various kinds of associations for children serve these same ends in a special way.

12. Even in the case of children, the Liturgy itself always exerts its own inherent power to instruct. [13] Yet within religious-education programs in the schools and parishes the necessary importance should be given to catechesis on the Mass. [14] This catechesis should be directed to the child's active, conscious, and authentic participation. [15] "Suited to children's age and capabilities, it should by means of the main rites and prayers of the Mass, aim at conveying its meaning, including what relates to taking part in the Church's life." [16] This is especially true of the text of the Eucharistic Prayer and of the acclamations by which the children take part in this prayer.

The catechesis preparing children for first communion calls for special mention. In it they should learn not only the truths of faith regarding the Eucharist but also how from First Communion on -- after being prepared according to their capacity for penance -- they can as full members of Christ's Body take part actively with the people of God in the Eucharist, sharing in the Lord's table and the community of their brothers and sisters.

13. Various kinds of celebrations may also play a major role in the liturgical formation of children and in their preparation for the Church's liturgical life. By the very fact of such celebrations children easily come to appreciate some liturgical elements, for example,

greetings, silence, and common praise (especially when this is sung together). But care must be taken that the instructive element does not become dominant in these celebrations.

14. Depending on the capacity of the children, the word of God should have a greater place in these celebrations. In fact, as the children's spiritual capacity develops, celebrations of the word of God in the strict sense should be held frequently, especially during Advent and Lent. [17] These will help greatly to develop in the children an appreciation of the word of God.

15. While all that has been said remains true, the final purpose of all Liturgical and Eucharistic Formation must be a greater conformity to the Gospel in the daily life of the children.

Chapter 2

Masses With Adults in Which Children Also Participate

16. In many places parish Masses are celebrated, especially on Sundays and holy days, at which a good many children take part along with the large number of adults. On such occasions the witness of adult believers can have a great effect upon the children. Adults can in turn benefit spiritually from experiencing the part that the children have within the Christian community. The Christian spirit of the family is greatly fostered when children take part in these Masses together with their parents and other family members.

Infants who as yet are unable or unwilling to take part in the Mass may be brought in at the end of Mass to be blessed together with the rest of the community. This may be done, for example, if parish helpers have been taking care of them in separate areas.

17. Nevertheless, in Masses of this kind it is necessary to take great care that the children present do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration. Some account should be taken of their presence: for example, by speaking to them directly in the introductory comments (as at the beginning and the end of Mass) and at some point in the homily.

Sometimes, moreover, if the place itself and the nature of the community permit, it will be appropriate to celebrate the Liturgy of the Word, including a homily, with the children in a separate, but not too distant, room. Then, before the Eucharistic Liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own Liturgy of the Word.

18. It may also be very helpful to give some task to the children. They may, for example, bring forward the gifts or perform one or other of the songs of the Mass.

19. If the number of children is large, it may at times be suitable to plan the Mass so that it corresponds more closely to the needs of the children. In this case the homily should be directed to them but in such a way that adults may also benefit from it. Wherever the bishop permits, in addition to the adaptations already provided in the Order of the Mass,

one or other of the particular adaptations described later in the Directory may be employed in a Mass celebrated with adults in which children also participate.

Chapter 3

Masses With Children in Which Only a Few Adults Participate

20. In addition to the Masses in which children take part with their parents and other family members (which are not always possible everywhere), Masses with children in which only a few adults take part are recommended, especially during the week. From the beginning of the Liturgical Reform it has been clear to everyone that some adaptations are necessary in these Masses. [18]

Such adaptations, but only those of a more general kind, will be considered later (nos. 38-54).

21. It is always necessary to keep in mind that these Eucharistic Celebrations must lead children toward the celebration of Mass with adults, especially in the Masses at which the Christian community must come together on Sundays. [19] Thus, apart from adaptations that are necessary because of the children's age, the result should not be entirely special rites, markedly different from the Order of Mass celebrated with a congregation. [20] The purpose of the various elements should always correspond with what is said in the *General Instruction of the Roman Missal* on individual points, even if at times for pastoral reasons an absolute *identity* cannot be insisted upon.

1. Offices and Ministries in the Celebration

22. The principles of active and conscious participation are in a sense even more significant for Masses celebrated with children. Every effort should therefore be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration: for example,; preparing the place and the altar (see no. 29), acting as cantor (see no. 24), singing in a choir, playing musical instruments (see no. 32), proclaiming the readings (see nos. 24 and 47), responding during the homily (see no. 48), reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various peoples (see no. 34).

To encourage participation, it will sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface.

In all this, it should be kept in mind that external activities will be fruitless and even harmful if they do not serve the internal participation of the children. Thus religious silence has its importance even in Masses with children (see no. 37). The children should not be allowed to

forget that all the forms of participation reach their high point in Eucharistic Communion, when the body and blood of Christ are received as spiritual nourishment. [21]

23. It is the responsibility of the priest who celebrates with children to make the celebration festive, familial, and meditative. [22] Even more than in Masses with adults, the priest is the one to create this kind of attitude, which depends on his personal preparation and his manner of acting and speaking with others.

The priest should be concerned above all about the dignity, clarity, and simplicity of his actions and gestures. In speaking to the children he should express himself so that he will be easily understood, while avoiding any childish style of speech.

The free use of introductory comments [23] will lead children to a genuine liturgical participation, but these should be more than mere explanatory remarks.

It will help him to reach the hearts of the children if the priest sometimes expresses the invitation in his own words, for example, at the penitential rite, the prayer over the gifts, the Lord's Prayer, the sign of peace, and communion.

24. Since the Eucharist is always the action of the entire ecclesial community, the participation of at least some adults is desirable. These should be present not as monitors but as participants, praying with the children and helping them to the extent necessary.

With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. In this matter the norms soon to be issued by the Congregation for the Clergy should be observed.

Even in Masses with children attention is to be paid to the diversity of ministries so that the Mass may stand out clearly as the celebration of the community. [24] For example, readers and cantors, whether children or adults, should be employed. In this way a variety of voices will keep the children from becoming bored.

2. Place and Time of Celebration

25. The primary place for the Eucharistic celebration for children is the church. Within the church, however, a space should be carefully chosen, if available, that will be suited to the number of participants. It should be a place where the children can act with a feeling of ease according to the requirements of a living Liturgy that is suited to their age.

If the church does not satisfy these demands, it will sometimes be suitable to celebrate the Eucharist with children outside a place of worship. But in that case the place chosen should be appropriate and worthy of celebration. [25]

26. The time of day chosen for Masses with children should correspond to the circumstances of their lives so that they may be most open to hearing the word of God and to celebrate the Eucharist.

27. Weekday Mass in which children participate can certainly be celebrated with greater effect and less danger of boredom if it does not take place every day (for example, in boarding schools). Moreover, preparation can be more careful if there is a longer interval between diverse celebrations. [*Notitia 1*]

Sometimes it will be preferable to have common prayer, to which the children may contribute spontaneously, or else a common meditation, or a celebration of the word of God. These are ways of continuing the Eucharistic celebrations already held and of leading to a deeper participation in subsequent celebrations.

28. When the number of children who celebrate the Eucharist together is very great, attentive and conscious participation becomes more difficult. Therefore, if possible, several groups should be formed; these should not be set up rigidly according to age but with regard for the children's progress in religious formation and catechetical preparation.

During the week such groups may be invited to the sacrifice of the Mass on different days.

3. Preparation for the Celebration

29. Each Eucharistic celebration with the children should be carefully prepared beforehand, especially with regard to the prayers, songs, readings, and intentions of the general intercessions. This should be done in discussion with the adults and with the children who will have a special ministry in these Masses. If possible, some of the children should take part in preparing and ornamenting the place of celebration and preparing the chalice with the paten and the cruets. Presupposing the appropriate internal participation, such activity will help to develop the spirit of community celebration.

4. Singing and Music

30. Singing must be given great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music. [26] The culture of various peoples and the capabilities of the children present should be taken into account.

If possible, the acclamations should be sung by the children rather than recited, especially the acclamations that form part of the Eucharistic prayer.

31. To facilitate the children's participation in singing the *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei*, it is permissible to use with the melodies appropriate vernacular texts, accepted by competent authority, even if these do not correspond exactly to the liturgical texts. [27]

32. The use of "musical instruments can add a great deal" in Masses with children, especially if they are played by the children themselves. [28] The playing of instruments will help sustain the singing or to encourage the reflection of the children; sometimes in their own fashion instruments express festive joy and the praise of God.

Care should always be taken, however, that the musical accompaniment does not overpower the singing or become a distraction rather than a help to the children. Music

should correspond to the purpose intended for the different periods at which it is played during the Mass.

With these precautions and with due and special discretion, recorded music may also be used in Masses with children, in accord with norms established by the conferences of bishops.

5. Gestures

33. In view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gestures and posture should be strongly encouraged in Masses with children, with due regard for age and local customs. Much depends not only on the actions of the priest, [29] but also on the manner in which the children conduct themselves as a community.

If, in accord with the norm of the *General Instruction of the Roman Missal*, [30] a conference of bishops adapts the congregation's actions at Mass to the mentality of a people, it should take the special condition of children into account or should decide on adaptations that are for children only.

34. Among the actions that are considered under this heading, processions and other activities that involve physical participation deserve special mention.

The children's entering in procession with the priest can serve to help them to experience a sense of the communion that is thus being created. [31] The participation of at least some children in the procession with the Book of the Gospels makes clear the presence of Christ announcing the word to his people. The procession of children with the chalice and the gifts expresses more clearly the value and meaning of the preparation of the gifts. The Communion procession, if properly arranged, helps greatly to develop the children's devotion.

6. Visual Elements

35. The liturgy of the Mass contains many visual elements and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colors and liturgical appointments.

In addition to the visual elements that belong to the celebration and to the place of celebration, it is appropriate to introduce other elements that will permit children to perceive visually the wonderful works of God in creation and redemption and thus support their prayer. The liturgy should never appear as something dry and merely intellectual.

36. For the same reason, the use of art work prepared by the children themselves may be useful, for example, as illustrations of a homily, as visual expressions of the intentions of the general intercessions, or as inspirations to reflection.

7. Silence

37. Even in Masses with children "silence should be observed at the designated times as part of the celebration" [32] lest too great a place be given to external action. In their own way children are genuinely capable of reflection. They need some guidance, however, so that they will learn how, in keeping with the different moments of the Mass (for example, after the homily or after communion [33]), to recollect themselves, meditate briefly, or praise God and pray to Him in their hearts. [34]

Besides this, with even greater care than in Masses with adults, the liturgical texts should be proclaimed intelligibly and unhurriedly, with the necessary pauses.

8. Parts of the Mass

38. The general structure of the Mass, which "is made up as it were of the liturgy of the word and the liturgy of the Eucharist," should always be maintained, as should certain rites to open and conclude the celebration. [35] Within individual parts of the celebration, the adaptations that follow seem necessary if children are truly to experience, in their own way and according to the psychological patterns of childhood, "the mystery of faith . . . by means of rites and prayers." [36]

39. Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults becomes too pronounced. [37] these are "the acclamations and the responses to the priest's greeting," [38] the Lord's Prayer, and the Trinitarian formulary at the end of the blessing with which the priest concludes the Mass. It is urged, moreover, that children should become accustomed to the Nicene Creed little by little, the right to use the Apostles' Creed indicated in no. 49 remaining intact.

a) Introductory Rites

40. The introductory rite of Mass has as its purpose "that the faithful coming together take on the form of a community and prepare themselves to listen to God's word and celebrate the Eucharist properly." [39] Therefore every effort should be made to create this disposition in the children and not to jeopardize it by any excess of rites in this part of Mass.

It is sometimes proper to omit one or other element of the introductory rite or perhaps to expand one of the elements. There should always be at least some introductory element, which is completed by the opening prayer. In choosing individual elements, care should be taken that each one be used from time to time and that none be entirely neglected.

b) Reading and Explanation of the Word of God

41. Since readings taken from holy Scripture "form the main part of the liturgy of the word," [40] even in Masses celebrated with children biblical reading should never be omitted.

42. With regard to the number of readings on Sundays and holy days, the decrees of the conferences of bishops are to be observed. If three or even two readings appointed on

Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the gospel should never be omitted.

43. If all the readings assigned to the day seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the Lectionary of the Roman Missal or directly from the Bible, but taking into account the liturgical seasons. It is recommended, moreover, that the individual conferences of bishops see to the composition of lectionaries for Masses with children.

If, because of the limited capabilities of the children, it seems necessary to omit one or other verse of biblical reading, this should be done cautiously and in such a way "that the meaning of the text or the intent and, as it were, style of the Scriptures are not distorted."
[41]

44. In the choice of readings the criterion to be followed is the quality rather than the quantity of the texts from the Scriptures. A shorter reading is not as such always more suited to children than a lengthy reading. Everything depends on the spiritual advantage that the reading can bring to the children.

45. In the biblical texts "God is speaking to his people . . . and Christ is present to the faithful through his own word." [42] Paraphrases of Scripture should therefore be avoided. On the other hand, the use of translations that may already exist for the catechesis of children and that are accepted by the competent authority is recommended.

46. Verses of psalms, carefully selected in accord with the understanding of children, or singing in the form of psalmody or the *Alleluia* with a simple verse should be sung between the readings. The children should always have a part in this singing, but sometimes a reflective silence may be substituted for the singing.

If only a single reading is chosen, there may be singing after the homily.

47. All the elements that will help to explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate the value of God's word.

Among these elements are the introductory comments which may precede the readings [43] and help the children to listen better and more fruitfully, either by explaining the context or by introducing the text itself. In interpreting and illustrating the readings from the Scriptures in the Mass on a saint's day, an account of the saint's life may be given, not only in the homily but even before the readings in the form of a commentary.

When the text of the readings lends itself to this, it may be helpful to have the children read it with parts distributed among them, as is provided for the reading of the Lord's passion during Holy Week.

48. The homily explaining the word of God should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence.

49. If the profession of faith occurs at the end of the liturgy of the word, the Apostles' Creed may be used with children, especially because it is part of their catechetical formation.

c) Presidential Prayers

50. The priest is permitted to choose from the Roman Missal texts of presidential prayers more suited to children, keeping in mind the liturgical season, so that he may truly associate the children with himself.

51. Since these prayers were composed for adult Christians, however, the principle simply of choosing from among them does not serve the purpose of having the children regard the prayers as an expression of their own life and religious experience. [44] If this is the case, the text of prayers of the Roman Missal may be adapted to the needs of children, but this should be done in such a way that, preserving the purpose of the prayer and to some extent its substance as well, the priest avoids anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech.

52. The Eucharistic prayer is of the greatest importance in the Eucharist celebrated with children because it is the high point of the entire celebration. [45] Much depends on the manner in which the priest proclaims this prayer [46] and on the way the children take part by listening and making their acclamations.

The disposition of mind required for this central part of the celebration and the calm and reverence with which everything is done must make the children as attentive as possible. Their attention should be on the real presence of Christ on the altar under the elements of bread and wine, on his offering, on the thanksgiving through Him and with Him and in Him, and on the Church's offering, which is made during the prayer and by which the faithful offer themselves and their lives with Christ to the eternal Father in the Holy Spirit.

For the present, the four Eucharistic prayers approved by the supreme authority for Masses with adults and introduced into liturgical use are to be employed until the Apostolic See makes other provision for Masses with children.

d) Rites Before Communion

53. When the Eucharistic prayer has ended, the Lord's Prayer, the breaking of bread, and the invitation to communion should always follow, [47] that is, the elements that have the principal significance in the structure of this part of the Mass.

e) Communion and the Following Rites

54. Everything should be done so that the children who are properly disposed and who have already been admitted to the Eucharist may go to the holy table calmly and with recollection and thus take part fully in the Eucharistic mystery. If possible, there should be singing, suited to the children, during the communion procession. [48]

The invitation that precedes the final blessing [49] are important in Masses with children. Before they are dismissed they need some repetition and application of what they have

heard, but this should be done in a very few words. In particular, this is the appropriate time to express the connection between the liturgy and life.

At least sometimes, depending on the liturgical seasons and the different circumstances in the life of the children, the priest should use the richer forms of blessing, but he should always retain the Trinitarian formula with the sign of the cross at the end. [50]

Conclusion

55. The contents of the directory are intended to help children readily and joyfully to encounter Christ together in the Eucharistic celebration and to stand with Him in the presence of the Father. [51] If they are formed by conscious and active participation in the Eucharistic sacrifice and meal, they should learn day by day, at home and away from home, to proclaim Christ to others among their family and among their peers, by living the "faith, which expresses itself through love" (Gal 5:6).

This Directory was prepared by the Congregation for Divine Worship. On October 22, 1973, the Supreme Pontiff, Paul VI, approved and confirmed it and ordered that it be made public.

From the office of the Congregation for Divine Worship, November 1, 1973, the Solemnity of All Saints.

By special mandate of the Supreme Pontiff.

+ Jean Cardinal Villot

Secretary of State

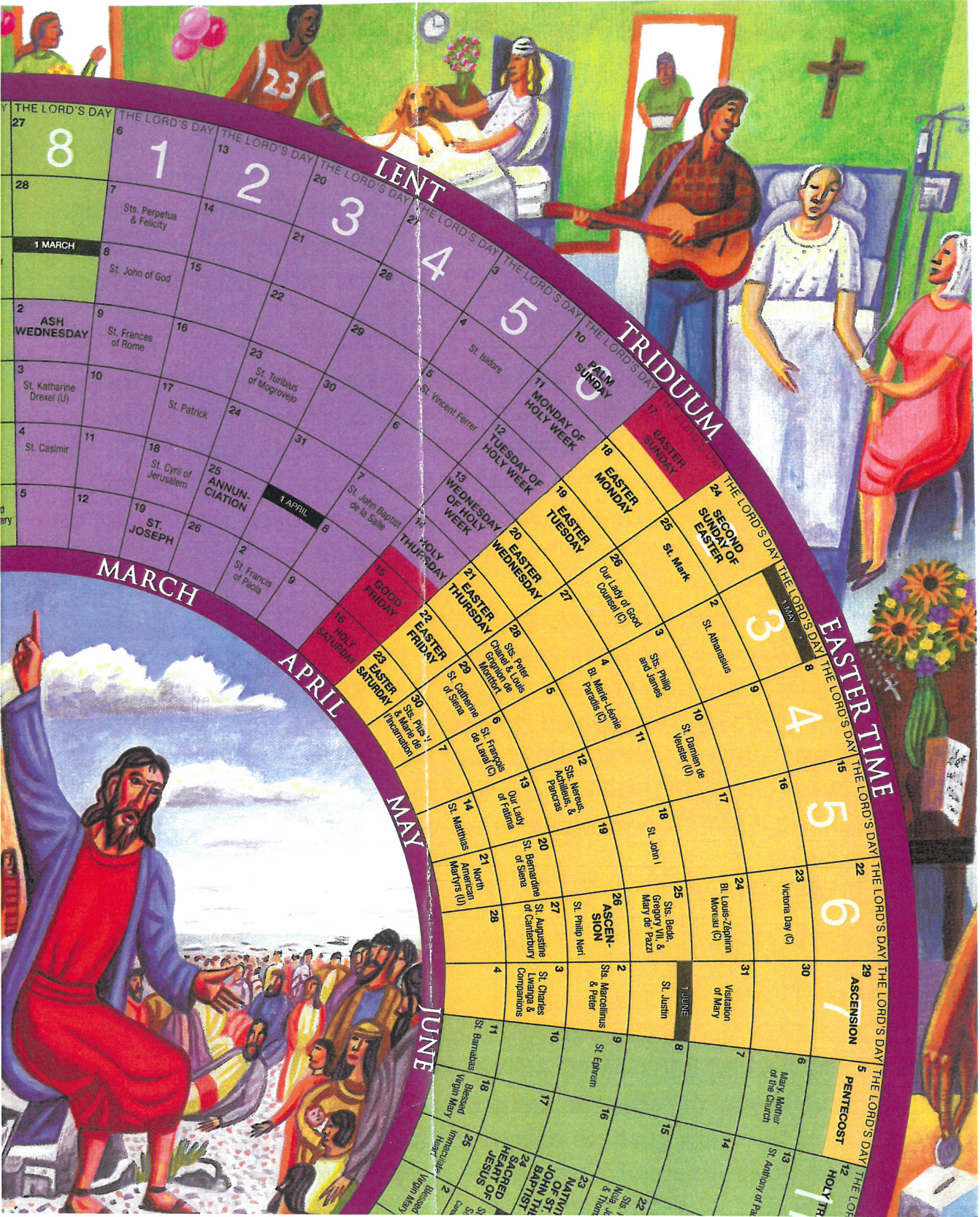
+ A. Bugnini

Titular Archbishop of Diocletiana

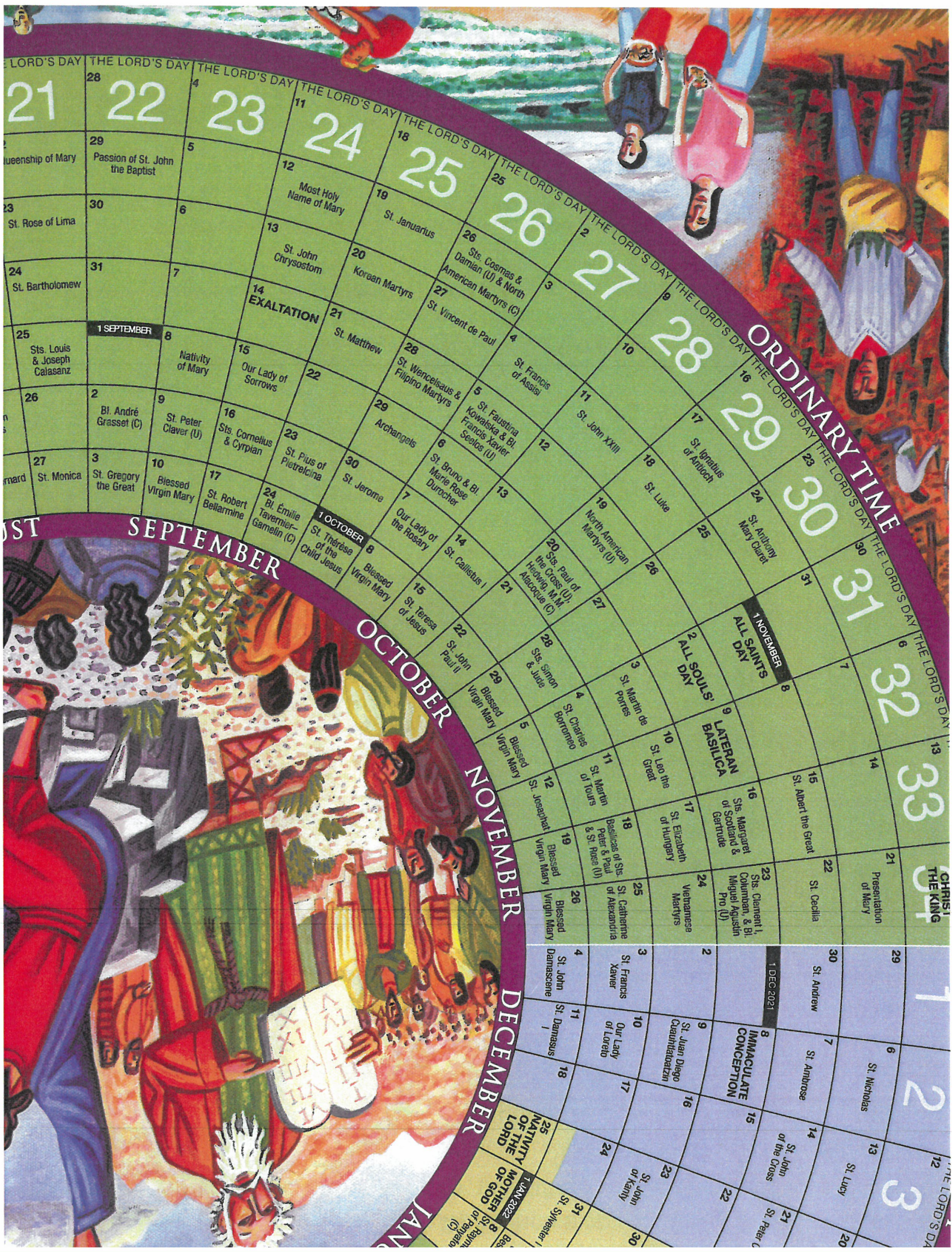
Secretary of the Congregation for Divine Worship

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1. See Sacred Congregation for the Clergy, *General Catechetical Directory* no. 5: *Acta Apostolicae Sedis* 64 (1972) 101-102.
 2. See *Sacrosanctum Concilium* art. 33.
 3. See Sacred Congregation for the Clergy, *General Catechetical Directory* no. 78.
 4. See *Sacrosanctum Concilium* art. 38. See also Sacred Congregation for Divine Worship, Instr. *Actio pastoralis*, 15 May 1969.
 5. "De Liturgia in prima Synodo Episcoporum": *Notitiae* 3 (1967) 368.
 6. See nos. 19, 32, 33 of this Directory.
 7. See the Order of Mass with deaf and mute children of German-speaking regions approved, that is, confirmed by this Congregation, 26 June 1970.
 8. See *Sacrosanctum Concilium* art. 14, 19.
 9. See Sacred Congregation for the Clergy, *General Catechetical Directory* no. 25.
 10. See *Gravissimum educationis* no. 2.
 11. See *ibid.* no. 3: *Acta Apostolicae Sedis* 58 (1966) 731.
 12. See Sacred Congregation for the Clergy, *General Catechetical Directory* no. 78.
 13. See *Sacrosanctum Concilium* art. 33.

14. See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium*, 25 May 1967, no. 14.
15. See Sacred Congregation for the Clergy, *General Catechetical Directory* no. 25.
16. See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium* no. 14. Sacred Congregation for the Clergy, *General Catechetical Directory* no. 57.
17. See *Sacrosanctum Concilium* art. 35, 4.
18. See no. 3 of this Directory.
19. See *Sacrosanctum Concilium* art. 42 and 106.
20. See "De Liturgia in prima Synodo Episcoporum": *Notitiae* 3 (1967) 368.
21. See GIRM no. 56.
22. See no. 37 of this Directory.
23. See GIRM no. 11.
24. See *Sacrosanctum Concilium* art. 28.
25. See GIRM no. 253.
26. See GIRM no. 19.
27. See Sacred Congregation of Rites, Instr. *Musicam Sacram*, 5 March 1967, no. 55.
28. Sacred Congregation of Rites, Instr. *Musicam Sacram* no. 62.
29. See no. 23 of this Directory.
30. See GIRM no. 21.
31. See GIRM no. 24.
32. GIRM no. 23.
33. See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium* no. 38.
34. See GIRM no. 23.
35. GIRM no. 8.
36. *Sacrosanctum Concilium* art. 48.
37. See no. 21 of this Directory.
38. GIRM no. 15.
39. GIRM no. 24.
40. GIRM no. 33.
41. Roman Missal, *Lectionary for Mass*, Introduction no. 7 d.
42. GIRM no. 33.
43. See GIRM no. 11.
44. See Consilium, Instr. on translations of liturgical texts for celebrations with a congregation, 25 Jan. 1969, no. 20.
45. See GIRM no. 54.
46. See nos. 23 and 37 of this Directory.
47. See no. 23 of this Directory.
48. See Sacred Congregation of Rites, Instr. *Musicam Sacram* no. 32.
49. See GIRM no. 11.
50. See no. 39 of this Directory.
51. See Roman Missal, Eucharistic Prayer II.



MARCH											
27	8	THE LORD'S DAY	6	1	THE LORD'S DAY	13	2	THE LORD'S DAY	20	3	THE LORD'S DAY
28			7		Sts. Perpetua & Felicity	14			21		
1 MARCH			8		St. John of God	15			22		
2	ASH WEDNESDAY		9		St. Frances of Rome	16			23	St. Turibius of Mogrovejo	
3		St. Katharine Drexel (U)	10			17			24		
4		St. Casimir	11			18			25	ANNUNCIATION	
5			12			19	ST. JOSEPH		26		
						2	St. Francis of Paola		9		
						8			15	GOOD FRIDAY	
						16	HOLY SATURDAY		23	EASTER SATURDAY	
						1	APRIL		8		
						7	St. John Baptist de la Salle		14	HOLY THURSDAY	
						15			22	EASTER FRIDAY	
						23	EASTER SATURDAY		30	Sis. Plus y Marie de l'Incarnation	
						1	MAY		8		
						7			14	St. Matthias	
						13			20	St. Bernardine of Siena	
						21	North American Martyrs (U)		27	St. Philip Neri	
						28			3	St. Charles of Lwanga & Companions	
						4			10		
						11	St. Barnabas		17		
						18	Blessed Virgin Mary		24	HEART OF JESUS	
						25	Immaculate Heart		1	JUNE	
						2			8		
						9			15		
						16			22		
						23			30		
						1			7		
						6	Mary, Mother of the Church		13	St. Anthony of Padua	
						14			21		
						28			5	PENTECOST	
						29	ASCENSION		12	HOLY TRINITY	
						30			19		
						6			13		
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						17			24		
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Liturgical Year

Seasons:

Advent

Christmas

Ordinary Time

Lent

Triduum

Easter

Ordinary Time

Saints:

Sanctoral Cycle

Solemnities

Feasts

Memorials

Marian Cycle

Cultural / Local

Order of Days

Solemnity	3 readings: Old Testament New Testament Gospel
	Gloria
Feast	2 readings: Old or New Testament Gospel
	Gloria
Memorial	Obligatory may have special readings – 2 readings: Old or New Testament Gospel
	Optional readings of the day

Canon 1246, §2 - Holy Days of Obligation

On December 13, 1991 the members of the National Conference of Catholic Bishops of the United States of America made the following general decree concerning holy days of obligation for Latin Rite Catholics:

In addition to Sunday, the days to be observed as holy days of obligation in the Latin Rite dioceses of the United States of America, in conformity with canon 1246, are as follows:

January 1, the solemnity of Mary, Mother of God

Thursday of the Sixth Week of Easter, the solemnity of the Ascension

August 15, the solemnity of the Assumption of the Blessed Virgin Mary

November 1, the solemnity of All Saints

December 8, the solemnity of the Immaculate Conception

December 25, the solemnity of the Nativity of Our Lord Jesus Christ

Whenever January 1, the solemnity of Mary, Mother of God, or August 15, the solemnity of the Assumption, or November 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated.

This decree of the Conference of Bishops was approved and confirmed by the Apostolic See by a decree of the Congregation for Bishops (Prot. N. 296/84), signed by Bernardin Cardinal Gantin, Prefect of the Congregation, and dated July 4, 1992.

As President of the National Conference of Catholic Bishops, I hereby declare that the effective date of this decree for all the Latin Rite dioceses of the United States of America will be January 1, 1993, the solemnity of Mary, Mother of God.

Given at the offices of the National Conference of Catholic Bishops in Washington, DC,
November 17, 1992.

COLLECTION OF MASSES OF THE

REDSAND VARY





Jan 1 Solemnity
Mother of God



Jan 8 Our Lady of
Prompt Succor



Feb 7 Our Lady of
the Bowed Head



Feb 16 Our Lady
of the Thorn



Feb 24 End plague,
Protectress of the
Roman People



2nd Sunday in Lent
O.L. of Confidence



Mar 17 Miracle of
Irish Madonna of
Hungary



Apr 1 Weeping
Madonna



Apr 12 Virgin of
Charity



Easter Monday
O.L. Star of the Sea



Apr 26 Our Lady
of Good Counsel



Apr 28 Our Lady
of the Oak



1st Tuesday May
O.L. of Antipolo



May 13 Our Lady
of the Smile smiled
at Saint Therese



3rd Saturday after
Pentecost is Feast
of the Immaculate
Heart of Mary



June 27 Our Lady
of Perpetual Help



July 1 Our Lady
of Ortiga



July 9 Miracle of
rain, Our Lady of
the Round



Aug 6 Our Lady of
Copacabana



Aug 26 Our Lady
of Czestochowa



Sept 14 Our Lady
of Einsiedeln



1st Sunday Oct
Traditional Feast of
Our Lady of Fetal



Oct 7 Feast of the
Most Holy Rosary



Oct 12 Our Lady
of the Pillar



Oct 13 Miracle Of
The Sun at Fatima



Nov 24 Our Lady
of Montserrat



Nov 27 Our Lady
Miraculous Medal



Dec 3 Our Lady of
Victories, Paris



Dec 12 Our Lady
of Guadalupe

Feast of your own
Patron Saint (write
the name and date)

Hispanic Feasts and Marian Days

<u>Country</u>	<u>Date</u>	<u>Name of Feast</u>
Argentina	May 8	Our Lady of Lujan
Bolivia	February 2	Bienaventurada Virgen María de Copacabana
Chile	July 16 / 16 de julio	Bienaventurada Virgen María del Carmen (Mt.Carmel)
Columbia	July 9/ 9 de julio	Virgen María del Rosario de Chiquinquirá
Costa Rica	August 2 /2 de agosta	Bienaventurada Virgen María de los Ángeles
Cuba	September 8	Our Lady of Charity of Cobre
Ecuador	Nov 21, 21 de noviembre	Bienaventurada Virgen María de la Quinche
El Salvador	August 6 / 6 de agosto	El Salvador del Mundo
Guatemala	Jan 15 / 15 de enero	Santo Cristo de Esquipulas
Honduras	February 3/3 de febrero	Bienaventurada Virgen María de Suyapa
México	Dec 12 / 12 de diciembre	Bienaventurada Viren María de Guadalupe
Nicaragua	Dec 8/ 8 de diciembre	Purísima Concepción de María
Panamá	December 8	Santa María La Antigua
Paraguay	December 8	Asunción de la Bienaventurada Virgen María Caacupe
Perú	Oct 28 / 28 de octubre	El Señor de los Milagros
Puerto Rico	Nov 19 / 19 de noviembre	Santa María, Madre de la Divina Providencia
Rep Dominicana	Jan 21 / 21 de enero	Bienaventurada Virgen María de Altagracia
Spain	October 12	Our Lady of EL Pilar
Uruguay	Nov 8 / 8 de noviembre	Bienaventurada Virgen María de los Treinta y Tres Oriéntales (33 Easterners)
Venezuela	September 11	Our Lady of Coromoto