

Sunday 16 January 2022

Liturgical Colour: Green.

Entrance Procession:

Introit Hymns: 36 — Omnis terra

Mass Today

The Introductory Rites

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:

Entrance Antiphon

Ps 65: 4

All the earth shall bow down before you, O God,
and shall sing to you,
shall sing to your name, O Most High!

Sign of the Cross

All make the Sign of the Cross as the Priest says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

Amen.

Greeting

Either: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or: Grace to you and peace
from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

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

All recite together the formula of general confession:

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

And, striking their breast, they say:

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

The absolution by the Priest follows:

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

Amen.

Either:

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

Or:

V. Kyrie, eléison.

R. Kyrie, eléison.

V. Christe, eléison.

R. Christe, eléison.

V. Lord, have mercy.
R. Lord, have mercy.

V. Kyrie, eléison.
R. Kyrie, eléison.

The Gloria

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

Collect

Let us pray.

Almighty ever-living God,

who govern all things,
both in heaven and on earth,
mercifully hear the pleading of your people
and bestow your peace on our times.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.
Amen.

The Liturgy of the Word

All sit.

First reading

Isaiah 62:1-5

The bridegroom rejoices in his bride

About Zion I will not be silent,
about Jerusalem I will not grow weary,
until her integrity shines out like the dawn
and her salvation flames like a torch.

The nations then will see your integrity,
all the kings your glory,
and you will be called by a new name,
one which the mouth of the Lord will confer.
You are to be a crown of splendour in the hand of the Lord,
a princely diadem in the hand of your God;
no longer are you to be named 'Forsaken',
nor your land 'Abandoned',
but you shall be called 'My Delight'
and your land 'The Wedded';
for the Lord takes delight in you
and your land will have its wedding.

Like a young man marrying a virgin,
so will the one who built you wed you,
and as the bridegroom rejoices in his bride,

so will your God rejoice in you.

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 95(96):1-3,7-10

Proclaim the wonders of the Lord among all the peoples.

O sing a new song to the Lord,
sing to the Lord all the earth.

O sing to the Lord, bless his name.

Proclaim the wonders of the Lord among all the peoples.

Proclaim his help day by day,
tell among the nations his glory
and his wonders among all the peoples.

Proclaim the wonders of the Lord among all the peoples.

Give the Lord, you families of peoples,
give the Lord glory and power;
give the Lord the glory of his name.

Proclaim the wonders of the Lord among all the peoples.

Worship the Lord in his temple.

O earth, tremble before him.

Proclaim to the nations: 'God is king.'

He will judge the peoples in fairness.

Proclaim the wonders of the Lord among all the peoples.

Second reading

1 Corinthians 12:4-11

**The Spirit distributes gifts to different people just as he
chooses**

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose. One may have the gift of preaching with wisdom given him by the Spirit; another may have the gift of preaching instruction given him by the same Spirit; and another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles; another, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

The word of the Lord.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

1S3:9,Jn6:68

Alleluia, alleluia!

Speak, Lord, your servant is listening:

you have the message of eternal life.

Alleluia!

Or:

cf.2Th2:14

Alleluia, alleluia!

Through the Good News God called us

to share the glory of our Lord Jesus Christ.

Alleluia!

At the ambo the Deacon, or the Priest, says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to **N**.

Glory to you, O Lord.

Gospel

John 2:1-11

'My hour has not come yet' - 'Do whatever he tells you'

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine.' Jesus said 'Woman, why turn to me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water', and they filled them to the brim. 'Draw some out now' he told them 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said, 'People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink; but you have kept the best wine till now.'

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

The congregation then stands.

The Creed

The Nicene ("Niceno-Constantinopolitan") Creed

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God,
Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.**

**For us men and for our salvation he came down from heaven,
At the words that follow, up to and including 'and became man', all bow.
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.**

**He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

Offertory/Preparation of the Gifts:

Laudate: 604 — Lord, accept the gifts we offer

The Offertory

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

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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

The people reply:

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

Prayer over the Offerings

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord.

Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Alternative Preface

The salvation of man by a man

It is truly right and just, our duty and our salvation,

always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For we know it belongs to your boundless glory,
that you came to the aid of mortal beings with your divinity
and even fashioned for us a remedy out of mortality itself,
that the cause of our downfall
might become the means of our salvation,
through Christ our Lord.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.
May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

The Priest concludes the Preface with the people singing or saying aloud:

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

After this the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer I: "The Roman Canon"

The Priest alone recites:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,

and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants (N. and N.)
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

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

In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

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

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

We proclaim your Death, O Lord,

**and profess your Resurrection
until you come again.**

Or:

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

Or:

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

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.
In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,

may be filled with every grace and heavenly blessing.
(Through Christ our Lord. Amen.)

Commemoration of the Dead

Remember also, Lord, your servants **N.** and **N.**,
who have gone before us with the sign of faith
and rest in the sleep of peace.
Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.
(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

*At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten
with the host and, raising both, he alone says:*

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,

all glory and honour is yours,
for ever and ever.

Amen.

The Communion Rite

The Lord's Prayer

The congregation stands and the Priest says:

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

Together with the people, he continues:

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

The Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power and the glory are yours
now and for ever.**

Then the Priest alone says aloud:

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

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

During the breaking of the host the following is sung or said:

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

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

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

After the Lamb of God, the people kneel.

Invitation to Communion

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

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

While the Priest is consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Cf. Ps 22: 5

You have prepared a table before me,
and how precious is the chalice that quenches my thirst.

Or:

1 Jn 4: 16

We have come to know and to believe
in the love that God has for us.

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing. The Priest says:

The Body of Christ.

The communicant replies:

Amen.

Holy Communion:

Laudate: 938 — Soul of my Saviour

Act of Spiritual Communion

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion at this time.

My Jesus, I believe that you are present in the Most Blessed Sacrament.

I love you above all things,

and I desire to receive you into my soul.

Since I cannot now receive you sacramentally,

come at least spiritually into my heart.

I embrace you as if you were already there,

and I unite myself wholly to you.

Never permit me to be separated from you.

Amen.

St Alphonsus Liguori

or

At your feet, O my Jesus,

I prostrate myself and I offer you repentance of my contrite heart,
which is humbled in its nothingness and in your holy presence.

I adore you in the Sacrament of your love, the ineffable Eucharist.

I desire to receive you into the poor dwelling that my heart offers you.

While waiting for the happiness of sacramental communion, I wish to possess you
in spirit.

Come to me, O my Jesus, since I, for my part, am coming to you!

May your love embrace my whole being in life and in death.

I believe in you,

I hope in you,

I love you.

Amen.

Raphael, Cardinal Merry del Val

After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer after Communion

Let us pray.

Pour on us, O Lord, the Spirit of your love,
and in your kindness
make those you have nourished
by this one heavenly Bread
one in mind and heart.
Through Christ our Lord.

Amen.

The Concluding Rites

Any brief announcements to the people follow here. Then the dismissal takes place. Sometimes this takes a more elaborate form than that given below.

Blessing

The Lord be with you.

And with your spirit.

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

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

The people reply:

Thanks be to God.

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After Dismissal:

Laudate: 706 — Praise to the Lord, the Almighty