

ORDER OF THE DIVINE LITURGY

COMMONLY CALLED THE HOLY MASS

According to the Restored Ancient Roman Liturgy of Saint Gregory the Great, Pope of Rome

The Order of the Liturgy, or Mass, following is that of a Solemn Liturgy (in which the celebrant is assisted by deacon and subdeacon), or of a Sung Liturgy (*Missa Cantata*, where, in the absence of a deacon and subdeacon, their parts are divided between the celebrant and ministers). Rubrical notes are also provided for a Simple Liturgy, where the celebrant may be assisted by one or more ministers. At all Liturgies, the celebrant must have one or more of the faithful present, praying with the celebrant and making the responses.

Concerning the Preliminary Rites of the Liturgy

- (1a) § If it is a Sunday, in a Solemn Liturgy or a Sung Liturgy: In the sacristy, after vesting, the preparatory Prayers are said by the celebrant, concelebrants, and sacred ministers (with heads covered in the Monastic Use). A cope in the color of the day is worn by the celebrant. Then, they process into the church. As they enter (with heads still covered in the Monastic Use), the faithful rise and remain standing. As they enter, the choir may sing a Hymn, Anthem, or the Introit. Then, the celebrant does the Aspersion with holy water, according to the Ordo. After which, before he ascends to the altar, he exchanges the cope for the chasuble and dons the maniple. Then the Introit is chanted by the choir (if it was not sung during the entrance of the clergy), or, it is said by the celebrant later, after he ascends to the altar.
- (1b) § If it is not a Sunday, in a Solemn Liturgy or a Sung Liturgy: All is done as above as on Sunday, except the Aspersion with holy water is omitted.
- (2a) If it is a Sunday, in a Simple Liturgy: In the sacristy, after vesting, the PREPARATORY PRAYERS are said. Then the entrance of the celebrant and ministers into the church is made in silence (with heads covered in the Monastic Use). Then, the celebrant does the Aspersion with holy water, according to the Ordo, after which, vested in chasuble and maniple, he ascends to the altar and says the Introit.
- (2b) If it is not a Sunday, and it is a Simple Liturgy: All is done as above as on Sunday, except the Aspersion with holy water is omitted.

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In general, if the choir sings alone, the faithful may be seated, but the faithful always stand while singing any chant, anthem, or hymn.

PREPARATORY PRAYERS OF THE SACRED MINISTERS

¶ After vesting, the celebrant, concelebrants if any, sacred ministers, and ministers make a profound bow to the crucifix in the sacristy. Then all sign themselves from forehead to breast, as the celebrant says aloud in a clear voice:

IN THE Name of the Father, \maltese and of the Son, and of the Holy Spirit (Ghost).

Answer: Amen.

¶ Then with hands joined before his breast he says the Antiphon aloud:

Introíbo Ad Altáre Dei

Celebrant: I will go in unto the altar of God.

Answer: Even unto the God who giveth joy to my youth.

¶ In a Liturgy for the Dead, and in a Liturgy of the Season from Passion Sunday to Holy Saturday exclusive, the Psalm below, Judge me, O God..., and the GLORIA are omitted. Otherwise, the celebrant says:

Psalm 42:1-6. Júdica me, Deus

Celebrant: Judge me, O God, and defend my cause; from an unholy

nation, from the unjust and crafty man, deliver me.

Answer: For thou, O God, art my strength; why hast thou rejected

me? And why go I so heavily, while the enemy oppresseth me?

Celebrant: O send out thy light and thy truth; they have led me, and

brought me unto thy holy hill, and to thy dwellings.

Answer: And I will go in unto the altar of God, even unto the God

who giveth joy to my youth.

Celebrant: Upon the harp will I give thanks unto thee, O God, my God.

Why art thou so full of sadness, O my soul? And why dost

thou trouble me?

Answer: Put thy trust in God, for I will yet give him thanks, the

salvation of my countenance, and my God.

Celebrant: Glory to the Father, and to the Son, and to the Holy

Spirit (Ghost).

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Answer:

As it was in the beginning, both now and ever, and unto the ages of ages. Amen.

¶ Then, on all days, the celebrant continues, saying:

Celebrant: I will go in unto the Altar of God.

Answer: Even unto the God who giveth joy to my youth.

¶ He signs himself, saying:

Celebrant: Our help

is in the Name of the Lord.

Answer: Who hath made heaven and earth. (Ps. 123:8)

¶ Then with hands joined and bowing profoundly, he makes the Confession.

Confiteor Deo Omnipoténti

CONFESS to Almighty God, to blessèd (*He bows his head.*) Mary Ever-Virgin, to blessèd Michael the Archangel, to blessèd John [the] Baptist, to the holy Apostles Peter and Paul, [to our holy Father *N.*,] to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed, (*He strikes his breast thrice, saying:*) by my fault, by my own fault, by my own most grievous fault. Therefore, I beg blessèd (*He bows his head.*) Mary Ever-Virgin, blessèd Michael the Archangel, blessèd John [the] Baptist, the holy Apostles Peter and Paul, [our holy Father *N.*,] all the Saints, and you, brethren, to pray for me to the Lord our God.

¶ The sacred ministers (or ministers) respond:

Misereátur Tui, Omnípotens Deus

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Celebrant: Amen.

¶ The celebrant stands erect, and the sacred ministers (and the concelebrants and ministers) bowing profoundly, make the Confession:

Confiteor Deo Omnipoténti

Lever-virgin, to blessèd Michael the Archangel, to blessèd John [the] Baptist, to the holy Apostles Peter and Paul, [to our holy Father N.,] to all the Saints, (Turn toward celebrant then back front.) and to thee, Father, that I have sinned exceedingly in thought, word, and deed, (Here strike the breast thrice, saying:) by my fault, by my own fault, by my own most grievous fault. Therefore, I beg blessèd (They bow their heads.) Mary Evervirgin, blessèd Michael the Archangel, blessèd John [the] Baptist, the holy Apostles Peter and Paul, [our holy Father N.,] all the Saints, (Turn toward celebrant then back front.) and thee, Father, to pray for me to the Lord our God.

¶ The celebrant, with hands joined, makes the absolution, saying:

Misereátur Vestri Omnípotens Deus

A LMIGHTY God have mercy upon you (thee), forgive you (thee) your (thy) sins, and bring you (thee) to everlasting life.

Answer: Amen.

The celebrant signs himself with the sign of the Cross, saying:

Indulgéntiam, Absolutiónem, et Remissiónem

Answer: Amen.

¶ And bowing, he proceeds: (Ps. 84, 101)

Celebrant: O God, thou shalt stay thyself; thou shalt revive us.

Answer: And thy people shall rejoice in thee.

Celebrant: Show us, O Lord, thy mercy. *Answer:* And grant us thy salvation.

Celebrant: O Lord, hear my prayer.

Answer: And let my cry come unto thee.

¶ Then, the celebrant, extending and then joining his hands, says aloud in a clear voice:

Celebrant: The Lord be with you.

Answer: And with thy spirit.

Celebrant: Let us pray.

¶ Then, with heads uncovered, the celebrant prays this Prayer for Purity:

Aufer a Nobis

TAKE away from us, we beseech thee, O Lord, our iniquities: that we may be worthy to enter into the Holy of holies with pure minds. Through Christ our Lord. Amen.

- ¶ Then the celebrant and sacred ministers enter the church, and if it is a Sunday, the Aspersion with holy water is done, according to the Ordo.
- ¶ Then the celebrant and sacred ministers ascend to the altar. Standing at the altar in the centre, bowing, with hands joined upon the altar, the celebrant quietly prays:

Orámus Te, Dómine

E pray thee, O Lord, by the prayers of thy Saint[s] whose relics are here, (He kisses the altar in the centre; the concelebrants and the deacon also kiss the altar.) and of all the Saints: that thou wouldest vouchsafe to pardon all my sins. Amen.

¶ And then, if it is the custom, the celebrant, extending and then joining his hands, chants or says aloud in a clear voice:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let us pray.

And he says this Prayer from the Sarum Rite: COLLECT. For Purity.

All LMIGHTY God, unto whom all hearts are (be) open, all desires known, and from whom no secrêts are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirît (Ghôst); that we may perfectly love thee, and worthily magnify thy holy Name. Through Chrîst our Lord. Answer: Amen.

¶ And then the Introit (if not done during the entrance of the clergy) is chanted or said.

ASPÉRGES OR VIDI AQUAM

The Sunday Blessing with Holy Water

¶ On Sundays, according to the Ordo, before the principal Liturgy, the celebrant, in the vestments proper to the Office, i.e. amice, alb, cincture, stole, and with the cope instead of the chasuble, and without the maniple, does the Aspersion.

Aspersion outside Paschaltide

¶ On Sundays outside Paschaltide, according to the Ordo, the following Antiphon is sung or said. Standing before the steps of the altar, the celebrant intones or says:

Antiphon—Aspérges Me.

THOU shalt sprinkle me, and the choir (or the faithful) continue—

O LORD, | with hyssop, and I shall be made clean: | thou shalt wash me, | and I shall become whiter than snow. (Ps. 50)

And then the Psalm Verse is chanted or said: HAVE mercy upon me, O God, | after thy great goodness. (Ps. 50)

¶ On Passion Sunday and Palm Sunday the GLORIA is omitted, otherwise:

Gloria Patri:

CLORY to the Father, and to the Son, | and to the Holy Spirit (Ghost):

* as it was in the beginning, † both now and ever, | and unto the ages of ages. | Amen.

Then the choir or faithful repeat the Antiphon:

THOU shalt sprinkle me O Lord, with hyssop, and I shall be made clean: thou shalt wash me, and I shall become whiter than snow.

- ¶ After intoning the Antiphon, the celebrant sprinkles the altar in the centre, left and right. Then, with the sprinkler, he signs a small cross on his forehead; and he sprinkles the sacred ministers, concelebrants, choir, and the faithful.
- ¶ This Antiphon is said after the manner prescribed in the Aspersion of holy water on Sundays throughout the year—except upon Passion Sunday and Palm Sunday, when the GLORIA is not said, but after the Psalm Verse, Have mercy, the Antiphon, Thou shalt sprinkle me, is immediately repeated.



Aspersion in Paschaltide

¶ On Sundays in Paschaltide (from Easter Sunday until Pentecost inclusively), according to the Ordo, the following Antiphon is chanted or said. Standing before the steps of the altar, the celebrant intones or says:

Antiphon—Vidi Aquam

BEHELD water—and the choir or the faithful continue:

WHICH proceeded from the temple, on the right side thereof, alleluia: and all they to whom that water came were healed every one, and they say, alleluia, alleluia. (cf. Ezekiel 47—see also John 19:34)

And then is chanted or said the Psalm Verse:

GIVE thanks unto the Lord, for he is good: for his mercy endureth for ever. (*Ps. 117*)

Gloria Patri:

LORY to the Father, and to the Son, | and to the Holy Spirit (Ghost):

* as it was in the beginning, † both now and ever, | and unto the ages of ages. | Amen.

Then the choir or the faithful repeat the Antiphon:

BEHELD water | which proceeded from the temple, | on the right side thereof, | alleluia: | and all they to whom that water came | were healed every one, | and they say, alleluia, | alleluia.

- ¶ After intoning the Antiphon, the celebrant sprinkles the altar in the centre, left and right. Then, with the sprinkler, he signs a small cross on his forehead; and he sprinkles the sacred ministers, concelebrants, choir, and the faithful.
 - ¶ On Trinity Sunday the Antiphon, Thou shalt sprinkle me, is resumed.
- ¶ Then, after either the Aspérges or the Vidi Aquam, the celebrant returns to the foot of the altar and chants or says:

Celebrant: O Lord, show thy mercy upôn us (In Paschaltide is added: allelûia).

Answer: And grant us thy salvation (In Paschaltide is added: allelûia).

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Celebrant: O Lord, hear mŷ prayer.

Answer: And let my cry come untô thee.

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let ûs pray. Bowing, he chants or says:

RACIOUSLY hear us, O holy Lord, Father Almighty, everlâsting God: and vouchsafe to send thy holy Angel from heavên; to guard and cherish, protect, visit and defend all who dwell in this dwelling-place. Through Chrîst our Lord.

Answer: Amen.

¶ Then the celebrant and sacred ministers ascend to the altar. Standing at the altar in the centre, bowing, with hands joined upon the altar, he quietly prays:

Orámus Te, Dómine

E pray thee, O Lord, by the prayers of thy Saint[s] whose relics are here, (He kisses the altar in the centre; the concelebrants and the deacon also kiss the altar.) and of all the Saints: that thou wouldest vouchsafe to pardon all my sins. Amen.

¶ And then, if it is the custom, the celebrant, extending and then joining his hands, chants or says aloud in a clear voice:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let us pray.

And this Prayer from the Sarum Rite:

COLLECT. For Purity.

ALMIGHTY God, unto whom all hearts *are* (*be*) open, all desires known, and from whom no secrêts are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy *Spirît* (*Ghôst*); that we may perfectly love thee, and worthily magnify thy holy Name. Through Chrîst our Lord.

Answer: Amen.

LITURGY (OR MASS) OF THE CATECHUMENS

Introit—See Propers of the Day ==

¶ If the Introit was not chanted by the choir at the entrance of the clergy, the choir chants it here (or the celebrant reads it aloud after the censing). "Introit" means "Entrance" and it marks the time when the priest enters the sanctuary to begin the Liturgy proper.

CENSING—(EXCEPT AT A NUPTIAL LITURGY AND A LITURGY FOR THE DEAD)

In a Solemn Liturgy or a Sung Liturgy with a Deacon: While the Introit is chanted, the subdeacon (or the deacon) presents a vessel containing incense to the celebrant, and asks for his blessing:

Subdeacon: Bless, reverend Father (or, to a prelate: Master).

¶ The celebrant puts two or three spoonfuls of incense into the thurible, and then blesses it, saying:

P E thou blessed ▶ by him in whose honour thou art to be burnt. Amen.

- ¶ This blessing is neither asked nor given in a Liturgy for the Dead. And whenever a prelate of higher rank than the celebrant is at the throne, the minister of incense takes the thurible, after the celebrant has set on incense, to him instead, to ask and receive the blessing of incense.
- ¶ When the minister has closed the thurible, the celebrant takes the thurible and censes the altar cross and the altar. Then the deacon receives the thurible from the celebrant and censes him. All sign themselves as the celebrant [standing at the epistle corner] signs himself and quietly reads the Introit.
- ¶ It should be noted that incense is not used during the Introit at a Nuptial Liturgy or a Liturgy for the Dead.
- ¶ In a Simple Liturgy, the censing is omitted and the celebrant reads the Introit here, before the Kýrie.

Kýrie

§ When the Introit is finished, the choir sings the Kýrie. The celebrant, at the centre of the altar, bows, and with hands joined upon the altar, may recite the Kýrie in alternation with the sacred ministers:



ÝRIE eléison. 🤾 Kýrie eléison. 🍹 Kýrie eléison.

- 🚺 R. Chríste, eléison. 🏌 Chríste, eléison. 🤾 Chríste, eléison.
 - V. Kýrie eléison. R. Kýrie eléison. V. Kýrie eléison.

In a Simple Liturgy: The celebrant recites the Kýrie in alternation with the server (and the faithful).

GLÓRIA IN EXCÉLSIS DEO

§ On all Sundays outside of Advent, Septuagesima, and Lent, and on all Feasts, according to the Ordo, the Glória in Excélsis is chanted (or said), all standing. The celebrant, remaining at the centre of the altar, extending, elevating, and then joining his hands, intones the opening of the hymn, and the chant is taken up by the choir [while the celebrant continues in a low voice].

LORY [be] to God on high—

All: AND on earth | peace to men of good will. | We praise thee. | We bless thee. | Bow the head.) | We worship thee. | We glorify thee. | We give thanks to thee | for thy great glory. | O Lord, God, heavenly King, | God the Father Almighty.

O LORD, the only-begotten Son, | (*Bow the head.*) Jesus Christ. | O Lord God, Lamb of God, | Son of the Father. | Thou that takest away the sins of the world, | have mercy upon us. | Thou that takest away | the sins of the world, | (*Bow the head.*) receive our prayer. | Thou that sittest at the right hand of the Father, | have mercy upon us.

FOR thou only art holy. | Thou only art the Lord. | Thou only, | (*Bow the head.*) O Jesus Christ, | with the Holy *Spirit* (*Ghost*), | art most high, in the glory # of God the Father. | Amen.

In a Simple Liturgy: The celebrant begins the GLÓRIA IN EXCÉLSIS and the server and the faithful say the remainder with him.

- ¶ It should be noted, the GLÓRIA IN EXCÉLSIS is omitted in Advent, Septuagesima and Lent, in a Liturgy for the Dead and in a Votive Liturgy (other than a Votive Liturgy of the holy Angels, and of our Lady said on Saturday), and on penitential days and ordinary Ferias which are not solemnly celebrated; and in certain other Liturgies, according to the Ordo.
 - ¶ After reciting the Glória in Excélsis quietly at the centre of the altar

(or, if it was not said, after the KÝRIE), the celebrant bows, and turning by his right toward the faithful, he extends his hands and chants or says the salutation before the Collect:

Dóminus Vobíscum

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let us pray.

Except when the GLÓRIA IN EXCÉLSIS was omitted, a prelate says instead of the above—only at this one place in the Rite—Peace be with you. Answer: And with thy spirit.

Collect(s) of the Day—See Propers of the Day 24

¶ The celebrant, turning by his left to face the altar [and having moved to the epistle corner], with hands extended, and bowing and joining his hands at every mention of the holy Names,² chants or says the Collect of the Day—which varies with the season, according to the Ordo. It is often followed by one or more Collects, if the Ordo so orders. These other Collects are either (a) the Commemoration of the Feast; or (b) the Seasonal Prayers (usually in honour of our Lady, since every day is a commemoration of the Incarnation; or in honour of all the Saints, since every day has been sanctified by the death of some Saint); or (c) sometimes one or more variable prayers of devotion. Any concelebrating priests may fittingly read the second through the last Collects in turn. Let us pray is said before the second Collect and the remaining Collects are said under it. To the first and last Collect only, the choir and faithful respond: Amen.

RESTORED LESSON & EPISTLE—SEE PROPERS OF THE DAY

¶ The faithful may sit, and one or more Lessons are read. Where it is the custom, on Sunday and greater Feasts, the appointed reader chants or reads the proper restored Old Testament Lesson—"The Prophecy"—(or the Lesson from the Acts of the Holy Apostles during Paschaltide). Then, on all days, the subdeacon (or a reader) chants (or reads) the Epistle. The readings are announced as follows:

Here and elsewhere, at every mention of the holy Name, Jesus, of his mother, St. Mary, and of the Saint of the day, it is customary to join the hands briefly and bow the head.



Reader, For the restored Lesson: The LESSON from the Book of *N.*, the Prophet. *Or*, The LESSON from the [first *or* second, *etc.*] Book of *N. Or*, The Lesson from the Acts of the Holy Apostles: In those days...

Subdeacon, For the Epistle: The Lesson from the [first or second] EPISTLE of blessèd Paul the Apostle to the N: Brethren.... Or, The Lesson from the [first or second] EPISTLE of blessèd Paul the Apostle to N: Dearly Beloved.... Or, The Lesson from the Acts of the Holy Apostles: In those days.... Or, The Lesson from the EPISTLE of blessèd John the Apostle: Dearly beloved.... Or, The Lesson from the EPISTLE of blessèd Peter the Apostle: Dearly beloved.... Or, The Lesson from the Book of the Revelation of Blessèd John the Apostle: In those days...

¶ After each of the readings, the reader or subdeacon chants or says:

The Word of the Lôrd.

Answer: Thanks be to Gôd.

- § And after each Lesson, its proper chant is chanted (or said) as given below.
 - GRADUAL, ALLELUIA & TRACT—SEE PROPERS OF THE DAY
- ¶ Where it is the custom to read the restored Lesson:
- (1) Outside Lent and Paschaltide: The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual. The Gradual is followed by the appointed Epistle, and then the choir chants (or the celebrant says aloud) the proper Alleluia with its verses, and the proper Sequence (if there is one), followed by the appointed Gospel.
- (2) During Lent: The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual. The Gradual is followed by the appointed Epistle, and then the choir chants (or the celebrant says aloud) the proper Tract with its verses, and the proper Sequence (if there is one), followed by the appointed Gospel.
- (3) During Paschaltide: The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper ALLELUIA and its first verse, followed by the appointed EPISTLE. Then the choir

chants (or the celebrant says aloud) the proper Alleluia with its second verse, followed by the appointed Gospel.

- ¶ Where it is not the custom to read the restored Lesson:
- (1) Outside Lent and Paschaltide: The appointed Epistle is read after the Collects. Then the choir chants, or the celebrant says aloud, the appointed Gradual and Alleluia with its verses, and the Gospel.
- (2) During Lent: The appointed Epistle is read after the Collects. Then the choir chants, or the celebrant says aloud, the appointed Gradual, Tract with its verses, and Sequence (if there is one), followed by the Gospel.
- (3) During Paschaltide: The appointed EPISTLE is read after the Collects. Then the choir chants, or the celebrant says aloud, the appointed ALLELUIA with its verses, and the GOSPEL.
- ¶ Where it is the custom, the missal is moved to the north, gospel side of the altar, where, in a Simple Liturgy, the celebrant will read the Gospel. In a Solemn Liturgy or a Sung Liturgy with a deacon, the deacon takes up the Book of the Holy Gospels, bows to the celebrant, and he, or the priest who is to chant or say the Holy Gospel, quietly says:

Munda Cor Meum ac Lábia Mea (Isaiah 6:6)

CLEANSE my heart and my lips, Almighty God, who didst cleanse with a live coal the lips of Isaiah the Prophet; so of thy gracious mercy vouchsafe to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

¶ The deacon, still bowing, asks a blessing of the celebrant:

Deacon: Bless, reverend Father (or, to a prelate: Master).

¶ The celebrant, blessing him, says:

Dóminus Sit in Corde Tuo

THE LORD be in thy heart and upon thy lips, that thou mayest worthily and fitly proclaim his Gospel. In the Name of the Father, ♣ and of the Son, and of the Holy *Spirit* (*Ghost*).

Answer: Amen.

¶ But if there be no deacon, the celebrant says: Grant, Lord, a blessing. And:

THE Lord be in my heart and upon my lips, \(\Psi\) that I may worthily and fitly proclaim his Gospel. Amen.

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HOLY GOSPEL—SEE PROPERS OF THE DAY

¶ After incense has been set in the thurible and blessed as before, he who is to read the Gospel goes in procession, with the subdeacon and other ministers—with candles and incense (but not in a Liturgy for the Dead)—to the place where the Gospel is to be chanted: the entrance to the choir, the pulpit, or other prominent place. [Meanwhile, where it is the custom, the celebrant moves to the epistle corner.] He who is to read the Gospel then chants or says:

Deacon: The Lord be with you. **Answer:** And with thy spirit.

¶ All standing and turning to the Book of the Holy Gospels, he then makes the sign of the Cross upon the Book, and he and all the faithful sign themselves from forehead to breast, as he chants:

Deacon: The **★** continuation (or beginning) of the holy **★** Gospel

according to Name.

Answer: Glory be tô thee, O Lord.

In a Solemn Liturgy: After announcing the Gospel, he who is to read the Gospel censes the Book of the Holy Gospels thrice (centre, left, and right), and then chants the proper Gospel.

¶ After the Gospel, the choir and faithful chant (or say):

Answer: Praise be tô thee, O Christ. (Or, Monastic Use: Amen.)

¶ And after the Gospel, the deacon carries the open Book of the Holy Gospels to the celebrant, or to the occupant of the throne, who kisses the Book, saying quietly:

Celebrant: Through the words of the Gospel may our sins be blotted out.

- ¶ Then, the deacon, or the celebrant, puts the closed Book in its customary place (or he places the closed Book standing upright in the centre and back of the altar).
- ¶ In a Liturgy for the Dead, candles and incense are not carried before the Book of the Holy Gospels, nor is the Book kissed. And incense is not blessed, but may only be borne before the Book.

Banns, Announcements & Sermon or Homily

¶ Then shall be declared unto the faithful what holy days, or fasting days, are in the week following to be observed; and notice shall be given of the Banns of Matrimony, and of other matters to be published.

¶ At this time, after the Gospel, a Sermon may be given, during which, the faithful may sit (unless the bishop delivers it). Otherwise, remain standing for the Creed or the Litany. After the sermon, in early Rites (as still in the Eastern), the catechumens were dismissed with a blessing before the recitation of the Symbol of Faith, which they were forbidden to hear.

NICENE-CONSTANTINOPOLITAN CREED—THE SYMBOL OF FAITH

§ On all Sundays, Solemnities and Feasts, according to the Ordo, the CREED is chanted by all, standing throughout. The celebrant returns to the centre of the altar to recite the CREED. He intones the opening words, and then continues in a low voice:

Credo In Unum Deum

TBELIEVE in one God—

All: THE Father Almighty, | Maker of heaven and earth, | and of all things | visible and invisible.

AND in one Lord, (*Bow the head.*) Jesus Christ, (*Rise.*) | the Son of God; | the Only-begotten, begotten of the Father before all ages; | Light of Light, | true God of true God; | begotten, not made; | of one essence with the Father; | by whom all things were made; | who for us men and for our salvation, | came down from the heavens. | (*Here the celebrant and all bow profoundly, or the faithful kneel, according to the Ordo.*) AND WAS INCARNATE OF THE HOLY *SPIRIT* (*GHOST*) | AND THE VIRGIN MARY, | AND BECAME MAN. | (*Rise.*) And was crucified for us | under Pontius Pilate; | and suffered, and was buried; | and arose again on the third day | according to the Scriptures; | and ascended into the heavens, | and sitteth at the right hand of the Father; | and shall come again, with glory, | to judge both the living and the dead; | whose kingdom shall have no end.

AND in the Holy *Spirit* (*Ghost*), the Lord, | the Giver of life, | who proceedeth from the Father; | who with the Father and the Son together | (*Here all bow.*) is worshipped and glorified; (*Rise.*) | who spake by the prophets. | In One, Holy, Catholic, | and Apostolic Church: | I confess

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one baptism | for the remission of sins. | I look for the resurrection ℍ of the dead, | and the life of the age to come. | Amen.

LITURGY (OR MASS) OF THE FAITHFUL

OPTIONAL LITANY OF SUPPLICATION (IN A SOLEMN OR SUNG LITURGY)

In a Solemn Liturgy or a Sung Liturgy—but not in a Simple Liturgy or a Liturgy for the Dead: According to the 1907 recommendation of the Holy Synod of Russia—but lacking in the ancient Gregorian rite—the Litany below or another approved Litany may be said before the Offertory, thusly:

The celebrant turns to his right to face the faithful, and chants:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

¶ Then, turning by his left to face the altar, he (or if there be one, the deacon, standing in his usual place) says this Litany (or another approved one):

LITANY OF SUPPLICATION

Deacon: Let us all say, Lord, have mercy.

Choir: Lord, have mercy or Kýrie eléison. (Here and after each petition

below.)

Deacon: That our God will rule and govern his holy Orthodox Church,

let us pray to the Lord.

Deacon: That our God will preserve the hierarchy and clergy of his

Church, especially our great lord and father, His Holiness Pa-

triarch *N*., our lord the Most Reverend Metropolitan, *N*., (our lord the Very Reverend Archbishop, *N*., *or* our lord the Right Reverend Bishop, *N*.), [our Very Reverend Abbot, *N*.], in true religion, let us pray to the Lord.

Deacon: That our God will spread the light of his Gospel unto all

nations, let us pray to the Lord.

Deacon: That our God will restore to his Church all who have erred and

gone astray, let us pray to the Lord.

Deacon: That our God will give to all nations true peace and concord,

let us pray to the Lord.

Deacon: That our God will endow the President (or title of the highest civil authority) of this God-protected land and all in civil authority, with the wisdom to know and the courage to do his will, let us pray to the Lord.

Here may be inserted any special petitions as desired or ordered by Church authorities. Then, he continues:

Deacon: That our God will strengthen and preserve us in his holy service, let us pray to the Lord.

Deacon: That our God will heal the sick and succor all who are in any trouble, sorrow, need, or adversity, [especially *NN*.,] let us pray to the Lord.

Deacon: That our God will give to our use the abundance of the fruits of the earth, let us pray to the Lord.

Deacon: That our God will grant us the spirit of true repentance, let us pray to the Lord.

Deacon: That our God will bless our brethren, kinsfolk, benefactors, and friends with blessings everlasting, let us pray to the Lord.

Deacon: That our God will grant rest to the souls of all the faithful departed, [especially NN.,] let us pray to the Lord.

¶ The celebrant says one of the following, or another general Collect:

ALMIGHTY and eternal God, Ruler of all things in heaven and earth: mercifully accept the prayers of thy people; and grant us strength to do thy will. Through (*He bows his head.*) Jesus Christ thy Son, our Lôrd: Who liveth and reigneth with thee, in the unity of the Holy *Spirit* (*Ghost*), God, unto ages of ages (world without end).

Choir: Amen.

LORD our God, receive the fervent prayers of thy people: in the multitude of thy mercies, look with compassion upon ûs; and upon all who turn to thee for help. Through (*He bows his head.*) Jesus Christ thy Son, our Lord: Who liveth and reigneth with thee, in the unity of the Holy *Spirit* (*Ghost*), God, *unto agês of ages* (*world wîthout end*).

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Choir: Amen.

 \P Having kissed the altar in the centre, turning by his right to face the faithful, the celebrant chants or says:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let us pray.

OFFERTORY VERSE—SEE PROPERS OF THE DAY

- § The celebrant turns by his left to face the altar. The faithful may sit; and the choir sings the proper Offertory Verse (or the celebrant says it aloud).
- § If it is the custom, a hymn or anthem may be sung, and an Offertory Collection may be taken. Once collected, the alms may be brought to the celebrant to be blessed (silently) by the sign of the Cross—see below; or the alms may be put at once in a place of safety—they may never be placed upon the altar.
 - ¶ Here the Solemn Liturgy differs from a Simple Liturgy, as follows:
- (1) In a Solemn Liturgy or a Sung Liturgy with a Deacon: The Gifts may be prepared beforehand and placed on a table of preparation elsewhere in the church or on a credence table in the sanctuary. While the Offertory Verse is chanted, the deacon (or the celebrant) spreads the corporal on the altar. Then the deacon and subdeacon, accompanied by the ministers with candles and incense, go to the credence table and, in procession, bring the veiled Gifts to the altar. The procession may be accompanied by the choir and faithful singing additional verses of the Offertory Verse, as needed. The deacon (or the celebrant) places them on the corporal, setting the veil aside.
- (2) In a Simple Liturgy (or for Any Suitable Reason): The veiled Gifts may be set on the altar before Liturgy begins, and the procession is omitted. The celebrant removes the veil from the chalice, then places the chalice (still covered with the purificator), paten and pall, off the corporal to the epistle corner. He spreads the corporal in the centre of the altar and places the paten and chalice on it, the chalice being behind the paten. Then he removes the pall from the chalice. If the Gifts were not previously prepared at the table of preparation or the credence, the celebrant takes the paten with the Host from

the deacon. Lifting the paten over the corporal, he offers it, saying one of the following prayers:

Súscipe, Sancte Pater

RECEIVE, O holy Father, Almighty and Everlasting God, this spotless Host which I, an unworthy servant, offer unto thee, my living and true God, for all my countless sins, offences and neglect; and for those who stand round about; as also for all the faithful in Christ, both *living* (quick) and dead; that to me and to them it may avail for salvation unto life everlasting. Amen.

Or, this prayer:

Súscipe, Sancte Pater

RECEIVE, O most merciful Father, this holy bread that it may become the Body of thine only-begotten Son. In the Name of the Father, and of the Son, and of the Holy *Spirit* (*Ghost*).

¶ The **celebrant** now pours wine into the chalice. Then the subdeacon, proffering the water-cruet, says:

Subdeacon: Bless, reverend Father (or, to a prelate: Master).

The celebrant blesses it, saying:

TN the Name of the Father, **™** and of the Son, and of the Holy *Spirit* (*Ghost*).

¶ And the celebrant pours a little water into the chalice, saying one of the following prayers:

Deus, Qui Humanæ Substantiæ

GOD, who didst lay the foundations of man's being in wonder and honour, and in greater wonder and honour didst renew the same: grant that by the mystery of this water and wine, that he who was partaker of our humanity may make us joint-heirs of his very Godhead, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy *Spirit* (*Ghost*), God, *unto all ages of ages* (*world without end*). Amen.

Or, this prayer:

FROM the side of our Lord (*He bows his head.*) Jesus Christ came forth Blood and Water, unto the remission of sins.

¶ Then the celebrant, assisted by the deacon, offers up the chalice, saying

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one of the following prayers:

Offerimus Tibi

E offer unto thee, O Lord, the Chalice of Salvation; beseeching thy mercy that it may ascend in the sight of thy Divine Majesty as a sweet-smelling savour for our salvation, and that of the whole world. Amen.

Or, this prayer:

Súscipe, Sancte Pater

RECEIVE, O most merciful Father, this chalice of wine and water, that it may become the Blood of thine only-begotten Son. In the Name of the Father, *\mathbb{H} and of the Son, and of the Holy Spirit (Ghost).

And bowing, the celebrant, says quietly:

In Spíritu Humilitátis

IN a spirit of humility, and with a contrite heart, may we be accepted by thee, O Lord; and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord God.

¶ He then stands erect, and elevating and then joining his hands, he invokes the Holy Spirit, signing the bread and wine:

Veni, Sanctificátor

OME, O thou Sanctifier, Almighty and Eternal God; and bless this sacrifice made ready unto thy holy Name.

OCCASIONAL RITES AND CEREMONIES

¶ At this time, the Occasional Rites of Baptism, Chrismation, Matrimony, Monastic Profession, Installation of Parish Officers, and the like, may take place—here, before the censing.

CENSING (IN A SOLEMN LITURGY OR A SUNG LITURGY)

 \P In a Solemn Liturgy or a Sung Liturgy, the celebrant blesses incense, proffered as before by the subdeacon (or deacon or a minister), saying:

Per Intercessiónem

THROUGH the intercession of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all the Elect, may the Lord vouchsafe to bless # this incense, and accept it as a sweet-

smelling savour. Through Christ our Lord. Amen.

¶ He receives the thurible, and censes the Oblations, thrice, in the form of a circle, saying:

Incénsum Istud

AY this incense, blessed by thee, O Lord, ascend before thee: and may thy mercy descend upon us.

¶ Then he censes the altar cross thrice by direct swings, relics (if there be any), and the altar. Then, walking around the altar by his right, and accompanied if there be sufficient space by the deacon and subdeacon, he censes the altar by short lateral swings as he proceeds. (If the altar is built against the wall, so that circumambulation is not possible, he censes first that part on his right and then that part on his left.) As the celebrant censes, he quietly prays verses from Psalm 140:

Psalm 140. Dirigátur, Dómine

Later than the set forth in thy sight as incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, over my mouth: and a door of restraint before my lips. Incline not my heart unto evil words: to imagine excuses for sins with men who work wickedness.

¶ And giving up the thurible, he says:

AY the Lord kindle in us the fire of his love, and the flame of his eternal charity.

- ¶ The deacon receives the thurible from the celebrant, bows to him, and censes him by three direct swings, again bowing afterwards. Except in a Liturgy for the Dead, when none except the celebrant is censed, the deacon then censes the concelebrants and the subdeacon. The subdeacon censes the thurifer, and the thurifer censes the other ministers, choir, and faithful in order. (If the faithful are seated, they stand while being censed, and bow to the minister before and after being censed by him.)
- § During the censing (and Washing of Hands) a suitable hymn may be sung—in some places, the following:

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CHERUBIC HYMN

From the Byzantine Holy Saturday Service & Liturgy of St. James; Para. Gerald Moultrie, 1864.

- 1 Let all mortal flesh keep silence, And with fear and trembling stand; Ponder nothing earthly minded, For with blessing in his hand, Christ our God to earth descendeth, Our full homage to demand.
- 2 King of kings, yet born of Mary, As of old on earth he stood, Lord of lords in human vesture, In the Body and the Blood; He will give to all the faithful His own Self for heav'nly food.
- 3 Rank on rank the host of heaven Spreads its vanguard on the way,

- As the Light of Light descendeth From the realms of endless day, That the pow'rs of hell may vanish As the darkness clears away.
- 4 At his feet the six-winged Seraph, Cherubim with sleepless eye, Veil their faces to the Presence, As with ceaseless voice they cry:

On Feasts & Non-penitential Days: "Alleluia, alleluia, Alleluia, Lord Most High!" Amen.

On Penitential Days:

"Holy, holy, holy, Holy is the Lord Most High!" Amen.

Washing of Hands. Lavábo

¶ Meanwhile, the celebrant goes to the epistle corner of the altar and washes his hands, reciting verses from Psalm 25:

Psalm 25:6. Lavábo inter Innocéntes

IWILL wash my hands in innocency, O Lord: and so will I go round about thine altar. [That I may hear the voice of thy praise, and tell of all thy wondrous works. Lord, I have loved the beauty of thy house, and the dwelling-place of thy glory. O destroy not my soul with the ungodly, nor my life with the blood-thirsty; in whose hand is wickedness.]

¶ Except in a Liturgy for the Dead and a Liturgy of Passiontide, he says:

Glória Patri

CLORY to the Father, and to the Son, and to the Holy Spirit (Ghost): as it was in the beginning, both now and ever, and unto the ages of ages. Amen.

BLESSING OF ALMS & OBJECTS

¶ At this time, occasional prayers for the blessing of objects and items (icons, crosses, alms, etc.) may be said.

¶ If alms are to be presented for a blessing, they are brought to the celebrant to be blessed (silently) by the sign of the Cross. Then the alms may be put in a place of safety—they may never be placed upon the altar.

OBLATION

¶ Returning to the centre of the altar and bowing slightly, with hands folded and on the altar, the celebrant prays:

Súscipe, Sancta Trínitas

RECEIVE, O holy Trinity, this oblation which we offer unto thee in memory of the Passion, Resurrection, and Ascension of our Lord (Bow the head.) Jesus Christ: and to the honour of blessèd (Bow the head.) Mary Ever-Virgin, of blessed John the Baptist, of the Holy Apostles Peter and Paul, of these and of all thy Saints: that it may avail to their honour, and for our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

¶ Having kissed the altar, the celebrant turns to his right toward the faithful, and with hands joined, he may announce the Intention for which the Liturgy is celebrated, saying words such as these:

The Holy Sacrifice is offered with special intention (or, in thanksgiving) for

¶ Then he asks the prayers of the faithful, extending and rejoining his hands, and saying:

Oráte, Fratres

RAY, brethren [and sisters],³ that my sacrifice and yours be acceptable unto God the Father Almighty.

¶ Turning back by his right—not left—to face the altar, he crosses his hands upon his chest and bows as the sacred ministers and the faithful, respond:

Suscipiat, Dóminus

AY the Lord receive the sacrifice at thy hands, to the praise and glory of his Name, to our benefit also, and that of all his holy Church.

¶ The celebrant quietly says: Amen.

³ From the Sarum, Bangor, and York Missals.

In a Liturgy for the Dead: The following is added:

Ánimæ Ómnium Fidélium

Secret (Offertory Prayer)—See Propers of the Day 24

There are three practices concerning the Secret:4

(1) After Pray, brethren..., and its response, the celebrant turns back by his right—not left—to face the altar, and without saying, Let us pray, with hands extended (or outstretched over the Oblations), he silently prays one or more Offertory Prayers, called the Secret, according to the Ordo. Their number and order are those of the Collects. And at the end of the last Prayer, the celebrant chants or says aloud—

NTO all ages of ages (WORLD without end).

- (2) Others do as above, but chant or say aloud one or more Offertory Prayers, called the Secret.
- (3) After Pray, brethren..., and its response, the celebrant turns back by his right—not left—to face the altar, and with hands extended (or outstretched over the Oblations), he says aloud the Offertory Prayer, called the Secret. And at the end of the one Prayer, the celebrant chants or says aloud—

INTO all ages of ages (WORLD without end).

Answer: Amen.

⁴ Dom Augustine (Whitfield) notes: "This Prayer is the only authentic Offertory Prayer of the Western Liturgy. Even if the celebrant has recited other private devotions during the Offertory Action, he must make this Prayer its focus. Unlike the Collect and Post-Communion Prayers, which may be multiple if an outranked Observance is to be commemorated, this Offertory Prayer is always single—of the actual Mass celebrated only—without any Commemorations, in order to emphasize the unity of the holy Sacrifice."

Introduction to the Preface

¶ Then the celebrant begins the Introduction to the Preface, and the faithful remain standing until the Sanctus has been sung or said, at which time they may kneel, according to the Ordo. The Preface is the introduction to the Canon of the Liturgy—the most solemn part of the Liturgy. It varies according to Seasons and Feasts.

Sursum Corda

¶ The celebrant turns by his right toward the faithful, and extending his hands as usual, he chants or says:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

¶ With hands extended, he continues:

Celebrant: Lift up your hearts.

Answer: We lift them up unto the Lord.

¶ He joins his hands, bows his head, and continues:

Celebrant: Let us give thanks unto our Lord God.

Answer: It is meet and right [so to do].

¶ After the last response, but not before, he turns by his right back to the altar, and with hands extended, he chants or says the Preface—Proper or Common, according to the Ordo—(unless the Name of Jesus, St. Mary, or the Saint of the Day is mentioned, when he joins his hands and bows his head). He bows profoundly and joins his hands at the beginning of the Sanctus, which is chanted or said by all.



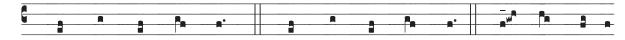




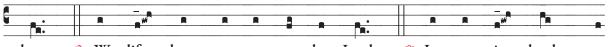
PREFACE OF THE MOST HOLY TRINITY—IN SOLEMN CHANT

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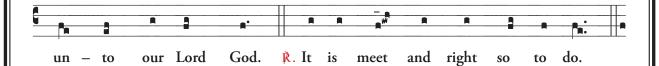
Introduction to the Preface—in Solemn Chant



V. The Lord be with you. R. And with thy spir – it. V. Lift up your



hearts. R. We lift them up un – to the Lord. V. Let us give thanks

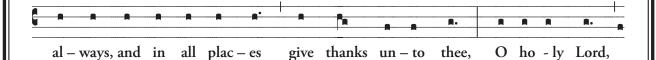


¶ And immediately, the Proper Preface is chanted or said, according to the Ordo—the Preface of the Most Holy Trinity is given in solemn chant:

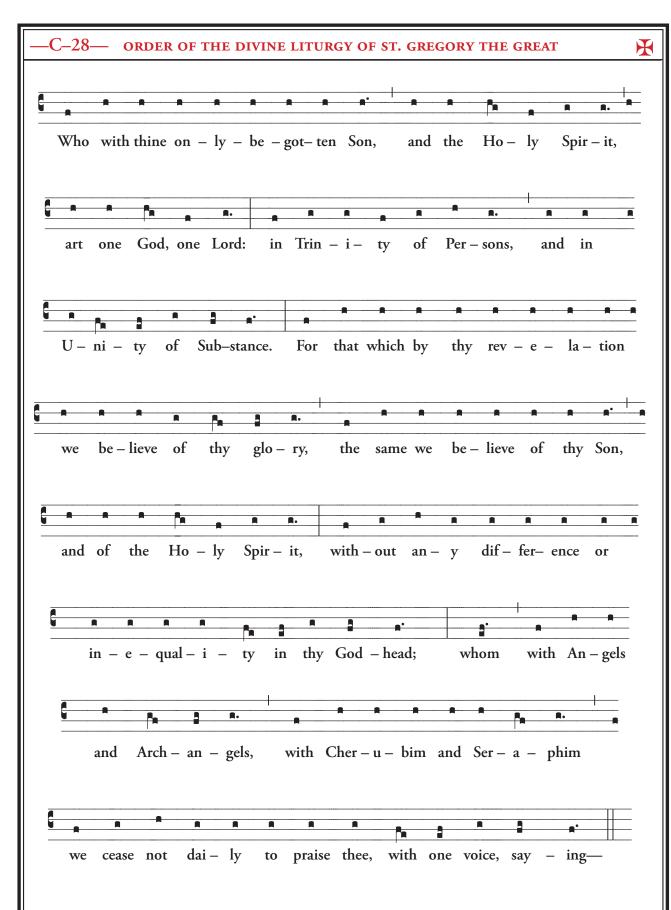
Preface of the Most Holy Trinity—in Solemn Chant



It is tru-ly meet and right, our joy and sal-va-tion, that we should







And immediately, the SANCTUS is sung or said.

Proper Prefaces (According to the Day or Season)

1. Preface of the Most Holy Trinity (On Trinity Sunday and on ordinary Sundays throughout the year):

T is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Who, with thine only-begotten Son, and the Holy Spirit (Ghost), art One God, One Lord; in Trinity of Persons, and in Unity of Substance; for that which by thy revelation we believe of thy glory, the same we believe of thy Son, and of the Holy Spirit (Ghost), without any difference or inequality in thy Godhead; whom with Angels and Archangels, with Cherubim and Seraphim, we cease not daily to praise thee, with one voice, saying: (And the Sanctus is sung or said.)

2. Common Preface (On weekdays—Ferias and Feasts, unless otherwise directed):

It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord: by whom the Angels praise thy Majesty, the Dominions adore thee, the Powers tremble before thee; the heavens, the heavenly Virtues, and blessed Seraphim, together sing thy praise; with whom we pray thee to join our humble voices, evermore saying: (And the Sanctus is sung or said.)

3. Preface of Advent (To be sung, at the option of the celebrant, in a Liturgy of the Season of Advent):

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Through Christ our Lord: | whom, in thy mercy and in thy faithfullness, | didst promise as Saviour to the lost race of men; | whose truth instructeth the ignorant, | whose holiness justifieth the wicked, | whose power strengtheneth the infirm. | Wherefore, while the Advent approacheth of him who thou shalt send, | and the day of our deliverance dawneth, | we rejoice with holy exultation in the confidence of thy promises. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, / we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

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4. Preface of the Nativity of Christ (From Christmas Day until Epiphany, and on Candlemas Day, the Feast of the Transfiguration, and in a Votive Liturgy of the Blessèd Sacrament):

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Because by the Mystery of the Incarnate Word | the new light of thy glory hath shone upon the eyes of our mind: | that while we visibly acknowledge God, | we may through him be caught up to the love of things invisible. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, | we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

5. Preface of the Epiphany (On the Epiphany, and during the Octave):

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Because that when thine only-begotten Son | manifestly appeared in substance of our flesh, | he restored us by the new light of his immortality. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, | we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

6. Preface of Lent (From Ash Wednesday until the Saturday before Passion Sunday):

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Who by bodily fasting dost overcome vice, | dost raise the mind, | and dost bestow on us virtue and heavenly rewards. | Through Christ our Lord: | through whom the Angels praise, | the Dominions adore, | the Powers fear thy majesty. | The heavens and the heavenly Virtues, | and the blessèd Seraphim together sing thy praise with exultation. | With whom, | we beseech thee, bid that our voices also be admitted, | with suppliant thanksgiving, saying: (And the Sanctus is sung or said.)

7. Preface of the Holy Cross (From Passion Sunday until Maundy Thursday, and on the Feasts of the Holy Cross, and of the Precious Blood):

It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Because by the Tree of the Cross thou hast wrought the salvation of the race of man; that whence death arose, thence also Life might rise again; and that he who by a tree was once the vanquisher, might also by a Tree be vanquished. Through Christ our Lord: through whom the Angels praise, the Dominions adore, the Powers fear thy majesty. The heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving, saying: (And the Sanctus is sung or said.)

8. Preface of Holy Easter—Pascha (From Holy Saturday until Ascension Day, except on feasts which have a proper Preface):

T is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: But chiefly on this night [or, day; or, chiefly at this time] when Christ our Passover is sacrificed. For he is the very Lamb which hath taken away the sins of the world. Who by his death hath destroyed death, and by his rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

9. Preface of the Glorious Ascension (From Ascension Day until Whitsun Vigil, exclusive, except on feasts which have a proper Preface):

It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord: Who, after his Resurrection, manifestly appeared to all his disciples, and in their sight ascended up into heaven, that he might make us partakers of his Godhead. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)



10. Preface of Holy Pentecost—and of the Holy Spirit (From the Whitsun Vigil until the Saturday in its Octave, inclusive; and in any Votive Liturgy of the Holy Spirit):

T is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Through (*He bows his head.*) Jesus Christ our Lord: Who ascended above all heavens and sitting at thy right hand, poured forth [this day] the promised Holy Spirit (Ghost) upon the sons of adoption. Wherefore with exceeding joy the whole round world exulteth. The heavenly Virtues also, and the Angelic Powers, I together sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

11. Preface of All Saints and of Holy Patrons (To be sung, at the option of the celebrant, for the Feast of All Saints and during the Octave, and on Patronal Feasts):

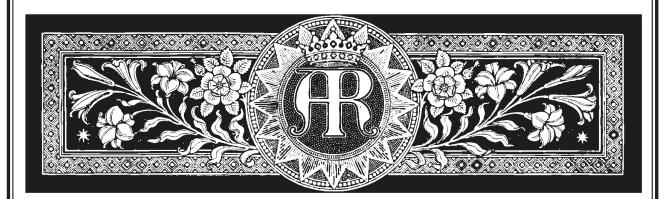
T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Who art glorifièd in the council of thy Saints, | and who by crowning their triumphs, | crownest thine own gifts: | who buildeth us up by the example of their conduct (conversation), | fellowship by their communion, | and help by their intercession: | that, being compassed about with so great a cloud of witnesses, | we may run with patience the race that is set before us, | and together with them attain an unfading crown of glory. | Through (He bows his head.) Jesus Christ our Lord: | by whose Blood entrance into the eternal kingdom is prepared for us. | Through whom the Angels praise, | the Dominions adore, | the Powers fear thy majesty. | The heavens and the heavenly Virtues, | and the blessèd Seraphim together sing thy praise with exultation. | With whom, | we beseech thee, bid that our voices also be admitted, / with suppliant thanksgiving, saying: (And the Sanctus is sung or said.)

12. Preface of Our Lord Jesus Christ the King:

T is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Because thou hast anointed thine only-begotten Son (*He bows his head.*) Jesus Christ our Lord with the oil of gladness,

to be a Priest for ever, and to be King over all mankind; | that when he had rendered himself a spotless sacrifice of peace upon the Altar of the Cross, | he might fulfil the Mystery of our redemption; | and having brought all creatures under his governance, | might present unto thine infinite Majesty, a Kingdom universal and everlasting; | a Kingdom of truth and life; | a Kingdom of sanctity and grace; | a Kingdom of justice, love and peace. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, / we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

13. Preface of the Blessèd Virgin Mary (On feasts of the Blessèd Virgin, except Candlemas, and during their Octaves, even if other feasts may fall therein, unless they have their own proper Preface; also in a Votive Liturgy of the Blessèd Virgin):



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14. Preface of Saint Joseph:

15. Preface of the Holy Apostles (In Liturgies of Apostles and Evangelists, except December 27; and at Ordinations):

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | And also that we should humbly entreat thee, | O Lord, | the everlasting Shepherd, | not to leave thy flock untended, | but by thy blessèd Apostles | to keep it in thy continual protection; | that it may be governed by those same rulers, | whom in thy stead, | thou hast appointed for thy work, as shepherds of thy people. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, / we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)

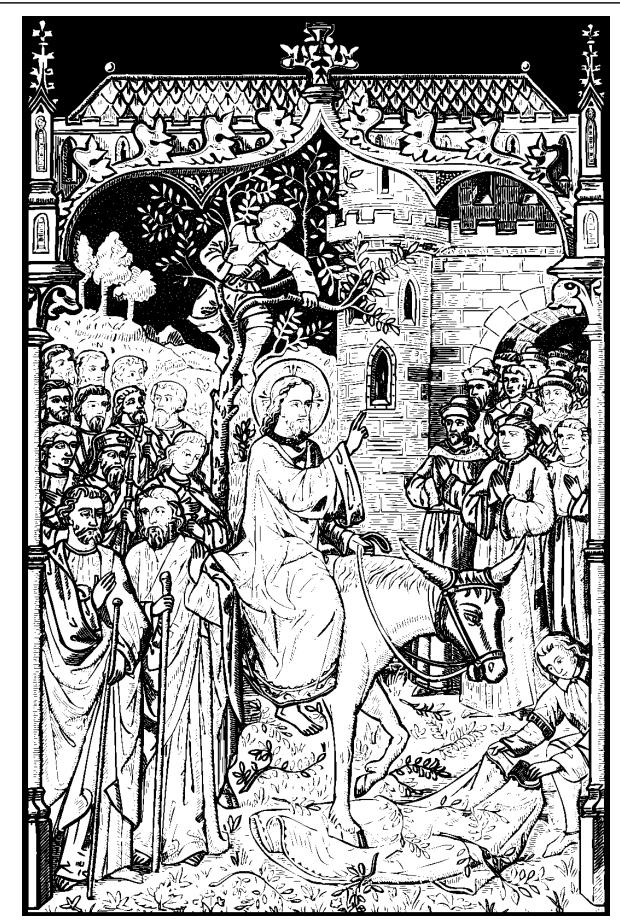
16. Preface of the Dedication of a Church (To be sung, at the option of the celebrant, for the feast of the Dedication of a Church):

T is truly meet and right, our joy and salvation, that we should always, **■** and in all places, give thanks unto thee, O holy Lord, Father Almighty, everlasting God: Who, as the Giver of all good gifts, dwellest in this House of Prayer reared by human hands, and by the unceasing operation of thy grace dost sanctify the Church | which thou thyself hast founded. And verily thy Church is the true House of Prayer, of which these visible buildings are but the figures. It is the Temple of the habitation of thy glory, the Throne of unchanging truth, the Holy Place wherein everlasting love abideth. It is the Ark which bringeth us, who are delivered from the deluge of the world, into the haven of salvation. It is the beloved and only Bride | which Christ hath purchased with his Blood | and enlivened (quickenèd) by his Spirit; in whose bosom we, who have been regenerated by thy grace, are fed with the milk of the Word, are strengthened with the Bread of Life, and are comforted by the help of thy mercy. This is that Bride that on earth, being holpen by the Bridegroom, fighteth the good fight of faith, and being crowned by him in heaven, / singeth the songs of triumphant joy. (And the Sanctus is sung or said.)

17. Preface for the Dead:

T is truly meet and right, | our joy and salvation, | that we should always, and in all places, | give thanks unto thee, | O holy Lord, Father Almighty, | everlasting God: | Through Christ our Lord: | in whom hath been manifested forth unto us the hope of a glorious resurrection; | giving unto them that bewail the certain condition of their mortality | the comfort of thy promise of immortality to come; | for thou, O Lord, takest not away but changest the life of thy faithful people, | granting unto them at the dissolution of the tabernacle of their earthly pilgrimage | a dwelling-place in the heavens. | And therefore | with Angels and Archangels, | with Thrones and Dominions, | and with all the host of the heavenly army, / we sing the hymn of thy glory, evermore saying: (And the Sanctus is sung or said.)





SANCTUS AND BENEDÍCTUS

♣♠ Where it is the custom, the bell is rung thrice as the choir and all the faithful, standing, chant the SANCTUS, [while the celebrant says it quietly at the altar]—he, the sacred ministers, and all bowing profoundly until the word, Hosts. (In some places it is customary for the faithful to kneel, according to the Ordo, although standing is the preferred, more primitive practice.)

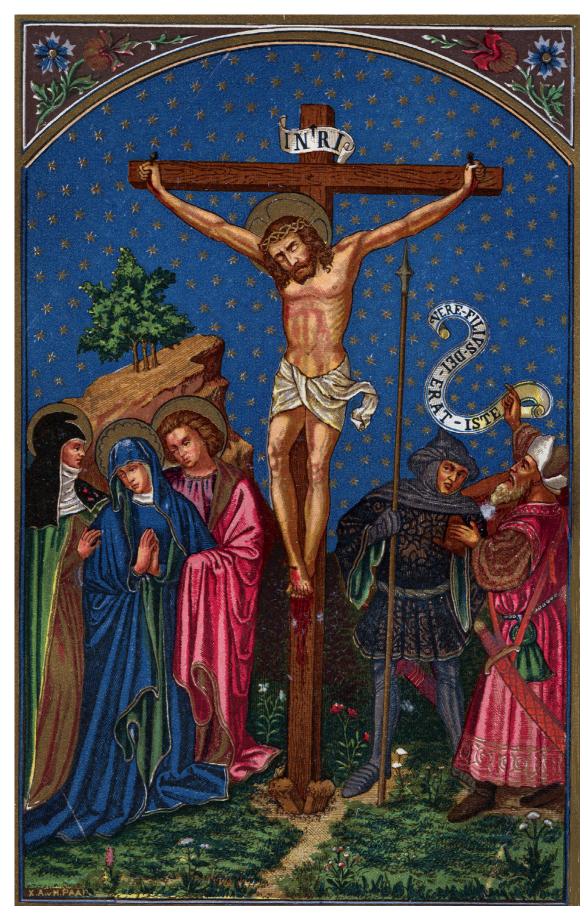
Hosanna in the highest. | Heaven and that cometh in the Name of the Lord. / Hosanna in the highest. | Blessèd № is he that cometh in the Name of the Lord. / Hosanna in the highest!

¶ The faithful (if standing) may kneel, according to the Ordo, for the ancient Eucharistic Canon which follows immediately.



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EUCHARISTIC CANON

According to the Roman Liturgy of Saint Gregory the Great, of Rome

Before beginning the recitation of the Eucharistic CANON—which must be said or sung audibly throughout—the celebrant may wipe his thumbs and forefingers lightly upon the front edge of the corporal. The deacon, subdeacon, and any concelebrants, keep their hands joined, unless performing some specified function.

Before the opening words of the Canon, the celebrant extends, elevates and rejoins his hands, slowly and solemnly—the entire gesture is made in silence (and he holds them joined until he signs the Cross once over the Oblations).

At a Solemn Liturgy: The thurifer and four acolytes with candles go and stand facing the altar inside the altar rail.

¶ In a clear voice, the celebrant begins the Canon:

Te Ígitur

THEREFORE, most gracious Father, we humbly pray and beseech thee, through (*He bows his head.*) Jesus Christ, thy Son our Lord, to receive and bless (*He signs once over the Oblations.*) these \(\mathbb{H}\) gifts, (*He extends his hands.*) these offerings, these holy and spotless Oblations, which we offer unto thee, first for thy Holy Catholic Church: that it may please thee to preserve and govern it in peace and unity throughout the world; together with thy servant (*He bows his head at the names of the ruling prelates.*) our Patriarch, N., our Metropolitan, N., our Bishop, N., [our Abbot, N.,] the *President* [or title of the highest civil authority] of this God-protected land, [and all civil authorities,] as also all the Orthodox defenders of the Catholic and Apostolic Faith.

Commemoration of the Living

¶ And the celebrant, or a concelebrating priest, says:

Meménto, Dómine

REMEMBER, O Lord, thy servants and handmaidens, [especially NN.],⁵ (He joins his hands, and here he silently calls to mind those for whom he wishes to pray; then with his hands extended, he continues.)

AND of all round about us, whose faith and devotion are known unto thee: who offer to thee this sacrifice of praise, for themselves and for their own, for the redemption of their souls, and for their hope of health and salvation; for which they now pay their vows unto thee, O eternal God, the Living and the True.

Infra Actionem—Within the Action

¶ And the celebrant, or a concelebrating priest, says the following Prayer which may vary slightly with six Feasts or Seasons—see below.

Common Communicántes

NITED in one communion, we honour first the memory of the glorious Ever-Virgin (*He bows his head.*) Mary, Mother of (*He bows his head.*) Jesus Christ our Lord and God: †

Communicántes on Christmas Day and during its Octave:

INITED in one communion, we celebrate this most holy day [or, night], whereon the spotless Virginity of blessèd (He bows his head.) Mary brought forth the Saviour of the world; we honour moreover the memory of the same glorious Ever-Virgin (He bows his head.) Mary, Mother of the same (He bows his head.) Jesus Christ our Lord and God: †

Communicántes on Epiphany and during its Octave:

INITED in one communion, we celebrate this most holy day, whereon thine only-begotten Son, co-eternal with thee in thy Godhead, manifestly appeared in the substance of our flesh; we honour moreover the memory of the glorious Ever-Virgin (*He bows his head.*) Mary, Mother of the same (*He bows his head.*) Jesus Christ our Lord and God: †

As in the Sarum Use, the deacon, facing the faithful, may read the names of those to be remembered in prayer.

Communicántes on Maundy Thursday Only:

INITED in one communion, we celebrate this most holy day [or, night], whereon our Lord (He bows his head.) Jesus Christ was betrayed for us; we honour moreover the memory of the glorious Ever-Virgin (He bows his head.) Mary, Mother of the same (He bows his head.) Jesus Christ our Lord and God: †

Communicántes on Easter Day & through Saturday in Its Octave:

INITED in one communion, we celebrate this most holy day [or, night] of the Resurrection of our Lord (He bows his head.) Jesus Christ according to the flesh; we honour moreover the memory of the glorious Ever-Virgin (He bows his head.) Mary, Mother of the same (He bows his head.) Jesus Christ our Lord and God: †

Communicántes on Ascension Day and during its Octave:

INITED in one communion, we celebrate this most holy day whereon thine only-begotten Son exalted the substance of our frail humanity, united in himself, to the right hand of thy glory; we honour moreover the memory of the glorious Ever-Virgin (*He bows his head.*) Mary, Mother of the same (*He bows his head.*) Jesus Christ our Lord and God: †

Communicántes on Pentecost & through Saturday in Its Octave:

INITED in one communion, we celebrate this most holy Day of Pentecost, whereon the Holy *Spirit* (*Ghost*) appeared to the Apostles in tongues of fire innumerable; we honour moreover the memory of the glorious Ever-Virgin (*He bows his head.*) Mary, Mother of the same (*He bows his head.*) Jesus Christ our Lord and God: †

And he concludes the INFRA ACTIONEM, saying:

S also of thy blessèd Apostles and Martyrs—

Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian], [of our Holy Father N.], [of blessèd NN. (the Saint(s) commemorated on this day)]—

AND of all thy Saints, by whose prayers do thou grant that in all things we may be defended by the help of thy protection.

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• Where it is the custom, the bell is rung once. Then the celebrant says the following prayer with hands spread, palms down, over the Oblations.

Hanc Ígitur—throughout the Year

E therefore, beseech thee, O Lord, graciously to accept this oblation of our bounden service, and of thy whole family; and to order all our days in thy peace; to preserve us from eternal damnation, and to count us in the number of thy chosen flock.

¶ But from Holy Saturday until Saturday in Easter Week inclusive, and from the Whitsun Vigil through Saturday in its Octave, instead of the above Prayer, doing as above, he says:

Hanc Igitur—Of Easter Week and Whitsun Octave

We therefore, beseech thee, O Lord, graciously to accept this oblation of our bounden service, and of thy whole family, which we offer unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Spirit (Ghost), granting unto them remission of all their sins: and to order all our days in thy peace; to preserve us from eternal damnation, and to count us in the number of thy chosen flock.

¶ And he rises and continues with hands extended, saying:

Quam Oblatiónem

WHICH Oblation do thou, O God, vouchsafe in all things (*He signs once over the Oblations*.) to bless, \(\mathbb{H}\) approve, ratify and accept: that it may become unto us (*He signs once over the Host*.) the Body \(\mathbb{H}\) and (*Bracing the chalice with his left hand, he signs once over the chalice with his right*.) Blood \(\mathbb{H}\) (*He joins his hands*.) of thy most belovèd Son, (*He bows his head*.) Jesus Christ our Lord.

¶ He uncovers the Oblations, and takes the Host in his hands with the thumb and forefingers of both hands, being careful to hold It directly above the paten at all times, and he says:

Qui Prídie

WHO the day before he suffered, took bread into his holy and venerable hands, (*He raises his eyes to the altar Cross.*) and lifting his eyes up to heaven, (*He lowers his eyes.*) unto thee, Almighty God his Father, giving thanks to thee, (*Holding the Host in his left hand, he signs over it with his right.*) he blessed, \(\mathbb{H}\) brake, and gave it to his disciples, saying:

¶ Holding the Host in his hands with the thumb and forefingers of both hands, he continues:

Accipte, et Manducáte ex Hoc Omnes

Take and eat, ye all, of this: FOR THIS IS MY BODY.

♣ ♣ • Where it is the custom, the bell is rung thrice, and without further ceremony, he replaces the Sacred Host on the paten, thereafter rubbing his thumbs and forefingers together lightly over the paten to dislodge any chance Fragments. And taking the chalice in both hands below the cup, he says:

Símili Modo

IN like manner, after he had supped, taking this excellent chalice into his holy and venerable hands: (*He replaces the chalice*.) again giving thanks to thee, (*Bracing the chalice with his left hand, he signs over it with his right*.) he blessed # it and gave it to his disciples, saying:

Bowing slightly and again taking the chalice in both hands, he says:

Take and drink, ye all, of this:

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT:

THE MYSTERY OF FAITH:

WHICH SHALL BE SHED FOR YOU

AND FOR MANY,

FOR THE REMISSION OF SINS.

He replaces the chalice on the antimension (or corporal) and says:

A S OFTEN as ye do these things, ye shall do them in remembrance of me. *And the pall is not replaced at this time*.

♣ ♣ • Where it is the custom, the bell is rung thrice. Then, with his arms

extended in the form of a cross⁶ (or with hands extended), he continues: Anamnésis—Unde Et Mémores

HEREFORE, O Lord, we thy servants and thy holy people, calling to mind the blessèd Passion of the same (*He bows his head.*) Jesus Christ our Lord, his Resurrection from the dead, and his glorious Ascension into heaven, do offer unto thy most excellent majesty, of thine own gifts and bounty, (*He joins his hands and then signs once over the Sacred Oblations.*) a pure Host, \(\mathbb{H}\) a holy Host, a spotless Host, (*He signs once over the Chalice.*) and the Chalice \(\mathbb{H}\) of everlasting salvation.

With hands extended, he continues:

Supra Quæ

PON which vouchsafe to look with a gracious and serene countenance, and to accept them; as thou wast (wert) pleased to accept the gifts of thy just servant Abel, the sacrifice of our Patriarch Abraham, and the holy sacrifice and pure oblation which thy high priest Melchizedek did offer unto thee. (He joins his hands.)

Invocation of the Holy Spirit—Epiclésis

- ¶ The celebrant extends, elevates and joins his hands, and bowing, he says:

 AND we beseech thee, O Lord, to send down thy Holy Spirit (Ghost)

 upon these Offerings; and make this Bread
 the precious Body of thy

 Christ; and that which is in this Cup
 the precious Blood of thy Christ,

 changing them
 by thy Holy Spirit (Ghost). Amen.
- ¶ All bow profoundly in adoration; and rising, the deacon (or the celebrant) covers the chalice with the pall.
- ¶ Then the celebrant and ministers bow with hands crossed upon the breast; and he says:

Súpplices te Rogámus

borne by the hand of thy holy Angel to thine Altar on high, in the presence of thy divine Majesty, (*They stand erect and the celebrant extends his hands.*) that whosoever shall partake at this altar of the most sacred Body and Blood of thy Son, may be filled (*All sign themselves.*) with all #

grace and heavenly benediction.

COMMEMORATION OF THE DEAD

¶ With hands extended, the celebrant (or a concelebrating priest) continues:

Meménto étiam, Dómine⁷

REMEMBER, also, O Lord, thy servants and handmaidens who are gone before us with the sign of faith, and who rest in the sleep of peace [especially NN.]. (He joins his hands and prays a while for those departed for whom he intends to pray. Then, with hands extended, he continues.)

TO these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, light, and peace.

¶ The celebrant (or a concelebrating priest), striking his breast with his right hand, continues with hands extended:

Nobis Quoque Peccatóribus

ALSO to us sinners, thy servants, who trust in thine infinite mercy, vouchsafe to grant some part in the fellowship of thy holy Apostles and Martyrs—

[with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,] [Ætheldreda and Gertrude,]⁸ [NN.,]—

AND of all thy Saints, into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offences.

He joins his hands and continues:

THROUGH Christ our Lord: by whom, O Lord, thou dost ever create, sanctify, *enliven* (*quicken*), bless, and bestow all good things upon us.

¶ The deacon (or the celebrant) uncovers the chalice, and bows. And the celebrant chants or says the Doxology at the Elevation of the Precious Gifts:

⁷ This is the ancient DIPTYCH OF THE DEAD. As in the Sarum Use, the deacon, facing the faithful, may read the names of those to be remembered in prayer. In a Liturgy for the Dead, the names of those souls for whom it is offered may fittingly be read aloud—even a long list is appropriate on All Souls Day or at Memorial Services.

⁸ From the Missal of Robert Jumieges, p. 47 (in English), ca. 1000.



DOXOLOGY AND ELEVATION—PER IPSUM, ET CUM IPSO

Y him, and with him, and in him, is to thee, O God the Father Almighty, in the unity of the Holy Spirit (Ghost)—

¶ The celebrant takes the Host with the thumb and forefinger of his right hand, and holds It directly above the chalice. Then taking the knob of the chalice with his left hand, he elevates both Gifts together, slowly and reverently to about the height of his shoulders or eyes—never higher.

Alternatively, the celebrant may take the paten in his left hand and the chalice in his right. And crossing his right hand at the wrist over his left wrist, he elevates both Gifts together.

Meanwhile, in either case, the ministers turn toward him, as he says aloud: ALL honour and glory—9

¶ He replaces the Sacred Host–and the chalice upon the altar, and rubs his thumb and forefinger lightly together over the paten to dislodge any Fragments. And the deacon (or the celebrant) covers the chalice with the pall, as he chants or says:

NTO all ages of ages (World without end).

Answer: Amen.

** End of the Eucharistic Canon **

Our Father—Pater Noster

¶ With hands elevated, the celebrant chants or says:

Let ûs pray.

OMMANDED by saving precepts, and taught by divine institution, we are bold to say—

§ And he begins the Prayer, after which all take up the chant:

UR Father, (*Then he joins his hands.*)

All: WHO art in [the] heaven[s], | hallowed be thy Name. | Thy kingdom come, | thy will be done, | on earth, as it is in heaven.

⁹ It should be noted that this is the only occasion in the entire Restored Western Rite Liturgy where the Sacred Gifts are elevated ceremonially.

Give us this day our daily bread. And forgive us our *debts* (*trespasses*), as we forgive *our debtors* (*those who trespass against us*). And lead us not into temptation. But deliver us from *the evil one* (*evil*). Amen.

¶ The celebrant, with hands extended, continues with chant or says:

Embolism—Líbera Nos

DELIVER us, we beseech thee, O Lord, from all evil, past, present and to come: and at the intercession of the blessèd and glorious Ever-Virgin (*He bows his head.*) Mary, Mother of God, [of thy blessèd Apostles Peter and Paul, of Andrew,] and of all thy Saints, graciously grant peace in our days, that by the help of thy mercy, we may ever be free from sin, and safe from all adversity (*The deacon, or the celebrant, uncovers the chalice, and the celebrant joins his hands, and says*)—

FRACTURE

THROUGH the same (He bows his head.) Jesus Christ, thy Son, our Lord, (He then bows profoundly, takes the Host in both hands and holding It over the chalice, breaks It into two equal Parts, and says)—¹⁰

HO liveth and reigneth with thee, in the unity of the Holy Spirit (Ghost), God, (Rising, he places the Part in his right hand on the paten. From the other Part in his left hand he breaks a Particle, intoning or saying:)—

INTO all ages of ages (World without end).

Answer: Amen.

¶ Still holding the Particle in his right hand, he signs with the Particle over the chalice, thrice, chanting or saying:

Pax Dómini

Celebrant: The peace ♥ of the Lord ♥ be alway ♥ with you. *Answer:* And with thy spirit.

10 The late Dom Augustine Whitfield notes: "The ancient ceremony of placing a Particle, in the chalice—a holdover from the Papal Fermentum—while unnecessary, may be retained by such priests as are accustomed to its observance, but without any accompanying formula. A more fitting usage would be to place the reserved Hosts formerly consecrated for the sick into the chalice at this time, and thus to renew the Reservation here."



¶ Then, he drops the Particle into the chalice, saying nothing. Thereafter he rubs his thumbs and forefingers over the paten to dislodge any Fragments. Or, where it is the custom, he quietly says:

Hæc Conmmíxtio et Consecrátio

AY this mingling of the hallowed Body and Blood of our Lord (*He bows his head.*) Jesus Christ avail us who receive it unto life everlasting. Amen.

¶ The deacon (or the celebrant) covers the chalice, and during the Agnus Dei, the celebrant divides the Sacred Host into as many portions as are needed for communicating himself, the sacred ministers, and the faithful.

Agnus Dei

§ Then the AGNUS DEI is chanted by the choir, or said in alternation by the celebrant and the faithful:

LAMB (*Here strike the breast with closed right hand.*) of God, | that takest away the sins of the world, | have mercy upon us.

O Lamb (*Here strike the breast as before*.) of God, | that takest away the sins of the world, | have mercy upon us.

O Lamb (*Here strike the breast as before.*) of God, | that takest away the sins of the world, / grant us thy peace.¹¹

§ In a Liturgy for the Dead: But where it is the custom, without striking the breast, the choir sings, or the celebrant in alternation with the faithful says:

Chim, her) rest.

O Lamb of God, that takest away the sins of the world, grant them (him, her) rest.

O Lamb of God, that takest away the sins of the world, grant them (him, her) rest eternal.

¹¹ Dom Augustine Whitfield notes: "The response to all three exclamations of this last of the 'Ordinary' Chants was originally 'have mercy upon us.' The last response was altered in the twelfth century to 'grant us thy peace.' Whichever alternative is used, they are never chanted in Masses of Requiem."

PAX OR SIGN OF PEACE—RITUS PACIS

In a Simple Liturgy and a Liturgy for the Dead: The Prayer below is omitted, and the Pax—the Kiss of Peace is not given.

In a Solemn Liturgy or a Sung Liturgy with a Deacon: Bowing, with hands crossed upon his breast, the celebrant quietly says:

Dómine Jesu Christe

LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church: and vouchsafe to grant her peace and unity according to thy will, who livest and reignest, God, unto all ages of ages (world without end). Amen.

And the Pax—The Kiss of Peace is given here. The celebrant kisses the altar and then turns to the deacon (or senior concelebrant, if such there be), and extends his hands to touch the other's shoulders (the recipient of the Kiss meanwhile cupping his hands under the giver's elbows), and imparts the Kiss on both cheeks—first the right, then the left, saying: Peace be with thee. And he responds: And with thy spirit. And each, joining his hands, bows to the other; and the celebrant turns back to the altar.

Next, the cleric to whom the Kiss was given imparts it in the same manner (to the occupant of the throne, and then) to the other clerics present in order of seniority, and to the head of the choir. If it is the local custom, he finally goes to the choir gate and bows to the people, saying: Peace be with you, to which they respond: And with thy spirit. Or, if it is the custom and can readily be done, the Kiss is given among all the faithful present—using the Pax-Brede, or Pax-Board, where it is the custom.

COMMUNION OF THE CELEBRANT

- § During the administration of Communion, quiet meditative music (Psalms, Hymns, or Anthems which will not interfere with devotion) may be sung.
- ¶ Bowing, with his hands crossed upon his breast, the celebrant quietly says the following two Prayers of Preparation for Holy Communion (which all should join in silent prayer):¹²

If the celebrant desires to say any personal prayers before his Communion, he uses the interval while the choir is singing to do so. The Prayers given are two of many. He

Dómine Jesu Christe, Fili Dei Vivi

LORD (*He bows his head*.) Jesus Christ, Son of the living God, who by the will of the Father, and the co-operation of the Holy *Spirit* (*Ghost*), hast through thy death given life to the world: deliver me by thy most sacred Body and Blood from all mine iniquities, and from every evil; and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee: Who with the same God the Father and the Holy *Spirit* (*Ghost*), livest and reignest, God, *unto ages of ages* (*world without end*). Amen.

And this Prayer:

Percéptio Córporis Tui

ET the partaking of thy Body, O Lord (*He bows his head*.) Jesus Christ, which I, unworthy, presume to receive, turn not to my judgement or condemnation; but of thy goodness let it avail unto me for protection and healing of my soul and body: Who livest and reignest with God the Father, in the unity of the Holy *Spirit* (*Ghost*), unto all ages of ages (world without end). Amen.

¶ He bows profoundly, and then takes a Particle of the Sacred Host into his hands, signing the Cross with the Particle held above the paten, and quietly saying:

Panem Cæléstem

WILL take the bread of heaven, and call upon the Name of the Lord.

♣♠♠ Where it is the custom, the bell is rung thrice, signaling the faithful to come forward to receive Communion, as the celebrant, striking his breast with his right hand thrice, says aloud:

Dómine, Non Sum Dignus

ORD, I AM NOT WORTHY (*Then quietly:*) that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed (*thrice*).

¶ Then, the celebrant, standing erect and signing himself with the Sacred Host, says:

Corpus Dómini Nostri Jesu Christi

THE Body ♥ of our Lord (*He bows his head.*) Jesus Christ preserve my soul unto life everlasting. Amen.

Or, he says:

THE Body of Christ.

may fittingly say any such in a low voice, bowing with his hands crossed upon his breast.

- ¶ Then bowing, he receives the Particle reverently, thereafter rubbing his thumb and forefinger together over the paten. He remains bowing until he has had opportunity to swallow the Particle completely.
- ¶ Then standing erect, he (or the deacon) uncovers the chalice, and he takes it in his right hand by the knob, saying:

Quid Retribuam Domino

HAT shall I render unto the Lord, for all that he hath rendered unto me? I will take the Cup of salvation, and call upon the Name of the Lord. (*Ps. 115:3-4*)

IVING praise, I will call upon the Lord, and so shall I be safe from mine enemies. (Ps. 17:4)

¶ With the chalice, signing the Cross before him, slowly and carefully in order not to spill its Contents, he says:

Sanguis Domini Nostri Jesu Christi

THE Blood № of our Lord (*He bows his head.*) Jesus Christ preserve my soul unto life everlasting. Amen.

Or, he says:

THE Blood of Christ.

¶ Bowing, he receives the Precious Blood. Then replacing the chalice upon the corporal, he stands erect; and if necessary, he wipes his lips and the rim of the chalice, with the purificator.

COMMUNION OF THE OTHER CLERGY

- ¶ Vested clergy, if there be any, now approach the altar in order; and they partake of the Holy Gifts according to rank, using the words of administration only.
- ¶ Then the other sacred ministers and ministers in the sanctuary are communicated by the celebrant (or deacon).

COMMUNION OF THE FAITHFUL

¶ Then the celebrant, turning by his left to face the altar, takes the chalice in his left hand and a Particle in his right. Turning by his right to the faithful and holding the Particle above the chalice, he says:

 $oldsymbol{lpha}$



Ecce Agnus Dei

BEHOLD the Lamb of God, behold him that taketh away the sins of the world.

¶ Then he, and the faithful striking the breast each time, reverently say the Prayer of the Centurion, thrice:

Dómine, Non Sum Dígnus

ORD, I am not worthy that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed (*thrice*).

¶ Then the celebrant, turning by his left to face the altar, replaces the chalice and Particle, and taking up the Blessèd Sacrament, he turns by his right to communicate the faithful.

Prayers before Holy Communion

¶ Meanwhile, the Orthodox faithful who are to commune, having prepared by confession, fasting and prayer, come forward, and with arms crossed on the breast, in unison with the celebrant, they recite the following prayers:

Credo, Dómine

BELIEVE,

O Lord, and I confess that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners of whom I am chief. Moreover, I believe that this is truly thy most pure Body, and that this is truly thine own precious Blood. Wherefore, I pray thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary; in word and deed; in knowledge and in ignorance. And vouchsafe me to partake without condemnation of thy most pure Mysteries, unto the remission of sins and life everlasting. Amen.

Cenæ Mysticæ

F thy Mystical Supper, O Son of God, receive me today as a communicant: for I will not speak of the Mystery to thine enemies, nor will I give thee a kiss, as did Judas; but like the Thief do I confess thee: **Remember me, O Lord, in thy Kingdom.

Mihi nec Judicio

ET not the communion of thy Holy Mysteries be unto me for judgement or condemnation, O Lord, ₱ but for healing of soul and body.

Communion Antiphon—See Propers of the Day

§ During the administration of Communion (or afterwards if there be but few), the proper Communion Antiphon is chanted by the choir. Other quiet meditative music (Psalms, Hymns, or Anthems which will not interfere with devotion) may also be sung.

If there is no singing, after the ablutions the celebrant [goes to the epistle corner and] says the Communion Antiphon.

¶ Communion may be received standing or kneeling, according to the Ordo. Those receiving should come forward, arms crossed on the breast. While not strictly necessary, a communion paten or houseling cloth may be used if it be the custom of the place. And it may be the custom in some places, for non-Orthodox Christians to come forward with their hands at their sides to receive a simple blessing.

If both Gifts are administered together by intinction:

¶ The celebrant distributes Holy Communion in both kinds, saying:

Corpus Et Sanguis Dómini

THE Body and Blood of our Lord (*He bows his head.*) Jesus Christ preserve thy soul, [*N.*,] unto life everlasting. Amen.

Or, saying:

 \blacksquare HE Body and Blood \maltese of Christ, [N].

With the head erect and not bowed down, the communicant opens the mouth and extends the tongue so the priest may without difficulty place on it the Body and Blood of Christ. After receiving the Holy Gifts, they return to their previous place, and after all have communicated, the faithful may sit.

Or, if both Gifts are administered separately:

¶ The celebrant distributes the Holy Body, saying:

Corpus Dómini

THE Body ♣ of our Lord (*He bows his head.*) Jesus Christ preserve thy soul, [*N.*,] unto life everlasting. Amen.

Or, saying:

 \blacksquare HE Body \blacksquare of Christ, [N].

 \mathbf{X}



¶ And when he or an assistant priest or a deacon distributes the Precious Blood, he says:

Sanguis Dómini

THE Blood ♣ of our Lord (*He bows his head.*) Jesus Christ preserve thy soul, [*N.*,] unto life everlasting. Amen.

Or, saying:

THE Blood ¥ of Christ, [N].

After receiving the Holy Gifts, they return to their previous place, and after all have communicated, the faithful may sit.

ABLUTIONS

(1) When all have been communicated, the celebrant consumes the remaining holy Sacrament, on this wise: (a) He first consumes all Particles and Fragments on the paten. (b) Taking the paten with his left hand, he tilts it over the chalice and purifies it of all adhering Fragments with the thumb and forefinger of his right hand, thereafter rubbing them together over the chalice. (c) Still holding the paten with his left hand, he takes the chalice with his right, and after turning it about slightly to immerse all Fragments, he consumes the remaining Sacrament in the chalice while holding the paten under his chin. (d) He then extends the chalice towards the server, who approaches with the wine cruet and pours a little wine into the chalice, which the celebrant also consumes at once as before, still holding the paten under his chin. And he says the prayer, Grant O Lord.... (e) Setting the paten aside, he grasps the chalice under the cup with the last three fingers of each hand, so that the thumbs and forefingers are held together over the cup itself (or if he wishes, also holding the purificator outside the cup with the other fingers), and then he goes to the corner of the altar, where the server awaits with the water cruet. The server pours water over both thumbs and forefingers into the chalice, thus rinsing them thoroughly of all remaining Fragments. And he says the prayer, Let thy Body.... (f) Returning to the centre of the altar, the celebrant wipes his fingers upon the purificator, which he then holds under his chin while consuming the ablution of water. (g) Lastly, he places the purificator across the top of the chalice (or in it), and reassembles the vessels as at the beginning of Liturgy, leaving them upon the outspread corporal.

In a Simple Liturgy: After the ablutions the celebrant [goes to the epistle corner] and says the proper Communion Anthem.

(2) In a Liturgy with a Deacon: Where it is the custom, when all have been communicated, the deacon removes the vessels to the credence table or sacristy, where with fear and all wariness, he consumes the holy Sacrament and purifies the vessels exactly as is described above, assisted by some lesser minister. Lastly, the deacon and subdeacon return to their places beside the celebrant. But if preferred, the ablutions may be done after the service. Meanwhile, the subdeacon pours water over the celebrant's fingers, as at the Lavabo; and the celebrant thereafter folds the corporal in the centre of the altar.

Quod Ore Súmpsimus, Dómine

GRANT, O Lord, that what we have taken with our mouths we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

Corpus Tuum Dómine

Let thy Body, O Lord, which I have eaten, and thy Blood, which I have drunk, cleave unto my very heart; and grant that no stain of sin remain in me, whom thou hast refreshed with these pure and holy Mysteries: Who livest and reignest unto ages of ages (world without end). Amen.

Postcommunion Collect—See Propers of the Day

¶ Then the faithful rise as the celebrant [goes to the epistle corner and] chants or says:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

Celebrant: Let us pray.

¶ And he chants or says one or more Postcommunion Collects. Their number and order are those of the Collects said earlier. Before the first and second of these Prayers he chants or says: Let us pray; and at the end of the first and last, the choir and the faithful respond: Amen.

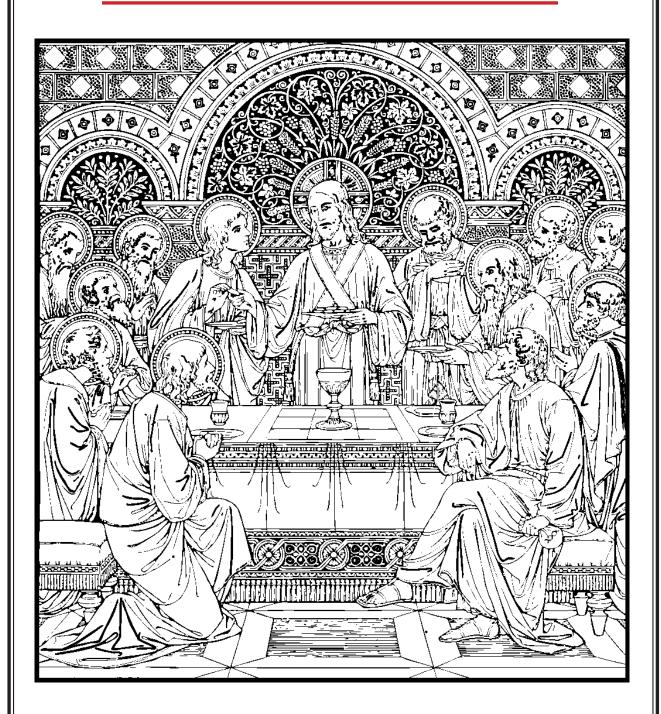
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On Ferias during Lent:

PRAYER OVER THE PEOPLE—SEE PROPERS OF THE DAY

¶ In Liturgies of the Ferias of Lent, after the final Postcommunion is said the Collect known as the Prayer over the People, with the introduction: Let us pray. Bow down before the Lord. And at the end, the choir and the faithful respond: Amen.



DISMISSAL

¶ The celebrant, turning by his right to face the faithful, chants or says:

Dóminus Vobíscum

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

(1) If the Glória in Excélsis is Ordered: If it is a day when the GLÓRIA IN EXCÉLSIS has been said, the deacon, if there be one (or the celebrant), facing the faithful, chants or says:

Ite, Missa Est

Deacon: Depart in peace. **Answer:** Thanks be to God.

(2) In the Liturgies of Holy Saturday and Easter Week: But in the Liturgies of Holy Saturday and Easter Week, the Dismissal is chanted or said thusly:

Ite, Missa Est. Alleluia, Alleluia

Deacon: Depart in peace. Alleluia, alleluia. **Answer:** Thanks be to God. Alleluia, alleluia.

(3) If the Glória in Excélsis is not Ordered: If it is the custom, on days when the Ordo does not call for the Glória in Excélsis to be said, instead of Depart in peace, the deacon (or the celebrant), facing the faithful, chants or says:

Benedicámus Dómino

Deacon: Let us bless the Lord. **Answer:** Thanks be to God.

(4) In a Liturgy for the Dead: But in a Liturgy for the Dead, the deacon (or the celebrant), facing the faithful, says:

Requiéscant in Pace

Deacon: May they rest \(\mathbb{H} \) in peace.

Answer: Amen.

¶ After the Dismissal, the celebrant, turns by his left to kiss the altar; then he bows and quietly prays:



Pláceat Tibi, Sancta Trínitas

ET this my bounden duty and service be pleasing to thee, O holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the sight of thy majesty, may be acceptable unto thee, and by thy mercy may it be a propitiation for me and all for whom I have offered it. Through Christ our Lord. Amen.

BLESSING

In a Liturgy for the Dead: The Blessing is not given. Otherwise:

Celebrant: The Lord be with you. *Answer:* And with thy spirit.

(1) Then, except in a Liturgy for the Dead, in Parochial Use, the celebrant kisses the altar, and all bow or kneel, according to the Ordo, as he turns by his right to the faithful and blesses them, saying:

Benedicat Vos Omnípotens Deus

AY God Almighty: the Father, *\square and the Son, and the Holy *Spirit* (*Ghost*), bless you.

Answer: Amen.

(2) But in Monastic Use, instead of the above, the celebrant kisses the altar, and he and all sign themselves from forehead to breast, as he says:

IN the Name of the Father, \blacksquare and of the Son, and of the Holy *Spirit* (*Ghost*).

Answer: Amen.

(3) But if a bishop or abbot be present, instead of the above, he chants or says:

Prelate: Blessèd be the Name of the Lôrd.

Answer: From this time forth for evêrmore. (Ps. 112:2)

Prelate: Our help is in the Name of the Lôrd.

Answer: Who hath made heaven and êarth. (Ps. 123:8)

¶ He turns to face the faithful and all bow as he signs over the faithful thrice (toward his left, in the centre, and toward his right), chanting or saying:

Benedicat Vos Omnípotens Deus

AY God Almîghty bless you: the Fathêr, ♣ ând the Son, ♣ and the ♣ Holy *Spirît* (*Ghôst*).

Answer: Amen.

¶ This same Pontifical Blessing may also be given on other occasions when a prelate is present, but in a Liturgy for the Dead, the Blessing is not given.

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Conclusion and Recessional

- ¶ Then the sacred ministers bow to the altar, and the celebrant (concelebrants and deacon) kiss it, and with hands joined and heads covered, they go to the sacristy in the usual manner.
- § And if it is the custom, an appropriate Hymn or Anthem may be sung as the celebrant and sacred ministers go in Procession to the sacristy.

LAST GOSPEL

¶ But if it is the custom, after the Blessing, with all standing, the Last Gospel is read by the celebrant at the altar [at the gospel corner]:

Celebrant: The Lord be with you.

Answer: And with thy spirit.

¶ He then signs the book [or the altar] and he and all sign themselves from forehead to breast, as he says aloud:

Celebrant: The

→ beginning of the Holy Gospel → according to John.

Answer: Glory be to thee, O Lord.

¶ Or, if the second Gospel, according to the Ordo, is that of a Commemoration, he signs the book [or the altar] and he and all sign themselves from forehead to breast, as he says aloud:

Celebrant: The \maltese continuation of the Holy Gospel \maltese according to N.

Answer: Glory be to thee, O Lord.

¶ He then reads the proper Gospel, according to the Ordo—on most days, the following:

In Princípio Erat Verbum

TN the beginning was the Word, and the Word was with God, and the ■ Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here the celebrant and all bow profoundly—or the faithful kneel, according to the Ordo.) AND THE WORD WAS MADE FLESH, AND DWELT AMONG US; (Rise.) and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Answer: Thanks be to God.

¶ Then the sacred ministers bow to the altar, and the celebrant, concelebrants, and deacon kiss it, and with hands joined and heads covered, they go to the sacristy in the usual manner.

§ And if it is the custom, an appropriate HYMN or ANTHEM may be sung as the celebrant, concelebrants, and sacred ministers go in procession to the sacristy.

XXX

BLESSING OF BLESSED BREAD—PANIS BENEDÍCTUS

¶ If it is the custom and blessed bread (Latin: panis benedictus, panis lustrátus, panis lustrális, eulogiae; French: le pain bénit) was not blessed in the Preparatory Rite, the celebrant, having come forth with the sacred ministers after the Liturgy, blesses the bread and gives it to the people as they come forward to venerate the hand cross. For the blessing, the subdeacon, holding the sprinkler—aspergillum, and the deacon, holding the tray of previously cut-up bread, stand in front of the priest.

Deacon: Bless, reverend Father (Or, to a prelate: Master).

Celebrant: Let us pray. And:

BLESS, O Lord, this creature of bread, as thou didst bless the five loaves in the wilderness: that all who partake thereof, may receive health both of body and soul. In the Name of the Father, \blacksquare and of the Son, and of the Holy *Spirit* (*Ghost*).

Answer: Amen.

¶ And the priest sprinkles the blessed bread with holy water. The deacon or a server, now standing to the right of the priest, holds the tray of bread. The people approach, kiss the hand cross and the priest's hand, receive a portion of the bread, and then quietly return to their places.

After the distribution of the blessed bread, the sacred ministers, having entered the sanctuary, bow to the altar and the celebrant (concelebrants and deacon) kiss it, and giving thanks to God, with heads covered, they go to the sacristy in the usual manner.

§ And if it is the custom, an appropriate hymn or anthem may be sung as the celebrant, concelebrants, and sacred ministers go in procession to the sacristy.

It should be noted, while blessed bread—panis benedictus is not the consecrated Body of Christ, it is blessed, and so, one should be careful to avoid letting crumbs fall on the floor to be trampled underfoot. In this regard, children should be instructed likewise to partake of the blessed bread respectfully.



The End of the Order of the Divine Liturgy commonly called the Holy Mass

According to the Restored Ancient Roman Liturgy of Saint Gregory the Great, Pope of Rome



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