

# THE HOLY MASS

## CONTEMPORARY RITE

### OF THE POLLISH NATIONAL CATHOLIC CHURCH

#### A detailed Exposition of the Rubrics for a Celebrant

It is the norm to celebrate Holy Mass facing the people.

#### PREPARATION

##### A. Preparation of the Altar

1. The Altar is to be covered by at least two linens plus a corporal, which will make three. It is recommended that the linens be made from at least 51% natural material.
2. There shall be nothing on the Altar except for a low profile crucifix except the Missal Stand and Missal.
3. The candles shall be placed on the reredos or next to the Altar of Sacrifice. The candles are recommended to be at least 51% beeswax, however, oil candles are acceptable. The candles used for the celebration of Holy Mass should be lit no later than 15 minutes before the start of Holy Mass.
4. Only the approved PNCC Missal shall be used for the celebration of Holy Mass. The entire binder of the current Missal, copyright 2006 and approved revisions shall not be placed on the Altar. The needed portions for Holy Mass shall be placed in a Liturgical Binder in the color of the Season. If only one binder shall be used for the entire liturgical year, it is to be red.
5. A Lectionary, either New American Bible or New Revised Standard Version, shall be used for the Readings and Gospel. The Lectionary shall be placed on the minor pulpit and opened to the approved readings for the day. If a Book of Gospels is used it shall be placed in the pulpit or ambo and opened to the approved Gospel of the day.

##### B. Sacred Vessels

1. Since the Sacred Appointments either reserve, contain or hold the Sacred Body and Blood of our Lord Jesus Christ their appearance must not be unsightly. Therefore, the clergy are charged with the responsibility of keeping the Sacred Appointments immaculate. Certain Sacred Appointments require constant care and cleanliness, such as a Chalice, paten, flagon, ciborium, intinction cup and intinctorium must be washed

after the final Mass of the Day. The other Sacred Appointments, such as monstrance, luna, and holy oil stocks, should be cleaned periodically.

Good appearance is defined by this rubric to mean that the gilding should not be eroded or pitted and that neither should they be scratched, dented or in poor condition. The pastor must inform the parish or Parish Committee when, in his opinion, any Sacred Appointment must be re-gilded, repaired or replaced. The expense incurred is the responsibility of the parish.

2. The Chalice, paten, flagon, ciborium, intinction cup and intinctorium are to be consecrated by the bishop.
3. The cup of the Chalice, paten, flagon, ciborium, intinction cup and intinctorium shall be gold or a precious metal (silver or platinum).
4. The dressing of the Chalice shall be as follows:  
Chalice, Purificator (tri-fold with a cross), Paten, Host, Pall (to cover the paten fully). **No Chalice veil is to be used.** The dressed Chalice shall then be placed on a suitable table located on the Gospel side of the sanctuary. The intinctorium may also be placed on the same table.
5. The cruets and lavabo bowl need to be cleaned regularly. Special attention needs to be given to the stoppers. The cruets and lavabo bowl are to be placed on the Credence Table and not on the Altar.
6. The Altar Wine must be from an approved Sacramental Wine distributor and must be made from grapes. For the use of non-alcoholic wine or grape juice permission must be given by the Diocesan Bishop.
7. The water should be replaced for each Mass. Since the water is blessed during Holy Mass, it must be disposed of properly.

**C. When the priest enters the Church he will:**

- 1 Open the Missal, find the Mass, and places the markers in their proper place. He then washes his hands and prepares the Chalice as described above.

**NOTE: He must not place any article, such as a handkerchief, glasses, etc. on the pall to carry it to the Altar.**

The corporal should always be folded as follows: The front part should first be folded over the middle part, then the back part over both, the right side over the middle, the left over both.

After the Sanctuary is prepared for Mass  
the celebrant should spend some time in prayer and meditation.

## **PRIEST VESTING PRAYERS**

– all prayers are said, even if the Amice and Cincture are not used.

### **When Washing The Hands**

Give virtue to my hands, O Lord, that being cleansed  
I might serve You with purity of mind and body.

### **With The Amice**

Place, O Lord, the helmet of salvation upon my head,  
that being strengthened through faith in You  
I will not falter in the fulfillment of Your commands.

### **With The Alb**

Cleanse me, O Lord, and purify my heart, that washed  
in the Blood of the Lamb, I may attain everlasting joy.

### **With The Cincture**

Gird me, O Lord, with the cincture of faith and courage and fortify me against  
unholy desires that could overcome me.

### **With The Stole**

Return to me, O Lord, the stole of immortality,  
which I have lost through sin; and although I, unworthy,  
approach Your Sacred Mystery, grant to me,  
nevertheless, everlasting joy.

### **With The Chasuble**

O Lord, Who has said, My yoke is easy and My burden light;  
grant that I may be able so to bear it,  
that I may obtain Your grace. Amen.

## **PRAYER BEFORE HOLY MASS**

Almighty God and loving Father, I thank You that in my unworthiness You allow me to celebrate the Holy Sacrifice of Mass, during which I will be united with my Lord Jesus Christ. May Christ Jesus fill me with His holy grace as I open my heart to Him in sincere prayer. May the sacraments I will receive and administer, the prayers that I will offer and the hymns that I will sing bring me closer to Jesus and help me to be more like Him in word and deed. May Your Presence in the Holy Eucharist that I will receive give me strength, so that I may share faith, hope and love with all people and thus be a devoted and gentle servant of the Gospel. Amen.

Next, the priest washes his hands with soap and water. The celebrant now vests for Mass beginning with the cassock or alb, reciting the vesting prayers. If an amice is used, he takes the amice at both ends, kisses the cross upon it, lays it first upon the back of his head and then upon his neck, tucks it in all around the collar and, crossing the strings upon his back, ties them in front.

Next, he takes the alb properly prepared and (without kissing it) places it over his head. He then arranges the alb in such a way that his cassock is evenly and neatly covered by it. If the cincture is used, he then receives the cincture in both hands at the back of his waist. With the left hand holding the looped end (which should be much shorter than the part received by the right hand), he firmly brings the cincture round to the front, ties it, and thus fastens the alb. The alb is to be arranged so it is neat and orderly after the cincture is secured.

Having kissed the cross at the top of the stole, he places the stole about his neck. It is permissible to leave the stole hanging straight down, however, the priest may still cross the stole in the following manner: the priest crosses the right end over the left and fastens it thus crossed in front by drawing the ends of the cincture over the right and left parts of the stole and then looped under the cincture. Bishops do not cross the stole. The deacon wears the stole over his left shoulder, the ends crossed under his right arm. If not wearing a cincture the stole shall not be crossed on a priest.

Finally, the celebrant receives the chasuble, kisses it and places it over his head. (He fastens it if there are strings attached to it, in the same way as he did the amice.) He then arranges it in such a way that the chasuble is neat and orderly. If a biretta is customarily worn, he takes it and bows to the cross or picture of Christ in the sacristy and puts it on.

**NOTE: Clergy preferring to wear a contemporary alb in place of the cassock, alb, and cincture are permitted to do so. In the event a contemporary alb is used, a priest may wear the stole straight over the shoulders. Deacons must still wear their stole in the traditional manner.**

## GOING TO THE ALTAR

Leaving the sacristy, the sanctuary bell is rung once for a low Mass and three times for a Solemn or High Mass. Before the ringing of the bell by the acolyte, the celebrant says:

- C. Our ✠ help is in the name of the Lord.
- R. Who made heaven and earth.
- C. Glory be to the Father and to the Son and to the Holy Spirit.
- R. As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

During Passiontide, we substitute the Glory be... with:

- C. Lord, for us Your wounds were suffered.
- R. O Christ Jesus, have mercy on us.

At a Requiem Mass, we may substitute with:

- C. Eternal rest grant to (him, her, them) O Lord.
- R. And let perpetual light shine upon (him, her, them.) Amen.

The celebrant proceeds to the Altar in a straight, dignified manner with eyes cast down. A procession to the Altar may also be used with the Processional Cross from the entrance of the church or sacristy if it is located in the rear of the church.

## ARRIVAL AT THE ALTAR

Upon arriving at the Altar, the celebrant removes his biretta and then genuflects toward the Blessed Sacrament. Otherwise, he makes a profound bow of the body. He then proceeds to the corporal side of the Altar and reverences the Altar. The reverential act is a kiss on the lower right corner of the corporal or top of an Altar stone or relic in the Mensa. The celebrant places his hands, and not merely his fingers, on the Altar on either side of the corporal. The celebrant kisses the lower right corner of the corporal, stepping back while doing so if this is necessary.

Then the celebrant turns toward the Missal and opens it to the Introductory Rite.

When there are no other postures prescribed, the hands should be kept joined with palms touching each other, fingers straight but united and thumbs crossed right over left. The elbows rest lightly against the sides with forearms inclined slightly upward. In this posture, the hands held upon the breast (not lower or higher) will be inclined in a natural position at an angle of about twenty degrees.

**NOTE: The Missal should be placed to the left of the celebrant at a 45-degree angle and opened to the Mass of the day. Two candles must be lit for a Low Mass and at least four candles for a Solemn or High Mass and six candles for a Pontifical Mass. The candles on the reredos or around the Altar are sufficient.**

**No candles are to be placed on the Altar Mensa except for the bugia. A flat crucifix may be placed in the upper middle of the Altar. No other articles are to be placed on the Altar Mensa.**

**A summary of the rubrics for the celebration of the Contemporary Mass are also found in the Missal Pages distributed by the Polish National Catholic Church as prepared by the National Commission on Liturgy.**

**Only the approved PNCC Missal pages are to be used for the celebration of Holy Mass.**

**NOTE:**

- 1 Where local custom dictates or at the discretion of the celebrant Asperges or the Vidi Aquam may be celebrated before the beginning of Holy Mass. The celebrant is respectfully reminded to follow the rubrics in the approved Missal of the Polish National Catholic Church.**
- 2 During the celebration of Holy Mass, the celebrant will bow his head or bow slightly at the name of Jesus.**
- 3 The body posture as well as the kinds of bow and how they are done is described within this rubrical text.**

## THE INTRODUCTORY RITE

At the corporal side of the Altar, the celebrant makes the sign of the cross while saying; “In the name of the Father, and of the Son, and of the Holy Spirit. Amen!”

The celebrant then says, “*Lord, bless us with the wisdom to praise You in spirit and in truth so that, by following Your holy will, we may gain eternal salvation.*”

At this point, The Litany may be said or sung at the discretion of the celebrant. The litany may be led by either the celebrant, deacon or another minister. If it is not used, the celebrant immediately proceeds to the Penitential Rite. Following The Litany, the celebrant invites the congregation to join in examining their consciences with an appropriate invitation. He may use the following or another suitable invitation.

C: My dear brothers and sisters let us confess our sins to God and prepare ourselves that we may worthily participate in this Holy Sacrifice. Please now make an examination of your conscience.

A suitable time must be given for the confession of sins and to evoke a spirit of contrition. After the period of silence, the celebrant and congregation join together in the recitation of one of the listed forms of the confiteor.

**Note: Please remember that when The Litany is used the Kyrie is not said or sung.**

A slight bow of the body, approximately 30 degrees, should be observed during the recitation of the Confiteor. The celebrant should strike his breast three times, and not merely touch it at the words “in my thoughts...or failed to do.” In granting the absolution, he gives the blessing with a single sign of the cross. The hand should not be raised until the absolution is to be given. The form is as follows: Holding the left hand with fingers extended below his breast, the celebrant raises his right hand as high as his forehead (fingers extended upward with the edge of the hand directed towards the people), lowers it to his breast saying, “in the name of the Father, and of the Son...” raises it to his left shoulder, then moves it to his right shoulder saying, “and of the Holy Spirit.” He then joins his hands and continues.

When incense is used during the Holy Sacrifice of the Mass the following rubrics are to be observed.

## INCENSATION

The use of incense is one of the richest liturgical signs in the rites of the Church. Though not widely used until the middle of the Fourth Century A.D., it has become an integral part of the liturgy within the Polish National Catholic Church. For the faithful, it signifies prayer, sacrifice and reverence. Incense may be used at any Mass; however, it makes sense to use it when there is a choir or at least an organist present so that there is some music or singing to accompany the incensation.

The following guidelines give instructions as to when and how incense is to be used.

### GENERAL GUIDELINES

Within the P.N.C.C. incense may be used at these times:

- ❖ During any procession entering the church
- ❖ Before the Entrance Hymn
- ❖ Before the reading of the Gospel
- ❖ At the Offertory:
  - this includes the gifts as well as the Altar and may include incensing of the celebrant, dignitaries present in the sanctuary, and the congregation.
- ❖ During any recessional exiting the church.

Incense is to be used during the dedication of a church or Altar, at the Mass of Chrism, during Exposition of the Most Blessed Sacrament, and at funerals. Incense should also be used on Christmas, Palm Sunday, Holy Thursday, Good Friday, Holy Saturday, Easter Vigil (if celebrated in your parish), Easter Sunday and during all solemn processions.

The proper form must be used when incensing a person or object. To properly have control of the thurible, the left hand holds the disk or ring of the thurible resting against the breast. The right hand should hold the chains or chain against the index and middle fingers held by the thumb eight to twelve inches above the bowl. This will give you control in swinging the bowl. Raise the bowl to eye level (lower if you are incensing the Altar) and move the bowl forward and backward in a smooth and steady swing, without haste, towards the person or object you are incensing. When you have completed the incensation, lower the bowl and then bring it to your side returning it either to the thurifer or deacon, or it may be placed on the thurible stand.



There are two forms of swinging the thurible. The double swing: the thurible is swung twice at the person or objects being incensed and then lowered. The single swing: the thurible is swung once and then lowered. The exception is when you are incensing the Altar, then the single swing becomes continuous as you encircle the Altar of sacrifice or from side to side at the main Altar.

The rules governing the different forms of incensation are as follows:

Three double-swings are made to incense:

- the Blessed Sacrament
- images of our Lord which are intended for veneration
- the crucifix on the Altar
- the Book of Gospels
- the Paschal Candle
- the celebrant
- all dignitaries present in the sanctuary
- the congregation

Two double-swings are made to incense:

- palms
- candles
- images of Blessed Virgin Mary and saints intended for veneration.

Single-swings are used when incensing the Altar.

It is important to remember that the chains or chain should not strike the bowl of the thurible. There should be 8 to 12 inches between the bowl and where the user holds the chains.

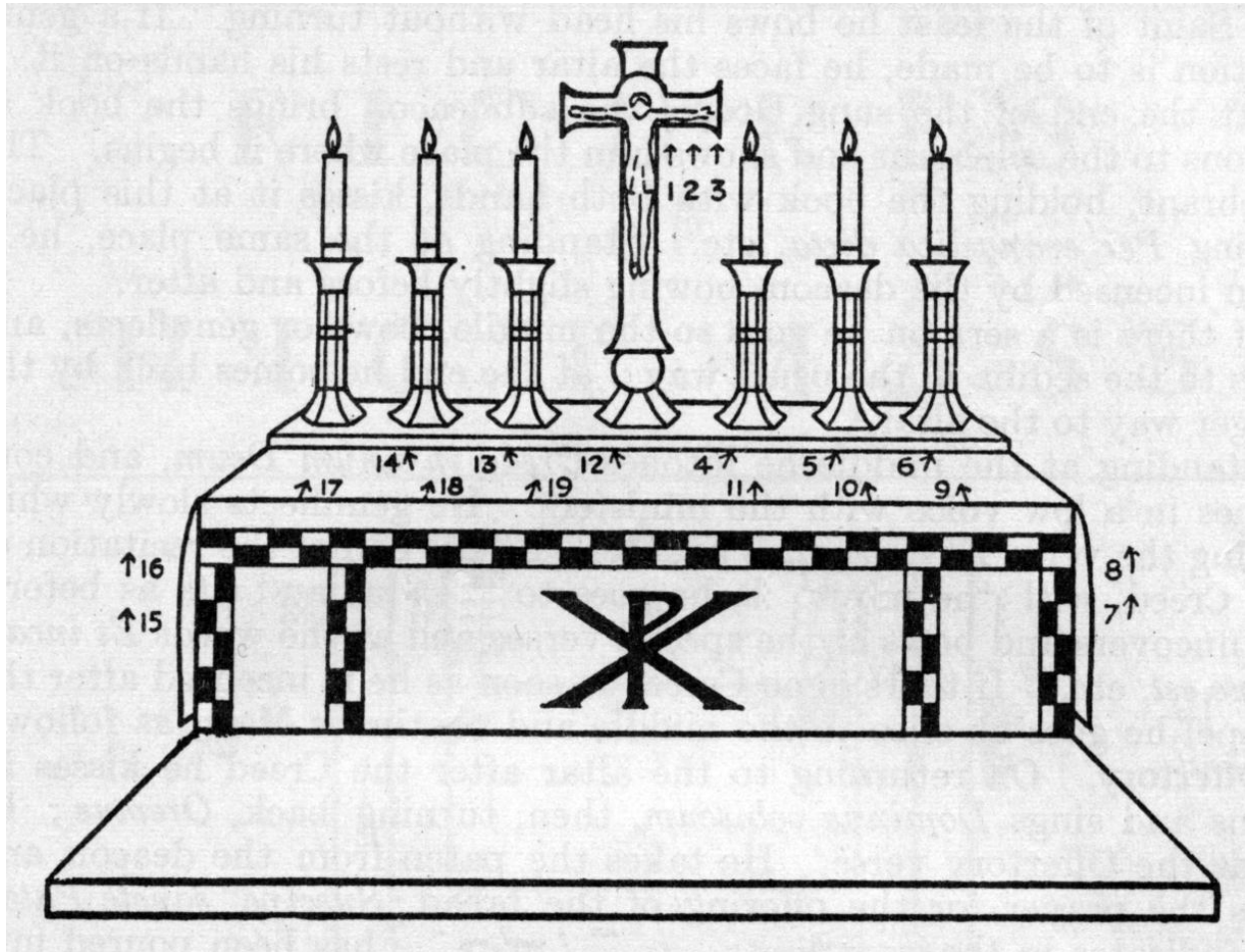
During a procession, the thurifer swings the thurible at full length from his right hand. He carries the boat in his left hand. If there is a boat bearer, then he places his left hand flat on his breast.

## **INCENSING OF THE ALTAR**

According to the PNCC Rite, incensing of the Altar occurs before the Entrance Hymn. It is appropriate that the choir sing a hymn at this time or for the organist to play softly.

Below are illustrations of a traditional (main) Altar and an Altar of sacrifice with notations for the proper form to be used in incensing the Altar.

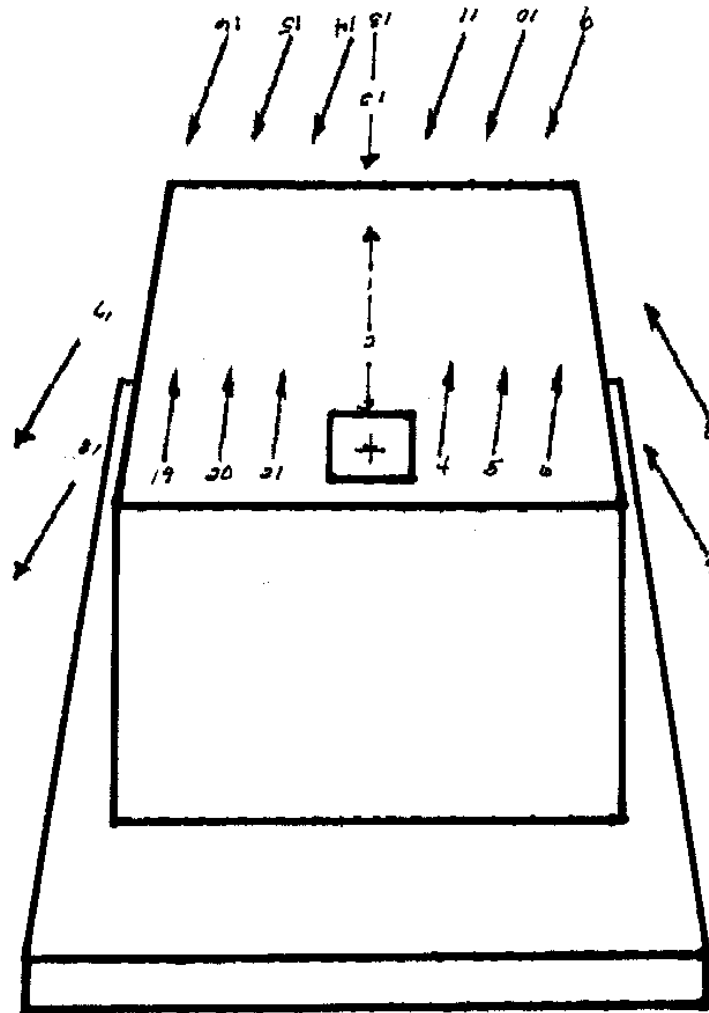
## TRADITIONAL ALTAR



The thurifer carrying the thurible and incense boat approaches the Altar from the Lesson (right) side and awaits the celebrant. After placing incense into the thurible and blessing it, the celebrant takes the thurible from the thurifer and proceeds to the center of the Altar. At this time the Missal should be removed from the Altar by an acolyte. There should be nothing on the Mensa other than the Chalice and intinctorium. He begins incensing with a triple double-swing in the direction of the tabernacle. He then continues (as the above figure shows) to incense the Altar. After completing the incensation, he returns to the Lesson (right) side of the Altar and gives the thurible to the thurifer.

The celebrant stands straight and then turns to the Missal for the Entrance Hymn.

**ALTAR OF SACRIFICE**  
(Free Standing Altar)



The thurifer carrying the thurible and incense boat approaches the Altar from the celebrant's right side and awaits the celebrant. After placing incense into the thurible and blessing it, the celebrant takes the thurible from the thurifer and proceeds to the center of the Altar. At this time the Missal should be removed from the Altar by an acolyte. There should be nothing on the Mensa at all, except the veiled Chalice and intinctorium when the Traditional Rite is used. The celebrant begins incensing with a triple double-swing, then he continues (as the above figure shows) to incense the Altar. At the center of the Altar of sacrifice, he bows and incenses with a double double-swing in honor of the tabernacle or crucifix on the Altar. After completing the incensing, he returns to the place where the thurifer is waiting and gives the thurible to the thurifer.

The celebrant stands straight and then turns to the Missal for the Entrance Hymn.

## THE ENTRANCE HYMN

The Entrance Hymn must be said or sung in a responsorial fashion. Facing the Missal, the celebrant begins reading or singing the Entrance Hymn in a loud voice. At *the “Glory be...”* the celebrant makes a profound bow of the head to the Altar center without raising his eyes. In this bow, not only the head but also the upper part of the body should be somewhat turned towards the Altar center.

**NOTE: All profound bows of the head, at the Altar, are made in the manner just described, except those made during the Gospel, which is directed to the Book of Gospels or Lectionary.**

After the Entrance Hymn, the celebrant turns to the middle of the Altar, but only after having opened the Missal at the oration that is said or sung afterward, in case this occurs in another part of the Missal.

## THE KYRIE AND GLORIA

The celebrant recites or sings in a loud and distinct voice the Kyrie Eleison or “Lord have mercy” alternately with the acolytes and faithful present at Mass (only when The Litany is not used). Then the celebrant says or sings the words “Glory to God in the highest” in a loud and distinct voice. A cantor may also be used to lead the congregation in the Kyrie or Gloria. At the same time, he separates his hands in a straight line the entire width of his breast and lifts them to the height of the shoulders, and at the word “God,” he makes a profound bow of the head and reunites his hands before his breast. He continues the recitation or singing of the angelic hymn together with the worshippers at Mass in a loud and distinct voice.

**NOTE: At the mention of the words “Lord Jesus Christ” and “Jesus Christ,” he bows his head profoundly, approximately 45 degrees, each time. (It is also suggested, particularly in this prayer of glory, that the bows begin at the recitation of the words concerned.) At the words “...in the glory of God to the Father” the celebrant makes the sign of the cross.**

After the Gloria (or if the Gloria is not said, after the Kyrie) the celebrant opens his hands the entire width of his breast without raising them and says or sings, *“The Lord be with you”* in a loud voice. The celebrant then joins his hands again and faces the Missal.

**NOTE: The Gloria, a festal hymn, is to be omitted at all Masses of a penitential nature (Advent, Pre-Lent and Lent), at all Masses for the Dead, (except Paschaltide, Octave of Pentecost, Octave of Corpus Christi) and at all Votive Masses (except for those of the Blessed Virgin Mary and Mass of the Angels).**

**See also the Mass Proper and Liturgical Calendar (Ordo) for when the Gloria is said.**

## **THE OPENING PRAYER**

Following the words *“Let us pray. ...”* of the Opening Prayer, there is a brief pause. The hands are extended and joined again at the same time that the head is bowed profoundly to the Altar center. This shall be done in such a way that the head is bowed at the moment when the hands are joined again – as is done at the words *“through Jesus Christ, our Lord”* at the end of the prayers.

**NOTE: Unlike in the Traditional Rite, other prayers or intentions cannot be added here. Other intentions may be added to the General Intercessions or at the appropriate times during the Eucharistic Prayer.**

## **THE READINGS**

After the Opening Prayer, the First Reading of the Day is read or chanted facing the people. The celebrant may be seated at the Sedalia if he is not reading the lessons. He may also read the lesson from the center of the Altar. The celebrant, deacon or lector grasps the Lectionary with both hands at the base and reads or chants to the congregation, *“A reading from \_\_\_\_\_.”* After this reading, the celebrant, deacon or lector says or sings, *“This is the Word of the Lord.”*

The celebrant, deacon, lector or cantor then reads or sings the Responsorial Psalm in the same posture.

The Second Reading is read or chanted. It is done in the same manner as the First Reading.

The Sequence, Alleluia Verse and Verse Before the Gospel (Tract) follow the Second Reading. This response and versicle may be read or sung. The Sequence is said or chanted on Easter, Pentecost, Corpus Christi and Holy Mother of Sorrows.

He then proceeds to the middle of the Altar. The celebrant then makes a profound bow of the body. In this position, without placing his hands on the Altar, he says the prayer, *“May the Lord...”* He then proceeds to the Book of Gospels or Lectionary.

## THE GOSPEL

The Book of Gospels or Lectionary is placed in the pulpit or ambo before the celebration of Mass. With hands joined, he says (sings), *“The Lord be with you”* in a loud voice. While saying (singing), *“A reading from the Holy Gospel according to Saint N.”* he makes the sign of the cross with his right thumb on the Book of Gospels at the beginning of the Gospel reading, keeping the fingers of the hand joined and extended, and the left hand on the Book of Gospels or Lectionary. Then placing his left hand on his breast, he makes a small sign of the cross with the thumb of his right hand on his forehead, lips and over the heart, and joining his hands together reads (chants) the sacred text. At the end of the reading, he lifts the Book of Gospels (Lectionary) and says (sings), *“This is the Gospel of the Lord.”* The celebrant raises the Book of Gospels (Lectionary) and kisses the beginning of the Gospel reading. He then replaces the Book of Gospels (Lectionary) on the pulpit or ambo and then proceeds to the middle of the Altar.

If the celebrant is not proclaiming the Gospel, the priest or deacon proceeds to the highest-ranking Prelate for the blessing and then proclaims the Gospel from the prescribed place. After the Gospel, he says or sings the prescribed ending. Then he proceeds to the highest-ranking Prelate who reverences the Book of Gospels. The priest or deacon then replaces the Book of Gospels (Lectionary) on the pulpit or ambo and then proceeds to his assigned place at Mass.

On solemn occasions, a Gospel Procession should be implemented. The Procession Order is as follows: a thurifer, Processional Cross bearer, two candle bearers, a minister or acolyte to hold the Book of Gospels and the priest or deacon to proclaim the Gospel.

The incense is placed into the thurible by the highest-ranking Prelate in the sanctuary and then given to the thurifer. The procession then proceeds down the main aisle so that the proclaimer of the Gospel is in the middle of the church. After the introduction, ✠ A reading from the Holy Gospel according to Saint N., the proclaimer, a priest or deacon, shall incense the Book of Gospels with a double triple swing (two swings followed by a short pause three times) motion of the thurible. After the Gospel, he says or sings the prescribed ending. Then he proceeds to the highest-ranking Prelate who reverences the Book of Gospels. The priest or deacon then replaces the Book of Gospels (Lectionary) on the pulpit or ambo and then proceeds to his assigned place at Mass.

An alternate location for the Book of Gospels, when celebrating a Solemn High Mass is the front middle of the Altar. After the proclamation of the Gospel, the Book of Gospels is placed in the pulpit, ambo or on the left side of the tabernacle, if it is located directly behind the celebrant.

**NOTE: It is also an Ancient Tradition in the Church that the Lesson and Gospel may be chanted. If this is done, however, it should be chanted reverently.**

## **THE SACRAMENT OF THE WORD OF GOD**

**The sermon or homily is always preached immediately following the Gospel.** The celebrant bows his head to the Altar center and kneeling on the lowest Altar step while the choir and congregation sing a hymn to the Holy Spirit. The celebrant may also remain standing in the center of the Altar during the hymn to the Holy Spirit. If the hymn is not sung, the celebrant genuflects at floor level stands straight, bows to the cross and says a silent prayer. He then proceeds to the pulpit or other appropriate place to deliver the Word of God.

### **PRAYER BEFORE THE SACRAMENT OF THE WORD OF GOD – BISHOP HODUR**

HELP ME, HOLY SPIRIT, SO THAT MY WORDS SHALL NOT FALL IN VAIN  
ON THE HEARTS OF THOSE LISTENING,  
BUT THAT THEY MIGHT IGNITE A SACRED FIRE OF LOVE  
FOR JESUS CHRIST.

INTERCEDE FOR ME, O MOTHER OF GOD.

### **THE SACRAMENT OF THE WORD OF GOD – HEARD AND PREACHED INSTRUCTION**

The resolution of the Second General Synod in 1909 proclaimed: “Hearing the Word of God preached according to the teachings of Christ the Lord and the Apostles has sacramental force, that is, it causes in us the same effects as does the receiving of the other sacraments.” (*Straž*, vol. XVIII (Jan. 3, 1913) no.1, p.1)

For this sacrament to be effective both the deacon, priest or bishop who is preaching and also those who are listening must play a part. On the part of the preacher, there must be the intention to impart the Word of God as found in the

Gospel of Jesus Christ and throughout Scripture. They are directed to do this in the admonition of Jesus Who instructed the apostles to “go therefore and make disciples of all nations ... teaching them to obey everything that I have commanded you.” (*Mt. 28:19*) Likewise, the listeners must have the intention to receive the Word of God as food for eternal life. Again Jesus reminds us in the pages of Scripture, “One does not live by bread alone, but by every word that comes from the mouth of God.” (*Mt. 4:4*)

In preaching the deacon, priest or bishop takes the place of Jesus Christ and the Apostles, therefore his preaching should be grounded in Scripture and preached with dignity. Homilies should not stray into mundane matters or personal issues. The preacher should remember that the object of each homily is to: 1) Instruct the faithful in evangelical principles, 2) Uplift the faithful to holy and noble ideals and 3) Win as many as possible for Jesus Christ and the Kingdom of God.

The proper form for the Sacrament of the Word of God is that a hymn to the Holy Spirit should be sung by the preacher and the faithful before the homily. Also, the homily begins and concludes with the invocation of the Holy Trinity. If a hymn cannot be sung, then both the preacher and listeners should observe a moment of prayer to the Holy Spirit invoking His presence. The clergy are reminded that the Sacrament of the Word of God should be preached immediately following the reading of the Holy Gospel and that the obligation to preach should not be omitted on any Sunday or Solemnity within the church year.

**The Sacrament of the Word of God must be preached on all Sundays and Holy Days of Obligation. It is also encouraged at all other Masses.** Following the Word of God, other sacraments such as Baptism, Confirmation or Matrimony may be administered in accord with the rubrics found in the “Celebrating the Sacraments” section of this handbook.

**NOTE: If announcements are to be made, they must be done after the Mass liturgy is completed or before the beginning of Holy Mass. Announcements are never to be made either before or after the Word of God.**

Immediately following the sermon, the celebrant returns to the center of the Altar remembering to genuflect to the Tabernacle.



## THE CREED

**NOTE: The Nicene Creed is said only on Sundays, Solemnities, Feasts, and Parish Patronal Feast Days. The Creed is not said at Votive, Memorial, Nuptial, and Funeral Masses.**

Facing the Altar, the celebrant intones the first words of the Creed, *“I Believe in One God...”* in a loud distinct voice. He extends and raises his hands, reuniting them as at the Gloria, and bows his head profoundly at the words ... *“In One God”* and again at *“...one Lord, Jesus Christ...”* At the words, *“...He was born,”* he begins to genuflect and finishes at *“...and became Man....”* The celebrant should genuflect slowly, and not remain kneeling. At the words *“...and the life of the world to come...”* he makes the sign of the cross. Then, without joining his hands, stands straight and says (sings), *“The Lord be with you.”*

**NOTE: In Masses where the Sacraments of Baptism or Confirmation are administered, the Nicene Creed should be omitted.**

## GENERAL INTERCESSIONS (Prayers of the Faithful)

Intercessory prayers appropriate to the celebration are to be included at this point. The celebrant presides, inviting the people to join in prayer. The celebrant, deacon, lector or cantor may read or sing the intercessions. The celebrant says (sings) the concluding prayer.

The celebrant should keep his hands folded at the breast until he says (sings) the concluding prayer. The celebrant then extends his hands as he begins the concluding prayer and folds them at its conclusion.

## THE OFFERTORY

Following the General Intercessions, there should be a period of silence as the celebrant prepares the Altar for the remainder of the Sacred Liturgy. The celebrant or deacon will bring the Sacred Vessels to the Altar and place them on or near the corporal. The Chalice shall be placed on the right side of the corporal.

After the celebrant recites the Offertory Verse from the proper of the Mass with hands folded, he removes the pall and then with his right hand, the celebrant lifts the paten from the Chalice and places his left hand under the paten in such a way that the thumbs of both hands hold it in front and the index and middle fingers at the sides, while the remaining fingers and the palms of the hands touch each other under the paten. The celebrant raises the paten with host before his breast

and says the prayer, *“Blessed are You, Lord God...”* His eyes are directed to the host. The celebrant should not lower the paten until he has completed this prayer. He then lowers the paten and places it in the lower middle portion of the corporal.

**Remember:** If small hosts or a large one (for the monstrance) is to be consecrated at the same time, the following may be observed:

a) When only a few communicant hosts, not more than ten, are to be consecrated, the celebrant brings them to the Altar on the paten with the celebrant’s host. After the Offertory Prayer and the sign of the cross, the celebrant places them on the corporal between the Chalice and the celebrant’s host, or in front of, or to the left of the latter.

b) When a large number of communicant hosts are to be consecrated, the celebrant places them on the Altar in a ciborium or intinctorium. These should also be placed on the corporal at the back or to the side of the Chalice. The deacon uncovers the ciborium with his right hand to include these hosts in the prayer, *“Blessed are You...Bread of Life.”* after which he re-covers the ciborium/intinctorium. It may be well to note here that the ciborium is to be covered with its veil only when it contains consecrated hosts, and not before it is placed in the tabernacle or is exposed for adoration.

c) If a large host enclosed in a lunula (lunette) of glass is to be consecrated, the lunula must be opened at the Offertory and the Consecration.

**NOTE: Only the paten and Chalice are to be elevated at the offertory, consecration, and minor elevation. All other sacred vessels (ciboria, intinctoria, lunula, flagons) are to remain on the corporal. When multiple vessels are used, the corporal should be large enough to accommodate them.**

The celebrant now goes to his right side, Chalice in his left hand, and gently purifies the cup by pressing down the purificator and moving it about once within the cup. He then places his left hand on the knob of the Chalice and the purificator over his thumb (so that one end hangs down over the base of the Chalice), receives the wine cruet from the acolyte. He pours a suitable amount of wine into the Chalice. If done carefully, hardly a drop will adhere to the side of the cup.

**NOTE: The amount of wine used is determined by the number of those concelebrating and/or receiving from the Chalice and by the number of faithful present.**

The celebrant pours wine and water in this manner: Holding the Chalice in the same position, he says the verse, *“By the mystery...”* in an audible voice. At the words *“...and water...”*, the celebrant makes a sign of the cross over the water cruet. If a deacon is assisting, he raises the cruet towards the celebrant for the blessing in a manner that the congregation may see the cruet being blessed. He then pours a few drops into the Chalice.

He then wipes away with the purificator any drops of wine or water that may adhere to the side of the cup. With his left hand, he places the Chalice near the corporal. If the Altar is long, the celebrant places the Chalice near the corporal, and placing the purificator over his fingers, he goes to the center of the Altar. Arriving there, he folds the purificator once and places it to the lower right side of the corporal with the fold facing the celebrant.

With his right hand, he takes the Chalice above the knob and places his left hand at its base. Raising the Chalice, to eye level, he says the prayer, *“Blessed are You, Lord God...”* in an audible voice. At the offering of the Chalice, the celebrant should keep his eyes directed to the Chalice not merely at the beginning, but throughout the entire prayer.

The celebrant should not lower the Chalice until he has completed this prayer. He then lowers the Chalice and places it in the middle of the corporal. He then covers the Chalice with the pall, placing his left hand on the base of the Chalice.

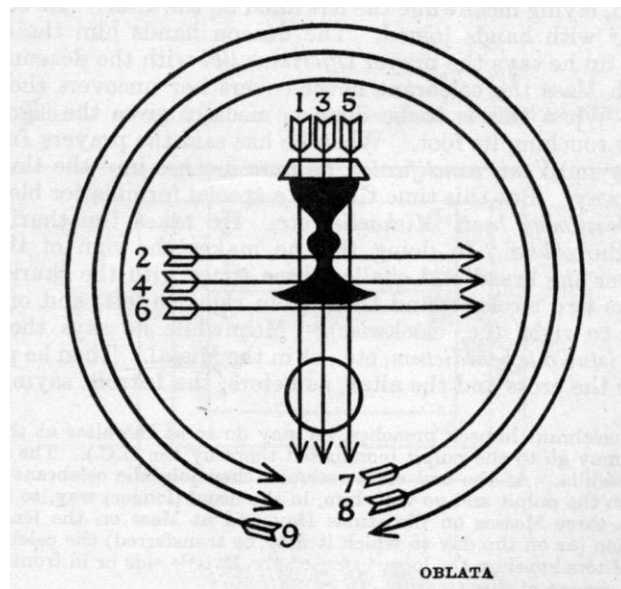
Joining his hands on the Altar (see final paragraph of “Approaching the Altar” section) and making a medium bow of the body, he says the prayer, *“Lord God, we ask You...”* in an audible voice.

Then, standing erect with hands still joined, he lifts his eyes, extends his hands, and raises them and unites them again (as is always the case when he blesses anything), reciting the prayer, *“Come Holy Spirit...”* At the word *“...bless,”* he makes the sign of the cross over the host and Chalice together, the left hand meanwhile resting upon the Altar outside the corporal.

**NOTE: The blessing of objects at the Altar is always performed in the manner just indicated. The celebrant first joins his hands invoking God’s blessing. Then, if the left hand is unoccupied (which is not the case at the blessing of the water cruet), he places it upon the Altar.**

Then, directing the little finger of his right hand towards the object to be blessed (in the present instance the Chalice and host) the celebrant traces a cross from the middle of the pall across the entire host, and from a point above the lower-left corner of the pall to the right corner. Finally, (without bringing the hand back to the middle) he joins his hands. It is well to take one's time during these blessings for if hastily made they appear careless.

### INCENSING OF THE GIFTS (Offertory)



After the prayer beginning with “Come, Holy Spirit, and bless” is recited, the celebrant may at this time incense the gifts. The celebrant receives the thurible from the thurifer in the usual manner. Standing at the center of the Altar, the celebrant then proceeds to make three crosses over the gifts slowly and profoundly. Care should be taken that the thurible bowl is at least six inches above the gifts, so as not to strike them during the incensation. The celebrant makes two circles with the thurible in a counter-clockwise motion around the gifts and then one circle in a clockwise motion. When this is completed, the celebrant continues to incense the Altar as at the beginning of Mass without the incensing of the center of the Altar.

When the celebrant has completed the incensing, he returns the thurible to the thurifer, who places it on the thurible stand.

## INCENSING OF THE CELEBRANT, DIGNITARIES and CONGREGATION

After completing the incensation of the gifts and the Altar, the incensing of the celebrant, dignitaries and congregation takes place. The deacon accepts the thurible from the right side of the celebrant. Stepping back two or three steps, the deacon bows to the celebrant and incenses him. A triple double-swing is used. If dignitaries are present in the sanctuary, the deacon goes to the place where they are seated, beginning with the highest-ranking individual. With his right hand the deacon gestures for them to stand. When they are standing, he bows to them; then with the thurible chain in his right hand, he incenses them with a triple double-swing. After the incensing, he releases the thurible from his right hand and again bows to them. If there are others seated in the sanctuary, he then proceeds to that area and repeats the above actions.

After incensing all the dignitaries in the sanctuary, the deacon returns to the front of the Altar and bows toward it. He then turns and proceeds out into the nave and to his left. Standing in front of the pews, he gestures for the faithful to stand. He bows incenses the congregation with a triple double-swing and bows again. He proceeds to the other side of the nave and does the same. After he incenses the congregation, he returns to the sanctuary and gives the thurible to the thurifer. The deacon then returns to his position next to the celebrant.

With hands joined, the celebrant now returns to his right and, while reciting, *“Lord, wash away my iniquity...”* allows the acolyte to pour water over the ends of his thumbs and index fingers. He then wipes them with the lavabo towel. Then with joined hands, the celebrant proceeds to the center of the Altar. With a medium bow of the body and head, placing his folded hands on the Altar, the celebrant says, *“Receive this offering...”* in an audible voice.

The celebrant then stands erect, and while extending and joining his hands says, *“Pray my brothers...”*, again in an audible voice. **Please note that the “Amen.” is not said after the response by the congregation “... benefit of His holy Church.”**

## THE PRAYER OVER THE GIFTS

The Prayer over the Gifts is sung, unless it is a Low Mass, in the same way as the orations, in an audible voice. There is no *“Let us pray.”* before the Prayer over the Gifts. The celebrant then folds his hands and concludes the prayer saying (or if sung, then in a preface tone), *“for ever and ever.”* The choir/congregation responds, *“Amen.”*

**In choosing a Preface the celebrant must consider the following:**

- 1 Prefaces that are found in the current PNCC Missal (2006)**
- 2 A preface designated for the Solemnity, Feast or Mass**
- 3 A preface for the appropriate liturgical season**
- 4 A preface that is appropriate for the celebrated Mass**
- 5 Prefaces produced by ICEL before the year 2000 are also approved for use in the PNCC.**

## **THE GREAT THANKSGIVING (PREFACE)**

The celebrant turns the pages of the Missal to the Preface proper of the day. He then places his hands outside of the corporal. The celebrant begins the Preface, saying (singing) in a loud voice, *“The Lord be with you.”* At *“Lift up your hearts”* (without lifting his eyes), he raises his outstretched hands in front of his shoulders, palms facing each other. At *“Let us give thanks to the Lord, our God,”* the celebrant joins his hands, raises his eyes, and immediately bows his head. After the response, *“it is right to give Him thanks and praise,”* the celebrant extends his hands as before and says (sings) the correct preface for the Mass in an audible voice.

## **THE SANCTUS**

At the Sanctus, the celebrant joins his hands, makes a medium bow of the body (without touching the Altar with his hands), and says or sings the hymn with the congregation in an audible voice. At the words *“...Blessed is he...”* he stands erect and makes the sign of the cross as he continues. The Sanctus may also be sung by the assembly. The Sanctus should be either completely spoken or completely sung.

## **THE CANON (ANAPHORA -- EUCHARISTIC PRAYER)**

**The Canon is the central prayer of the Mass containing the prayers of the Church for her people. It is appropriate that the people participate in this great prayer. It should be said aloud by the celebrant throughout, uninterrupted by hymns or choral renditions.**

**The contemporary rite allows the use of several Canons.**

**Eucharistic Prayer I (Based on the Traditional Canon) the rubrics are found on page 23.**

**Eucharistic Prayer II (Canon of St. Hippolytus) rubrics are found on page 28.**

**Eucharistic Prayer III (Based on the Canon of St. Basil the Great) rubrics are found on page 31.**

**Eucharistic Prayer IV (The Dutch Old Catholic Canon) rubrics are found on page 35.**

**Eucharistic Prayer V (Union of Utrecht Canon) rubrics are found on page 39.**

## **EUCCHARISTIC PRAYER I**

### **– Based on the Traditional Canon**

Having finished the sign of the cross, with his left hand the celebrant turns the pages of the Missal to the Eucharistic Prayer or Canon (the right hand meanwhile resting on the Altar). He then joins his hands, extends them, raises them a little, keeping his wrists below his shoulders. He begins the Canon saying, *“Father, through Jesus Christ...”* in an audible voice.

At the words *“...bless these gifts,”* the celebrant joins his hands and, standing erect, makes the sign of the cross over the Chalice and host. He then continues the Canon in an audible voice with hands extended.

## **COMMEMORATION OF THE LIVING**

At the commemoration of the Prime Bishop and Diocesan Bishop, only their first names are mentioned.

At the words *“for whom we now pray,”* he joins his hands before his breast and, with bowed head, he makes a silent remembrance of the living. He may recall the living individually, but should not prolong the silence.

After the commemoration, the celebrant continues the Canon as before, with hands extended.

At the words “*Jesus Christ,*” a medium bow should be made.

After the words “*confessing Your name,*” the celebrant should mention the name of the saint of the day from the Ordo.

The celebrant then joins his hands together and makes a single sign of the cross over the Chalice and paten saying, “*Bless, accept, and approve...*” Then the celebrant joins his hands and immediately extends them at the words “*Fill it with the power...*, over the Chalice and host in such a way that the right thumb remains crossed over the left, and the fingers are joined and extended over the Chalice and paten without touching it.

At the words “*The day before He suffered...*,” the celebrant joins his hands once more.

Before saying the words “*At that moment...*,” the celebrant may wipe the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremes). When the celebrant says, “*At that moment...*,” a deacon shall kneel, unless during the Easter Season when he shall stand and genuflect with the congregation. The celebrant then begins the prayers taking the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of the left hand and sliding it to the right side of the paten) and then raising it about a hand’s breadth above the paten, holding it on the left side with the thumb and index finger of his left hand. Standing straight, he continues the prayer. He raises his head at the words “*...looking up to heaven,*” and bows his head at the words “*...He gave You thanks.*” The celebrant then holds the host in his left hand and blesses the bread by extending his right hand, palm down, over the bread at the words “*...blessed the bread.*” The celebrant holds the host again with both hands (so that the thumbs and index fingers of both hands are close together. While the remaining fingers and the palms of the hands are joined as conveniently as possible under the host) he says the words just before the act of Consecration, “*...broke it, and gave it to His disciples, saying.*”

## THE CONSECRATION

**NOTE:** Because of the importance of the faithful receiving Holy Communion at every Mass and fully participating in the Eucharistic Sacrifice, the celebrant shall consecrate enough hosts for his congregation at the principal Mass. It is also strongly recommended that a sufficient number of hosts be reserved in the tabernacle. The old custom of reserving hundreds of hosts should not be practiced.



Standing straight, the celebrant says the words of consecration with a slight bow over the host in an audible and discernible voice, with attention and reverence. The words must be discernible because the form of the sacrament demands that the words be audible; with reverence, in this sense also, that the words should be pronounced with dignity. The celebrant would do well to present himself in the dignified and yet simple manner in which our Divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the celebrant tucks his extended fingers into the palms of his hands. He raises the Host, holding it visible for the adoration of the people. His eyes follow the Host. The celebrant then lowers the Body of Christ, lays it reverently (with the right hand alone) on the paten, and genuflects.

**NOTE: The thumbs and index fingers are to remain joined in this manner until the Ablution unless other directions are given.**

The celebrant rises and uncovers the Chalice. The left hand should be on the base of the Chalice, the pall placed as at the Offertory. If a deacon is present, he then will rise with the celebrant remove the pall in the prescribed manner and then kneel.

He removes from his fingers any particles, which may adhere to them by rubbing them together over the Chalice (this should be done each time after touching the Body of Christ).

The celebrant then takes the Chalice in both hands at the node saying, "*When supper had ended...*" The right hand should be above the left with the Chalice resting between the two closed fingers and the three free fingers of both hands. The celebrant then raises the Chalice slightly and lowers it onto the corporal, while saying, "*...He took the cup...*"

At the words, "*...He gave You thanks*" He raises his head towards heaven. At the words, "*...blessed it,*" the celebrant blesses the Chalice by extending his right hand, palm down, over the wine. His left hand continues to hold the Chalice node. Then saying, "*...and gave it to His disciples...*"), he places his right hand on the Chalice as before and his left at the base (thumb and index fingers above, the other fingers below).

After the words, "*Take this all of you...*," he raises the Chalice, and with a slight bow over the cup says the words of consecration. In this position, inclining the Chalice somewhat towards him, the celebrant pronounces the words of

consecration over the Chalice attentively, in an audible and discernible voice and without interruption.

**NOTE: It is not dignified to read the words from the Missal. Rather, according to the rubric of the Canon, the celebrant must say them over the Chalice. Avoid the unseemly appearance of breathing into it. A celebrant must always perform the holy action of consecration with the greatest dignity and devotion.**

When the celebrant says, “*Do it in remembrance of Me,*” he raises the Chalice slowly in a straight line for the adoration of the faithful. The Chalice should be raised to a point where the cup is in clear view of all. The celebrant should always keep his eyes on the Chalice. After a moment of adoration, he lowers the Chalice and places it on the corporal with his right hand, and genuflects. After he rises, the Chalice is not covered with the pall. A deacon shall also rise with the celebrant.

**NOTE: The Chalice should remain uncovered as well as the intinctorium or ciborium. However, if there is good reason, ie. an outdoor Mass, inclement weather, the Chalice or other sacred appointments may be covered.**

**Regarding the consecration of other hosts mentioned in the Offertory, the following is to be observed: The ciborium or intinctorium containing the communicant hosts is uncovered and the lunula containing the large host is opened before the words “*The day.*” The words of consecration are spoken over the celebrant’s host as usual, with the intention being directed towards all hosts. The sign of this intention is the extension of the right hand over the bread, palm down, at the words “*broke it.*”**

## **AFTER THE CONSECRATION**

The celebrant continues the Canon with extended hands (the thumbs and index fingers joined), audibly reciting, “*Father, in celebration...*”

At the beginning of the prayer, “*In humility we ask...*,” stepping back a little, he bows his body profoundly. At the same time, resting his joined hands on the Altar, the celebrant says the following, “*...from this Altar...*, he then stands straight, joins his hands, places his left hand below his breast signs himself with

the sign of the cross with his right hand at the words, “*grace and ✠ blessing.*” He then joins his hands again.

## COMMEMORATION OF THE DEAD

At the words, “*Remember, Lord,*” the celebrant may include the departed individually, but should not prolong the silence. The celebrant extends his hands. When he says, “*...sign of faith,*” he joins them and raises his hands in such a way that the fingertips just about reach the face. He directs his eyes to the Blessed Sacrament, and thus makes his commemoration of the faithful departed (as he did at the Commemoration of the Living). He extends his hands once more and says the prayer, “*May these and all...*”

## COMMEMORATION OF THE SAINTS

With hands extended, the celebrant begins this prayer, “*And we who trust...*” in a clear and audible voice. At the words, “*...Your Son Jesus Christ...*” the celebrant joins his hands. At the words, “*...whom You give us...*” he takes the Sacred Host between the thumb and index finger of his right hand (keeping the other fingers extended). He will be assisted in this action by gently moving the Sacred Host with the index finger of his left hand off the paten. He raises the Sacred Host over the Chalice, and raises the Chalice eye level with his left hand and says, or sings in a preface tone “*Through Him, with Him, in Him...*” At the words “*...for ever and ever...*” the celebrant lowers the Chalice and Host to the corporal and places the Host on the paten. He rubs the thumbs and index fingers of both hands over the Chalice and joins them again.

**Continue with the Communion Rite on page 42.**

## **EUCCHARISTIC PRAYER II**

### **– The Canon of Saint Hippolytus**

Having finished the sign of the cross, with his left hand the celebrant turns the pages of the Missal to the Eucharistic Prayer or Canon (the right hand meanwhile resting on the Altar). He then joins his hands, extends them, raises them a little, keeping his wrists below his shoulders. He begins the Canon by saying, “*We give thanks to You, ...*” in an audible voice.

Before saying the words “*He took the bread...*” the celebrant may wipe the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremes). At the words “*He took the bread...*” a deacon shall kneel unless during the Easter Season when he shall stand and genuflect with the congregation.

The celebrant then begins the prayers taking the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of the left hand and sliding it to the right side of the paten) and then raising it about a hand’s breadth above the paten, holding it on the left side with the thumb and index finger of his left hand. Standing straight, he continues the prayer. He raises his head at the words “*...He gave You thanks*”. The celebrant holds the host with both hands so that the thumbs and index fingers of both hands are close together. While the remaining fingers and the palms of the hands are joined as conveniently as possible under the host) he says the words of Consecration.

### **THE CONSECRATION**

**NOTE: Because of the importance of the faithful receiving Holy Communion at every Mass and fully participating in the Eucharistic Sacrifice, the celebrant shall consecrate enough hosts for his congregation at the principal Mass. It is also strongly recommended that a sufficient number of hosts be reserved in the tabernacle. The old custom of reserving hundreds of hosts should not be practiced.**

The celebrant says the words of consecration with a slight bow over the host in an audible and discernible voice, with attention and reverence (discernible—because the form of the sacrament demands that the words be audible; with reverence—in this sense also, that the words should be pronounced with dignity. The celebrant would do well to present himself in the dignified and yet simple manner in which our Divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the celebrant tucks his extended fingers into the palms of his hands. He raises the Host, holding it visible for the adoration of the people. His eyes follow the Host. The celebrant then lowers the Body of Christ, lays it reverently (with the right hand alone) on the paten, and genuflects.

**NOTE: The thumbs and index fingers are to remain joined in this manner until the Ablution unless other directions are given.**

The celebrant rises and uncovers the Chalice. The left hand should be on the base of the Chalice, the pall placed as at the Offertory. If a deacon is present, he then will rise with the celebrant remove the pall in the prescribed manner and then kneel.

He removes from his fingers any particles, which may adhere to them by rubbing them together over the Chalice (this should be done each time after touching the Body of Christ).

The celebrant then takes the Chalice in both hands at the node saying, “*In like manner ...*” The right hand should be above the left with the Chalice resting between the two closed fingers and the three free fingers of both hands. The celebrant then raises the Chalice slightly and lowers it onto the corporal, while saying, “*...He took the cup...*”

With a slight bow over the cup, he says the words of consecration. In this position, inclining the Chalice somewhat towards him, the celebrant pronounces the words of consecration over the Chalice attentively, in an audible and discernible voice and without interruption.

**NOTE: It is not dignified to read the words from the Missal. Rather, according to the rubric of the Canon, the celebrant must say them over the Chalice. Avoid the unseemly appearance of breathing into it. A celebrant must always perform the holy action of consecration with the greatest dignity and devotion.**

When the celebrant says, “*Do it in memory of Me,*” he raises the Chalice slowly in a straight line for the adoration of the faithful. The Chalice should be raised to a point where the cup is in clear view of all. The celebrant should always keep his eyes on the Chalice. After a moment of adoration, he lowers the Chalice and places it on the corporal with his right hand and genuflects. After he rises, the Chalice is not covered with the pall. A deacon shall also rise with the celebrant.

**NOTE: The words of consecration are different in this particular Eucharistic Prayer. The words used are a historically accurate translation from the ancient texts and attributed directly to the writings of Saint Hippolytus.**

The celebrant and congregation now say or sing the acclamation “*Calling then His death ...*”

After the acclamation, the celebrant extends his hands over the Sacred Body and Blood while saying, “*We ask You...Jesus Christ.*”

He raises the Sacred Host over the Chalice, and raises the Chalice eye level with his left hand and says, or sings in a preface tone “*Through Him may glory ...*” At the words “*...for ever and ever...*” the celebrant lowers the Chalice and Host to the corporal and places the Host on the paten. He rubs the thumbs and index fingers of both hands over the Chalice and joins them again.

**Continue with the Communion Rite on page 42.**

## **EUCCHARISTIC PRAYER III**

**– Based on the Canon of Saint Basil the Great**

### **THE GREAT THANKSGIVING (PREFACE)**

In the Missal listing of Prefaces, the Preface of St. Basil the Great can be found. This is the preferred Preface when using this canon. However, the celebrant is not obligated to use it.

**Note: The Preface of St. Basil the Great can only be used with this particular Eucharistic Prayer.**

Having finished the sign of the cross, with his left hand the celebrant turns the pages of the Missal to the Canon (the right hand meanwhile resting on the Altar). He then joins his hands, extends them, raises them a little, keeping his wrists below his shoulders. He begins the Canon by saying, “*We acclaim You...*”

At the words “*When the hour...*” the celebrant joins his hands once more.

Before saying the words “*At supper...*” the celebrant may wipe the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremes). At the words “*At supper...*” a deacon shall kneel unless during the Easter Season when he shall stand and genuflect with the congregation.

The celebrant then begins the prayers taking the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of the left hand and sliding it to the right side of the paten) and then raising it about a hand’s breadth above the paten, holding it on the left side with the thumb and index finger of his left hand. Standing straight, he continues the prayer. He raises his head at the words “*...thanks to You...*” The celebrant holds the host again with both hands (so that the thumbs and index fingers of both hands are close together, while the remaining fingers and the palms of the hands are joined as conveniently as possible under the host) he says the words just before the act of Consecration, “*...broke it, and gave it to His disciples, and said...*”

### **THE CONSECRATION**

**NOTE: Because of the importance of the faithful receiving Holy Communion at every Mass and fully participating in the Eucharistic Sacrifice, the celebrant shall consecrate enough hosts for his congregation at the principal Mass. It is also strongly recommended that a sufficient number of hosts be reserved in the**

**tabernacle. The old custom of reserving hundreds of hosts should not be practiced.**

Standing straight, the celebrant says the words of consecration with a slight bow over the host in an audible and discernible voice, with attention and reverence (discernible -- because the form of the sacrament demands that the words be audible; with reverence -- in this sense also, that the words should be pronounced with dignity). The celebrant would do well to present himself in the dignified and yet simple manner in which our Divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the celebrant tucks his extended fingers into the palms of his hands. He raises the Host, holding it visible for the adoration of the people. His eyes follow the Host. The celebrant then lowers the Body of Christ, lays it reverently (with the right hand alone) on the paten, and genuflects.

**NOTE: The thumbs and index fingers are to remain joined in this manner until the Ablution unless other directions are given.**

The celebrant rises and uncovers the Chalice. The left hand should be on the base of the Chalice, the pall placed as at the Offertory. If a deacon is present, he then will rise with the celebrant remove the pall in the prescribed manner and then kneel.

He removes from his fingers and particles that may adhere to them by rubbing them together over the Chalice (this should be done each time after touching the Body of Christ).

The celebrant then takes the Chalice in both hands at the node saying, "*After supper...*" The right hand should be above the left with the Chalice resting between the two closed fingers and the three free fingers of both hands. The celebrant then raises the Chalice slightly and lowers it onto the corporal, while saying "*...He took the cup...*"

At the words, "*...when He had given thanks...*" he raises his head. At the words, "*...He gave it to them...*" he places his right hand on the Chalice as before and his left at the base (thumb and index fingers above, the other fingers below).

After the words, "*Take this all of you,*" he raises the Chalice, and with a slight bow over the cup says the words of consecration. In this position, inclining the Chalice somewhat towards himself, the celebrant pronounces the words of



consecration over the Chalice attentively, in an audible and discernible voice and without interruption.

**NOTE: It is not dignified to read the words from the Missal. Rather, according to the rubric of the Canon, the celebrant must say them over the Chalice. Avoid the unseemly appearance of breathing into it. A celebrant must always perform the holy action of consecration with the greatest dignity and devotion.**

When the celebrant says, “*do it in remembrance of Me,*” he raises the Chalice slowly in a straight line for the adoration of the faithful. The Chalice should be raised to a point where the cup is in clear view of all. The celebrant should always keep his eyes on the Chalice. After a moment of viewing, he lowers the Chalice and places it on the corporal with his right hand, and genuflects. After he rises, the Chalice is not covered. A deacon shall also rise with the celebrant.

**NOTE: Regarding the consecration of other hosts mentioned in the Offertory, the following is to be observed: The ciborium or intinctorium containing the communicant hosts is uncovered and the lunula containing the large host is opened before the words “*When the hour...*” The words of consecration are spoken over the celebrant’s host as usual, with the intention being directed towards all hosts. Only after the celebrant elevates the celebrant’s host and has genuflected, does he recover the ciborium, intinctorium, and/or lunula. The consecration of the wine then begins.**

## **AFTER THE CONSECRATION**

The celebrant continues the Canon with extended hands (the thumbs and index fingers joined), audibly reciting, “*We now celebrate...*”

After the words, “*...we praise You and bless You...*,” the celebrant and congregation join in saying or singing the acclamation: “*We praise You, we bless You...*”

The celebrant joins his hands and immediately extends them at the words, “*We pray...*,” over the Chalice and Host in such a way that the right thumb remains crossed over the left and the fingers are joined and extended over the Chalice and paten without touching them. After the words, “*...Your Son Jesus Christ,*” the

celebrant joins his hands before his breast, extends them once more, and continues the Canon.

## **COMMEMORATION OF THE LIVING**

At the commemoration of the Prime Bishop and Diocesan Bishop, only their first names are used.

At the words, “*...all Your people,*” he joins his hands before his breast and, with bowed head he makes a silent remembrance of the living. He may recall the living individually, but should not prolong the silence. After the commemoration, the celebrant continues the Canon as before, with hands extended.

## **COMMEMORATION OF THE DEAD**

At the words, “*Remember all...*,” the celebrant may include the departed individually, but should not prolong the silence.

## **COMMEMORATION OF THE SAINTS**

With hands extended, the celebrant begins this prayer, “*And grant ...*,” in a clear and audible voice.

After the words “*apostles and martyrs,*” the celebrant should mention the name of the saint of the day from the Ordo.

At the words, “*...Your Son Jesus Christ...*,” the celebrant joins his hands.

The celebrant then takes the Sacred Host between the thumb and index finger of his right hand (keeping the other three fingers extended). He will be assisted in this action by gently moving the Sacred Host with the index finger of his left hand off the paten. He raises the Sacred Host over the Chalice, and raises the Chalice eye level with his left hand and says, or sings in a preface tone “*Through Christ, and with Christ, and in Christ...*” At the words “*forever and ever,*” the celebrant lowers the Chalice to the corporal and places the Host on the paten. He rubs the thumbs and index fingers of both hands over the Chalice and joins them again.

**Continue with the Communion Rite on page 42.**

## **EUCCHARISTIC PRAYER IV**

### **- The Dutch Old Catholic Canon**

Having finished the sign of the cross, with his left hand the celebrant turns the pages of the Missal to the Canon (the right hand meanwhile resting on the Altar). He then joins his hands, extends them, raises them a little, keeping his wrists below his shoulders. He begins the Canon by saying, "*Blessed are You ...*"

At the words "*On the night...*," the celebrant joins his hands once more.

Before saying the words "*He took the bread...*" the celebrant may wipe the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremes). At the words "*He took the bread...*" a deacon shall kneel unless during the Easter Season when he shall stand and genuflect with the congregation.

The celebrant then begins the prayers taking the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of the left hand and sliding it to the right side of the paten) and then raising it about a hand's breadth above the paten, holding it on the left side with the thumb and index finger of his left hand. Standing straight, he continues the prayer. He raises his head at the words "*...gave thanks...*" The celebrant holds the host again with both hands (so that the thumbs and index fingers of both hands are close together. While the remaining fingers and the palms of the hands are joined as conveniently as possible under the host) he says the words just before the act of Consecration, "*...broke it, and gave it to His disciples, and saying...*"

### **THE CONSECRATION**

**NOTE: Because of the importance of the faithful receiving Holy Communion at every Mass and fully participating in the Eucharistic Sacrifice, the celebrant shall consecrate enough hosts for his congregation at the principal Mass. It is also strongly recommended that a sufficient number of hosts be reserved in the tabernacle. The old custom of reserving hundreds of hosts should not be practiced.**

With a slight bow, the celebrant says the words of consecration over the host in an audible and discernible voice, with attention and reverence (discernible -- because the form of the sacrament demands that the words be audible; with reverence -- in this sense also, that the words should be pronounced with dignity.) The celebrant would do well to present himself in the dignified and yet simple manner in which our Divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the celebrant tucks his extended fingers into the palms of his hands. He raises the Host, holding it visible for the adoration of the people. His eyes follow the Host. The celebrant then lowers the Body of Christ, lays it reverently (with the right hand alone) on the paten, and genuflects.

**NOTE: The thumbs and index fingers are to remain joined in this manner until the Ablution unless other directions are given.**

The celebrant rises and uncovers the Chalice. The left hand should be on the base of the Chalice, the pall placed as at the Offertory. If a deacon is present, he then will rise with the celebrant remove the pall in the prescribed manner and then kneel.

He removes from his fingers any particles that may adhere to them by rubbing them together over the Chalice (this should be done each time after touching the Body of Christ).

The celebrant then takes the Chalice in both hands at the node saying, "*When supper had ended...*" The right hand should be above the left with the Chalice resting between the two closed fingers and the three free fingers of both hands. The celebrant then raises the Chalice slightly and lowers it onto the corporal, while saying "*...He took the cup...*"

At the words, "*...and gave thanks to You...*" he raises his head. At the words, "*...gave it to His disciples...*" he places his right hand on the Chalice as before and his left at the base (thumb and index fingers above, the other fingers below).

After the words, "*Take this all of you,*" he raises the Chalice, and with a slight bow over the cup says the words of consecration. In this position, inclining the Chalice somewhat towards himself, the celebrant pronounces the words of consecration over the Chalice attentively, in an audible and discernible voice and without interruption.

**NOTE: It is not dignified to read the words from the Missal. Rather, according to the rubric of the Canon, the celebrant must say them over the Chalice. Avoid the unseemly appearance of breathing into it. A celebrant must always perform the holy action of consecration with the greatest dignity and devotion.**

When the celebrant says, “*Do it in remembrance of Me,*” he raises the Chalice slowly in a straight line for the adoration of the faithful. The Chalice should be raised to a point where the cup is in clear view of all. The celebrant should always keep his eyes on the Chalice. After a moment of viewing, he lowers the Chalice and places it on the corporal with his right hand, and genuflects. After he rises, the Chalice is not covered with the pall. A deacon shall also rise with the celebrant.

**NOTE: Regarding the consecration of other hosts mentioned in the Offertory, the following is to be observed: The ciborium or intinctorium containing the communicant hosts is uncovered and the lunula containing the large host is opened before the words “*When the hour...*” The words of consecration are spoken over the celebrant’s host as usual, with the intention being directed towards all hosts. Only after the celebrant elevates the celebrant’s host and has genuflected, does he recover the ciborium, intinctorium, and/or lunula. The consecration of the wine then begins.**

## **AFTER THE CONSECRATION**

After the Consecration, the celebrant and congregation say or sing the acclamation, “*Your death...*”

The celebrant continues the Canon with extended hands (the thumbs and index fingers joined), audibly reciting, “*Therefore, Father...*”

The celebrant joins his hands and immediately extends them at the words, “*Send Your...*,” over the Chalice and Host in such a way that the right thumb remains crossed over the left and the fingers are joined and extended over the Chalice and paten without touching them. After the words, “*...eternal life,*” the celebrant joins his hands before his breast. The celebrant and congregation say or sing together, “*Holy Spirit come...*” The celebrant extends them once more and continues the Canon.

After the words “*Mother of our Lord:*” the celebrant should mention the name of the saint of the day from the Ordo.

**NOTE: If individual memorials to the Dead and Living have already taken place at the Prayers of Intercession, (General Intercessions) they may be omitted here.**

## COMMEMORATION OF THE DEAD

At the words, “...remember before You...,” the celebrant joins his hands before his breast and makes a silent commemoration of the departed. He may include the departed individually, but should not prolong the silence. He then continues the Canon.

## COMMEMORATION OF THE LIVING

At the words, “...for whom we invoke Your mercy,” the celebrant joins his hands before his breast and makes a remembrance of the living. At the commemoration of the Prime Bishop and Diocesan Bishop, only their first names are mentioned. The celebrant bows his head and makes a silent remembrance. He may recall the living individually but should not prolong the silence.

With hands extended, the celebrant continues the Canon. At the words, “...through Jesus Christ, Your Son, our Lord,” the celebrant joins his hands.

The celebrant then takes the Sacred Host between the thumb and index finger of his right hand (keeping the other three fingers extended). He will be assisted in this action by gently moving the Sacred Host with the index finger of his left hand off the paten. He raises the Sacred Host over the Chalice, and raises the Chalice eye level with his left hand and says, or sings in a preface tone “*Through Him, with Him, in Him...*” At the words “*forever and ever,*” the celebrant lowers the Chalice to the corporal and places the Host on the paten. He rubs the thumbs and index fingers of both hands over the Chalice and joins them again.

**Continue with the Communion Rite on page 42.**

## **Eucharistic Prayer V**

### **- Union of Utrecht Canon**

Having finished the sign of the cross, with his left hand the celebrant turns the pages of the Missal to the Canon (the right hand meanwhile resting on the Altar). He then joins his hands, extends them, raises them a little, keeping his wrists below his shoulders. He begins the Canon by saying, "*Blessed are You...*"

At the words, "*Jesus Christ*" the celebrant bows his head and then raises it again.

At the words "*...everlasting life*" the celebrant joins his hands once more.

Before saying the words "*He took the bread...*," the celebrant may wipe the inner surface of both thumbs and index fingers on the corporal (not in the center, but at the right and left extremes). At the words "*He took the bread...*" the deacon shall kneel unless during the Easter Season when he shall stand and genuflect with the congregation.

The celebrant then begins the prayers taking the host between the thumb and index finger of his right hand (pressing upon the edge of the host with the index finger of the left hand and sliding it to the right side of the paten) and then raising it about a hand's breadth above the paten, holding it on the left side with the thumb and index finger of his left hand. Standing straight, he continues the prayer. He looks up at the words "*...gave You thanks...*" The celebrant then holds the host in his left hand and blesses the bread by extending his right hand, palm down, over the bread at the words "*...blessed it...*" the celebrant holds the host again with both hands (so that the thumbs and index fingers of both hands are close together.) While the remaining fingers and the palms of the hands are joined as conveniently as possible under the host, he says the words just before the act of Consecration, "*...broke it saying...*"

### **THE CONSECRATION**

**NOTE: Because of the importance of the faithful receiving Holy Communion at every Mass and fully participating in the Eucharistic Sacrifice, the celebrant shall consecrate enough hosts for his congregation at the principal Mass. It is also strongly recommended that a sufficient number of hosts be reserved in the tabernacle. The old custom of reserving hundreds of hosts should not be practiced.**

With a slight bow, the celebrant says the words of consecration over the host in an audible and discernible voice, with attention and reverence (discernible -- because the form of the sacrament demands that the words be audible; with reverence -- in this sense also, that the words should be pronounced with dignity).

The celebrant would do well to present himself in the dignified and yet simple manner in which our Divine High Priest first spoke these most holy words.

After the words of consecration have been pronounced, the celebrant tucks his extended fingers into the palms of his hands. He raises the Host, holding it visible for the adoration of the people. His eyes follow the Host. The celebrant then lowers the Body of Christ, lays it reverently (with the right hand alone) on the paten, and genuflects.

**NOTE: The thumbs and index fingers are to remain joined in this manner until the Ablution unless other directions are given.**

The celebrant rises and uncovers the Chalice. The left hand should be on the base of the Chalice, the pall placed as at the Offertory. If a deacon is present, he then will rise with the celebrant remove the pall in the prescribed manner and then kneel.

He removes from his fingers any little particles that may adhere to them by rubbing them together over the Chalice (this should be done each time after touching the Body of Christ).

The celebrant then takes the Chalice in both hands at the node saying, “...*after supper...*” The right hand should be above the left with the Chalice resting between the two closed fingers and the three free fingers of both hands. The celebrant then raises the Chalice slightly and lowers it onto the corporal, while saying, “*He took the cup.*”

At the words, “...*He gave You thanks...*” he raises his head. At the words “...*blessed it...*,” the celebrant blesses the bread by extending his right hand, palm down, over the wine. His left hand continues to hold the Chalice node. At the word, “...*saying...*,” he places his right hand on the Chalice as before and his left at the base (thumb and index fingers above, the other fingers below).

After the words, “*Drink from it...*,” he raises the Chalice, and with a slight bow over the cup says the words of consecration. In this position, inclining the Chalice somewhat towards himself, the celebrant pronounces the words of consecration over the Chalice attentively, in an audible and discernible voice and without interruption.



**NOTE: It is not dignified to read the words from the Missal. Rather, according to the rubric of the Canon, the celebrant must say them over the Chalice. Avoid the unseemly appearance of breathing into it. A celebrant must always perform the holy action of consecration with the greatest dignity and devotion.**

When the celebrant says, “*As often as you do this, do it in remembrance of Me,*” he raises the Chalice slowly in a straight line for the adoration of the faithful. The Chalice should be raised to a point where the cup is in clear view of all. The celebrant should always keep his eyes on the Chalice. After a moment of viewing, he lowers the Chalice and places it on the corporal with his right hand, and genuflects. After he rises, the Chalice is not covered with the pall. A deacon shall also rise with the celebrant.

**NOTE: Regarding the consecration of other hosts mentioned in the Offertory, the following is to be observed: The ciborium or intinctorium containing the communicant hosts is uncovered and the lunula containing the large host is opened before the words “*When the hour...*” The words of consecration are spoken over the celebrant’s host as usual, with the intention being directed towards all hosts. Only after the celebrant elevates the celebrant’s host and has genuflected, does he recover the ciborium, intinctorium, and/or lunula. The consecration of the wine then begins.**

## **AFTER THE CONSECRATION**

The celebrant continues the Canon with extended hands (the thumbs and index fingers joined), audibly reciting, “*So, we recall...*”

The celebrant joins his hands and immediately extends them at the words, “*Send Your...*” over the Chalice and host in such a way that the right thumb remains crossed over the left and the fingers are joined and extended over the Chalice and paten without touching them. After the words, “*...beloved Son,*” the celebrant joins his hands before his breast. The celebrant extends them once more and continues the Canon.

## COMMEMORATION OF THE SAINTS

At the commemoration of the Prime Bishop and Diocesan Bishop, only their first names are mentioned.

With hands extended, the celebrant continues the Canon. At the words, “...our Lord Jesus Christ,” the celebrant joins his hands.

The celebrant then takes the Chalice in his left hand and the Host in his right and raises them both so they are fully visible to the congregation. While doing so he says (sings in a preface tone), “*Through Him, and with Him...*” At the words “...forever and ever,” the celebrant lowers the Chalice to the corporal and places the Host on the paten.

**Continue with the Communion Rite on page 42.**

## COMMUNION RITE

### The Lord’s Prayer

The celebrant says or sings in a loud voice, “*Let us pray ...*” joining his hands before his breast and bowing his head slightly, he continues the introduction to the “Our Father.” At the words, “*Our Father...*,” the celebrant extends his hands and, says or sings the Lord’s Prayer in a loud, distinct voice. A deacon shall assume the same posture as the celebrant.

## THE EMBOLISM

With hands extended, the celebrant continues, saying or singing, “*Deliver us...*” The celebrant joins his hands and the congregation concludes the prayer by saying or singing the acclamation, “*For the kingdom...*”

## THE FRACTION

The celebrant, extending his hands around the Cup of the Sacred Chalice without necessarily touching it, says the following: “*The cup of blessing which we bless...*” Taking the Sacred Host in his right hand (with the help of the left), while saying, “*The bread which we break...*,” then the celebrant raises the Host over the Chalice and with the thumb and index finger of the right-hand fractures it reverently with his right, dividing it from top to bottom. The congregation responds, “*Because there is one bread...*” The celebrant lays the right half of the Sacred Host on the paten. At the words “...*Who lives and reigns with You,*” he breaks off a small

particle, the Fraction, from the lower extreme of the left half, and retaining the Fraction in his right hand places the larger portion beside the corresponding half on the paten saying (singing), “...and the Holy Spirit...”

Next, the celebrant breaks off a small particle from the lower portion of the left half and places the larger portion beside the right half. The celebrant lets the Fraction fall into the Chalice while saying in an audible voice, “*May the union...*” The celebrant bows his head at the words “*Jesus Christ*”. At this point, he rubs his fingers over the Chalice. During all these actions, the celebrant stands straight without moving his head unnecessarily.

### **PAX (KISS OF PEACE)**

The celebrant, with hands extended, says aloud, *Lord Jesus Christ...*” Joining his hands, he concludes, “*where You live forever and ever.*”

Extending his hands, the celebrant says or sings, “*The peace of the Lord be with you always.*” The celebrant (or deacon) then says, “*Let us offer each other a sign of peace,*” or other appropriate words of invitation. An appropriate sign of peace may be made by all according to local custom. The celebrant gives the sign of peace to the deacon and other ministers in the sanctuary according to rank.

During the Holy Sacrifice of the Mass, the celebrant is not to leave the sanctuary. You stand *In Persona Christi* during the Sacred Liturgy. The only rare exception to this norm would be exchanging the sign of peace with a family during a Funeral Mass and/or with the administration of Sacraments during the Holy Mass, i.e. Baptism, Confirmation, First Holy Communion and Matrimony. During these special celebrations the celebrant may choose to exchange the sign of peace with those receiving the sacraments; in the case of a Funeral Mass with the immediate family seated in the front of the nave. **Please remember that the sign of peace is exchanged with the laity only when using the Contemporary Rite of Mass.**

### **AGNUS DEI (THE LAMB OF GOD)**

The celebrant places his hands with joined fingers on the right and left of the corporal and says or sings three times in a loud, clear voice, together with the congregation, “*Lamb of God.*” The first two phrases conclude with “...*have mercy on us.*” The third phrase ends with, “...*grant us peace.*” At these latter words, the celebrant strikes his breast with his right hand. The Agnus Dei may also be led by a cantor.

## THE COMMUNION PRAYER

The celebrant puts his joined hands on the Altar and, with a medium bow of the body, (keeping his eyes fixed on the Blessed Sacrament) says in a loud voice either of the two prayers before the reception of Holy Communion. The congregation joins him in reciting the prayer.

Having finished the prayer, taking and holding the Sacred Host in his left hand the celebrant says, "*I will take the bread of heaven...*"

Then, striking his breast once, he reverently says with the congregation, "*Lord, I am not worthy...*" He should accommodate the movement of his hand to the words.

## THE CELEBRANT'S COMMUNION

With his right hand, the celebrant now places one-half of the Sacred Host over the other. The paten is held in his left hand before his breast. The celebrant says, "*May the Body...*" At the name, "...*Christ,*" the celebrant bows moderately. He then receives the Sacred Host.

**NOTE: Do not continue the Mass until the Sacred Host is consumed and a moment of meditation is conducted.**

The celebrant lays the paten at the base of the Chalice. (In case he sees or feels any particles between his fingers, he brushes them at this time onto the paten rather than later into the Chalice.) Standing straight and raising his joined hands about as high as, but without touching, his chin, the celebrant pauses in adoration of the Most Blessed Sacrament.

Lowering his hands, he takes the paten with his left hand (between joined fingers and middle finger). Keeping the paten horizontal while raising it to the Cup of the Chalice, the celebrant inclines it over the Chalice. He purifies the paten carefully and then rubs his fingers over the Chalice. To purify the paten, the celebrant should gently rub the inner surface of the index finger or thumb of his right hand against the paten, taking care that the particles, if there are any, fall into the cup.

The celebrant then holds the Chalice under the node with his right hand. He says, "*May the Blood...*" He bows his head at the name "*Christ...*" Standing straight, he receives the entire contents of the Chalice; the Precious Blood together with the Fraction. The paten is held in the left hand, under the chin, to catch any droplets that might spill.

**NOTE:** Should the Fraction adhere to the side of the cup it can be easily consumed at the ablution. The Precious Blood should be consumed, if possible, in one draught. However, if this is not possible, the Chalice should not be removed from the celebrant's lips until he has consumed all.

**Do not continue the Mass until the Precious Blood is consumed and a moment of meditation is conducted.**

## **DISTRIBUTION OF HOLY COMMUNION TO THE FAITHFUL**

**NOTE:** It is the practice of our Holy Church to consecrate sufficient hosts for the congregation at the principal Mass of the Day. It is strongly recommended to consecrate sufficient hosts for the congregation at each Mass.

**If consecrated hosts are to be used from the tabernacle the following rubric is observed:**

**Proceeding to the tabernacle and opening the door, the celebrant genuflects and then removes the ciborium and places it on the Mensa. He genuflects a second time and then closes the tabernacle door. Approaching the Altar the celebrant then places the hosts from the ciborium into the intinctorium for distribution to the faithful.**

Next, the celebrant takes one communicant Host in his right hand. He takes the intinctorium in his left. Holding both with the Communicant over the intinctorium, he raises them to a point directly over the corporal and even with his face.

The celebrant then says, *"This is the Lamb of God..., or The Gifts of God..."*

Because of the variety of forms of distribution, this portion of Holy Mass will be determined by the best pastoral practice respecting the local tradition. He then proceeds to distribute the Holy Eucharist to the faithful following the norms of the Polish National Catholic Church. The celebrant is reminded to never place the Holy Eucharist into the hand of the faithful but must be placed on the tongue by intinction.

## PURIFICATION and ABLUTION

After the communion of the faithful is completed, the celebrant returns to the Altar. The Sacred Blood from the Intinction Cup is placed into the Chalice. The remaining Consecrated Hosts are reverently placed in the ciborium and reserved in the Tabernacle following the norms of the Polish National Catholic Church. Finally the celebrant consumes the Precious Blood from the Chalice, he is never to consume from the Intinction Cup.

**Note: After Communion of the Faithful the remaining hosts are placed into the ciborium and taken to the Tabernacle.**

**Upon arrival at the Tabernacle, the ciborium is placed on the Mensa. Opening the door, the celebrant genuflects and then places it in the Tabernacle. He genuflects a second time and then closes the Tabernacle door and returns to the Altar for the ablution.**

The celebrant takes the purificator and places it with the fold over the three fingers of the right hand. He then grasps the cup of the Chalice with the last three fingers of the left hand. He then joins both hands with the three fingers of both hands under the purificator and holding the Chalice (one-half of the purificator should lay between the fingers and the exterior of the cup). The thumbs and index fingers (still joined) should be slightly within the cup. Holding the Chalice in this manner, the celebrant carries it to the acolyte. The acolyte pours a small amount of wine and a larger amount of water over the thumbs and index fingers. During this action, the celebrant separates his fingers. Turning a little towards the middle, the celebrant puts the Chalice on the Altar, takes the purificator in his left hand, and wipes his fingers. **The celebrant must ablute the intinction cup and other Sacred Vessels from the Chalice.**

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***The celebrant has the option to ablute the Sacred Vessels in the following manner:***

*Upon returning to the Altar, the celebrant goes to the right side of the Altar (as during the Offertory) and extends the Chalice over the Altar (or outside the Altar if necessary) towards the acolyte. The acolyte pours some of the wine into the Chalice.*

*The celebrant standing at the Altar middle and consumes the wine as he did the Precious Blood, holding the paten below the chin. He then replaces the Chalice on the corporal.*

*The celebrant then takes the purificator and places it with the fold over the three fingers of the right hand. He then grasps the cup of the Chalice with the last three fingers of the left hand. He then joins both hands with the three fingers of both hands under the purificator and holding the Chalice (one-half of the purificator should lay between the fingers and the exterior of the cup). The thumbs and index fingers (still joined) should be slightly within the cup. Holding the Chalice in this manner, the celebrant carries it to the acolyte. The acolyte pours wine and water or just water over the thumbs and index fingers. During this action, the celebrant separates his fingers. Turning a little towards the middle, the celebrant puts the Chalice on the Altar, takes the purificator in his left hand, and wipes his fingers. He attends to the wiping of his fingers either there or on his way to the middle.*

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Arriving at the middle of the Altar the celebrant must ablate the intinctorium, intinction cup and other Sacred Vessels from the Chalice. The celebrant then says, “Lord, may I possess...”

Arriving at the middle, the celebrant lays the fold of the purificator evenly over his left hand between the thumb and index finger. He places the hand with the purificator on the corporal while holding the Chalice with his right hand under the node. Lifting the Chalice to his mouth, the celebrant holds the left hand with the purificator under the cup. (If necessary, before receiving the ablution he may rotate the contents of the cup gently to gather in any fragments clinging to the sides.) Afterward, he wipes his lips with the purificator as he places the Chalice on the corporal.

The celebrant after consuming the ablution, says in a quiet voice, “*Lord, may I possess...*”

He then dries the Chalice. This is accomplished by holding the cup between the thumb and fingers of the left hand. Wiping both the inner and outer surfaces of the cup with one side of the purificator and then with the other, the Chalice should be thoroughly dried both inside and out. Hasty or violent motions are both irreverent and may prove harmful to the Chalice and should be avoided.

The celebrant now places upon the Chalice the extended purificator, the paten, and the pall. The Chalice and other Sacred Vessels are returned to the place before Holy Mass. It is proper to keep the cross or image at the base of the Chalice turned to the celebrant.

If a deacon is assisting, he should prepare the Chalice and have done so removes it from the Altar to the credence table or sacristy.

## **THE COMMUNION VERSE**

After the Chalice has been arranged, the celebrant opens the Missal to the Communion Verse of the Mass Propers and reads it in an audible voice.

## **PRAYER AFTER COMMUNION**

The celebrant extends his hands (breast-width) and says or sings the Post Communion Prayer in the same manner in which the Opening Prayer was read or sung.

## **CONCLUDING RITE**

The celebrant extends his hand (breast-width) and says or sings, “*The Lord be with you.*” Following the congregation’s response, he joins his hands again. He then, extending, elevating, and joining his hands, says or sings in a loud voice, “*May the blessing of Almighty God...*,” or “*May Almighty God...*”

At the word “*God,*” a profound bow of the head is made. Then, with hands joined, the celebrant blesses the congregation with a single sign of the cross as follows: He holds his left hand (fingers extended) below his breast. He raises his right hand as high as his forehead (fingers extended and upward with the edge of the hand directed towards the people). He lowers it to his breast saying, “*...the Father, the Son*” raises it to his left shoulder, and then moves it to his right shoulder saying, “*...and the Holy Spirit.*”

After the response of the congregation, the celebrant, or deacon, says or sings one of the three dismissal forms. In Paschaltide the words “*Alleluia, alleluia*” are added at the end of the dismissal.

During Advent, Pre-Lent, Lent and at Penitential Masses the dismissal form is “*Let us bless the Lord.*” For Masses of the dead, the dismissal form is chosen from one of the above dismissals.

He then reverences the Altar in the same manner as at the arrival at the Altar.



## **ANNOUNCEMENTS**

If there are any announcements they are made after the blessing. Announcements can also be made before the celebration of Holy Mass. They are never to be made after the Homily or during the celebration of Holy Mass.

## **RECESSIONAL HYMN**

During the recessional hymn, the celebrant would leave the sanctuary as described above. The celebrant and acolytes genuflect before the tabernacle, bow and leave the sanctuary.

If it is the local custom, he may exchange greetings with the faithful as they exit the church.

## **ACCIDENTS or MISTAKES**

If at any time during the celebration of Holy Mass the celebrant should accidentally commit an error or mistake, he should correct such error or mistake by conducting himself with quiet dignity. He should try to correct the defect without being too obvious.

It may happen occasionally that while distributing Holy Communion a celebrant drops a Sacred Host on the communion cloth or the floor. Should the Sacred Host fall on the communion cloth, pick it up, put it in the ciborium (intinctorium), and continue distributing Holy Communion. Should a Sacred Host fall on the floor, the celebrant should at once reverently pick it up and consume it immediately. The spot where it fell should be immediately covered with a lavabo towel (brought by the acolyte). After Mass, wash the spot with water and dry it with a purificator.