

# ARCHCONFRATERNITY OF SAINT STEPHEN

## PLAN OF THE MASS

The Mass is composed of two principal parts, Mass of the Catechumens and the Mass of the Faithful, preceded by preparatory prayers at the foot of the altar, and followed by a concluding part

## PREPARATION

- Psalm : Judica Me
  - Confiteor
- The Priest goes up to the altar

## MASS OF THE CATECHUMENS (A service of prayers, chants and readings)

### **1. Chants and Prayers**

- a. Introit
- b. Kyrie
- c. (Gloria)
- d. Collect

### **2. Instruction**

- a. Epistle
- b. Gradual, Alleluia or Tract (Sequence)
- c. Gospel
- d. (Sermon)
- e. (Creed)

## MASS OF THE FAITHFUL (The Sacrifice)

### **1. The Offertory : Preparation of the Sacrifice**

- a. Offertory antiphon
- b. Offering of the bread
- c. Preparation and offering of the chalice
- d. Lavabo
- e. Prayer to the Blessed Trinity
- f. Orate Fratres
- g. Secret

### **2. The Canon : Offering of the Sacrifice**

- a. Preface to the Canon & Sanctus
- b. Canon of the Mass
  - i. Te igitur
  - ii. Memento of the living
  - iii. Communicantes / Commemoration of the saints
  - iv. Hanc igitur and Quam oblationem
  - v. Consecration
  - vi. Unde et Memores
  - vii. Memento of the dead
  - viii. Nobis quoque peccatoribus
  - ix. Doxology

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### **3. The Communion : Completion of the Sacrifice by Partaking of it**

- a. Preparation
  - i. Pater
  - ii. Fraction of the host with prayers for peace
  - iii. Agnus Dei
  - iv. Preparatory Prayers
- b. Communion of priest and people
- c. Thanksgiving
  - i. Ablutions
  - ii. Communion antiphon
  - iii. Postcommunion

### **CONCLUDNG PART**

1. The dismissal : Ite missa est / Bendicamus Domino / Requiescant in pace
2. Placeat
3. Blessing
4. Last Gospel

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## The Ordinary of the Mass

### Together with the Rubrics for the use of Servers

**On arriving at the altar where Mass is to be said, the server will receive the priest's biretta with his right hand. Then having genuflected with the priest, the server will put the biretta down in a convenient place. The server will then go to his place a little to the left of the center of the altar, having genuflected in plano because he passed before the tabernacle or the crucifix, and standing, awaits the return of the priest from the altar. When the priest genuflects, the server will likewise genuflect and remain kneeling in plano.**

**The server together with the priest makes the sign of the cross, and then alternately with the priest responds to the Antiphon and Psalm as follows :**

Celebrant        In nomine Patris, et Filii, et Spiritus Sancti. Amen.  
In the name of the Father, and of the Son, and of the Holy Ghost. Amen.  
*Introibo ad altare Dei.*  
I will go in unto the Altar of God.

**Server**        *Ad Deum qui laetificat juventutem meam.*  
To God, Who giveth joy to my youth.

Celebrant        Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.  
Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

**Server**        *Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?*  
For Thou, O God, art my strength: why hast Thou cast me off, and why do I go sorrowful whilst the enemy afflicteth me?

Celebrant        Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.  
Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacle.

**Server**        *Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.*  
And I will go unto the Altar of God: unto God, Who giveth joy to my youth.

Celebrant        Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?  
I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

**Server**        *Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.*  
Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

### **At the Gloria Patri a simple reverence is always made.**

Celebrant        Gloria Patri, et Filio, et Spiritui Sancto.  
Glory be to the Father, and to the Son, and to the Holy Ghost.

**Server**        *Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.*  
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Celebrant        Introibo ad altare Dei.  
I will go in unto the Altar of God.

**Server**        *Ad Deum qui laetificat juventutem meam.*  
To God, Who giveth joy to my youth.

### **The server makes the sign of the cross together with the priest when he says:**

Celebrant        Adjutorium nostrum in nomine Domini.  
Our help is in the Name of the Lord.

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**Server**      *Qui fecit coelum et terram.*

Who hath made heaven and earth.

Celebrant

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, Beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vos fratres; quia peccavi nimis cogitatione, verbo et opere mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, my brethren, that I have sinned exceedingly, in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you my brethren, to pray to the Lord our God for me.

**Bowing and turning slightly towards the priest the server says:**

**Server**      *Misereatur tui omnipotens Deus, et dimisis peccatis tuis, perducatur te ad vitam æternam.*

May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Celebrant

Amen.

**Then making a moderate reverence the server says in a clear voice:**

**Server**      *Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, Beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis,*

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints,

**Turning slightly to the priest:**

*et tibi pater;*

and to you, Father,

**The Server then resumes his original orientation:**

*quia peccavi nimis cogitatione, verbo et opere:*

that I have sinned exceedingly, in thought, word and deed:

**The Server strikes his breast thrice with his right hand as he says:**

*mea culpa, mea culpa, mea maxima culpa.*

through my fault, through my fault, through my most grievous fault.

*Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos,*

Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints,

**Turning slightly to the priest:**

*et te pater,*

and you Father,

**The Server then resumes his original orientation:**

*orare pro me ad Dominum Deum nostrum.*

to pray to the Lord our God for me.

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## **The server remains inclined while the priest says:**

Celebrant Miseriatur vestry omnipotens Deus, et dimissis peccatis vestries, perducat vos ad vitam aeternam.  
May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

**Server** *Amen.*

## **Then kneeling erect, he signs himself with the sign of the cross as the celebrant says:**

Celebrant Indulgentiam, absolutionem et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.  
May the Almighty and merciful God grant us pardon, absolution, and remission of our sins.

**Server** *Amen.*

## **Inclining slightly, the server responds alternately with the priest as follows:**

Celebrant Deus tu conversus vivificabis nos.  
Thou wilt turn, O God, and bring us to life.

**Server** *Et plebs tua laetabitur in te.*  
And Thy people shall rejoice in Thee.

Celebrant Ostende nobis, Domine misericordiam tuam.  
Show us, O Lord, Thy mercy.

**Server** *Et salutare tuum da nobis.*  
And grant us Thy salvation.

Celebrant Domine exaudi orationem meam.  
O Lord, hear my prayer.

**Server** *Et clamor meus ad te veniat.*  
And let my cry come unto Thee.

Celebrant Dominus vobiscum.  
The Lord be with you.

**Server** *Et cum spiritu tuo.*  
And with thy spirit.

## **Kneeling erect, the server slightly raises the priest's alb as he ascends the steps, then rising, and turning to the left, kneels on the lowest step on the Gospel side.**

### **After the prayers at the foot of the altar, the celebrant goes up to the altar.**

Celebrant Oremus.  
Let us pray.

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.  
Take away from us our iniquities, we beseech Thee, O Lord, that with pure minds we may worthily enter into the holy of holies. Through Christ our Lord. Amen.

### **The celebrant kisses the altar in the middle at the place where relics are enclosed.**

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.  
We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

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(At High Mass the altar is incensed.)

## INTROIT

See Proper of Mass for the day. At the Introit, the server makes the sign of the cross with the priest. (In Masses during the Ember days and on the Wednesday in the fourth week in Lent and Wednesday in Holy Week, when the priest says, "Flectamus genua," the server answers Levate, and Deo gratias after each lection except after the fifth on the Ember Saturday. The server does not rise to transfer the Missal until the end of the Epistle, which follows the prayers after the Dominus vobiscum.)

## KYRIE

The priest returns to middle of altar and says the Kyrie, server responding alternately:

Celebrant

Kyrie eleison.  
Lord have mercy on us.

Server

*Kyrie eleison.*  
Lord, have mercy on us.

Celebrant

Kyrie eleison.  
Lord have mercy on us.

Server

*Christe eleison.*  
Christ have mercy on us.

Celebrant

Christe eleison.  
Christ have mercy on us.

Server

*Christe eleison.*  
Christ have mercy on us.

Celebrant

Kyrie eleison.  
Lord have mercy on us.

Server

*Kyrie eleison.*  
Lord have mercy on us.

Celebrant

Kyrie eleison.  
Lord have mercy on us.

## GLORIA

Then, if it is to be said, follows the Gloria in excelsis Deo.

Celebrant

Gloria in excelsis Deo. Et in terra pax hominibus, bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex coelestis, Deus Pater omnipotens. Domine Filii unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, Miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum Sancto Spiritu, in Gloria Dei Patris. Amen.  
Glory to God in the highest. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy. Thou only art the Lord. Thou only, Jesus Christ, art most high. With the Holy Ghost, in the glory of God the Father. Amen.

## COLLECT

Celebrant

Dominus vobiscum.  
The Lord be with you.

Server

*Et cum spiritu tuo.*  
And with thy spirit.

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**Then follows the Collects; at the close of the first and last of them the priest says:**

Celebrant Per omnia saecula saeculorum.  
World without end.

**Server** *Amen.*  
Amen.

## **EPISTLE**

Celebrant Lectio Epistolae beati (Pauli, Petri....) Apostoli – ad (Romanos, Corinthians..)  
Lesson from the Epistle of the blessed Apostle Paul, to (the Romans, Corinthians..)

**The priest then reads the Epistle, at the close of which he turns his head towards the server, or he may place his left hand on the altar. The server responds:**

**Server** *Deo gratias.*  
Thanks be to God.

## **GRADUAL, ALLELUIA or TRACT**

**Then rising, the server crosses to the Epistle side genuflecting before the altar, he takes his stand a little behind and to the right of the priest, while the priest reads the Gradual, Tract or Sequence. (At high Mass incense is now imposed for the incensing of the Missal before the reading of the Gospel.)**

**When the priest goes to the middle of the altar, the server takes the Missal stand and open Missal from the Epistle to the Gospel side of the altar, genuflecting as usual in plano.**

**The priest, bowing down before the tabernacle prays :**

Celebrant Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculomundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.  
Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; vouchsafe through Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

**Having placed the Missal stand obliquely on the altar, the server, turning to his left to descend and then to his right, remains at the side of the altar and responds as follows**  
:

**(At high Mass the MC (Master of Ceremonies) places the Missal on the altar and descends the steps to the Thurifer.)**

## **GOSPEL**

Celebrant Dominus vobiscum.  
The Lord be with you.

**Server** *Et cum spiritu tuo.*  
And with thy spirit.

Celebrant Sequentia sancti Evangelii secundum N.  
The continuation of the holy Gospel according to N.

**Together with the priest the server makes the triple sign of the cross, on the forehead, lips and breast, and then responds:**

**Server** *Gloria tibi, Domine.*  
Glory be to Thee, O Lord.

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**(Incensing of the Missal then takes place if it is a sung Mass.) Having made a reverence, usually at the name of Jesus, the server returns to his place on the Epistle side, genuflecting as he goes there. He stand with a slight orientation towards the priest. At the conclusion of the Gospel the server responds:**

## **Server**

***Laus tibi, Christi.***

Praise be to Thee, O Christ.

**The server at once kneels down on the lowest step. If the Credo is said, the server while kneeling makes a moderate reverence when the priest genuflects at the words, et homo factus est, and at the end crosses himself together with the priest.**

## **CREED**

Celebrant

Credo in unum Deum, Patrem omnipotentem, factorum coeli et terrae, visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis (Here all kneel). Et incarnatus est de Spiritu Sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum Gloria judicare vivos, et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas.

Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, being of one substance with the Father: by whom all things were made. Who for us men and for our salvation came down from heaven (Here all kneel). AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN. He was crucified also for us: suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And He ascended into heaven: He sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead: of whose Kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and giver of life: who proceedeth from the Father and the Son. Who together with the Father, and the Son is adored, and glorified: who spoke by the Prophets. And in on holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

**(During the sung mass, the chalice is placed on the altar by the MC when the priest has taken his seat.)**

Celebrant

Dominus vobiscum.  
The Lord be with you.

**Still kneeling, the server makes response as follows :**

## **Server**

***Et cum spiritu tuo.***

And with thy spirit.

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## MASS OF THE FAITHFUL

### Offertory Antiphon

See Proper of Mass of the Day

Celebrant Oremus.  
Let us pray.

**When the priest has said Oremus, the server rises, genuflects in plano in the middle, then goes up to the altar to stand at the right of the priest to receive the chalice veil. The chalice veil is folded and placed at the edge of the altar. The server then goes to the credence to get the cruets. Then holding the wine cruet in his right hand and the cruet with the water in his left, keeping his eyes cast down, he awaits the coming of the priest, who, offering the paten with the host, says:**

Celebrant Suscipe, sancta Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.  
Receive, O holy Father, almighty and eternal God, this spotless host, which I, thine unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, transgressions and failings; for all here present and for all faithful Christians, living and dead, that it may avail both me and them unto salvation in everlasting life. Amen.

**Then, making the sign of the cross with the paten, the priest places the host upon the corporal. The priest then moves to the Epistle side with the Chalice and there, pours wine and water into the chalice, blessing the water before it is mixed. The wine cruet is offered to the priest by the server with the right hand and received back with the left; the water cruet is then held in the right hand for the priest to bless with the words:**

Celebrant Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabiliter reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.  
O God, who in a wonderful manner didst create and ennoble human nature and still more wonderfully hast renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partakers of our humanity, Jesus Christ, Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. Amen.

**Then the priest returns to the middle of the altar, takes the chalice and offers it, saying:**

Celebrant Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.  
We offer Thee the chalice of salvation, O Lord, beseeching Thy mercy that it may be as a sweet fragrance before Thy divine majesty for the salvation of us and of the whole world. Amen.

**Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says :**

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.  
May we, humble in spirit and penitent in heart, be accepted by Thee, O Lord: and may our sacrifice be so offered in Thy sight this day that is may be pleasing unto Thee, O God.

Veni, sanctificator omnipotens aeternae Deus: et benedic hoc sacrificium, tuo sancto nomini praeparatum.  
Come, almighty Sanctifier and eternal God, and bless this sacrifice prepared unto the glory of Thy holy name.

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## **(INCENSING)**

**At solemn Masses at this point occurs the incensing first of the offerings then of the cross and the altar, of the celebrant himself, the ministers and the congregation.**

Celebrant Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.  
May the Lord be pleased to bless this incense and to receive its sweet fragrance, through the intercession of the blessed archangel Michael, who stands at the right hand of the altar of incense, and of all His chosen ones. Through Christ our Lord. Amen.

**The priest incenses the offerings :**

Celebrant Incensum istud, a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.  
May this incense which Thou hast blessed rise up to Thee, O Lord; and may Thy mercy come down upon us.

**The priest incenses the crucifix and the altar, saying three verses of Psalm 140 (v. 2-4).**

Dirigatur, Domine, oratio mea, sicut incensum in conspectus tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: Ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.  
Let my prayers be directed, O Lord, as incense in Thy 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. That my heart may not incline to evil words: to make excuses in sins.

**The priest returns the thurible to the MC / deacon saying :**

Celebrant Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.  
May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

**The MC / deacon censes the celebrant and the clergy. The thuriferer then censes the faithful. At Masses for the Dead the celebrant only is censed.**

## **Lavabo / Washing Of The Hands**

**On receiving back the cruets the server places the cruet with wine on the credence, and returning to the altar with the water cruet in his right hand and the dish in his left, having arranged the lavabo cloth on his left arm so that the priest may conveniently use it, the server stands clear of the altar and awaits the priest (the lavabo cloth may be held open under the lavabo dish). When the priest comes to the side, the server pours a little water over his fingers into the dish, while the priest recites the following Psalm:**

Celebrant Lavabo inter innocents manus meas: et circumdabo altare tuum, Domine.  
I will wash my hands among the innocent: and will encompass Thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.  
That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

Domine, dilexi decorum domus tuae: et locum habitationis gloriae tuae.  
I have loved, O Lord, the beauty of Thy house, and the place where Thy glory Dwelleth.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.  
Take not away my soul, O God, with the wicked, nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum replete est muneribus.  
In whose hands are iniquities; their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et Miserere mei.

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But as for me, I have walked in my innocence: redeem me, and have mercy on me.

*Pes meus stetit in directo: in ecclesiis benedicam te Domine.*

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

*Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio et nunc et semper, et in saecula saeculorum. Amen.*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning is now and ever shall be, world without end. Amen.

(At Masses for the dead, and at Masses of the season in Passiontide the Gloria Patri is omitted.)

**Having made a simple reverence and removed the cruets, dish and cloth to the credence, the server, taking the bell with him, kneels down in his place on the Epistle side, while the priest returns to the middle of the altar, bows down and renews his offering to the Blessed Trinity :**

## **Prayer To The Blessed Trinity**

Celebrant *Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.*

Receive, O Holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these (the martyrs whose relics are contained in the altar stone) and of all the saints, that it may avail to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we now keep on earth. Through the same Christ our Lord. Amen.

## **Orate Fratres**

**The celebrant turns to his servers and calls on them to pray with him:**

Celebrant *Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*  
Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

**When the celebrant has turned round again to the altar, the server responds :**

**Server** *Suscipiat Dominus sacrificium de manibus tuis, ad laudam, et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*

May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

Celebrant *Amen.*

## **THE SECRET / Or Prayer Over The Offerings**

**See Proper of Mass for the day.**

**The priest says the Secret Prayers. One or more Secrets may be added to the principal Secret. They are of the same number as the Collects and Postcommunions.**

**The priest concludes the secret aloud :**

Celebrant *Per omnia saecula saeculorum.*  
World without end.

**Server** *Amen.*

# ARCHCONFRATERNITY OF SAINT STEPHEN

## PREFACE TO THE CANON

Celebrant Dominus vobiscum.  
The Lord be with you.

Server *Et cum spiritu tuo.*  
And with thy spirit.

Celebrant Sursum corda.  
Lift up your hearts.

Server *Habemus ad Dominum.*  
We have them lifted up to the Lord.

Celebrant Gratias agamus Domino Deo nostro.  
Let us give thanks to the Lord our God.

Server *Dignum et justum est.*  
It is fitting and proper so to do.

### Common Preface

**(The Common Preface is given here. Variable Prefaces are found in the Missal)**

Celebrant Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancta, Pater omnipotens, aeterna Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli, caelorumque Virtutes, ac beata Seraphim, social exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes :  
It is truly meet and right, proper and availing to salvation, that we should always and everywhere give thanks to Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominions worship Thee, the Powers are in awe before Thee. The heavens and the heavenly Hosts and the blessed Seraphim join together in a hymn of praise. We pray Thee to join our voices with theirs as we sing with humble praise :

**At the Words, Sanctus, sanctus, sanctus, the server rings the bell three times, making a simple reverence meanwhile, and at the close, together with the priest, signs himself with the sign of the cross.**

Celebrant Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt coeli et terra Gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.  
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!

# ARCHCONFRATERNITY OF SAINT STEPHEN

## CANNON OF THE MASS

Celebrant **E** igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata.

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, that Thou wilt be pleased to receive and bless these gifts, these offerings, these holy unblemished sacrifices.

**I**n primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

We offer them to Thee in the first place for Thy holy Catholic Church; vouchsafe, throughout the whole world, to keep her in peace, to watch over her, to gather her in unity and to guide her, in union with N. Thy servant our Pope, N. our bishop, and all right believing teachers of the Catholic apostolic faith.

**M**emento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Remember, Lord, Thy servants and handmaids N and N and all here present whose faith and devotion are known to Thee. We offer for them, or they themselves offer, this sacrifice of praise for themselves and all theirs, for the redeeming of their souls, for their hope of safety and salvation and now send up their prayers to Thee, the eternal, living and true God.

**C**ommunicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et \* beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurenti, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Being in fellowship with and reverently bringing to mind, firstly, the glorious Mary, ever Virgin, Mother of our God and Lord Jesus Christ, and then Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James Philip, Bartholomew, Matthew, Simon and Jude, Linus, Cletus, Clement, Sxitus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy saints: grant by their merits and prayers that at all times we may be defended and helped by Thy protection. Through the same Christ our Lord. Amen.

**The Celebrant stretches his hands over the offerings. If it is the custom, the server rings the bell when the priest spreads his hand over the oblation. Then the server, taking the bell with him, rises and ascends to the top step without genuflecting and kneels down behind the priest and slightly to the right.**

**H**anc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placates accipias: diesque nostro \* in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerati. Per Christum Dominum nostrum. Amen.

This, then, is our dutiful offering which we Thy servants and Thy whole family make to Thee, Lord, beseeching Thee to accept it with favour. Order our days in Thy peace, and cause us to be saved from everlasting doom and to be numbered among Thy chosen ones. Through Christ our Lord. Amen.

**Once more the celebrant blesses the offerings.**

## ARCHCONFRATERNITY OF SAINT STEPHEN

Quam oblationem tu, Deus in omnibus, quaesumus, benedictam, ad scriptam, raram, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God, to bless this offering, to accept it fully, to make it perfect and worthy to please Thee, so that it may become for us the Body and Blood of Thy dearly beloved Son, our Lord Jesus Christ.

**The celebrant bows low to effect the Consecration. The server then makes a moderate reverence.**

QUI PRIDIE QUAM PATERETUR, ACCEPIT PANEM IN SANCTAS, AC VENERABILES MANUS SUAS: ET ELEVATES OCULIS IN CAELUM AD TE DEUM PATREM SUUM OMNIPOTENTEM, TIBI GRATIAS AGENS, BENEDIXIT, FREGIT, DEDITQUE DISCIPULIS SUIS, DICENS: ACCIPITE, ET MANDUCATE EX HOC OMNES. HOC EST EMINI CORPUS MEUM.

WHO THE DAY BEFORE HE SUFFERED TOOK BREAD INTO HIS HOLY AND VENERABLE HANDS, AND WITH HIS EYES LIFTED UP TO HEAVEN, UNTO THEE, GOD, HIS ALMIGHTY FATHER, GIVING THANKS TO THEE, HE BLESSED, BROKE AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE AND EAT YE ALL OF THIS, FOR THIS IS MY BODY.

**The priest then genuflects and the server rings the bells (one double). At the Elevation of the Host, the server raises the edge of the chasuble slightly with the left hand and gives three (double) distinct rings with the bell. At the priest's second genuflection, the server rings (one double) the bells again.**

SIMILI MODO POSTQUAM COENATUM EST, ACCIPIENS ET HUNC PRAECLARUMCALICEM IN SANCTAS, AC VENERABILES MANUS SUAS: ITEM TIBI GRATIAS AGENS, BENEDIXIT, DEDITQUE DISCIPULIS SUIS, DICENS: ACCIPITE, ET BIBITE EX EO OMNES. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

IN LIKE MANNER, AFTER HE HAD SUPPED, TAKING ALSO THIS EXCELLENT CHALICE INTO HIS HOLY AND VENERABLE HANDS, AND GIVING THANKS TO THEE, HE BLESSED AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE AND DRINK YE ALL OF THIS, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Haec quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these things, you shall do them in memory of Me.

**The priest then genuflects and the server rings the bells (one double). At the Elevation of the Chalice, the server raises the edge of the chasuble slightly with the left hand and gives three (double) distinct rings with the bell. At the priest's second genuflection, the server rings the bells a little longer. The server then rises carrying the bell, turning to the left descends *in plano* and then turning to the right goes to his place and kneels down. (without genuflecting)**

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in caelos gloriosae Ascensionis: offerimus praeclarae majestati tuae, de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Therefore, Lord, in memory of the blessed passion of the same Christ, Thy Son, our Lord, of His resurrection from among the dead and of His ascension to heavenly glory, we Thy servants and with us all Thy holy people offer to Thy sovereign Majesty from among Thy gifts bestowed upon us, a victim perfect, holy and spotless, the holy bread of everlasting life and the chalice of everlasting salvation.

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**S**upra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justis Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Be pleased to look upon these offerings with a favourable and gracious countenance; accept them as Thou wast pleased to accept the offerings of Thy servant Abel the righteous, the sacrifice of our father Abraham, and that of Melchisedech, Thy high priest, a holy sacrifice, a spotless victim.

**S**upplices te rogamus, omnipotens Deus: jube haec peferri per manus sancti Angeli tui in sublime altare tuum, in conspectus divinae majestatis tuae: tu quotquot, ex hac altaris participatione sacrosanctum Filii tui, Cor<sup>✠</sup>pus et San<sup>✠</sup>guinem sumpserimus, omni benedictione caelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We humbly beseech Thee, almighty God, bid these offerings be carried by the hands of Thy holy angel to thine altar on high in the sight of Thy divine majesty, that all who are partakers at the altar of the precious Body and Blood of Thy Son may be filled with all heavenly grace and blessing. Through the same Christ our Lord. Amen.

**M**emento etiam, Domine, famulorum, famularumque tuarum **N** et **N** qui nos praecesserunt cum signo fidei et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerarii, lucis et pacis ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Remember also, Lord, Thy servants and handmaids N and N who are gone hence before us, marked with the sign of faith, and sleep the sleep of peace.

To them, Lord, and to all that rest in Christ, grant we beseech Thee, a place of happiness, light and peace. Through the same Christ our Lord. Amen.

**N**obis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

To us also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some place and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. We pray Thee admit us into their company, not weighing our deserts but bestowing on us Thine own free pardon. Through Christ our Lord.

**P**er quem haec omnia Domine, semper bona creas, sancti<sup>✠</sup>ficas, vivi<sup>✠</sup>ficas, bene<sup>✠</sup>dicis et praestas nobis.

Through Him, O Lord, Thou dost ever create these good things, and dost hallow, quicken and bless them as gifts for us.

**P**ER IP<sup>✠</sup>SUM, ET CUM IP<sup>✠</sup>SO, ET IN IP<sup>✠</sup>SO, EST TIBI DEO PATRI <sup>✠</sup>  
OMNIPOTENTI, IN UNITATE SPIRITUS <sup>✠</sup> SANCTI, OMNIS HONOR ET  
GLORIA, PER OMNIA SAECULA SAECULORUM.

BY HIM AND WITH HIM AND IN HIM ARE EVER GIVEN TO THEE, GOD THE FATHER ALMIGHTY, IN THE UNITY OF THE HOLY GHOST ALL HONOUR AND GLORY, WORLD WITHOUT END. AMEN.

**The server audibly responds :**

**Server**

*Amen.*

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## THE COMMUNION

### The Lord's Prayer & Libera Nos

Celebrant Oremus  
Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:  
Taught by our Saviour's command and following his divine instruction we make bold to say :

**P**ater noster, qui es in caelis, Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et demitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.  
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 them that trespass against us. And lead us not into temptation.

**At the close of the Pater noster the server audibly responds :**

**Server** *Sed libera nos a malo.*  
But deliver us from evil.

Celebrant Amen.

Celebrant Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Die Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.  
Deliver us, we beseech Thee, O Lord, from all evils, past present and to come, and by the intercession of the blessed and glorious Mary ever-virgin Mother of God, and of Thy blessed apostles Peter and Paul, and of Andrew and of all the saints, mercifully give peace in our days: that through the help of Thy mercy we may always be free from sin and safe from all troubles. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

**Server** *Amen.*

### Fraction of the Host

Celebrant Pax ✠ Domini sit ✠ semper ✠ vobiscum.  
The peace of the Lord be always with you.

**Server** *Et cum spiritu tuo.*  
And with thy spirit.

Celebrant **H**aec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.  
May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual to life everlasting. Amen

### Agnus Dei & Kiss of Peace

Celebrant **A**gnus Dei, qui tollis peccata mundi: miserere nobis.  
Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: miserere nobis.  
Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.  
Lamb of God, who takest away the sins of the world, grant us peace.

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**At the Agnus Dei, the server, making a simple reverence, strikes his breast three times at the *miserere nobis* and the *dona nobis pacem*.**

Celebrant **D**omine Jesu Christi, qui dixit Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.  
O Lord Jesus Christ, who saidst to Thine apostles, Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: O God who livest and reignest world without end. Amen.

## **PREPARATION FOR COMMUNION**

Celebrant **D**omine Jesu Christe, Fili Dei, vivi, qui ex voluntate Patri, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.  
O Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and never suffer me to be separated from Thee; who with the same God the Father and the Holy Ghost livest and reignest God, for ever and ever. Amen.

Celebrant **P**erceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi at tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivas et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.  
Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgement and condemnation: but through Thy goodness may it be unto me a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God world without end. Amen.

## **HOLY COMMUNION**

Celebrant **P**anem caelestem accipiam, et nomen Domini invocabo.  
I will take the bread of heaven, and call upon the name of the Lord.

Celebrant **D**omine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.  
Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

**The server then rings the bell, once, then twice, then three times at each repetition of the words, “Domine, non sum dignus...”**

Celebrant **C**orpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam.  
May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

**When the priest uncovers the chalice and genuflects, the server rises, takes the bell to the credence table, gets the communion plate, ascends the steps to the altar (per longiorem), and kneels on the predella.**

Celebrant **Q**uid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.  
What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord.

Celebrant **L**audans invocabo Dominum, et ab inimicis meis salvus ero.  
Praising, I will call upon the Lord, and I shall be saved from my enemies.

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Celebrant **S**anguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.  
May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

## COMMUNION OF THE FAITHFUL

**When the priest places the chalice on the altar after receiving the Most Precious Blood, then making a moderate reverence the server says in a clear voice:**

**Server** *Confiteor Deo omnipotenti, beatae Mariae semper Virgini, Beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater; quia peccavi nimis cogitatione, verbo et opere:*

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly, in thought, word and deed:

**The Server strikes his breast thrice with his right hand as he says:**

*mea culpa, mea culpa, mea maxima culpa.*  
through my fault, through my fault, through my most grievous fault.

*Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te pater, orare pro me ad Dominum Deum nostrum.*

Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you Father, to pray to the Lord our God for me.

**The server remains inclined while the priest says:**

Celebrant Miseriatur vestry omnipotens Deus, et dimissis peccatis vestries, perducat vos ad vitam aeternam.  
May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

**Server** *Amen.*

**Then kneeling erect, the server signs himself with the sign of the cross as the celebrant says:**

Celebrant Indulgentiam, absolutionem et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.  
May the Almighty and merciful God grant us pardon, absolution, and remission of our sins.

**Server** *Amen.*

Celebrant **E**cce Agnus Dei: ecce qui tollit peccata mundi.  
Behold the Lamb of God, behold Him who taketh away the sins of the world.

Celebrant **D**omine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.  
Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed.

**When the priest, elevating the Host, says, *Domine, non sum dignus...*, the server makes an inclination and may strike his breast with each repetition.**

Celebrant **C**orpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.  
May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

**If the server receives communion, then he holds up the communion plate close to his chin. He may then pass the plate to a second server, being careful not to drop any precious particles of the host that may have fallen onto the communion plate. The server may then assist the priest by holding the communion plate as communion is**

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distributed to the faithful. The priest will then take the communion plate from the server and ascends the steps to the altar. The server may assist the priest by raising the priest's alb. The server then remains kneeling on the first altar step until the tabernacle is closed.

## THE ABLUTIONS

Thereupon, the sever rises and goes to the credence table without genuflecting in the centre (unless there are two servers, in which case they genuflect). He then takes both cruets and ascends to the predella, holding the wine cruet in the right hand and the water cruet in the left hand. When the priest holds out the chalice, the server approaches, and making reverence pours a little wine into the chalice and then returns to the corner of the altar.

Celebrant **Q**uod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.  
Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

When the priest approaches, the server pours first a little wine and then a little water over the priest's fingers into the chalice. Then bowing, the server returns to the credence table with the cruets and communion plate. Returning to the altar, the server transfers the Missal from the Gospel side to the Epistle, placing it straight on the altar. The server then transfers the chalice veil from the Epistle side to the Gospel side, places the chalice veil on the altar, opens the burse into which the priest places the corporal, and then hands the chalice veil followed by the burse to the priest.) Bowing, the server returns to his place on the Gospel side, kneeling down on the lowest step.

Celebrant **C**orpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.  
May Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin may remain in me, whom these pure and holy sacraments have refreshed. Who livest and reignest world without end.

## COMMUNION ANTOPHON

See Proper of Mass for the day.

Celebrant Dominus vobiscum.  
The Lord be with you.

Server *Et cum spiritu tuo.*  
And with thy spirit.

## POSTCOMMUNION

See Proper of Mass for the day.

Celebrant .... Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.  
.... Through our Lord Jesus Christ Thy Son, who is God and liveth and reigneth with Thee in the unity of the Holy Spirit, world without end.

Server *Amen.*

# ARCHCONFRATERNITY OF SAINT STEPHEN

## CONCLUDING PART

Celebrant Dominus vobiscum.  
The Lord be with you.

Server *Et cum spiritu tuo.*  
And with thy spirit.

Celebrant Ite, Missa est. At Massed for the dead (Requiescant in pace.)  
Go, you are dismissed (May they rest in peace.)

Server *Deo gratias.* (Amen.)  
Thanks be to God.

Celebrant Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae  
Majestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus, pro quibus illud obtuli, sit, te  
miserante, propitiabile. Per Christum Dominum nostrum. Amen.  
May the homage of my bounden duty be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though  
unworthy, have offered in the sight of Thy majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me  
and for all those for whom I have offered it. Through Christ our Lord. Amen.

Celebrant **B**enedicat vos omnipotens Deus, Pater, et Filius • , et Spiritus Sanctus.  
May almighty God bless you, the Father, the Son and the Holy Ghost.

**As the priest gives the last blessing, the server makes reverence and signs himself with the sign of the cross, and responds:**

Server *Amen.*

## THE LAST GOSPEL

**When the priest passes to the Gospel side to read the Last Gospel, the server rises and responds as follows:**

Celebrant Dominus vobiscum.  
The Lord be with you.

Server *Et cum spiritu tuo.*  
And with thy spirit.

Celebrant ✠. Initium sancti Evangelii secundum Joannem.  
The beginning of the holy Gospel according to St John.

**Having made the triple sign of the Cross and responding:**

Server *Gloria tibi, Domine.*  
Glory be to Thee, O Lord.

# ARCHCONFRATERNITY OF SAINT STEPHEN

**... the server passes to the Epistle side and remains standing slightly turned towards the Gospel, genuflecting with the priest at the words, *Et Verbum caro factum est.***

Celebrant **In** principio erat Verbum, et Verbum erat apud Deum, et Deus erat Deum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (here all kneel) ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

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 made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men through Him might believe. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God: to them that believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (here all kneel) AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

**At the close of the last Gospel, the server responds :**

**Server**

***Deo gratias.***

Thanks be to God.

## **Prayers After Mass**

**When the priest kneels on the lowest step to recite the prayers after Mass, the server kneels beside him, holding the prayer card in readiness to hand to the priest when required.**

Celebrant Hail Mary ..... (x 3)  
Hail Holy Queen.....  
Holy Michael, the Archangel...  
Most Sacred Heart of Jesus.... Have mercy on us (x 3).  
Prayer to Saint Joseph..... (St Joseph's Parish)

**As the priest rises to ascend the steps, the server retrieves the biretta and, having genuflected with the priest, hands the biretta to him (kiss the biretta first then the priest's hand if so taught), then preceding him a little conducts the priest to the sacristy.**

**In the sacristy, bow to the Cross and then to the priest, then kneel for the priest's blessing. Then help the priest to unvest, if he wishes. If you have to extinguish the candles, begin with the one on the Gospel side. Switch off any lights if this is not done by a sacristan. Remove the Missal from the altar, clear the credence table, and cover the altar cloth with its covering. Pour any holy water from the Mass down the sacarium and rinse the water and wine cruets, and the lavabo dish. Ensure that the sacristy is neat and tidy before leaving. Now say your Guild Prayers after serving, and make your thanksgiving, either before unvesting, or on your way out through the church.**

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## Low Mass Review

1. On arriving at the Altar where Mass is to be said, on which side does the server take whilst he awaits the return of the priest from the altar?  
.....
2. Does the server kneel or stand whilst he awaits the return of the priest from the altar?  
.....
3. When the priest makes the sign of the cross at the start of Mass, what does the server do?  
.....
4. What does the server do at the “Gloria Patri” during the prayers at the foot of the altar.  
.....
5. What does the server do when the priest says “Adjutorium nostrum in nomine Domini?”  
.....
6. What does the server do when saying “*Misereatur tui omnipotens Deus, et dimisis peccatis tuis, perducatur te ad vitam aeternam?*” after the priest has said his Confiteor?  
.....
7. What position does the server take when saying the Confiteor?  
.....
8. What does the server do when he says “et tibi Pater,” in the Confiteor?  
.....
9. When does the server strike his breast during the Confiteor?  
.....
10. How many times does the server strike his breast during the Confiteor?  
.....
11. When the priest says “Indulgentiam, absolutionem et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus,” what does the server do?  
.....
12. What orientation does the server take up when the priest says “Deus tu conversus vivificabis nos?”  
.....  
.....
13. When the priest completes the prayers at the foot of the altar and starts to ascend the steps what should the server do?

# ARCHCONFRATERNITY OF SAINT STEPHEN

.....  
.....

14. What does the server do with the priest at the Introit?

.....

15. Where is the priest standing when he says the Kyrie?

.....

16. How does the server respond when the priest begins the Kyrie?

.....

17. How many times does the server say *Kyrie eleison*?

.....

18. How many times does the server say *Christie elsison*?

.....

19. How does the server know that the Epistle has ended?

.....

20. How does the server respond at the end of the Epistle?

.....

21. What does the server do after the Epistle has ended?

.....

.....

22. When does the server transfer the Missal to the Gospel side?

.....

23. How is the Missal placed on the Gospel side?

.....

24. What position does the server take up just before the priest begins the Gospel?

.....

25. What does the server do when the priest says “Sequentia sancti Evangelii secundum N?”

.....

26. During the reading of the Gospel where does the server stand and what is his orientation?

.....

27. How does the server respond at the end of the Gospel?

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.....  
28. How does the server know that the Gospel has ended?

.....  
29. What does the server do after responding at the end of the Gospel?

.....  
30. Does the server stand or kneel when the Credo is being said during a Low Mass?

.....  
31. What does the server do at the end of the Credo together with the priest?

.....  
32. What is the response when the priest says “Dominus vobiscum?”

.....  
33. When the priest says *Oremus* at the Offertory Antiphon what does the server do?  
.....  
.....

34. Where and how is the Chalice veil placed after being received from the priest?  
.....  
.....

35. What does the server do after handling the Chalice veil?  
.....  
.....

36. Describe how the server holds the cruets for presentation to the priest?  
.....  
.....  
.....

37. What reverence is made to the priest when the cruets are presented?  
.....  
.....

38. Describe how the server offers the water and wine cruets to the priest?  
.....  
.....  
.....

39. Describe how the server prepares for the lavabo?  
.....  
.....

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40. What does the server do at the lavabo?

.....  
.....

41. Having made a simple reverence towards the priest and having removed the cruet, dish and cloth to the credence, what does the server do next?

.....  
.....

42. When does the server respond with the words, "*Suscipiat Dominus sacrificium...*"

.....  
.....

43. What is the response when the priest says, "Per omnia saecula saeculorum."

.....

44. What does the server do at the *Santus*?

.....

45. What does the server do when the priest spreads his hands over the oblation?

.....  
.....  
.....

46. Does the server genuflect before he ascends the steps of the altar at the Consecration?

.....

47. What reverence does the server make when the priest bows low to effect the Consecration?

.....

48. When the priest genuflects at the Consecration how many times are the bells rung?

.....

49. At the Elevation of the Host and the Chalice during the Consecration how many times are the bells rung?

.....

50. When does the server raise the priest's chasuble?

.....  
.....

51. Does the server genuflect on descending the steps of the altar after the Consecration?

.....

52. What does the server say to end the *Pater Noster*?

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.....  
53. What does the server do at the *Agnus Dei*?

.....  
54. How does the server ring the bell at the priest's *Domine, non sum dignus...*?

.....  
55. What four steps does the server take when the priest uncovers the Chalice?

.....  
56. At what point does the server start the Confiteor?

.....  
57. What does the server do when the priest says *Domine, non sum dignus...* before communion of the faithful?

.....  
58. What is the function of the Communion Plate and how should it be handled.

.....  
59. After Communion of the faithful what does the server do?

.....  
60. At what point can the server rise and go to the credence table?

.....  
61. What does the server take with him when he ascends to the predella?

.....  
62. What sign is given for the server to pour wine into the Chalice?

.....  
63. What is poured over the priest's fingers during the ablutions?

.....  
64. What does the server do with the Communion Plate and cruets?

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65. After returning to the altar from the credence table what does the server transfer first, the Missal or the Chalice veil?

.....

66. Describe the transfer of the Chalice veil?

.....

.....

67. After the Chalice veil transfer and making a simple reverence, where does the server kneel?

.....

68. What does the server do during the last blessing?

.....

69. What is a Triple Sign Of The Cross and when is it made during a Low Mass?

.....

.....

70. What position does the server take when the priest reads the Last Gospel?

.....

71. What does the server say at the end of the Last Gospel?

.....

72. When the priest kneels to say the prayers after Mass what does the server do?

.....

.....

73. To whom are the two bows made once in the sacristy after Mass and in what order?

.....

74. What should the server do for the priest's blessing?

.....

75. List five things that the server should do after the priest's blessing?

.....

.....

.....

.....

.....

## **The Holy Sacrifice of the Mass : Its Parts Explained**

### **Mass of the Catechumens**

#### **I will go unto the altar of God**

The Priest voices his happiness at being able to approach the altar and our earnest resolution to be worthy to offer the Sacrifice. He calls upon God to help us wage a successful fight against all that would make us unworthy.

#### **Confiteor**

A real drama of contrition. We place ourselves in the court of heaven before the judgement seat of God. Around the Eternal Judge are grouped the saints : Our Blessed Mother, Mary, St Michael, St John the Baptist, and Saints Peter and Paul. As the accused we stand before them and cry out that all may hear, "Though my fault, though my fault, though my most grievous fault." Having thus confessed our guilt, and still standing before these heavenly intercessors, we beg them to obtain for us mercy.

#### **May we enter with pure minds**

Ascending the steps to the altar, the priest prays that we may enter with pure hearts unto the altar, symbolized by the Jewish Holy of Holies. The prayers at the foot of the altar begin with the expressed desire to enter the Holy of Holies; they close with the realization of that desire.

#### **By the Merits of the Saints**

The kissing of the altar is an outward expression of respect for the saints whose relics are contained in the altar stone. It is also an external sign of reverence to the altar upon which the Sacrifice of the New Covenant is soon to take place. The kissing of the altar has also a deeper symbolical meaning and signifies the kiss which the spouse of Christ, the Church, gives to her bridegroom, Christ. For the altar itself is a symbol of Christ.

#### **The Introit / Entrance Chant**

The Introit, the first prayer which the priest recites from the Missal, awakens in us the sentiments we should have at the beginning of and during the entire Mass. It is, as it were, the overture, the theme, to the solemn drama, which is about to begin.

#### **Kyrie Eleison and Gloria**

The priest, in our name and in his own, earnestly begs God for His mercy in three Greek phrases : Kyrie eleison, Christe eleison, and Kyrie eleison (Lord, have mercy; Christ, have mercy; Lord, have mercy). This request, directed three times to each person for the Trinity, expresses our desire worthily to offer the redeeming Sacrifice and through it to receive an abundance of God's grace.

Standing at the center of the altar, the priest recites the Gloria, a hymn of praise, whose introductory words are taken from the song the angels sang the first Christmas night when Christ was born. In this prayer, we, through the priest, glorify and adore first the Father, then the Son, and finally the Holy Ghost. In the second of these three parts of the Gloria, in addition to praising the Son, we also petition Him for personal salvation, which he merited for us by His redeeming death. In short, the Gloria is a joyful answer of the petition of the Kyrie. In the Kyrie we acknowledged our need of God's help; in the Gloria we cry out with joy and gratitude because through Christ God's grace is ours.

#### **Dominus Vobiscum (The Lord be with you)**

After the Gloria the priest kisses the altar, turns around and speaks to us in the ancient form of Christian greeting *Dominus Vobiscum*. Spreading his hands as he pronounces these words, the priest symbolically manifests his desire to spread among us those graces which he receives through contact with Christ as he kisses the altar. With this greeting the priest wishes also to call to our attention what follows, saying to us in effect : pay heed, something important is coming. He is referring to the collect.

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## **Oremus / The Collect**

The Collect is the keynote petition of the day directed to God the Father. It is different in each Mass, for in each Mass a different request or petition is made to God. On the feasts of the various events of Christ's life or on saint's days, we ask to receive that virtue or favour suggested by the event of saint being commemorated; in a Requiem Mass we ask for eternal rest for a particular soul. The Collect usually closes with the phrase; "through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end." For only through Christ can our prayers be heard.

At the end of the Collect the mood of the Mass changes. Thus far we have been speaking to God, telling Him of our contrition in the Confiteor, of our longing for mercy in the Kyrie, praising Him in the Gloria, and asking some particular favour of Him in the Collect. The climax of our prayer had been reached. Now, we cease speaking and begin to listen. Now God will speak to us. Part of our preparation for each renewal of the Sacrifice of Calvary is this instruction to which we listen with reverence and attention.

## **The Epistle**

The priest reads the Epistle, usually a section from a letter of one of the Apostles to the early Christian communities. It is the first vehicle employed by God to speak to us in the Mass. He uses one of his Apostles to carry His message.

## **The Gradual**

The priest then pauses for an interlude during which he reads the Gradual, a few verses of Scripture. This gives us time to reflect on what we have heard in the Epistle, and is meant to be an echo of the Epistle, to express our reaction to its teaching, to make articulate our thoughts after hearing the Epistle's message from God.

## **The Alleluia**

The Alleluia looks forward to the Gospel. In it we express our joy of anticipation as we await the words of Christ in the Gospel. Since it is joyful chant, it is omitted during Lent and on certain other penitential days, when the priest reads in its place the Tract – longer, but less joyful than the Alleluia. (In five Masses – Easter, Pentecost, Corpus Christi, the Seven Sorrows and the Requiem Mass, this interlude between the Epistle and Gospel contains also a long medieval poem known as a Sequence.)

## **The Gospel**

The priest bows low at the center of the altar and asks God to cleanse his heart and lips that he may worthily proclaim the Holy Gospel. Since the priest is about to lend his tongue and his lips to Christ, they must be made holy. The Gospel is meant for our instruction; the Gospel is Christ Himself speaking to us. The ceremonies surrounding the reading of the Gospel indicate its special significance. We all stand during the Gospel out of respect for the words of Christ; before reading, the priest makes the Sign of the Cross on the book and upon himself, for he is about to read to us the words of the crucified Christ; at the end of the reading the priest kisses the book to show his respect for the words of Christ; finally, the server, when the reading had been completed, say, "Laus Tibi, Christe." "Praise to Thee, O Christ."

## **The Sermon**

This is the third time that God speaks to us. All three messages (Epistle, Gospel and Sermon) come from God. Our place is to listen attentively and to apply His words to ourselves.

## **The Creed / Credo**

The priest at the center of the altar recites the Creed, which is his and our profession of faith. It contains a list of the chief truths of our religion and expresses our steadfast belief in them. To what God has told us in the Epistle, Gospel and sermon we have listened. In the Creed, a fitting conclusion to the triple instruction, we tell Him that we have accepted His truths.

## **Mass of the Faithful**

Now the sacrifice is to begin. A sacrifice is the symbolic giving of ourselves to God. In the Old Testament the Jews sacrificed a lamb. In killing the lamb and offering the victim to God Almighty, they were equivalently making an offering of their own lives to God. At Mass we, too, offer God a gift that symbolizes ourselves. We offer Him bread and wine – our food and drink provided for the Sacrifice by us. We give ourselves, we make an oblation of ourselves to God – under the symbols of bread and wine. Self-surrender, the giving of oneself, is part of the very essence of all religion. But the Mass is more. The real gift offered to God at Mass is the infinitely precious Christ Himself, the Divine

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Son of God. It is this spotless victim, Christ, who will be presented to God for us. With the eyes of faith we see the death of Christ made present again on the altar, the Sacrifice of Calvary, in an unbloody manner.

### **The Offertory**

After the *Dominus Vobiscum*, which introduces the Offertory, the priest says, *Oremus*. Next the priest recites a single psalm verse, the Offertory antiphon.

**Offertory antiphon.** The Offertory chant, of which our antiphon is a relic, was sung during the rite of oblation when the people carried the bread and wine in procession to the celebrant.

**Offering of the bread.** The offering of the bread and wine, already envisages the offering of Christ Himself into whom they are to be transformed. Raising his eyes to heaven, the priest speaks to God in these words: “Receive, O Holy Father, Almighty, Eternal God, this spotless host, which I, Thy unworthy servant, do offer unto Thee, my Living and True God, for my own countless sins, offences, and negligences, and for all here present; as also for all faithful Christians, living and dead, that it may avail for my own and for their salvation unto life eternal, Amen.”

**Preparation of the chalice.** It was the custom of the Jews to mix water with wine at the sacrificial meal of the Passover. Christ, therefore, took water with his wine at the Last Supper. This ancient rite of mixing water with the wine has become a symbol of the union of Christ with Christians. Christ became a Man in order to make us sharers, partakers of His divine nature. This commingling of wine and water symbolize the divinizing of human nature. Before taking the water, the priest blesses it, but not the wine, because the water signifies Christ who needs no blessing, while the wine represents us who have great need of God’s benediction. Just as the drops of water are absorbed into the wine, so should we seek to become sharers through grace in the divine nature. The prayer said while it is carried out is a magnificent commentary on the rite.

**Offering of the wine.** Offering the chalice of salvation means praying “for the salvation of the whole world. “We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may rise up in the sight of Thy divine majesty, as a savour of sweetness, for our salvation, and for that of the whole world.

**Incensing of the offerings and the altar.** Incense, which is a symbol of prayer which goes up to God as a sweet fragrance acceptable to Him, is also a mark of honour offered to holy things: the Eucharist, the Gospel, the celebrant and the faithful as members of Christ consecrated to God. The incensing of the altar recalls its consecration when the frequent censing carried out designated it as a place of sacrifice, a sacred spot reserved to God alone.

**In a spirit of Humility.** In the prayer spoken by the priest after he has offered the wine, he bows and utters the words of the three young men of biblical times who entered the fiery furnace to give their lives heroically to God; “May we be received by Thee, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.” In the fiery furnace of life we offer God our trials in union with Christ’s offering on the Cross. Joined with His offering, our gift increases immeasurably in value.

**Come, Thou Sanctifier.** The priest now begs the Holy Ghost to sanctify and to bless the gifts he is offering. This prayer is accompanied by one of the most beautiful gestures of the Mass. Raising his eyes to heaven, the priest extends and raises his hands, dramatically showing his deep longing and desire for the coming of the Holy Ghost. Concluding the same prayer and making the Sign of the Cross with his right hand over the bread and the wine, the priest asks that the Holy Ghost bless and transform the offering. The priest’s prayer must be in our hearts also as we ask the Holy Ghost to descend upon our gifts and to make them divine.

**Lavabo.** As the celebrant washes his hands he prays for that purity of soul depicted in the psalm. Since the priest stands at the altar representing us in the pews, it is a reminder also of the purity we must have when we offer the Sacrifice through his hands.

### **Prayer to the Blessed Trinity**

This prayer is an admirable summary of the meaning and implications of the Mass. “Receive, O Holy Trinity, this oblation which we make to You *in remembrance of the Passion, Resurrection and Ascension of Our Lord Jesus Christ*, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints; that it may avail to their honour and our salvation, that they may be pleased to intercede for us in heaven, whose memory we now keep on earth. Though the same Christ Our Lord. Amen.”

**Orate Fratres.** With one prayer after another the priest had offered our gifts and asked God to accept them. Now, turning towards us, he instructs us also to pray that his sacrifice and ours may be acceptable to God. The server answers for us with the words, “May the Lord accept the sacrifice from your hands to the praise and glory of His Name, to our

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own benefits, and for that of the whole Church.” With these words all our intentions in the Mass are again summed up. The priest then adds, “Amen.”

### **Secret.**

The Secret is essentially a prayer “over the offerings set apart for the sacrifice.” It changes in every Mass and usually contains some reference to the feast or the season being celebrated. More important, each secret prayer contains another request that God accept the offering we have made. With the secret prayer, the Offertory ends and introduces the actual oblation of the sacrifice in the great prayer of the Canon.

### **The Canon : Offering of the Sacrifice**

We now approach the most important part of the Mass, when bread and wine will be transformed and made divine.

**Preface to the Canon.** The Preface is a forward to the Canon. As an introduction to a new part comes a dialogue between celebrant and congregation. The pressing nature of this dialogue shows clearly enough that we are coming now to the very heart of the Mass. The celebrant does not confine himself, as with the ordinary prayers, to the greeting *Dominus vobiscum*; he emphasizes what should be our disposition in approaching the holy mysteries; *Lift up your hearts*, and he then goes on to show what is the theme of the great Eucharistic prayer: **Let us give thanks to the Lord our God.** We anticipate the consecration and we thank God in advance of what He will do. Our Lord at the last Supper “gave thanks” at the beginning of the Sacrifice. We, too, thank God that we can offer the supreme Sacrifice.

**Sanctus.** The Preface leads us into the Sanctus. When the prophet Isaias was granted a vision of God, he saw the angels before God crying to one another, “Holy, Holy, Holy, Lord God of Hosts, all the earth is full of His glory. On Palm Sunday when Our Lord triumphantly entered the city of Jerusalem, the crowd cried out, “Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest. We borrow these words to express our own praise of God.

### **CANON OF THE MASS**

- a. **Te igitur.** The celebrant asks God, through Christ our Lord, to accept the sacrifice of His Son, offered for the redemption of mankind to the glory of His divine majesty.
- b. **In primis.** Next he prays for the whole Church, for Pope, for bishop of the diocese and for bishops of the whole world.
- c. **Memento of living.** Then he prays for those whom he wishes particularly to commend to God and for all present.
- d. **Communicantes.** In union with the saints of heaven, especially with our Lady, the apostles and martyrs, he lays claim to their merits and prayers.
- e. **Hanc igitur.** Reverting to the oblation, the celebrant stretches his hands over the host and chalice, as the high used to do over the victim of the sacrifice, showing by this action that Christ, the unblemished victim of the Christian sacrifice, substitutes Himself for us.
- f. **Quam oblationem.** A last, urgent prayer before the Consecration that God may be pleased to change our offering into Body & Blood of His dearly beloved Son.
- g. **Consecration.** Now the celebrant, identifying himself with Christ, whose every gesture he reverently reproduces, pronounces slowly but without pausing, first over the bread and then over the wine, the words used by Jesus at the institution of the Eucharist on the day before He suffered. And the mystery is accomplished, the Last Supper is reproduced. By the changing of the bread into His Body and of the wine into His Blood, Christ renews sacramentally but without shedding of blood, the sacrifice of His death upon the Cross. We should adore the Body and Blood of our Redeemer which the celebrant presents in turn for our veneration, saying silently each time: **My Lord and My God!** Christ the Victim is now really and truly present on the altar under the appearance of bread and wine, and His life has been re-offered and sacrificed to God. In figure and by our intention we joined ourselves to Him when the priest presented our gifts to God at the Offertory. The divine High Priest and the human priest and the faithful are now joined.
- h. **Unde et Memores.** Do this in memory of Me. The Church has done as our Lord commanded, and now in her joy at possessing so great a gift, she offers it to God, calling to mind that it is the very Victim of Calvary as well as the risen Christ, now glorified in heaven.
- i. **Supra.** The sacrifice of the Old Testament, figures of Christ’s sacrifice, were accepted by God; the sacrifice of Christ Himself is even more acceptable to Him.
- j. **Supplices.** After this reminder of the sacrifice of the Old Law the celebrant calls to mind the heavenly altar to which our offerings go up, and kissing the holy altar on which he is celebrating, prays that the Christian oblation, carried on high before the throne of God, may return laden, for those about to receive it in Communion, with the graces and blessing of heaven.

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- k. **Memento.** Before concluding the Canon the celebrant prays for the dead, our own and all others besides. May they all enter in the light and rest of God.
- l. **Nobis quoque peccatoribus.** And to this thought of heaven is joined a humble but confident prayer, an expression of the eagerness with which the faithful on earth await their heavenly home. Sinners and unworthy though we be, may the pardon of our sins enable us to share with the apostles and martyrs in the happiness of the saints.
- m. **Doxology.** “Through Him, and With Him, and In Him is to Thee, God the Father Almighty, in the unity of the Holy Ghost All Honour and Glory World Without End. Amen. The great Eucharistic prayer comes to a fitting conclusion. Christ has joined us to His sacrifice. We should unite ourselves to Him in the very act by which He offers Himself to His Father so as to offer to the Father in the unity of the Holy Spirit all the glory that is His due. This final Amen should be an expression of our participation and joining in the sacrifice of Christ, which has just been renewed upon the altar.

### The Communion

The offering is concluded: we have made our gift to God. When the people sacrificed in the Old Testament, the priest took a part of their offerings and burned it upon the altar. This burned portion was called the “portion of the Lord.” After this immolation the whole of the sacrificial animal, including the unburned portion, belonged to God; When the burned portion had been consumed by the flames, God, as it were, invited those who had offered the sacrifice to sit at His Table and to eat of His food, of the unburned portion. By partaking of this food they were united intimately to God. The sacrifice of the Old Testament were but symbols of the Sacrifice of the New Testament; burnt offerings were types of the infinitely perfect sacrifice of Christ, the Lamb of God, on the Cross. Thus in the New Testament we bring to the altar our gift which become the Lamb of Sacrifice, the Body and Blood of Christ.

### Preparation for Communion

The best and most important preparation for receiving Communion had been the offering of the Sacrifice. For receiving the Body of Christ is not an isolated and independent action; it is a continuation and conclusion of the Mass. It completes the Mass and receives its full meaning from the Mass. It is a sacrificial banquet.

**Pater noster.** The Lord’s Prayer comes here as at its natural place, principally on account of the two sentences which prepare us for sharing in the Sacrifice of Holy Communion : “Give us this day our daily bread” (our Supersubstantial Bread); and : “Forgive us our trespasses, as we forgive them that ....” These petitions embrace all the fruits and graces which the Sacrifice of Christ had made available to us.

**Libera nos.** The Libera nos is a paraphrase of the last petition of the Our Father. We ask God that we may have “peace in our days.” We beg God to protect the Church from all evils and to grant her that peace which Christ brought to all mankind.

**Fraction of the host with prayers for peace.** Three ancient rites, all symbolic of unity, are here recalled; the fraction of the Host; the mixing with the Precious Blood of a small particle of the host consecrated the day before, or by the bishop; and the kiss of peace. The Kiss of Peace is no longer given among the faithful but its meaning remains. As by Communion we are united to Christ so, in like measure, are we united to our brethren. The priest breaks off and drops into the Chalice a small portion of the Sacred Host, symbolizing by this action Christ’s resurrection from the dead, in which His Body and His Blood were permanently reunited.

**Agnus Dei.** By taking our sins upon Himself Christ, the Lamb of God, reconciles us with the Father and gives God’s peace to the world. The priest asks the Lamb who has been sacrificed to have mercy upon us and to grant us peace.

**Preparatory Prayers.** Bowed with his hands joined, the priest recites the Communion prayer, asking peace, deliverance from evil, and protection of body and soul.

**Domine Jesu Christe....**“Let me never be separated from Thee.” This is an urgent, moving prayer which brings out the full meaning of Communion: our visible but temporary union with Christ’s Body in the Sacrament, will increase our perpetual union with His Divinity by sanctifying grace.

**Perceptio Corporis tui...** This last, humble prayer is one of hope rather than of fear.

**Panem...** Communion of the Body and Blood of our Saviour means union with His sacrifice and receiving in our souls Jesus Christ, bearing redemption with Him

**Domine, non sum dignus.** The celebrant makes his, the humble confession of unworthiness of the centurion in the Gospel.

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**Quid...** In the soul of the celebrant as in that of every faithful Christian who communicates, there is a feeling of thanksgiving.

## Communion of the Faithful

- 1 **Confiteor...**
- 2 **Ecce Agnus..** This striking but extremely comforting phrase is said as we are shown Christ who gives Himself to us.
- 3 **Domine, non sum dignus....** We should communicate with that confident faith of the centurion which our Saviour praised.
- 4 **Corpus ...** This beautiful wish is one of infinite significance. It expresses the definitive and continuing effect of the Eucharist in our lives.

**Thanksgiving.** The Church in her liturgy devotes little time to thanking God in formal prayer after Holy Communion, but encourages priest and people to make a private thanksgiving. She wishes to teach us also that a life lived in conformity with the principles of Christ is a fitting part of our thanksgiving.

**Ablutions.** We may unite ourselves with the celebrant as he takes the ablutions.

**Communion antiphon.** This antiphon, together with a psalm, used to be sung during the communion of the congregation; it is now said after the communion.

**Postcommunion.** The Postcommunion, or prayer which follows the communion, is a prayer to obtain the fruits of the sacrifice; it is usually quite short but full of meaning and merits our closest attention.

## CONCLUDING PART

1. **The dismissal : Ite missa est / Bendicamus Domino / Requiescant in pace**
2. **Placeat** The celebrant prays the Blessed Trinity to accept the sacrifice offered.
3. **Blessing.** The priest, making the Sign of the Cross over us, asks the Trinity to shower blessings upon us.
4. **Last Gospel.** The Last Gospel is of fairly recent introduction (xvi century). Coming at the end of the Mass it connects the sacrifice of redemption with the mystery of the Incarnation of the Word and our adoption as sons in Christ, with which the Gospel of St John begins.

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## Mass Parts Review

1. When are the prayers at the foot of the altar said?.....  
.....
2. Name three parts of the Mass where God speaks to us?
  - .....
  - .....
  - .....
3. When does the Mass of Catechumens End?.....
4. What marks the start of the Mass of the Faithful?.....
5. Place the following in the order in which they occur in the Mass :
  - Collect
  - *Sanctus*
  - Canon
  - Blessing
  - *Credo*
  - Gradual
  - Gospel
  - Second Confiteor
  - Offertory
  - Canon
  - *Agnus Dei*
  - *Pater Noster*
  - *Gloria*
  - Communion
  - Epistle
  - First Confiteor
  - *Alleluia*
  - Introit
  - *Kyrie*
  - Secret
  - Preface to the Canon
  - Fraction of the Host
6. What is the Introit?.....

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7. What is the Collect and how does it usually end?.....

.....

8. In what part of the Mass does the Consecration take place?.....

9. What is the Secret?.....

10. What is the *Ite Missa est*?.....