

THE HOLY SACRIFICE OF THE MASS

NOTHING HINDERS:

(NIHIL OBSTAT)

VERY REV. CARLA VAN ASWEGEN

VIC. GEN. SOUTH AFRICA

—

LET IT BE PRINTED:

(IMPRIMATUR)

MOST REV. RAYMOND MCINTYRE

EP. NEW ZEALAND

CHRISTCHURCH, 14 MAY 2023

I. THE ASPERGES

First Part: The Preparation

¶ *The Celebrant, vested in a cope of the colour of the Office of the Day, goes to the Altar, and there, kneeling at the steps with the Sacred Ministers receives from the Deacon (or server) the aspergill and first sprinkles the Altar thrice, then themselves, and rises and sprinkles the Sacred Ministers beginning the antiphon: Sprinkle me with hyssop, O Lord... and the choir responds as below. Meanwhile the Celebrant sprinkles the clergy, then the people, saying in a low voice, with the Sacred Ministers, the Psalm, Have mercy on me, O God.*

¶ *The antiphon Sprinkle me... is said on Sundays throughout the year except on Passion Sunday (on which the Glory be... is not said, but after the Psalm Miserere mei, the antiphon is at once repeated). Excepting also in Eastertide, that is from Easter Sunday to Pentecost inclusive, at which the antiphon I saw water... is chanted in its place. On Trinity Sunday the antiphon Sprinkle me... is resumed as above.*

STAND

¶ *Used throughout the year except during Eastertide*
Ant. Sprinkle me with hyssop, O Lord and I shall be cleansed. **Wash me, and I shall be whiter than snow.**

Have mercy on me, O God, in Your great goodness: according to the multitude of Your mercies, wash away mine offences. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Sprinkle me, with hyssop, O Lord, and I shall be clean. **Wash me, and I shall be whiter than snow.**

THE VIDI AQUAM

STAND

¶ *Used during Eastertide*

Ant. I saw water flowing out of the temple from the right side, alleluia. **And all the waters shall come, be healed and say, alleluia, alleluia.**

O give thanks to the Lord, for He is gracious, because His mercy endures forever. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. I saw water flowing out of the temple from the right side, alleluia. **And all the waters shall come, be healed and say, alleluia, alleluia.**

¶ *The Celebrant shall say the following:*

✠. Show us, O Lord Your mercy (Alleluia).

℞. **And grant us Your salvation (Alleluia).**

✠. O Lord, hear our prayer.

℞. **And let our cry come to You.**

The Lord be with you.

And with your spirit.

Let us pray:

Graciously hear us, O Lord, holy Father, Almighty, everliving God; and send Your Holy Angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this habitation; through Christ our Lord. **Amen.**



THE MASS OF THE CATECHUMENS

STAND

¶ *The Celebrant together with the server(s), approach the Altar, and make the accustomed reverence, and then proceed to say the following preparatory prayers at the foot of the Altar, the Celebrant standing and the server(s) kneeling on the floor.*

II. THE SIGN OF THE CROSS

In the name of the ✠ Father, and of the Son, and of the Holy Spirit. **Amen.**

Ÿ. In peace, let us pray to the Lord.

℞. **Lord, have mercy.**

Ant. Let us go to the Altar of God.

To God the joy of my youth.

¶ *In Masses for the Dead, and from Passion Sunday until The Easter Vigil, the following Psalm together with the accompanying Gloria, is omitted.*

III. PSALM 121 (122)

I was glad when they said to me, 'Let us go to the house of the LORD!' Our feet are standing within your gates, O Jerusalem. **Jerusalem – built as a city that is bound firmly together. To it the tribes of the LORD go up as we decreed for Israel, to give thanks to the name of the LORD.**

For there the thrones for judgement were set up, the thrones of the house of David. Pray for the peace of Jerusalem: 'May they prosper who love you. **Peace be within your walls, and security within your towers.**' For the sake of my relatives and friends I will say, 'Peace be within you.'

For the sake of the house of the LORD our God, I will seek your good. Glory be to the Father, and to the Son, and to the Holy Spirit. **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

Ant. Let us go to the Altar of God.

To God the joy of our youth.

Ÿ. Our ✠ help is in the name of the Lord.

℞. **Who made heaven and earth.**

¶ *The Celebrant with joined hands bowing, together with the server(s) and people recites:*

IV. CONFESSION

Almighty God, we confess that we have sinned against You, in thought, in word and in deed: We ask for pardon. We plead for mercy. We seek forgiveness. Through the prayers of blessed Mary, all the Angels and Saints, grant us peace.

May Almighty God grant us ✠ pardon, absolution, and remission of our sins. **Amen.**

℣. Turn O God, and bring us to life.
℟. **That Your people may rejoice in You.**

℣. Show us, O Lord, Your mercy.
℟. **And grant us Your salvation.**

℣. O Lord, hear our prayer.
℟. **And let our cry come to You.**

The Lord be with you.
And with your spirit.

V. THE PRIEST ASCENDS THE ALTAR

Let us pray.

Cleanse us of our sins, we pray, O Lord, that we may be worthy to enter into the Holy of Holies and by the merits of Your Saints, [whose relics are here,] grant us pardon. Through Christ our Lord. **Amen.**

¶ *At High Mass, the Celebrant blesses incense with the following words and then proceeds to cense the Altar, after which the Celebrant is censed:*

Be ✠ blessed by Him in Whose honour you will be burned. Amen.

¶ *The Celebrant now goes to the Epistle corner of the Altar, and signing himself with the Sign of the Cross (except at Requiems the Sign of the Cross is made over the missal), begins to read or chant the Introit which furnishes the keynote for the Mass. The Celebrant recites or chants the antiphon, the Psalm verse, the Gloria Patri and then repeats the antiphon.*

VI. THE INTROIT

¶ *Returning to the centre of the Altar:*

VII. KYRIE

℣. Lord, have mercy.

℟. **Lord, have mercy.**

℣. Lord, have mercy.

℟. **Christ, have mercy.**

℣. Christ, have mercy.

℟. **Christ, have mercy.**

℣. Lord, have mercy.

℟. **Lord, have mercy.**

℣. Lord, have mercy.

℣. Kyrie eleison.

℟. **Kyrie eleison.**

℣. Kyrie eleison.

℟. **Christe eleison.**

℣. Christe eleison.

℟. **Christe eleison.**

℣. Kyrie eleison.

℟. **Kyrie eleison.**

℣. Kyrie eleison.

¶ *Standing at the centre of the Altar, the Celebrant intones or recites (when it is appointed), The Gloria in Excelsis, (which is not used during Passiontide or at Masses for the Dead) first extending, raising and then joining the hands.*

VIII. THE GLORIA

Glory to God in the highest **and peace to all people. We praise You, *we bless You, we worship You, we glorify You, we give thanks to You* for Your great glory, Lord God, Heavenly King, God the Father Almighty.**

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. You alone are holy; You alone are Lord; You alone are the highest, *Jesus Christ*, with the Holy Spirit, in the glory of God the ☩ Father. Amen.

☞ *The Celebrant kisses the Altar and turning to the people says:*

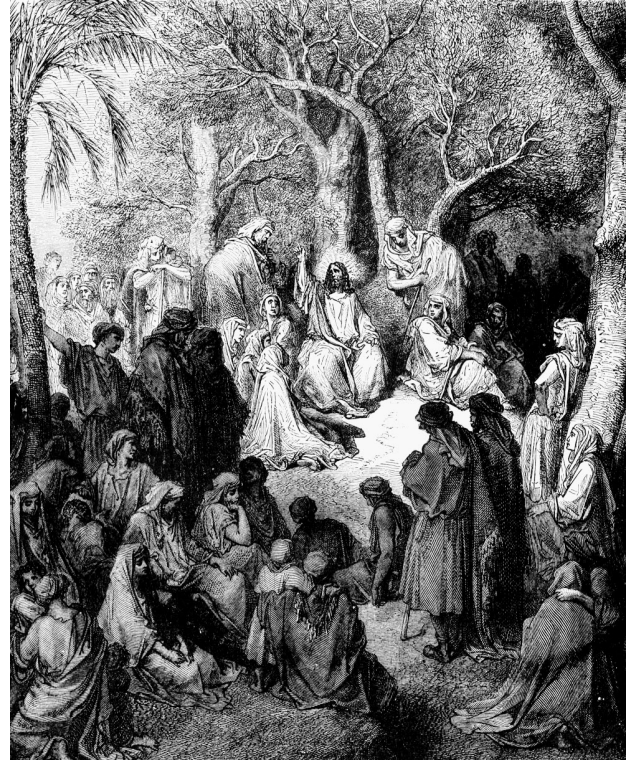
The Lord be with you.
And with your spirit.

☞ *If the Celebrant is a bishop, the greeting is thus:*

Peace be with you.
And with your spirit.

Let us pray...

☞ *Then shall the Celebrant return to the Epistle corner of the Altar and read the appointed Collect of the Day, which varies with the Feast and the Season. Except on greater feasts, it is followed by one or more other Collects.*



I. THE COLLECT(S)

The Second Part: The Instruction

KNEEL

☞ *The proper Collect for the day or the feast is found in the Missal.*

...world without end. **Amen.**

II. THE LESSON(S) OR EPISTLE(S)

SIT

☞ *The Lesson(s) or Epistle is taken from the Sacred Scriptures.*

☞ *The Subdeacon (or Lector), read or chant the Lesson or the Epistle appointed for the Day.*

☞ *The Epistle [or Lesson(s)] being ended the reader says:*

☩. Here ends the Epistle (or Lesson).

☩. **Thanks be to God.**

III. THE GRADUAL, TRACT, ALLELUIA, SEQUENCE

STAND

¶ *The Missal is moved to the Gospel corner. The Celebrant at the centre of the Altar says:*

Cleanse my heart and my lips, Almighty God, Who cleansed the lips of the Prophet Isaiah with a burning coal: mercifully permit to purify me, that I may worthily proclaim Your Holy Gospel. Through Christ our Lord. Amen.

¶ *The Celebrant then prays for a blessing, except in Masses for the Dead.*

Pray, Lord, grant me Your blessing. The Lord be in my heart and on my lips, that I may worthily proclaim His Holy Gospel. Amen.

¶ *At Solemn Mass, the Deacon places the Book of the Gospels upon the Altar in the centre, and says the above prayers 'Cleanse my heart...' and except in Masses for the Dead, the Celebrant blesses incense the same as before the Introit:*

Be ✠ blessed by Him in Whose honour you will be burned. Amen.

¶ *The Deacon then takes the Book of the Gospels from the Altar, and except in Masses for the Dead, kneeling before the Celebrant says:*

Pray, Lord, your blessing.

¶ *The Celebrant gives the blessing:*

The Lord be in your heart and on your lips, that you may worthily proclaim His Holy Gospel. In the name of the ✠ Father,

and of the Son, and of the Holy Spirit. Amen.

¶ *At Solemn Mass, the Deacon then kisses the hand of the Celebrant. Then, together with the server(s) or ministers, and with incense and lights, goes to the place where the Gospel is sung, and with hands joined, there proceeds to announce the Gospel, first proclaiming the Salutation, except that in Masses for the Dead, the Celebrant's hand is not kissed nor are incense or lights carried.*

The Lord be with you.

And with your spirit.

Let us attend to the Holy Gospel, according to *N*. **In the Word is our salvation.**

¶ *The Celebrant (or the Deacon) makes the sign of the Cross with the thumb of the right hand, upon the Holy Gospel about to be proclaimed, and also upon the forehead, lips and breast (the people doing the same). The Deacon incenses the Book with three double swings of the thurible.*

IV. THE HOLY GOSPEL

¶ *The Gospel being ended, the Celebrant (or the deacon), lifts up the Book, kisses the text of the Gospel, while saying:*

By the words of the Holy Gospel, may our sins be blotted out. **Praise be to You, O Christ.**

¶ *The organ may play while the homilist proceeds to the pulpit to begin the Sermon.*

¶ *Here the Notices of Feast and fast days to be observed during the week, as well as the Banns of Matrimony and other matters may be made and the Sermon preached.*

V. THE SERMON

¶ *The Celebrant returns to the centre of the Altar and extending, elevating and then joining their hands begins the Nicene Creed when necessary.*

VI. THE NICENE CREED

Akathist

I believe in one God, **the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:** And in one Lord, *bow head* **Jesus Christ, the Son of God: the only Begotten, Begotten of the Father before all ages, Light of Light, true God of true God; Begotten not made; of one essence with the Father; by Whom all things were made: Who for us men and for our salvation, came down from heaven, genuflect** and was incarnate of the Holy Spirit, and the Virgin Mary, and became Man: *rise* and He was crucified for us under Pontius Pilate; and suffered and was buried: and the third day He rose again according to the Scriptures: and ascended into heaven, and sits at the right hand of the Father: and He shall come again, with glory, to judge the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, and Giver of Life, Who proceeds from the Father [and the Son]; Who with the Father and the Son together is worshipped and glorified; Who spoke by the Prophets: in One, Holy, Catholic, and Apostolic Church: I acknowledge one Baptism for the remission of sins: I look for the

Resurrection of the dead: And the Life of the world to come. Amen. ☩

¶ *In Solemn Mass, after the words AND HE BECAME MAN in the Creed, both the Deacon and Subdeacon rise; the Subdeacon remains in place while the Deacon spreads the corporal upon the altar. The Deacon returns to the sedilia; the Deacon and Subdeacon bow to the celebrant and resume their seats.*



THE MASS OF THE FAITHFUL

SIT

¶ *The Celebrant begins the Offertory with the Salutation:*

✠. In peace let us pray to the Lord.

℞. **Lord, have mercy.**

I. THE OFFERTORY ANTIPHON

The Third Part: The Offerings

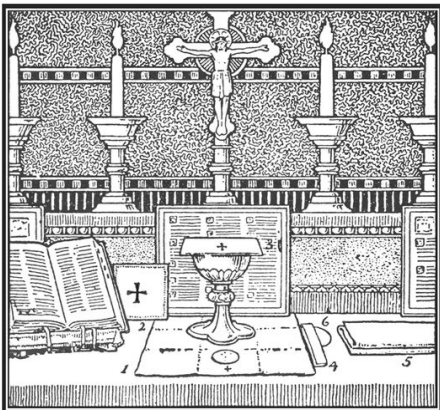
Let us pray.

¶ *The offerings of the people are here collected and are then presented at the Altar.*

Receive, Holy God, this unspotted Host, that I, Your unworthy servant, offer to You, my living and true God, for my innumerable sins, offences, and failings, and for all here present: as for all Your Children, both living and dead; that it may avail both me and them for life everlasting. **Blessed are You, O God, world without end. Amen**

O God, ✠ in creating human nature, You have wonderfully dignified it, and more beautifully reformed it; by the mystery of this water and wine, may we partake of His divine nature. Through our Lord... Amen.

We offer to You, ✠ O Lord, this chalice of salvation, and implore Your mercy that it may ascend before Your divine Majesty as a sweet odour, for our salvation and for that of the whole world. **Blessed are You, O God, world without end. Amen.**



In the spirit of humility and with a contrite heart receive us, O Lord, and grant that

the sacrifice which we offer this day in Your sight, may be pleasing to You.

Almighty, ✠ Sanctifying and Ever-living God, come and bless this sacrifice made ready for Your Holy Name.

☞ *At High Mass, the Celebrant now blesses the incense saying:*

II. THE INCENSING OF THE OFFERINGS

Through the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense and all His chosen ones, may the Lord ✠ bless this incense and receive it in a sweet fragrance.

☞ *The Celebrant now censens the oblations saying:*

May this incense, which You have blessed, O Lord, ascend to You (*with the three cruciform swings over the gifts,*) and may Your mercy descend upon us (*with the three circular swings over the gifts*).

Let my prayer, O Lord, be directed as incense in Your sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not be inclined to evil words, to make excuses for sins.

☞ *The Celebrant says in a low voice:*

Enkindle in us, Lord, the fire of Your love and the flame of eternal charity.

¶ *The Celebrant is then censed, after which the clergy and the Faithful are censed.*

III. THE LAVABO

I wash my hands in innocence and go around Your altar, O Lord, singing aloud a song of thanksgiving, and telling all Your wondrous deeds. O Lord, I love the house in where You dwell, and the place where Your glory abides. Glory be...

IV. PRAYER TO THE HOLY TRINITY

Receive, O Holy Trinity, this oblation which we make to You in memory of the Passion, Resurrection and Ascension of Our Lord Jesus Christ, and in honour of blessed Mary, and of all the Saints: that it may avail to their honour and our salvation; and that they may continue to intercede for us in heaven whose memory we celebrate on earth.

V. ORATE FRATRES

Brothers and Sisters, pray, that my sacrifice and yours may be acceptable to God the almighty. **May the Lord receive the sacrifice from your hands, to the praise and glory of God's Name, for our benefit and that of all God's holy Church.**

Amen.

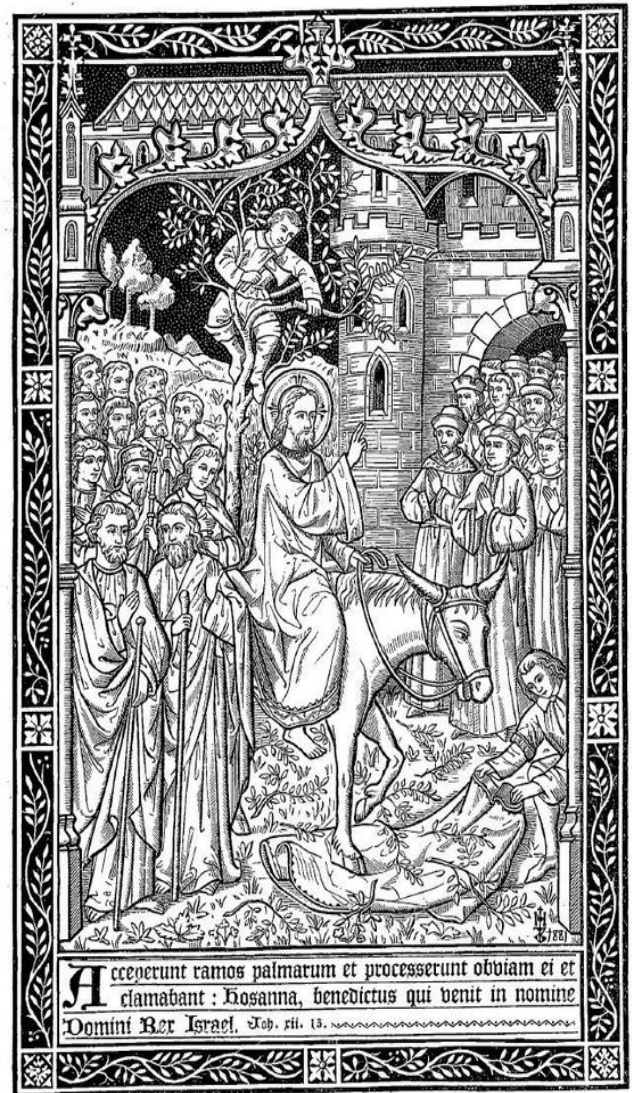
¶ *The Celebrant turns back to the Altar, and with extended hands, but without saying: Let us pray, says The Secret Prayer. Like the Collects this prayer is usually accompanied by additional Secret Prayers, equal in number to the Collects said at the Mass.*

¶ *This prayer is called the Secret Prayer not because it is to be kept as an unknown secret by the Celebrant, but because it is most often said in a subdued undertone.*

THE SECRET

¶ *As with the other parts of the Mass, which are known as the Propers, this prayer varies according to the Mass and/or the Feast being celebrated. At the conclusion of the final Secret Prayer, the Celebrant either says or chants:*

... world without end. **Amen.**



I. THE PREFACE

The Fourth Part: The Consecration

STAND

The Lord be with you.

And with your spirit.

✠. Lift up your hearts.

✠. **We lift them to the Lord.**

✠. Give thanks to God.

✠. **It is meet and right so to do.**

It is truly meet and just, right and availing to salvation that we should at all times and in all places give thanks to You, holy Lord, almighty Father and everliving God...

CHRISTMAS

☞ *Christmas until Epiphany; Transfiguration, Purification, Corpus Christi and its Octave (unless another feast occurs with its own Preface) and a votive Mass of the Holy Sacrament.*

By the mystery of the Word made flesh the light of Your glory has shone anew upon the eyes of our mind: that while we acknowledge Him to be God seen by humankind, we may be drawn by Him to the love of things unseen...

THE EPIPHANY

☞ *Throughout the Octave.*

For when Your only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality...

LENT

☞ *Ash Wednesday until Passion Sunday (unless another feast occurs with its own Preface).*

Who by the fasting of the body curbs our vices, elevates our mind and bestows virtue and reward; through Christ our Lord...

THE PASSION OF THE CROSS

☞ *Passiontide (unless another feast occurs with its own Preface); for the Holy Cross and the Precious Blood.*

Who set the salvation of humankind upon the tree of the Cross, so that when death came, life might also rise again and that He who overcame by the tree might also be overcome on the tree: through Christ our Lord...

EASTER

☞ *Holy Saturday until Ascension, except on feasts which have a proper Preface.*

Through Christ our Lord. Who after His resurrection appeared and showed Himself to all His disciples; and while they beheld Him, was lifted up into heaven, so that He might make us partakers of His Godhead...

THE ASCENSION

☞ *Until the Vigil of Pentecost, except on feasts which have a proper Preface.*

Who after His resurrection appeared and showed Himself to all His disciples; and while they beheld Him, was lifted up into

heaven, so that He might make us partakers of His Godhead...

PENTECOST

¶ *Until the Vigil of Pentecost until the following Saturday inclusively, and at votive Masses of the Holy Spirit, when the words: on this day are omitted.*

Through Christ our Lord. Who ascending above all the heavens, and sitting at Your right hand, (on this day) sent the Holy Spirit, as He had promised, on the children of adoption. Wherefore the whole world rejoices exceedingly...

THE HOLY TRINITY

¶ *At votive Masses of the Trinity and all Sundays throughout the year, except in Paschaltide and on feasts which have a proper Preface.*

Who with Your only-begotten Son and the Holy Spirit, one God, one Lord; not in the oneness of a single person, but in the Trinity of one substance. For that which we believe from Your revelation concerning Your glory, that same we believe also of Your Son, and of the Holy Spirit, without difference or separation. So that in confessing the true and everliving Godhead, we shall adore distinction in persons, oneness in being and equality in majesty...

THE SACRED HEART

¶ *On the feast and during the Octave of the Sacred Heart, except on feasts which have a proper Preface; also at votive Masses of the Sacred Heart.*

Who willed that Your only-begotten Son should be pierced by the soldier's lance as He hung upon the Cross: that from His opened Heart, as from a sanctuary of divine bounty, might be poured out upon us streams of mercy and grace; and that in His Heart always burning with love for us, the devout may find a haven of rest and the penitent a refuge of salvation...

CHRIST THE KING

¶ *Until the Vigil of Pentecost, except on feasts which have a proper Preface.*

Who with the oil of gladness has anointed Your only-begotten Son, our Lord Jesus Christ, as eternal High Priest and universal King; that offering Himself on the altar of the Cross as an immaculate host and peace-offering, He might complete the mysteries of human redemption; and all creation being made subject to His dominion, He might deliver into the hands of Your infinite Majesty a kingdom eternal and universal, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace...

THE MOTHER OF GOD

¶ *Said on feasts of our Lady, except the Purification, and throughout their octaves, even when other feasts may fall therein, unless they have their own Preface; also at votive Masses of our Lady. According to the name of the feast is said, Annunciation, Visitation, Dormition and Assumption, Nativity, Presentation, Immaculate Conception. On the feast of the Seven Sorrows Transfixion, on that of Our Lady of Mount*

Carmel Commemoration, *the Holy Rosary and on all other feasts of the our Lady* Festivity. *At votive Masses and on Saturday is said* Veneration.

That on the ... of the Mother of God, we should praise, bless and proclaim You. For she conceived Your only-begotten Son by the overshadowing of the Holy Spirit; and losing not the glory of her virginity, gave to the world the everlasting light, Jesus Christ our Lord...

ST JOSEPH

¶ *Also during the Octave, except on Sunday and feast having a proper Preface.*

We magnify You with due praise, bless and proclaim You on (on the feast of) blessed Joseph; who, as a just man, was given by You to be the spouse of the virgin Mother of God, and as a faithful and prudent servant, was set over Your family, that with fatherly care he might guard Your only-begotten Son, Jesus Christ our Lord, conceived by the overshadowing of the Holy Spirit...

THE APOSTLES

¶ *For Masses of Apostles and Evangelists, except 27 December.*

The eternal Shepherd, to not abandon Your flock; but through Your blessed apostles to keep a continual watch over it; that it may be governed by those same rulers whom You have set over it as Your shepherds and pastors...

THE DEAD

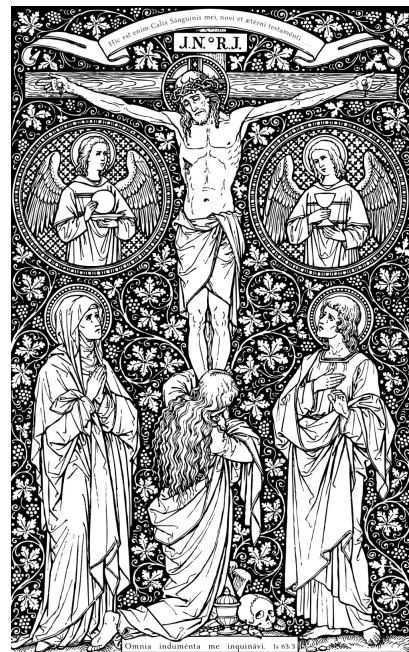
Through Christ our Lord, in whom the hope of a blessed resurrection has shone upon us, that those whom the certainty of dying afflicts, may be consoled by the promise of future immortality. For Your faithful, O Lord, life is changed not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven...

Therefore with angels and archangels, and with thrones and dominions and with all the heavenly hosts, we sing a hymn to Your glory, saying without ceasing:

¶ *The bell rings three times.*

THE SANCTUS

**Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of Your glory:
Hosanna in the highest.**



II. THE CANON OF THE MASS

¶ *The Celebrant, extending, raising somewhat and joining their hands, raising their eyes, and immediately lowering them, bowed profoundly before the Altar with hands placed thereon kisses it, and says with hands extended.*

To You Holy God, we humbly pray, through Jesus Christ, our Lord, that You receive and bless these ✠ gifts, these ✠ offerings, this ✠ holy and unblemished sacrifice. It is offered first for Your holy Catholic Church. Grant her peace and unity throughout the world, together with *N.* our (arch)bishop, and all who hold to the Catholic and Apostolic Faith.

III. DIPTYCH: THE LIVING

Remember, O Lord, *N.* our Sovereign (the leaders of this nation), Your servants *N.* and *N.*, and all here present, for whom this Mass is offered, whose faith and devotion are known to You, their living and true God.

COMMUNICANTES

In communion with,

CHRISTMAS

...and keeping this holy day (*for midnight Mass:* night), on which the spotless virginity of blessed Mary brought forth a Saviour to this world...

EPIPHANY

...and keeping this holy day, on which Your only-begotten Son, who is co-eternal with You in Your glory, showed Himself in true

flesh and with a visible body likened to ours...

EASTER

...and keeping this holy day (*for Holy Saturday:* night), of the Resurrection of our Lord Jesus Christ according to the flesh...

ASCENSION

...and keeping this holy day on which Your only-begotten Son our Lord set at the right hand of Your glory, the substance of our frail human nature which He had taken on Himself...

PENTECOST

...and keeping this holy day of Pentecost, whereon the Holy Spirit appeared to the apostles in countless tongues...

...and reverencing the memory first of blessed Mary, Mother of Our Lord and God, Jesus Christ; Joseph her beloved spouse, and of the apostles and martyrs, Peter, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, Jude and Matthias; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and of all Your Saints; through their prayers grant us Your Divine assistance. Through Christ our Lord. **Amen.**

¶ *The bell is rung once while the Celebrant holds their hands spread out over the Oblations, saying:*

IV. HANC IGITUR

We pray, O Lord, be pleased to receive this offering, and that of Your whole household; order our days in Your peace; grant that we may see salvation and be counted among the chosen. Through Christ our Lord. Amen.

FOR EASTER AND PENTECOST

We pray, O Lord, be pleased to receive this offering, and that of Your whole household; graciously accept those whom You have brought to a new birth by water and the Holy Spirit giving them remission of their sins and to order our days in Your peace; grant that we may see salvation and be counted among the chosen. Through Christ our Lord. Amen.

KNEEL

V. THE CONSECRATION

O God, bless ✠ consecrate ✠ and accept ✠ this offering: that it may become for us the Body ✠ and Blood ✠ of Your beloved Son, Jesus Christ, Who, on the night before He died, took bread into His holy and venerable hands and lifting His eyes, giving thanks to You, His almighty Father, He ✠ blessed, broke and gave to His disciples saying: Take this all of you and eat,

THIS IS MY BODY.

¶ *Having uttered these words, the Celebrant immediately genuflects, and adores the consecrated Host: rises, shows it to the people, replaces it upon the Corporal, and again genuflects and adores. The*

Sanctus bell is rung three times. The Celebrant does not disjoin their forefingers and thumbs henceforth, except when the Host is to be handled, till after ablution of the fingers. Then, having uncovered the Chalice, says:

In a similar manner, after supper, He took the Chalice into His holy and venerable hands; giving You thanks, He ✠ blessed and gave it to His disciples saying: Take this all of you and drink;

THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

¶ *Having uttered these words, the Celebrant sets down the Chalice upon the Corporal, the Sanctus bell is again rung three times.*

¶ *The Celebrant genuflects and adores: rises, shows it to the people, sets it down, covers it, and again adores. Then with hands extended says:*

✠ As often as you shall do this, do it in memory of Me. **✠ Blessed ✠ is He, Who comes in the name of the Lord. Hosanna in the highest.**

VI. OBLATION OF THE VICTIM

Holy God, in remembering the passion, resurrection and ascension of Christ, we offer, a pure ✠ Victim, a holy ✠ Victim, a spotless ✠ Victim, the holy ✠ Bread of eternal life, and the ✠ Chalice of everlasting salvation.

Humbly, we pray, O Lord, that this offering be borne by the hands of Your holy angel to Your throne on high, that we, at this altar, may partake of and receive the most Holy ✠ Body and ✠ Blood of Your Son and be ✠ filled with every heavenly blessing and grace. Through Christ our Lord. **Amen.**

VII. DIPTYCH: THE DEAD

Remember, O Lord, Your servants *N* and *N*, and all who have died. Grant them a place of refreshment, light and peace. Through Christ our Lord. **Amen.**

☞ *The Celebrant strikes their breast with the right hand, saying in a slightly louder voice*

Grant us, fellowship with the holy apostles, the martyrs: John the Baptist, Stephen, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Anges, Cecillia, Anastasia, and all Your Saints, admit us into their company. Through Christ our Lord, through Whom, You Create, Sanctify ✠ Quicken ✠ Bless ✠ and grant all these good things to us.

☞ *The Celebrant uncovers the Chalice, genuflects, and takes the Host between the thumb and first finger of their right hand; and holding the Chalice with their left, signs with the Host thrice from lip to lip of the Chalice, saying:*

VIII. END OF THE CANON

Through ✠ Him, and with ✠ Him, and in ✠ Him, to You, O God ✠ almighty, in the

unity of the Holy ✠ Spirit, all glory and honour is Yours, world without end. **Amen.**

STAND

☞ *The Celebrant replaces the Host, covers the Chalice with the Pall, genuflects, rises and says in an audible voice:*



I. THE LORD'S PRAYER

The Fifth Part: The Communion

Let us pray.

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

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.

¶ *Taking the Paten, the Celebrant wipes it with the purificator, and then taking it between their fore and middle fingers and holding it upright upon the Altar, says:*

Deliver us, O Lord, from all evil and through the ✠ intercession of Yours Saints, grant us peace.

¶ *The Celebrant places the Paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host, and holding it with both hands over the Chalice, breaks It in two equal parts, saying:*

Through Christ our Lord. **Amen.**

¶ *The part in their right hand is placed upon the Paten. Then from the other part, which remains in their left hand, is broken off the Particle, saying:*

II. FRACTION OF THE HOST

¶ *The Celebrant then signs with the Particle, three times over the Chalice, saying or chanting:*

✠. The ✠ Peace of the ✠ Lord be with you
✠ always. **℞. And with your spirit.**

III. AGNUS DEI

KNEEL

Lamb of God, Redeemer of our sins, grant us grace. (grant them rest)

Lamb of God, Redeemer of our sins, grant us mercy. (grant them rest)

Lamb of God, Redeemer of our sins, grant us peace. (grant them eternal rest)

Almighty God, we come to Your altar, trusting in Your great mercy. In receiving the body of Christ, may our bodies be made whole and our souls find peace through His most precious blood that we may dwell in Him, and He in us. Amen.

¶ *The Celebrant puts the Particle into the Chalice, saying the following whilst the congregation pray the above:*

May the mingling of the Body and Blood of Our Lord Jesus Christ be to us who receive It effectual to life everlasting. Amen.

IV. PREPARATION FOR COMMUNION

O Lord Jesus Christ, Who to Your Apostles said: Peace I leave with you, My peace I give to 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; O God, who lives and reigns world without end. Amen.

¶ *If the Pax is to be given (at a Solemn Mass), the Celebrant kisses the Altar, and giving the Kiss of Peace to the Sacred Ministers, says:*

Peace be with you.

And with your spirit.

¶ *In Masses for the Dead, the Pax is not given nor is the foregoing Prayer said.*

O Lord Jesus Christ, Son of the living God, Who in accordance to the Will of the Father, through the cooperation of the Holy Spirit, has by Your death given life to the world: deliver me by this Your most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Your commandments and never suffer me to be separated from You; Who with the same God the Father and the Holy Spirit lives and reigns, One God, world without end. Amen.

May almighty God grant you ✠ pardon, absolution and remission of your sins. **Amen.**

I will receive the Bread of Heaven and call upon the name of the Lord.

Behold the Lamb of God, the Redeemer Who takes away the sins of the world.

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

☞ *The bell is rung three times.*

☞ *The religious and laity are to commune before the sacred ministers and then it should be in hierarchical order, the most senior last.*

COMMUNION OF THE FAITHFUL

☞ *The people come to the Altar rail and receive Holy Communion, kneeling. When distributing the Celebrant signs each person with the Sacred Host before delivering It to them saying:*

The Body of our Lord Jesus Christ preserve your soul to everlasting life. Amen.

☞ *First signing themselves with the Sacred Host over the Paten, which they continue to hold in the left hand, they say the following before receiving Holy Communion:*

The Body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

☞ *The Celebrant uncovers the Chalice, genuflects, collects the fragments, if there be any, and wipes the Paten over the Chalice, saying:*

What reward shall I give to the Lord for all the benefits that He has done to me? I will receive the Chalice of Salvation and call upon the name of the Lord. I will call upon the Lord, Who is worthy to be praised, and so shall I be safe from all my enemies.

V. RECEPTION OF COMMUNION

☞ *Taking the Chalice in their right hand, resting the left hand upon the Altar, and therewith holding the Paten in such wise that it is under the Chalice, they sign themselves therewith saying, before consuming the Precious Blood:*

The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

☞ *Following a fitting moment of silence to allow the communicants to make their thanksgivings to Almighty God for the graces received in Holy Communion, the Communion Hymn may then be sung.*

☞ *Holy Communion having been distributed, the Celebrant consumes whatever remains in the Chalice, and therewith begins the ablutions saying:*

I. THE ABLUTIONS

The Sixth Part: The Thanksgiving

Grant O Lord, that what we have taken with our mouths, we may receive in purity of heart; and let this temporal gift avail for our healing to life everlasting.

¶ *The altar server pours a small quantity of wine into the chalice for the purification (unless the celebrant will say another Mass). The celebrant consumes the wine saying:*

Let Your Body, O Lord, which I have received and Your Blood which I have consumed, cleave to my soul; and grant that no stain of sin may remain in me, having been refreshed with these pure and Holy Sacraments. Who lives and reigns, world without end. Amen.

¶ *The Celebrant now returns to the Epistle side where the altar server purifies their fingers with wine and water (if the celebrant will say another Mass, the ablution is done with water only).*

¶ *Then shall the celebrant say the Communion Antiphon at the Epistle corner of the Altar.*

II. THE COMMUNION ANTIPHON

KNEEL

¶ *The Communion Antiphon varies according to the Feast Day or the Mass being celebrated.*

¶ *The Celebrant returns to the centre of the Altar, kisses it and then turning to the people says:*

The Lord be with you.

And with your spirit.

¶ *The Celebrant returns to the Epistle corner and says or chants the Post-communion Prayers, first saying:*

Let us pray:

THE POST-COMMUNION PRAYERS

¶ *These prayers also vary according to the Feast Day or the Mass being celebrated. They correspond to the Collects of the Mass.*

PRAYER OVER THE PEOPLE

¶ *In ferial Mass from Ash Wednesday to Maundy Thursday, after the final Post-communion Prayer is said, the Collect known as The Prayer Over The People, is said. The Celebrant first says:*

Let us pray.

Humble your heads before God.

¶ *The Celebrant returns to the centre of the Altar, kisses it, then turning to the people says:*

The Lord be with you.

And with your spirit.

III. THE DISMISSAL

¶ *The Deacon during High Mass, if present, or the Celebrant says:*

The Mass is ended. *or*

Let us bless the Lord (*if another service follows*).

Thanks be to God.

¶ *In Requiem Masses the Celebrant says:*

℟̄. May they rest in peace.

℞. Amen.

¶ *The Celebrant returns to face the Altar, and bowing low says:*

May the tribute of my worship be pleasing to You, most Holy Trinity, and grant that the sacrifice which I, though unworthy,

have offered up in the presence of Your Majesty, may be acceptable to You, and through Your mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.

¶ *The Blessing is omitted in Masses for the Dead and whenever the dismissal "Let Us Bless the Lord" is used.*

THE FINAL BLESSING

¶ *If the celebrant is a bishop, the blessing is given in the following manner:*

Blessed be the name of the Lord.

Both now and forever.

Our ✠ help is in the name of the Lord.

Who made heaven and earth.

¶ *If the celebrant is a priest, the blessing is said in the following manner without the triple sign:*

May Almighty God bless you, the ✠ Father, the ✠ Son, and the Holy ✠ Spirit.

Amen.

¶ *Then the Celebrant, with hands joined, turns back to the Altar and goes to the Gospel corner to begin the Last Gospel.*

IV. THE LAST GOSPEL

STAND

¶ *First signing the Altar and then themselves, the Celebrant says:*

Let us attend to the Holy Gospel according to St John. **In the Word is our salvation.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with

God. All things were made by Him: and without Him was not made anything that was made: in Him was Life, and the Life was the Light of all: and the Light shines in the darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every person that comes into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and they received Him not. But as many as received Him, to them gave He power to become the children of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of humankind, but of God. *Genuflect* AND THE WORD WAS MADE FLESH, *rise* And dwelt amongst us: (and we saw His glory, the glory as of the Only-begotten of the Father), full of grace and of truth.

Go forth into the world proclaiming this Gospel. **Amen! For the Word is our salvation.**

¶ *The Last Gospel being ended, the Celebrant goes to the centre of the Altar, bows to the cross and descends from the Altar, makes the accustomed reverence and departs either for the sacristy or to the lectern for the announcements.*

THE ANNOUNCEMENTS

¶ *The announcements having been made, the Recessional Hymn may be sung while the procession forms and begins to leave the Church.*

V. PRAYERS AFTER LOW MASS

KNEEL

Hail Mary full of grace the Lord is with thee; Blessed art thou amongst women; And blessed is the Fruit of thy womb, Jesus. **Holy Mary, Mother of God; Pray for us sinners, now and at the hour of our death. Amen.** *Said thrice.*

Hail Holy Queen, Mother of Mercy, hail our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve! To thee do we send up our sighs, mourning and weeping in this valley of tears! Turn then, most gracious advocate, thine eyes of mercy towards us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus! *O clement, O loving, O sweet Virgin Mary!*

✠. Pray for us, O Holy Mother of God.

℞. **That we may be made worthy of the promises of Christ.**

Let us pray.

O God, our refuge and our strength, look down with favour upon Your people who cry to You; and through the intercession of the Glorious and Immaculate Virgin Mary, Mother of God, of Saint Joseph, her spouse, of Your Blessed Apostles Peter and

Paul, and of all Your Saints, mercifully and graciously hear the prayers for the conversion of sinners and for the liberty, freedom and exaltation of our Holy Mother the Church. Through Christ our Lord. **Amen.**

Saint Michael the Archangel, **defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the Heavenly Host, by the divine power of God, cast into hell, Satan, and all the other evil spirits, who wander and roam through the world, seeking the ruin of souls. Amen.**

Most Sacred Heart of Jesus.

Have mercy upon us. *Said thrice.*

VI. CANTICLE OF THE THREE

Ant. Let us sing the hymn of the three young men, which these holy ones sang of old in the fiery furnace, giving praise to the Lord (*in Easter: Alleluia*).

O works of the Lord, bless the Lord:
praise and exalt Him for ever.

O angels of the Lord, bless the Lord:
praise and exalt Him for ever.

O heavens, bless the Lord:
praise and exalt Him for ever.

O waters above, bless the Lord;
praise and exalt Him for ever.

O powers of the Lord, bless the Lord:
praise and exalt Him for ever.

O sun and moon, bless the Lord:

praise and exalt Him for ever.
O stars of heaven, bless the Lord:
praise and exalt Him for ever.
O every shower and dew, bless the Lord:
praise and exalt Him for ever.
O spirits of God, bless the Lord:
praise and exalt Him for ever.
O fire and heat, bless the Lord:
praise and exalt Him for ever.
O cold and heat, bless the Lord:
praise and exalt Him for ever.
O dews and hoarfrosts, bless the Lord:
praise and exalt Him for ever.
O ye frost and cold, bless the Lord:
praise and exalt Him for ever.
O ice and snow, bless the Lord:
praise and exalt Him for ever.
O nights and days, bless the Lord:
praise and exalt Him for ever.
O light and darkness, bless the Lord:
praise and exalt Him for ever.
O lightning and clouds, bless the Lord:
praise and exalt Him for ever.
O earth bless the Lord:
praise and exalt Him for ever.
O mountains and hills, bless the Lord:
praise and exalt Him for ever.
O growth from the earth, bless the Lord:
praise and exalt Him for ever.
O fountains, bless the Lord:
praise and exalt Him for ever.
O seas and rivers, bless the Lord:
praise and exalt Him for ever.
O things in the waters, bless the Lord:
praise and exalt Him for ever.

O fowls of the air, bless the Lord:
praise and exalt Him for ever.
O beasts and cattle, bless the Lord:
praise and exalt Him for ever.
O people, bless the Lord,
praise and exalt Him for ever.
O Israel bless the Lord:
praise and exalt Him for ever.
O priests of the Lord, bless the Lord:
praise and exalt Him for ever.
O servants of the Lord, bless the Lord:
praise and exalt Him for ever.
O just spirits and souls, bless the Lord:
praise and exalt Him for ever.
O holy and humble, bless the Lord:
praise and exalt Him for ever.
Ananias, Azarias & Misael, bless the Lord:
praise and exalt Him for ever.

For He has delivered us from hell,
saved us from the hand of death,
delivered us from the burning flame,
and saved us from the fire.

Let us praise Father, Son, and Holy Spirit:
praise and exalt Him for ever.

Blessed are You, O Lord, in the firmament
of heaven: *worthy of praise, glorious and*
exalted for ever.

Ant. Let us sing the hymn of the three
young men, which these holy ones sang of
old in the fiery furnace, giving praise to
the Lord (*in Easter: Alleluia*).