

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**



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SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. N. 1970/74

DECREE CONCERNING THE SECOND TYPICAL EDITION

Since the *Missale Romanum* must be printed once more, variations and additions have been introduced so that this new edition may accord with documents published subsequent to the appearance of the first edition of 1970.

In the *Institutio Generalis*, whose marginal numbers are unchanged, a description of the functions of acolyte and lector has been inserted instead of those that the subdeacon used to carry out (nos. 142-152).

There is another change of some importance in the part of the Missal that contains the Ritual Masses and the Masses for Various Needs. Certain formularies have been completed by the insertion of Entrance and Communion Antiphons. In addition, texts have been added for the Ritual Mass of Dedication of a Church and Altar and for the Mass for Reconciliation and, among Votive Masses, the texts that were widely requested for the Masses of the Blessed Virgin Mary, Mother of the Church, and of the Most Holy Name of Mary.

Some other variations of lesser importance have been introduced in headings and rubrics, so that they might correspond better to the words and expressions that occur in the new liturgical books.

The Supreme Pontiff PAUL VI has approved by his authority this second edition of the *Missale Romanum* and the Sacred Congregation for Divine Worship now issues it and declares it to be typical.

It will be the responsibility of Conferences of Bishops to introduce the variations contained in this second edition of the *Missale Romanum* into editions to be prepared in the vernacular languages.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for Divine Worship,
27 March 1975, Thursday of the Lord's Supper.

JAMES ROBERT Card. KNOX
Prefect

✠ A. BUGNINI
Titular Archbishop of Diocletiana
Secretary



CONGREGATION FOR DIVINE WORSHIP AND DISCIPLINE OF THE SACRAMENTS

Prot. N. 143/00/L

DECREE CONCERNING THE THIRD TYPICAL EDITION

At the outset of the third millennium after the Incarnation of the Lord, it has been decided to prepare a new edition of the *Missale Romanum*, to take account of the more recent documents of the Apostolic See and especially of the new Code of Canon Law, and to meet the various needs for emendation and augmentation.

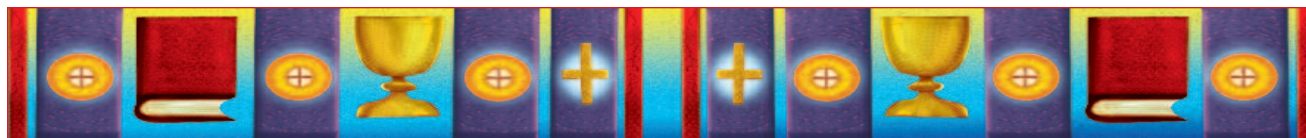
Regarding the *Institutio Generalis Missalis Romani*, some variations have been introduced consistent with the manner of expression and prescriptions of other liturgical books and also recommended by pastoral experience. The permitted cases regarding the faculty to distribute Holy Communion under both kinds are set out more clearly; a newly-composed Chapter 9 has been added, in which a way is outlined of adapting the Roman Missal in an appropriate way to pastoral needs.

Other formulas have been added for celebrations recently inserted into the General Roman Calendar. With the aim of fostering devotion to the Mother of God, the Common of the Blessed Virgin Mary has been endowed with new Mass formularies. Likewise, in other Commons, in Masses for Various Needs and Occasions and in the Masses for the Dead, the order of prayers has from time to time been changed for the sake of greater consistency in the texts. In the Masses of Lent, in accord with ancient liturgical practice, a Prayer over the People has been inserted for each day.

In an appendix to the Order of Mass are also to be found the Eucharistic Prayer for Reconciliation and a special Eucharistic Prayer, which may be used for various needs.

The Supreme Pontiff JOHN PAUL II approved by his authority this third edition of the Roman Missal on 10 April 2000,





THE INTRODUCTORY RITES

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

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

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



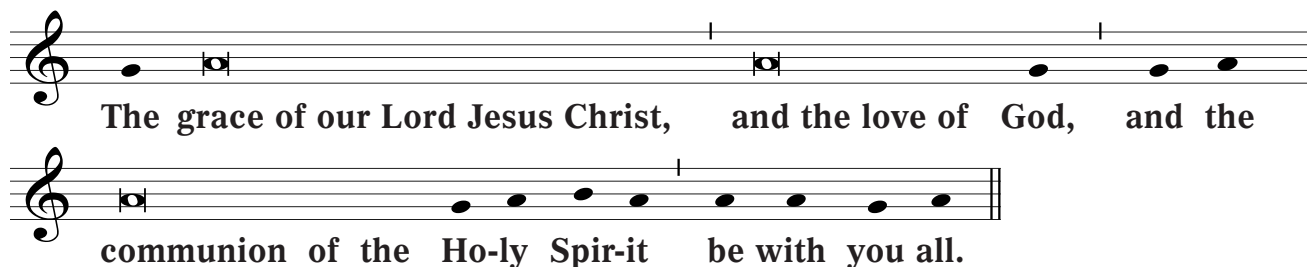
In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:



Amen.

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



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

Or:

For our sake he was cru-ci - fied un - der Pon - tius Pi - late, he
suffered death and was bur - ied, and rose a - gain on the third day
in ac - cordance with the Scrip - tures. He as - cend - ed in - to heav - en
and is seated at the right hand of the Fa - ther. He will come a - gain
in glo - ry to judge the living and the dead and his kingdom will
have no end.

I be - lieve in the Ho - ly Spir - it, the Lord, the giv - er of life, who
pro - ceeds from the Father and the Son, who with the Fa - ther and
the Son is adored and glo - ri - fied, who has spoken through the
proph - ets. I be - lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic
Church. I con - fess one Bap - tism for the for - give - ness of sins
and I look for - ward to the res - ur - rec - tion of the dead and the life
of the world to come. A - men.

An alternate musical setting of the Creed may be found in Appendix I, pp. 1282-1283.

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

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

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

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

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

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

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

-
115. When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

† **R**emember your servant **N.**
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection,
when from the earth
he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.
To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

BLESSINGS AT THE END OF MASS AND PRAYERS OVER THE PEOPLE

SOLEMN BLESSINGS

The following blessings may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands extended over the people, says the blessing, with all responding: Amen.

I. For Celebrations in the Different Liturgical Times

1. Advent

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

R/. Amen.

**As you run the race of this present life,
may he make you firm in faith,
joyful in hope and active in charity.**

R/. Amen.

**So that, rejoicing now with devotion
at the Redeemer's coming in the flesh,
you may be endowed with the rich reward of eternal life
when he comes again in majesty.**

R/. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R/. Amen.

2. The Nativity of the Lord

**May the God of infinite goodness,
who by the Incarnation of his Son has driven darkness from the world
and by that glorious Birth has illumined this most holy night (day),
drive far from you the darkness of vice
and illumine your hearts with the light of virtue.**

R/. Amen.

June 24
THE NATIVITY OF SAINT JOHN THE BAPTIST

Solemnity

At the Vigil Mass

This Mass is used on the evening of June 23, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Entrance Antiphon

He will be great in the sight of the Lord
 and will be filled with the Holy Spirit,
 even from his mother's womb;
 and many will rejoice at his birth.

Lk 1: 15, 14

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

COLLECT

Grant, we pray, almighty God,
 that your family may walk in the way of salvation
 and, attentive to what Saint John the Precursor urged,
 may come safely to the One he foretold,
 our Lord Jesus Christ.
 Who lives and reigns with you
 in the unity of the Holy Spirit,
 one God, for ever and ever.

The Creed is said.

**PRAYER OVER
 THE OFFERINGS**

Look with favor, O Lord,
 upon the offerings made by your people
 on the Solemnity of Saint John the Baptist,
 and grant that what we celebrate in mystery
 we may follow with deeds of devoted service.
 Through Christ our Lord.

Proper Preface, as in the following Mass, pp. 730-732.

Communion Antiphon

Blessed be the Lord, the God of Israel!
 He has visited his people and redeemed them.

Lk 1: 68

**PRAYER AFTER
 COMMUNION**

May the marvelous prayer of Saint John the Baptist
 accompany us who have eaten our fill
 at this sacrificial feast, O Lord,
 and, since Saint John proclaimed your Son
 to be the Lamb who would take away our sins,
 may he implore now for us your favor.
 Through Christ our Lord.

And may he make you true shepherds
to provide the living Bread and word of life to the faithful,
that they may continue to grow
in the unity of the Body of Christ.

R. Amen.

And he blesses all the people, adding:

And may almighty God bless all of you,
who are gathered here,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

R. Amen.

B

For the Ordination of One Priest

Entrance Antiphon

I will appoint over you shepherds after my own heart,
who will shepherd you wisely and prudently (**E.T.** alleluia).

Jer 3: 15

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

COLLECT

Lord our God, who in governing your people
make use of the ministry of Priests,
grant a persevering obedience to your will
to this Deacon of your Church,
whom you graciously choose today
for the office of the priesthood,
so that by his ministry and life
he may gain glory for you in Christ.
Who lives and reigns with you
in the unity of the Holy Spirit.
one God, for ever and ever.

The Creed is said in accordance with the rubrics; the Universal Prayer is omitted.

PRAYER OVER THE OFFERINGS

O God, who have willed that your Priests
should minister at the holy altar and serve your people,
grant by the power of this sacrifice, we pray,
that the labors of your servants may constantly please you
and in your Church bear that fruit which lasts for ever.
Through Christ our Lord.