



St. Hannibal Mary Di Francia
Priest and Founder

SOLEMNITY

ORDER OF THE MASS

INTRODUCTORY RITES

ENTRANCE ANTIPHON

Jn 10:14-15

I am the Good Shepherd,
I know my sheep and mine know me, says the Lord,
just as the Father knows me and I know the Father;
and I lay down my life for the sheep. (Alleluia)

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.

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.**

The people reply:

And with your spirit.

PENITENTIAL ACT

Then follows the Penitential Act, to which the Priest invites the faithful, saying:

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

A brief pause for silence follows. Then all recite together the formula of general confession:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

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

The people reply:

Amen.

The Kyrie eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

The Gloria is said or sung.

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,

we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

The Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer:

**O God, hope of the humble,
refuge of the poor and father of the orphans,
You chose St. Hannibal Mary, priest,
as an outstanding Apostle of Prayer for Vocations.
Through his intercession,
send into your harvest worthy laborers of the Gospel,
and, and grant that moved by the same spirit of charity,
may we grow in the love of you and of neighbor.
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.**

The people acclaim:

Amen.

THE LITURGY OF THE WORD

FIRST READING

Ez. 34:11-16.31

I will lead my sheep to green pasture and give them rest

From the Book of the Prophet Ezekiel

Thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark.

I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited places. In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy, shepherding them rightly. Yes, you are my flock: you people are the flock of my pasture, and I am your God, says the Lord God.

The word of the Lord.

RESPONSORIAL PSALM

Psalm 22 (23): 1-2B, 3B-4, 5, 6

R/. The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul. **R/.**

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage. **R/.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. **R/.**

Only goodness and kindness follow me
all the days of my life;

and I shall dwell in the house of the Lord
for years to come. *R/.*

SECOND READING

1 Corinthians 9:16-19, 22-23

Woe to me if I do not preach the Gospel!

From the First Letter of Paul to the Corinthians

Brothers and sisters: If I preach the Gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the Gospel free of charge so as not to make full use of my right in the Gospel. Although I am free in regard to all, I have myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it.

The Word of the Lord.

There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

VERSE BEFORE THE GOSPEL

Jn 4:35-36

R. Alleluia, alleluia.

Look up and see the fields ripe for the harvest.
The reaper is already receiving his payment
and gathering crops for eternal life.

Alleluia.

Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

**May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son + and of the Holy
Spirit.**

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to Matthew.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

GOSPEL

Matthew 9: 35-38

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples,

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.”

At the end of the Gospel, the Deacon, or the Priest, acclaims:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

**Through the words of the Gospel
may our sins be wiped away.**

Then follows the Homily.

The CREED is said.

**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,
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.**

PRAYERS OF THE FAITHFUL

Priest: Comforted by the testimony of St. Hannibal Mary, an outstanding Apostle of Prayer for Vocations and true Father of the Orphans and of the Poor, let us open our hearts with filial trust in God, the giver of every perfect gift. Let us pray together and say:

Grant us, O Father, your Spirit of holiness.

- For the Church, that she may ever more be adorned with the same sentiments of Christ and fulfill her mission in the world, bearing witness to the gift of holiness in the service of charity and in the commitment to peace, we pray.
- For the heads of nations and for those who have the responsibility of governing civil society, that they may always be engaged in the promotion of justice, respect for human rights and freedom, and become heralds and witnesses of peace among peoples, we pray.
- For the Christian families, that through the merit and intercession of St. Hannibal Mary, the Lord may raise up numerous and holy vocations to priestly, religious and missionary life, we pray.
- For the laity who live their daily experience at the service of the human community, that following the example of St.

Hannibal Mary, they may know how to recognize and serve Jesus Christ present in every person, we pray.

- For us who celebrate this Eucharist, that following the example of St. Hannibal Mary, we may become persons praying for the gift of "laborers of the Gospel" and apostles of the prayer for vocations, through a life offered to our sisters and brothers in need, we pray.

Other particular intentions can be added.

Priest: O God our Father, we praise and thank you for calling everyone to holiness, and for offering us, in St. Hannibal Mary, an authentic model of Christian perfection. Through his intercession, may we always remain faithful to your Son Jesus, who lives and reigns with you for ever and ever. Amen.

THE LITURGY OF THE EUCHARIST

When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.**

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine
may we come to share in the divinity of Christ

who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.**

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

The people rise and reply:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

Then the Priest, with hands extended, says the Prayer over the Offerings:

**Receive, O Lord, the gifts we offer,
and grant that by following the example of St. Hannibal
Mary,
who, moved by the zeal of your love,
fed the poor and the little ones with the Bread of Life,
we may unite to the gifts we bring to the altar
the sacrifice of perfect charity.
Through Christ our Lord.**

at the end of which the people acclaim:

Amen.

PREFACE

Minister of the compassion of the Good Shepherd

V/. The Lord be with you.

R/. *And with your spirit.*

V/. Lift up your hearts.

R/. *We lift them up to the Lord.*

V/. Let us give thanks to the Lord our God.

R/. *It is right and just.*

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 in conforming St. Hannibal Mary
to the image of the Good Shepherd,
you made him an admirable minister
of your Son's compassion for the people.

As a true herald of the Gospel,
following the Master's teaching,
he unceasingly begged labourers for your harvest.

As a sure path of Providence,
in taking care of orphans,

he showed your face as the Consoler of the afflicted.

As faithful lover of the poor,
by opening his hands to those in need,
he unlocked for them the doors of heavenly joy.

For this mystery, heaven and earth
now sing to you a new song of adoration,
and with all the Angels of heaven,
proclaim your glory, as without end we acclaim:

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

EUCCHARISTIC PRAYER III

The Priest, with hands extended, says:

**You are indeed Holy, O Lord,
and all you have created rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.**

He joins his hands and, holding them extended over the offerings, says:

**Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,**

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

**that they may become the Body and + Blood
of your Son our Lord Jesus Christ,**

He joins his hands.

at whose command we celebrate these mysteries.

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For on the night he was betrayed

He takes the bread and, holding it slightly raised above the altar, continues:

**he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

**he took the chalice,
and, giving you thanks, he said the blessing,**

and gave the chalice to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR
MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Then the Priest, with hands extended, says:

**Therefore, O Lord,
as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.**

**Look, we pray,
upon the oblation of your Church
and, recognizing the sacrificial Victim
by whose death you willed to reconcile us to yourself,
grant that we,
who are nourished by the Body and Blood of your Son and**

**filled with his Holy Spirit,
may become one body, one spirit in Christ.**

Concelebrant A

**May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of
God,
with blessed Joseph, her Spouse,
with your blessed Apostles and glorious Martyrs
(with Saint Hannibal Mary di Francia)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.**

Concelebrant B

**May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant Francis our Pope
and Jesse. our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.**

**Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.**

Concelebrant C

**† To our departed brothers and sisters
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**

He joins his hands.

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

He takes the chalice and the paten with the host and, raising both, he says:

**Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.**

The people acclaim:

Amen.

Then follows the Communion Rite.

THE COMMUNION RITE

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

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

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

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

With hands extended, the Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,**

**as we await the blessed hope
and the coming of our Savior, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:
For the kingdom,
the power and the glory are yours
now and for ever.

Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.**

He joins his hands.

Who live and reign for ever and ever.

The people reply:
Amen.

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

Then he takes the Host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.**

Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

Then the Priest, with hands joined, says quietly:

**Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.**

Or:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

**Behold the Lamb of God,
behold him who takes away the sins of the world.**

Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Priest, facing the altar, says quietly:

**May the Body of Christ
keep me safe for eternal life.
And he reverently consumes the Body of Christ.**

Then he takes the chalice and says quietly:

**May the Blood of Christ
keep me safe for eternal life.**

And he reverently consumes the Blood of Christ.

After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

and receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

COMMUNION ANTIPHON

Mt 9:36

At the sight of the crowds,
his heart was moved with pity for them
because they were troubled and abandoned,
like sheep without a shepherd. (Alleluia)

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion:

**Lord our God,
may the sacrament we have received
increase in us the longing for the salvation of all
which enkindled the heart of St. Hannibal Mary;
and grant that by living faithfully our vocation,
we may merit attain with him
the reward promised to the good laborers of the Gospel.
Through Christ our Lord.**

The people acclaim:

Amen.

THE CONCLUDING RITES

If they are necessary, any brief announcements to the people follow here.

Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

The people reply:

And with your spirit.

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:

**May God, the glory and joy of Saint Hannibal Mary,
who has caused you to be strengthened
by means of his outstanding prayers,
bless you with unending blessings.**

R. Amen.

**Freed through his intercession from present ills
and formed by the example of his holy way of life,
may you be ever devoted
to serving God and your neighbor.**

R. Amen.

**So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.**

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.

Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.

Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

