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your Son; we may honor it with loving devotion. Through Christ our Lord. PREFACES OF THE SUNDAYS IN ORDINARY TIME COMMON PREFACES FOR WEEKDAYS COMMUNION ANTIPHON *Ps 138 (139): 1-4* Domine Deus, altitudo mysteriorum tuorum non potest excogitari. Quia tu solus sanctus, Domine Deus, altitudo mysteriorum tuorum non potest excogitari. *Cf. Ps 23 (22): 1-2* Dominus regit me, et nihil mihi deerit: in loco pascuae, ibi me collocavit, super aquam refectiois educavit me. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me. Or. *Cf. Lk 24: 35* Cognoverunt discipuli Dominum lesum in fractione panis. The disciples recognized the Lord Jesus in the breaking of bread. PRAYER AFTER COMMUNION Gratias tibi, Domine, referimus sacrum munere vegetati, tuam Clementiam implorantes, ut, per infusionem Spiritus tui, in quibus caelestis virtus introivit, dicatitatis gratia perseveret. Nourished by this sacred gift, O Lord, we give you thanks and beseech your mercy, that, by the pouring forth of your Spirit, the grace of integrity may endure in those your heavenly power has entered. Through Christ our Lord. THIRTY-THIRD WEEK IN ORDINARY TIME ENTRANCE ANTIPHON *Jer 29: 11, 12, 14* Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis; invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. The Lord said: I think thoughts of peace and not of affliction. You will call upon me, and I will answer you, and I will lead back your captives from every place. COLLECT Da nobis, quaesumus, Domine Deus noster, in tua semper devotione gaudere, quia perpetua est et plena felicitas, si bonorum omnium iugiter serviamus auctori. Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and



Ordinary to serve with constancy the author of all that is good. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever READINGS SUNDAY - WEEK 33 FIRST READING: Prv 31:10-13,19-20,30-31 RESPONSORIAL: Ps. 128:1-2,3-4,5: R. Blessed are those who fear the Lord. SECOND READING: 1 Thes 5:6-16 ALLELUIA: Remain in the Lord, remain in me, because I remain in you, says the Lord. PRAYER AFTER COMMUNION Summus, Domine, sacra dona mercedum, quae in suis commendationibus non Filius tuus facere praecipit, in nostris proficiat caritatis augmentis. We have partaken of the gifts of this sacred mystery, humbly imploring, O Lord, that what your Son commanded us to do in memory of him may bring us growth in charity. Through Christ our Lord. THIRTY-FOURTH WEEK IN ORDINARY TIME SUNDAY OF THE THIRTY-FOURTH WEEK IN ORDINARY TIME OUR LORD JESUS CHRIST, KING OF THE UNIVERSE (For weekdays in the 34th week of Ordinary Time, see below) ENTRANCE ANTIPHON Rev. 5:12, 1:6 Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in saecula saeculorum. How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honor. To him belong glory and power for ever and ever. COLLECT Omnipotens sempiterna Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti, concede propitius, ut tota creatura, a servitute liberata, tuae maiestati deserviat ac te sine fine collaudet. Almighty ever-living God, whose will is to restore all things in your beloved Son, the King of the universe, grant, we pray, that the whole creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever READINGS SUNDAY - WEEK 34 OUR LORD JESUS CHRIST, KING OF THE UNIVERSE FIRST READING: Ezk 34:11-12, 15-17 RESPONSORIAL: Ps. 23:1-2,3-5,6-7: R. The Lord is my shepherd, there is nothing I shall want. SECOND READING: 1 Cor 15:20-26,28 ALLELUIA: Blessed is he who comes in the name of the Lord! Blessed be the kingdom of our father David that is to come! Mk 11:9-10 GOSPEL: Mt. 23:31-46 FIRST READING: Rev 7:13-14 RESPONSORIAL: Ps. 93:1,1-2,3-5: R. The Lord is king; he is robed in majesty. SECOND READING: Rev 1:5-8 ALLELUIA: Blessed is he who comes in the name of the Lord! Blessed be the kingdom of our father David that is to come! - Mk 11:9-10 GOSPEL: Jn 18:33-37 FIRST READING: 2 Sm 5:1-3 RESPONSORIAL: Ps. 122:1-2,3-4,5-8: R. Let us go rejoicing to the house of the Lord. SECOND READING: Ps. 92:2-10 ALLELUIA: Blessed is he who comes in the name of the Lord! Blessed be the kingdom of our father David that is to come! - Mk 11:9-10 GOSPEL: Lk 23:35-43 PRAYER OVER THE OFFERINGS Hostiam tibi, Domine, humane, et incommutabilem offerentes suppliciter deprecamur, ut ipse Filius tuus cunctis gentibus unitatis et pacis dona concedat. As we offer you, O Lord, the sacrifice by which the human race is reconciled to you, we humbly pray that your Son himself may bestow on all nations the gifts of unity and peace. Through Christ our Lord. Amen. PREFACE Christ, King of the Universe Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternus Deus: Qui Unigenitum Filium tuum, Dominum nostrum Iesum Christum, Sacerdotem aeternum et universorum Regem, oleo exultationis unxisti: ut, seipsum in aera crucis hostiam immaculatam et pacificam offerens, redemptionis humanae sacramenta perageret; et subiectionis imperio omnibus creaturis, aeternum et universale regnum immensae tuae traderet maiestati: regnum veritatis et vitae; regnum sanctitatis et gratiae; regnum iustitiae, amoris et pacis. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine decantes: Sanctus. 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. For you instituted your only Begotten Son, our Lord Jesus Christ, with the oil of gladness as eternal Priest and King of all creation, so that, by offering himself on the altar of the Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption and, making all created things subject to his rule, he might present to the immensity of your majesty an eternal and universal kingdom a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim: Holy, Holy, Holy Lord God of hosts! COMMUNION ANTIPHON Psalm 29(28):10-11 Sedebit Dominus Rex in aeternum. Dominus benedict populo suo quia dominus deus exercitus, dominus deus exercitus, dominus deus exercitus, dominus deus exercitus. Having received the food of man's earthly war, we ask, O Lord, that, glorying in obedience to the commands of Christ, the King of the universe, we may live with him eternally in his heavenly Kingdom. Who lives and reigns for ever and ever. Amen. WEEKDAYS OF THE THIRTY-FOURTH WEEK IN ORDINARY TIME ENTRANCE ANTIPHON Psalm 117(116):1-2 Laudate Dominum, omnes gentes, quoniam confirmate est super nos et sanctos suos, et in eos qui convertuntur ad ipsum. The Lord speaks of peace to his people and his holy ones and to those who turn to him. COLLECT Excita, quaesumus, Domine, tuorum fidelium voluntates, ut, divini operis fructum propensius exsequentes, pietatis tuae remedia maiora percipiant. Stir up the will of your faithful, we pray, O Lord, that striving more eagerly to bring your divine work to fruitful completion they may receive in greater measure the healing remedies your kindness bestows. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever MONDAY Year I Dn 1:1-6,8-20 Year II Dn 1:35,53,54,55 Mt 24:24,44 Lk 21:1-4 Year III R 14:3,4b-5,24-25 Lk 24:1bc-2,3-4ab,5-6 Mt 24:42,44 Lk 21:1-4 TUESDAY Year I Dn 2:31-45 Dn 3:57,58,59,60,61 Rev 2:10c Lk 21:5-11 Year II Rev 14:14-19 Ps 96:10,11,11-12,13 Year 2:10c Lk 21:5-11 WEDNESDAY Year I Dn 5:1-6,13-14,16,17,23-28 Dn 3:62,63,64,65,66,67 Rev 2:10c Lk 21:5-11 THURSDAY Year I Dn 5:1-6,13-14,16,17,23-28 Dn 3:62,63,64,65,66,67 Rev 2:10c Lk 21:5-11 FRIDAY Year I Dn 5:1-6,13-14,16,17,23-28 Dn 3:62,63,64,65,66,67 Rev 2:10c Lk 21:5-11 SATURDAY Year I Dn 5:1-6,13-14,16,17,23-28 Dn 3:62,63,64,65,66,67 Rev 2:10c Lk 21:5-11 SUNDAY Year I Dn 5:1-6,13-14,16,17,23-28 Dn 3:62,63,64,65,66,67 Rev 2:10c Lk 21:5-11

International Commission on English in the Liturgy Corporation (ICEL); the English translation of Antiphons, Invitatories, Responsories, Intercessions, Psalms 95, the Cantic of the Lamb, Psalm Prayers, Non-Biblical Readings from The Liturgy of the Hours © 1973, 1974, 1975, ICEL; excerpts from the English translation of The Roman Missal © 2010, ICEL. All rights reserved. Used with permission. I'm blessed to have both a 1962 daily roman missal for Latin Tridentine masses and a1970 daily roman missal for NO masses. The problem is that I don't know how to use either of them, but I would really like to learn. Will someone please explain it to me, i.e. where to put the ribbons, etc. I've read a few posts on here already about (solely about using the 1962 missal, however), but to be honest I just couldn't figure out what was being said... I'm not usually so dense, but I guess about this I am. Thanks for your help! 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Dear Oakland, I mark my missal as follows: -one ribbon at "Prayers before Mass" -one ribbon at "Prayers at the foot of the altar" (the start of mass) -one ribbon at the "propers of the day" (eg, whatever mass is being said-generally follows the calendar, but sometimes the priest will say a votive mass or something else and he should announce it before hand. This occasionally requires more than one ribbon, but let's keep it simple.) -one ribbon at certain devotional prayers I like to say. To learn more you might be interested in: sanctamissa.org/en/ If you have a little extra money, or know of someone who can sponsor you, you might try: sanctamissa.org/workshops-for-laiity/overview.html You might consider just following the priest through the Ordinary of the Mass to get used to what he does and says and when, especially for the EF, then proceed to add the Proper Mass parts. The constant flipping back and forth can be confusing and cause you to get wrapped up in the logistics rather than the spiritual of the Mass. The missal should have a few ribbons to use, because there's a little back and forth involved. Use one missal for the ordinary of the Mass, another for the readings for the Mass of the day (or of the occasion: wedding, funeral, &c), and another for the preface of the Mass of the day. It seems complicated but it's simple, really. You'll get the hang of it in no time. For my part, I don't even use one unless I'm attending a Latin liturgy. Even then, I actually prefer to just watch and listen. Will someone please explain it to me, i.e. where to put the ribbons, etc. You will figure out how to use the ribbons over time, okay? There is more than one way to use them, depending on your preferences and expertise. I'm assuming you have a typical missal, one that has the Order of Mass in the middle of the book, the Proper of Seasons (a.k.a. Proper of Time) preceding it, the Propers of Saints following it. The reason for this is purely physical: it's the most natural place for a book to open and it reduces wear and tear on the pages. I have the book open in the middle for the Mass no matter what the day, and then you will be flipping back and forth to either the Proper of Seasons or the Proper of Saints for the stuff that is specific to whatever particular holiday or saint's day it is. Put the first ribbon at the 16th Sunday After Pentecost, and then next week move it to the 17 SAP. This will be your marker for the Proper of Seasons and for nothing else, so that you can flip back and forth to the specific stuff for that holiday or Sunday. Put the second ribbon at the Order of Mass. This will be your placeholder for the Order of Mass and for nothing else, so you can come back to your place in the Mass after taking detours to the specific stuff from the Proper of Seasons or Proper of Saints. 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