



*Cosmic
Mass*

For the Free Priest

The Cosmic Mass for the Free Priest

The *Cosmic Mass* was Rev Mario's great gift to the priesthood. This version is created for use as a personal mass; a mass that can be used in the Agape setting around a table; or in more formal situations where a traditional altar is set up.

The Altar

The altar represents the self. The self is comprised of a number of elements and these are represented by placing candles (Fire, Air, and Earth) and flowers (Earth, Water and Air) on the altar. Incense (Earth, Fire and Air) may also be used in a liturgical setting. The number of candles may be either one, three, five or seven. For personal use, the altar may be very simple, but should contain at least one candle and a small vase of flowers. When the Mass is used in an Agape setting, the table becomes the altar. In the most formal setting the celebrant stands between the altar and the people. This preserves the oldest tradition that the Mystery of the Mass is mediated to the people through the priest.

Dressing the Altar

The elements of the Eucharist (bread and wine) are placed at the centre of the altar. The wine may be poured into the the chalice before the start of the Mass and have the water added to it at this time. Alternatively this may be done during the service (page 6).

The bread may be a traditional circular host - these can be obtained from church supply shops in any city - or (especially in the Agape setting) a loaf of bread.

A small saucer (the liturgical name is *paten*) may be used to hold the host. At the commencement of the mass, this sits on top of the chalice. A *purificator* may be folded beside the chalice. The purificator (which maybe as simple as a paper tissue) will be used later to clean the chalice after each person has participated in the wine.



THE COSMIC MASS

PART 1: THE PROCLAMATION

THE INTRODUCTION

The Mass begins with the celebrant facing the altar

CEL: In the name and the power
of God the Father, (I)
God the Son, (-)
and God the Holy Spirit, (O)
we commence this act of cosmic renewal
in communion with the people of God,
both in spirit and in flesh.

CONG: So shall it be.

CEL: Send out your light and your truth.

CONG: Let these be my guide

CEL: Let them lead me to your holy hill,
and to your dwelling.

CONG: Then shall I go to the altar of God,
to the God of my joy.

CEL: Why are you downcast, O my soul,
and why do you sigh within me?

CONG: Put your hope in God,
for we shall praise Him yet,
our saviour and our God.

The celebrant kisses the altar and then turns to the people:

CEL: Christ is in you.

CONG: The hope of glory.

The celebrant turns back to the altar

CEL: Our bodies are the substance of your being, O Lord.

CONG: Deepen in us your spirit, O Christ.

CEL: Our Life-Spirit is the work of your hands, O Lord.

CONG: Deepen in us your spirit, O Christ.

CEL: Our emotions and feelings are your essence, O Lord.

CONG: Deepen in us your spirit, O Christ.

CEL: Glorify us with the glory we had
when we dwelt with you.

CONG: And magnify your spirit is us, O Christ.

CEL: God the Father, (I)
God the Son, (-)
God the Holy Spirit, (O)
bless, preserve and sanctify us
and be gracious unto us;
The Lord releases us from all our imperfections
and leads us to a wholesome life.

CONG: So shall it be.

THE SCRIPTURE READING

THE ADDRESS

Music

THE GNOSIS

CONG: We know
that the dweller in the innermost
spiritual sanctum of a human being,
which is the real self,
is of the same essence as that spiritual reality
which we call God,
which is within, beyond,
and behind the universe;
We know that the nature
of this ultimate reality,
unknowable to the intellect,
but knowable to the heart, is love;
We know that perfect justice rules the world,
that all God's children
will one day reach his feet;
We know that God was manifest
in the Lord Jesus Christ,
reconciling the world unto himself.

PRAYERS FOR THE COLLECT

Either the following prayer or one of the alternates may be used. The **Prayer for the Dead** is used when appropriate

CEL: Make us, O Lord,
the instruments of your will;
where there is hatred,
let us bring understanding;
where there is discord,
let us bring harmony;
where there is ignorance,
let us bring knowledge;
and may our souls, our minds,
and our bodies,
be dedicated entirely and absolutely
to your service,
through Christ our Lord.
So shall it be.

CONG: So shall it be.

Alternate 1:

CEL: You who are the everlasting essence
of things,
beyond space and time,
and yet within them,
you who transcend
yet pervade all creation,
manifest yourself to us,
searching for you
in the shades of ignorance;
stretch forth your hand to help us,
who cannot without you come to you;
and reveal yourself to us
who seek nothing beside you.
So shall it be.

CONG: So shall it be.

Alternate 2:

CEL: You who live within our hearts,
awaken us to the immensity of your spirit,
to the experience of your living presence;
deliver us from the bonds of desire,
from the delusion of selfishness;
enlighten us with the light of your wisdom,
suffuse us with the radiance of your love,
that we may know your all-embracing life,
and be at one with you.
So shall it be.

CONG: So shall it be.

Alternate 3:

CEL: O God, the light of the minds that know you,
the life of the souls that love you,
the strength of the thoughts that seek you,
enlarge our minds,
and raise the vision of our hearts,
that with swift wings of thought
our spirits may reach you,
the eternal wisdom,
who is from everlasting to everlasting.
So shall it be.

CONG: So shall it be.

FOR THE DEAD

CEL: O gracious and loving shepherd
of the sheep,
we remember before you at this time
your servant

We commend him (her) unto you,
praying that you will grant him (her)
a quiet resting place,
and a full and happy communion with you,
in the company of all who have passed
from this mortal life, into life eternal.
So shall it be.

CONG: So shall it be.

THE SECOND PART - THE OFFERING

The celebrant removes the paten from its position on the chalice. The paten is tilted to place the host in front of the chalice on the altar, and then the paten is placed beside the chalice. If using cruets to hold the water and wine, the Celebrant now proceeds to the right side of the altar and pours the wine and water into the chalice. Alternatively (and more simply), the wine and water may already be placed in the chalice before the start of the Mass.

CEL: By the mystery of this water and wine
may we come to share
in the total divinity of Christ,
who humbled himself
to share in our humanity.

The celebrant takes the bread in both hands and raises it above the chalice:

CEL: This bread, O God,
which you have penetrated
with your substance,
and which sustains us,
we now offer unto you
that it may become for us
the living body of the Christ.

The celebrant replaces the bread on the altar and raises the chalice to heart level:

CEL: This wine, O God
which you have penetrated
with your life and spirit,
we now offer unto you
that it may become for us
the very essence of the Christ.

The celebrant replaces the chalice on the altar. The sign of the cross in the following blessing is made over both the bread and the wine.

CEL: In the name of the Father, (I)
and of the Son, (-)
and of the Holy Spirit, (O)
I set aside these elements of bread and wine
from a common use to a sacred use.

CONG: So shall it be.

PRAYER OF INTENTION

The celebrant turns to the right of the altar and lifts both hands in blessing as this prayer is read.

CEL: O mighty God who sent the Christ
into the body of Jesus,
and through this act
made the world your own,
we pray that you will receive
that which we now offer unto you,
for this bread and wine are the embodiment
of the precious life and power of your son.

We offer and present unto you
all those who have been elevated
within the Order of Melchizedek.
We ask that you grant them strength to carry out their tasks.
We offer and present unto you our priests;
may their ministry be for the healing
of your people
and may their souls be filled
with love divine.

CEL: We offer and present unto you
all who are troubled and heavy laden,
those who are in need, sorrow, and pain;
renew your spirit, O Lord,
in their physical and finer natures,
and grant the joy of your presence
to grow within them;
especially we pray for

For the Dead (Optional)

Likewise we offer and present unto you
all your children who have broken through
the cycle of time
into the boundlessness of eternity;
especially we pray for
May they be able to enjoy your presence
in ever greater and clearer awareness,
and prepare themselves for those lives
which they must still live on this earth
before they will be praising you
in spirit and truth for evermore.

For the ourselves:

And finally, we offer and present unto you
ourselves, our souls and bodies,
that we may be consecrated by your love,
a living and acceptable sacrifice unto you,
that our strength may be spent
in your service
and our love poured forth upon your world.

This we pray through Jesus Christ,
your son, our Lord.
So shall it be.

CONG: So shall it be.

THE CALL TO PRAISE

The celebrant turns to the people and says:

CEL: Christ is in you.

CONG: The hope of glory.

CEL: Lift up your hearts.

CONG: We have lifted them up unto the Lord.

CEL: Let us give thanks to the Lord our God.

CONG: It is a good and joyful thing to do.

The Celebrant turns to the altar and makes a complete circle with the hands till they meet, palm to palm, then says:

CEL: It is a very good and joyful thing,
and our duty,
that we should at all times and in all places praise and glorify your name,
giver of life and light,
creator and sustainer of all that is;
Therefore with angels and archangels,
with thrones, dominions, archai,
might and powers,
with cherubim and seraphim,
and with all the company of spiritual worlds,
we praise and magnify your glorious name,
always saying:

The Celebrant bows low, and says with the congregation:

CONG: Holy, holy, holy,
Lord God of hosts,
Heaven and earth are full of your glory,
Glory be to you, O Lord Most High.

PART THREE: THE CONSECRATION

The Celebrant goes up to the altar and, with hands outstretched over the offerings, says:

CEL: Wherefore we, your servants,
now offer and present unto you,
O giver of light and love,
this bread of eternal life (*Touches the bread*)
and this chalice of everlasting salvation, (*Touches the chalice*)
in and through the Christ
who, in the form of the Lord Jesus,
fulfilled all the dispensation for us,
and in the night in which he was betrayed
and gave himself up for the life of the world,
took bread,

The Celebrant takes the host into the hands:

and when he had given thanks to you,
he blessed it ✠ (*make the sign of the cross over the bread*)
and gave it to his disciples,
saying:

Bending low, and breathing over the bread, the Celebrant says:

TAKE AND EAT FOR THIS IS MY BODY

Taking the host, the Celebrant turns to the people and lifts the host to eye level. The Celebrant then breaks the host in half, and with outstretched arms and open palms says:

WHICH IS BROKEN FOR YOU.

As often as you do this,
do it in remembrance of him.

The Celebrant turns back to the altar and replaces the host on the paten.

The Celebrant, taking the chalice into their hands, says:

CEL: Likewise, after supper,
taking also this cup into his noble hands,
again giving thanks to you,
he blessed it :
and gave it to his disciples, saying:

Bending low and breathing over the wine, the Celebrant says:

TAKE AND DRINK YOU ALL OF IT,
FOR THIS IS MY BLOOD.

Taking the chalice, the Celebrant turns to the people and lifts the chalice to eye level. The Celebrant lowers the chalice and says:

CEL: As often as you eat this bread,
and drink this cup,
you do show forth the Lord's death
until his presence is fully revealed
within you.

The Celebrant turns back to the altar and replaces the chalice.

THE CHALICE PRAYER

CONG: Father, to you we raise our whole being,
a vessel emptied of self;
accept, O Lord, this our emptiness,
and so fill us with yourself,
your life, your light, your love,
that these your gracious gifts
may radiate through us,
and overflow the chalice of our hearts,
into the hearts of all
with whom we come in contact,
revealing unto them,
the beauty of your joy and wholeness,
and the serenity of your peace
which nothing can destroy.

THE OFFERING OF SELF

The Celebrant holds the chalice in the left hand and one half of the host above it in the right hand, saying:

CEL: As your priest of old, Melchizedek
gave gifts of bread and wine to your servant,
Abraham,
so accept these our gifts,
offered to your altar on high,
and fill them with your glory and majesty.

The Celebrant replaces the host and the chalice on the altar and turns to the people with outstretched arms, saying:

CEL: The ground of your being
within the cycle of time
is working within you.

CONG: And will give us peace,
through Jesus Christ, our Lord.

The Celebrant turns back to the altar, and breaks off a small piece of the host and holds it above the chalice. The Celebrant makes the sign of the cross with the particle over the chalice, and at the end of the prayer turns to face the congregation and drops the particle into the chalice:

CEL: Let us pray:
Lord,
lock us up in the deepest depths
of your heart,
and then holding us there,
burn us, (I)
purify us, (—)
~~set us on fire and sublimate us~~ ○
till we become utterly
what you want us to be
through the utter destruction
of our selfishness.

THE LORD'S PRAYER

CONG: Our Father,
Which art in heaven,
Hallowed by 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.
Lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
The power and the glory,
For ever and ever,
Amen.

PART FOUR: THE COMMUNION

The Celebrant now gives communion to the others. There is no standard formula, the two that follow are examples.

Take the bread and make the sign of the cross over the person:

CEL: May this be for you
the living body
of the Christ.

Take the chalice and offer it to person:

CEL: May this be for you
the living presence
of the Christ.

When everyone has taken communion, the chalice and the paten are placed on the altar again.

CEL: Divine love of Christ
so fill us with yourself
that we may be all love,
and in the power of your love dwelling in us
may we now radiate love and compassion
over all the world,
in benediction, peace, and joy.

Heart of the universe, O sacred heart,
In your birth, our being, our destiny.
Each soul a glowing spark of primal fire;
Life of our life, gathering into flame
Heart of your heart am I ... and I ... and I ...

CONG: And so am I ... so am I.

THE LOVE SONG

CONG: O Love that knoweth of no fear,
O Love that sheds a joyous tear,
O Love that makes me whole and free,
Such Love shall keep and hallow me.

THE LAST GOSPEL

CEL: In the beginning was the word,
and the word was with God,
and the word was God.
He was in the beginning with God;
all things were made through him
and without him
was not anything made that was made.
In him was life,
and the life was the light of men.
The light shines in the darkness,
and the darkness has not overcome it.
The true light that enlightens everyone
was coming into the world.
He was in the world,
and the world was made through him,
yet the world knew him not.
He came to his own home,
and his own people received him not.
But to all who received him,
who believed in his name,
he gave power to become children of God,
who were born, not of blood
nor of the will of the flesh
nor of the will of man,
but of God.
And the word became flesh
and dwelt amongst us,
full of grace and truth;
we have beheld his glory,
glory as of the only son from the Father.

THE DISMISSAL

The Celebrant turns to the centre of the altar, kisses the altar, then turns to the people with outstretched arms, saying:

CEL: The glory of the Lord
now fills your whole being

CONG: And is magnified through us

CEL: Go in peace and joy
to love and serve the Lord

CONG: So shall it be.

THE BLESSING

The Celebrant raises the right hand and blesses the people, saying:

CEL: Go forth into the world in peace,
 be of good courage,
 hold fast to that which is good,
 render to no one evil for evil,
 strengthen the faint-hearted,
 support the weak,
 comfort the afflicted,
 honour everyone,
 love and serve the Christ,
 rejoicing in the power of the Holy Spirit;

 And the blessing of God Almighty,
 the Father, (I)
 the Son, (-)
 and the Holy Spirit, (O)
 be with you,
 now and until we meet again.

CONG: So shall it be.

Origins

The Mass, as we have received it, predates the life of Christ. Before the appearance of Christ, only those few who were initiated into the Mysteries were allowed to experience the sharing of bread and wine. When Christ celebrated the Mysteries with his disciples at the Last Supper, he brought the Mysteries out of darkness and within the reach of every incarnated soul.

The word translated as *Mystery* comes from a Greek word that means *to keep silent*. This is because the Mystery of life and death transcends the spoken or written word.

Rev Mario created the Cosmic Mass from the liturgies of traditional churches and the narration of the bible. The word *Cosmic* comes from a Greek word that means “order”. The purpose of the Cosmic Mass is to create an understanding of the order of the spiritual universe, and hence empower us to embrace our purpose within this order.

In creating the mass for the Free Priest we have changed very little from Rev Mario’s last version. The changes that have been made reflect the fact that few Free Priests will ever do Mass with the full liturgical paraphernalia of gowns, incense, charcoal, bells and assistants. Those who are in this position will, of course, use Rev Mario’s original liturgy. The few changes that have been made in this version bypass some of the more liturgical moments and prayers but retain the structure and the power of Rev Mario’s gift in completeness.

The Cosmic Mass is created in four distinct sections:

- Part I – The Proclamation
- Part II – The Offering
- Part III – The Consecration
- Part IV – The Communion

Each experience draws us deeper into the Mystery of Christ. This is, when deeply understood, the Mystery of our own eternal being.
