



II. ORDER OF THE DIVINE LITURGY

COMMONLY CALLED THE HOLY MASS

ACCORDING TO THE ENGLISH LITURGY

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.¹ 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.*

1 *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, ✠ AND OF THE SON, AND OF THE HOLY SPIRIT (GHOST).

Answer: Amen.

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

Introibo 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 of 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).





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

I 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:*



*Confíteor Deo Omnipoténti*

ICONFESS to Almighty God, to blessèd *(They bow their heads.)* 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, *(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 Ever-virgin, 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

ALMIGHTY God have mercy upon *you (thee)*, forgive *you your (thee 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 Remissionem

THE Almighty ☩ and merciful Lord grant unto us pardon, absolution, and remission of our sins.

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—see below.*

¶ *But if the ASPERSION is not ordered, the Preparatory Prayers are concluded as given below—see the CONCLUSION OF THE PREPARATORY PRAYERS BEFORE LITURGY following the Aspersion.*





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:

GLORY 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 Aspersions 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*

IBEHELD 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:

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

Gloria Patri:

GLORY 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:

IBEHELD 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 Aspérages or the Vidi Aquam, the celebrant returns to the foot of the altar and chants or says:*

Celebrant: Show us, O Lord, thy mercý (*In Paschaltide is added: alleluia*).

Answer: And grant us thy salvatîon (*In Paschaltide is added: alleluia*).

Celebrant: O Lord, hear mý prayer.

Answer: And let my cry come untô thee.

Celebrant: The Lord be with you.

Answer: And with thy spirit.

Celebrant: Let ús pray. *Bowing, he chants or says:*





GRACIOUSLY 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.

On all days:

CONCLUSION OF THE PREPARATORY PRAYERS BEFORE LITURGY

¶ *Then on all days, 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:*

Orâmus Te, Dómine

WE 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.

¶ *Where 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.*

Omnipotens Deus, cui omne cor patet

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; that we may perfectly love thee, and worthily magnify thy holy Name. Through Chrîst our Lord.

Answer: Amen.

¶ *But Note, in some places the SALUTATION and COLLECT FOR PURITY are said aloud at the altar, immediately before the SUMMARY OF THE LAW.*





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 censuring). “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 OF 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:*

Deacon: Bless, reverend *Father* (*Master*).

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

BE thou blessed ✠ by him in whose honour thou shalt be burnt. In the Name of the Father, and of the Son and of the Holy Spirit (*Ghost*). Amen.

¶ *This blessing is neither asked nor given in a Liturgy of 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 of the Dead.*

In a Simple Liturgy: *The censuring is omitted and the celebrant reads the INTROIT here, before the KÝRIE.*

¶ *Where it is the custom, after the Introit (and the censuring if there was one): standing at the middle of the altar, and extending and joining his hands, the celebrant chants or says:*

Celebrant: The Lord be with you.

Answer: And with thy spirit.

Celebrant: Let us pray.



COLLECT. *For Purity.**Omnipotens Deus, cui omne cor patet*

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name. Through Christ our Lord.

Answer: Amen.

SUMMARY OF THE LAW.

¶ *Then he says the Summary of the Law:*

HEAR what our Lord (*He bows his head.*) Jesus Christ saith.

Diliges Dominum Deum tuum

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Answer: Amen.

KÝRIE ELÉISON

§ *Then, the choir sings the three-fold or nine-fold KÝRIE (in Greek or in English). 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:*

KÝRIE eléison. *R.* Kýrie eléison. *V.* Kýrie eléison.

R. Chríste, eléison. *V.* Chríste, eléison. *R.* Chríste, eléison.

V. Kýrie eléison. *R.* Kýrie eléison. *V.* Kýrie eléison.

Or:

LORD, have mercy [upon us]. *R.* Lord, have mercy [upon us]. *V.* Lord, have mercy [upon us].

R. Christ, have mercy [upon us]. *V.* Christ, have mercy [upon us]. *R.* Christ, have mercy [upon us].

V. Lord, have mercy [upon us]. *R.* Lord, have mercy [upon us]. *V.* Lord, have mercy [upon us].

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].*

GLORY [be] to God on high—

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

O LORD, the only-begotten Son, | (*Here 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, (*Here 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, | (*Here 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 of 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 *✠*

¶ *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:*

Subdeacon: For the restored Lesson: The Lesson is written in the ____ Chapter of ____, beginning at the ____ Verse.

¶ *After the Lesson, the subdeacon, or the appointed reader, chants or says:*

Subdeacon: Here endeth the Lessón.

Answer: Thanks be to Gód.

¶ *And for the Epistle:* The EPISTLE is written in the ____ Chapter of ____, beginning at the ____ Verse.

¶ *After the Epistle, the subdeacon, or the appointed reader, chants or says:*

2 *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.*





Subdeacon: Here endeth the Epistlé.

Answer: Thanks be to Gód.

 GRADUAL, ALLELUIA & TRACT—SEE PROPERTIES 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, ✠ that I may worthily and fitly proclaim his Gospel. Amen.

✠ HOLY GOSPEL—SEE PROPER 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 of 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 holy ✠ Gospel is written in the ____ Chapter of ____, ✠ beginning at the ____ Verse.

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.

¶ *And after the Gospel, the deacon (or subdeacon) 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 of 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 a SERMON may be given, during which, the faithful may sit (unless the bishop delivers it). But Note, That the sermon may be given at another place, at the discretion of the celebrant.*

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

I BELIEVE 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 pro-
 ceedeth 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 one baptism
 | for the remission of sins. | I look for the resurrection ☩ of the dead, | and
 the life of the age to come. | Amen.

LITURGY (OR MASS) OF THE FAITHFUL

¶ *Having kissed the altar in the centre, turning by his right to face the faith-
 ful, the celebrant chants or says:*

Celebrant: The Lord be with you.

Answer: And with thy spirit.

Celebrant: Let us pray.

OFFERTORY VERSE—SEE PROPER 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 Col-
 lection 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:*

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.

¶ *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:

IN 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:*

Deus, Qui Humanæ Substantiæ

OGOD, 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 (*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 all ages of ages (world without end).* Amen.

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





Offerimus Tibi

WE 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.

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

COME, 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 censuring.*

CENSING (IN A SOLEMN LITURGY OR A SUNG LITURGY)

¶ *In a Solemn Liturgy or a Sung Liturgy, the celebrant blesses incense, professed as before by the subdeacon (or deacon or a minister), saying:*

Per Intercessiónem

THROUGH the intercession of blessed Michael the Archangel, who stands 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

MAY 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 accom-*





panied 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

LET my prayer be 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:*

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

¶ *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 of 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.*

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 of the Dead and a Liturgy of Passiontide, he says:*

Glória Patri

GLORY 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 blessed (*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

PRAY, 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:*

Suscípiat, Dóminus

MAY 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.

³ *From the Sarum, Bangor, and York Missals.*



¶ *The celebrant quietly says:* Amen.

In a Liturgy of the Dead: *The following is added:*

Ánimæ Omnium Fidélium

Celebrant: MAY the souls ☩ of all the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

✠ SECRET (OFFERTORY PRAYER)—SEE PROPER OF THE DAY ✠

There are three practices concerning the SECRET:

(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—*

UNTO all ages of ages (WORLD without end).
Answer: Amen.

(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.⁴ And at the end of the one Prayer, the celebrant chants or says aloud—*

UNTO 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.”



¶ *Then the celebrant says:*

LET us pray for the whole state of Christ's Church.

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

Omnipotens aeternae Deus

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; we humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord. And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

WE beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

GIVE grace, O heavenly Father, to all Bishops and other Ministers, especially our Patriarch, *N.*, our Metropolitan, *N.*, (and our Bishop, *N.*) that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity (*especially N. and N.*).

[**AND** here do we give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, from the beginning of the world:

AND chiefly in the glorious and most blessed Virgin Mary, mother of thy Son (*He bows his head.*) Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy commandments, grant us to follow.]

AND we also bless ☩ thy holy Name for all thy servants departed this life





in thy faith and fear (*especially N. and N.*); beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with blessed Mary and all thy Saints, we, with them, may be partakers of thy heavenly kingdom. Grant this, O Father, for (*He bows his head.*) Jesus Christ's sake, our only Mediator and Advocate.

Answer: Amen.

COMMUNION DEVOTIONS

¶ *Then shall the celebrant say to those who intend to receive the Holy Communion:*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

GENERAL CONFSSION

¶ *Then shall the celebrant and all those of a mind to receive Holy Communion say this General Confession. The celebrant bows profoundly, rises, and leads the recitation of the Prayer:*

Omnipotens Deus, Pater Domini nostri Iesu Christi

ALMIGHTY God, Father of our Lord (*Here bow the head.*) Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord (*Here bow the head.*) Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; Through (*Here bow the head.*) Jesus Christ our Lord. Amen.





¶ *Then the celebrant (the bishop if he be present), turning to the people, shall say:*

Omnipotens Deus, Pater noster coelestis

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; have mercy upon you; ✠ pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life. Through *(He bows his head.)* Jesus Christ our Lord.

Answer: Amen.

COMFORTABLE WORDS

¶ *Then shall the celebrant say the Comfortable Words:*

HEAR what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *(St. Matt. 11:28)* So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *(St. John 3:16)*

HEAR also what Saint Paul saith. This is a true saying, and worthy of all men to be received, That Christ *(He bows his head.)* Jesus came into the world to save sinners. *(1 Tim. 1:15)*

HEAR also what Saint John saith. If any man sin, we have an Advocate with the Father, *(He bows his head.)* Jesus Christ the righteous; and he is the Propitiation for our sins. *(1 St. John 2:1, 2)*

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.*

INTRODUCTION TO THE PREFACE—SURSUM CORDA

Celebrant: *Choir (All):*

Celebrant: *Choir (All):*

Celebrant:

Choir (All):

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

Celebrant:





There - fore, — with An - gels and Arch - an - gels,
and with all the com - pa - ny of — hea - ven,
we laud and mag - ni - fy thy glo - r'ous Name,
ev - er - more prais - ing — thee, — and say - ing—

And immediately, the SANCTUS is sung or said.





PROPER PREFACES—(ACCORDING TO THE DAY)

1. PREFACE OF THE MOST HOLY TRINITY (*On Trinity Sunday and on ordinary Sundays throughout the year*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God:

And either this:

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 we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit (*Ghost*), without any difference of inequality.

Or, this:

FOR the precious death and merits of thy Son (*He bows his head.*) Jesus Christ our Lord, and for the sending to us of the Holy Spirit (*Ghost*), the Comforter; who are one with thee in thy Eternal Godhead.

And this:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

2. COMMON PREFACE (*On weekdays and feasts, unless otherwise directed*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

3. PREFACE OF ADVENT (*To be sung, at the option of the celebrant, in Liturgies of the Season of Advent*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Because thou hast given salvation unto mankind through the coming of thy well-belovèd Son in great humility, and by him wilt make all things new when he shall come again in his glorious majesty to judge the world in righteousness. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)



4. PREFACE OF THE NATIVITY OF CHRIST (*From Christmas Day until Epiphany, and on Candlemas Day, the Feast of the Transfiguration, and in Votive Liturgies of the Blessed Sacrament*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Because thou didst give (*He bows his head.*) Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Spirit (*Ghost*), was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

5. PREFACE OF THE EPIPHANY (*On the Epiphany, and during the Octave*):

IT is very meet, right, and our bounden duty, that we should at all times, 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, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

6. PREFACE OF LENT (*From Ash Wednesday until the Saturday before Passion Sunday*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Because thou has given us the spirit of discipline, that we may triumph over the flesh, and live no longer unto ourselves but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and 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 meet and right, our joy and salvation, that we should at all times 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. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and 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*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: But chiefly are we bound to praise thee for the glorious Resurrection of thy Son (*He bows his head.*) Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and 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 very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Through thy most dearly beloved Son (*He bows his head.*) Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)





10. PREFACE OF HOLY PENTECOST—AND OF THE HOLY SPIRIT (*From the Whitsun Vigil until the following Saturday, inclusive; and in any Votive Liturgy of the Holy Spirit*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Through (*He bows his head.*) Jesus Christ our Lord; according to whose most true promise, the Holy Spirit (*Ghost*) came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son (*He bows his head.*) Jesus Christ. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

11. PREFACE OF ALL SAINTS AND OF HOLY PATRONS (*To be sung upon the Feast of All Saints and during the Octave, and upon the festivals of Saints, except when a Proper Preface of any principal feast is appointed, and on Patronal Feasts*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Who in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)





12. PREFACE OF CHRIST THE KING:

IT is very meet, right, and our bounden duty, that we should at all times, 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 fulfill 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. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:: (*And the Sanctus is sung or said.*)

13. PREFACE OF THE BLESSED VIRGIN MARY (*On feasts of the Blessed Virgin, except Candlemas, and during their Octaves, even if other feasts may fall therein, unless they have their own proper Preface; also in Votive Liturgies of the Blessed Virgin*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: And that on the *N...* of Blessed Mary Ever-Virgin, we should praise, bless and tell forth thy wonders; in that by the overshadowing of the Holy Spirit (*Ghost*), she conceived thy only-begotten Son, and without *hindrance* (*let*) to the glory of her abiding maidenhood, brought forth for man the light eternal, even (*He bows his head.*) Jesus Christ our Lord. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

14. PREFACE OF SAINT JOSEPH:

IT is meet and right, our joy and salvation, that we should at all times and in all places give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: And that on the *N..* of blessed Joseph, we should, as is most justly due, praise, bless and magnify thee. For that he, being a just man, was given by thee for a Spouse to the Virgin *Theotokos* (*Mother of God*), a faithful and wise servant, made ruler over thy Household: that in the office of a father he should guard thine only-begotten Son, conceived by the overshadowing of the Holy Spirit (*Ghost*), even (*He bows his head.*) Jesus Christ our Lord. Therefore with Angels and Archangels, and with all the company





of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: *(And the Sanctus is sung or said.)*

15. PREFACE OF THE HOLY APOSTLES *(In Liturgies of Apostles and Evangelists, except December 27):*

IT is meet and right, our joy and salvation, that we should at all times 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 blessed 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. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and 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):*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Who, though the heaven of heavens cannot contain thee and thy glory is in all the world: Dost deign to hallow places for thy worship, and in them dost pour forth gifts of grace upon thy faithful people. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: *(And the Sanctus is sung or said.)*

17. PREFACE OF THE DEAD *(At the Burial of the dead, requiems, and on All Souls Day):*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Through *(He bows his head.)* Jesus 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 morality 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 everlasting in the heavens. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: *(And the Sanctus is sung or said.)*





18. SUNDAY PREFACE (*Which may be used upon any Sunday in the year for which no other Proper Preface is appointed*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Through (*He bows his head.*) Jesus Christ our Lord. For he is the true High Priest, who hath washed us from our sins, and hath made us to be a kingdom of priests unto thee our God and Father. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

19. PREFACE OF THE PURIFICATION, THE ANNUNCIATION, AND THE TRANSFIGURATION OF OUR LORD:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Because in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son (*He bows his head.*) Jesus Christ our Lord. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

20. PREFACE OF PASSION SUNDAY (*On Passion Sunday and to the Wednesday before Easter*):

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Because thou didst give thine only Son, our Saviour (*He bows his head.*) Jesus Christ, to redeem mankind from the power of darkness; who, having finished the work thou gavest him to do, was lifted up upon the Cross that he might draw all men unto himself, and, being made perfect through suffering, might become the author of eternal salvation to all them that obey him. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: (*And the Sanctus is sung or said.*)

21. PREFACE OF MAUNDY THURSDAY (*On Maundy Thursday*):

IT is very meet, right, and our bounden duty, that we should at all times, 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 having loved his own which were in the world, loved them unto the end,





and on the night before he suffered, sitting at meat with his disciples, did institute these holy Mysteries; that we, receiving the benefits of his Passion, and being quickened by his Resurrection, might be made partakers of his divine nature. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: *(And the Sanctus is sung or said.)*

22. PREFACE OF ORDINATIONS, AND OF EMBER DAYS *(At the consecration of bishops, and ordinations of priests and deacons, and on Ember Days):*

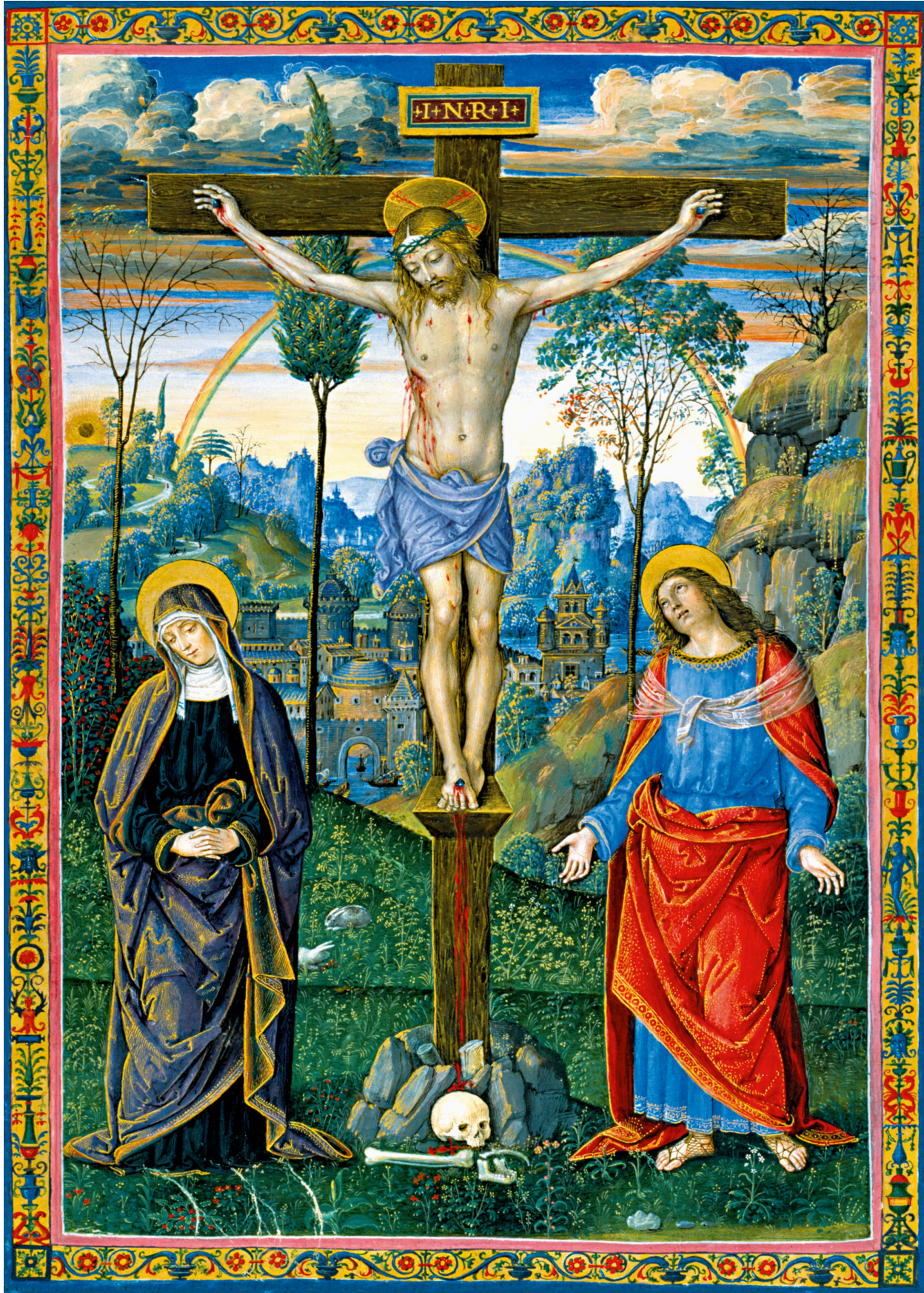
IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God: Through *(He bows his head.)* Jesus Christ our Lord, the great Shepherd of the sheep; who, for the feeding and guidance of his flock, did appoint divers orders of ministers in his Church. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: *(And the Sanctus is sung or said.)*

SANCTUS AND BENEDICTUS

🔔🔔🔔 *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.)*

HOLY, HOLY, HOLY, | Lord God of *Hosts (Sabaoth)*. | Heaven and Earth are full of thy glory: | Glory be to thee, O Lord Most High. | Blessed ☩ is he that cometh in the Name of the Lord. | Hosanna in the Highest!







CANON OF THE LITURGY

ACCORDING TO THE ENGLISH LITURGY

¶ *Then the celebrant, standing before the holy table, shall say the Prayer of Consecration, as followeth.*

Omnis gloria tibi Deus omnipotens

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son (*He bows his head.*) Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

♠ *The bell is rung once.*

FOR in the night in which he was betrayed, he took bread (*He takes the paten in his hands.*); and when he had given thanks, he brake it and gave it to his disciples, saying,

Take, eat,
THIS IS MY BODY
WHICH IS GIVEN FOR YOU;
DO this, in remembrance of me.

♠♠♠ *The bell is rung thrice, and without further ceremony, he replaces the Sacred Host (Lamb), and all bow profoundly. Uncovering the chalice, he says:*

Simili Modo

LIKEWISE, after supper, he took the Cup; (*He takes the chalice in both hands.*) and when he had given thanks, he gave it to them, saying,

Drink ye all of this;
FOR THIS IS MY BLOOD OF THE NEW TESTAMENT,
WHICH IS SHED FOR YOU, AND FOR MANY,
FOR THE REMISSION OF SINS;

He sets down the chalice and bows, saying:





DO this, as oft as ye shall drink it,
in remembrance of me.

And the pall is not replaced at this time.

🔔🔔🔔 *The bell is rung thrice, and without further ceremony, he replaces the chalice, and again, all bow profoundly. Then he covers the chalice with the pall.*

THE OBLATION

Unde, Domine caelestis Pater

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly belovèd Son our Saviour (*He bows his head.*) Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessèd Passion and precious death, his mighty Resurrection and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

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:*

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son (*He bows his head.*) Jesus Christ, and through faith in his Blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his Passion.

AND here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of





this Holy Communion, may worthily receive the most precious Body and Blood of thy Son (*He bows his head.*) Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

COMMEMORATION OF THE DEAD

¶ *With hands extended, the celebrant (or a concelebrating priest) continues:*
*Meménto étiam, Dómine*⁵

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,]⁶ [NN.,]—

AND of all thy Saints, into whose company we beseech thee to admit us.

¶ *Striking his breast, and raising his voice as he says the first four words, he continues:*

AND ALTHOUGH WE ARE unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

⁵ *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 of 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.*

⁶ *From the Missal of Robert Jumieges, p. 47 (in English), ca. 1000.*





¶ *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:*

DOXOLOGY AND ELEVATION—PER IPSUM, ET CUM IPSO

BY whom, and with whom, 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 be unto thee, O Father Almighty—⁷

¶ *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:*

UNTO 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 ùs pray.

AND now, as our Saviour Christ hath taught us, we are bold to say,—

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

OUR FATHER, (*Then he joins his hands.*)

All: WHO art in [the] heaven[s], | hallowèd be thy Name. | Thy
kingdom come, | thy will be done, | on earth, as it is in heaven.
| Give us this day our daily bread. | And forgive us our *debts* (*trespasses*), |
as we forgive *our debtors* (*those who trespass against us*). | And lead us not

⁷ *It should be noted that this is the only occasion in the entire Restored Western Rite Liturgy where the Sacred Gifts are elevated ceremonially.*





into temptation. / But deliver us from *the evil one (evil)*. | [For thine is the kingdom, and the power, and the glory, for ever and ever.] 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 blessed and glorious Ever-Virgin (*He bows his head.*) Mary, *Theotokos (Mother of God)*, [of thy blessed 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*)—⁸

WHO 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:*)—

UNTO 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.

¶ *Then, he drops the Particle into the chalice, saying nothing. Thereafter he*

⁸ *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.”*





rubs his thumbs and forefingers over the paten to dislodge any Fragments. Or, where it is the custom, he quietly says:

Hæc Commixtio et Consecratio

MAY 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:*

OLAMB (*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.⁹

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

OLAMB 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.

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

¶ *During the AGNUS DEI, the celebrant divides the Sacred Host (Lamb) into as many portions as are needed for communicating himself, the sacred ministers, and the faithful.*

9 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 of 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

OLORD 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.

PRAYER OF HUMBLE ACCESS

¶ *Then shall the celebrant and the faithful say together:*

Non accedere audemus ad hanc Mensam tuam

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son *(He bows his head.)* Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.





HOLY COMMUNION



The bell is rung thrice, signaling the faithful to come forward to receive Communion. And bowing slightly for the next two prayers, the celebrant quietly continues:

Dómine Jesu Christe, Fili Dei Vivi

OLORD (*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

LET the partaking of thy Body, O Lord (*He bows his head.*) Jesus Christ, which I, unworthy, presume to receive, turn not to my judgment 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

IWILL 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

LORD, 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:*

THE Body of our Lord (*He bows his head.*) Jesus Christ, which was given for me, [N.], preserve my body and soul unto life everlasting. *℞.* Amen.

¶ *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

WHAT 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)*

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

¶ *And when he receives the cup, he shall say:*

THE Blood of our Lord *(He bows his head.)* Jesus Christ, which was shed for me, preserve my body and soul unto life everlasting. *℞.* Amen.

¶ *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:*

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 Dignus*

LORD, 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.*

¶ *And where it is the custom, in unison with the celebrant, they may recite the following prayers:*

Credo, Dómine

IBELIEVE, ☩ 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 Mysticae

OF 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

LET not the communion of thy Holy Mysteries be unto me for judgment or condemnation, O Lord, ☩ but for healing of soul and body.

¶ *And then the faithful are communicated.*

✠ COMMUNION ANTIPHON—SEE PROPER 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.*

DISTRIBUTION OF THE HOLY COMMUNION

If both Gifts are administered together:

¶ *The celebrant then goes to the altar rail and distributes Holy Communion in both kinds by intinction, saying:*

Corpus Et Sanguis Domini

THE Body and Blood ☩ of our Lord (*He bows his head.*) Jesus Christ, which was given and shed for thee, [N.], preserve thy body and soul unto life everlasting. *℟.* Amen.

Or, if both Gifts are distributed separately:

¶ *Then the celebrant goes to the altar rail, and when he distributes the Holy Body, he says:*

Corpus Domini

THE Body ☩ of our Lord (*He bows his head.*) Jesus Christ, which was given for thee, [N.], preserve thy body and soul unto life everlasting. *℟.* Amen.

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

Sanguis Domini

THE Blood ☩ of our Lord (*He bows his head.*) Jesus Christ, which was shed for thee, [N.], preserve thy body and soul unto life everlasting. *℟.* Amen.

§§§ *During the distribution of Holy Communion, hymns, psalms, or anthems may be sung.*

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.

PRAYER OF THANKSGIVING

Omnipotens aeterne Deus, tibi ex animo gratias agimus

¶ *Then shall the celebrant and the faithful say this Prayer of Thanksgiving.*

Celebrant: Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour (*Here bow the head.*) Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through (*Here bow the head.*) Jesus Christ our Lord, to whom, with thee and the Holy Spirit (*Ghost*), be all honour and glory, *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.*



*On Ferias during Lent:*

 PRAYER OVER THE PEOPLE—SEE PROPER 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

Celebrant: The Lord be with you.

Answer: And with thy spirit.

¶ *And if it is a day when the Gloria has been said, the celebrant, or the deacon if there be one, facing the faithful, intones or says:*

Deacon: Depart in peace.

Answer: Thanks be to God.

¶ *But in the Liturgies of Holy Saturday and Easter—Bright Week, the Dismissal is said thus:*

Deacon: Depart in peace, alleluia, alleluia.

Answer: Thanks be to God, alleluia, alleluia.

¶ *If it is the custom, on days when the rule does not call for the Gloria to be said, instead of Depart in peace, the celebrant, or the deacon if there be one, says:*

Deacon: Let us bless the Lord.

Answer: Thanks be to God.

¶ *But if it is the custom, at a Liturgy of the Dead, the celebrant, or the deacon if there be one, facing the altar, says:*

Deacon: May they rest ☩ in peace.

Answer: Amen.

¶ *After the Dismissal, the celebrant, turning and kissing the altar, bows before the altar and quietly prays:*

LET 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.





FINAL BLESSING

¶ *Then the celebrant kisses the altar, and all bow or kneel, according to the Ordo, as he turns to the faithful and blesses them, saying:*

Pax Dei, quae superat omnem intellectum

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son (*He bows his head.*) Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, ☩ and the Holy Spirit (*Ghost*), be amongst you, and remain with you alway.

Answer: Amen.

¶ *But if a prelate—a bishop or abbot—be present, instead of the above, all bow or kneel, according to the rule, and he intones 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 then signs over the faithful thrice, saying:*

Pax Dei, quae superat omnem intellectum

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son (*He bows his head.*) Jesus Christ our Lord: And the blessing of God Almighty, the Father, ☩ the Son, ☩ and the Holy Spirit (*Ghost*), ☩ be amongst you, and remain with you alway.

Answer: Amen.

¶ *This same pontifical blessing may also be given on other occasions when a prelate is present.*

CONCLUSION & RECESSIONAL

¶ *Then the sacred ministers bow to the altar, and with hands joined and heads covered, they go to the sacristy.*

♫ *And if it is the custom, an appropriate hymn or anthem may be sung as the sacred ministers go to the sacristy.*





LAST GOSPEL

¶ *But if it is the custom, after the dismissal and the blessing, The peace of God, with all standing, the Last Gospel is read quietly by the celebrant at the Gospel corner:*

Celebrant: The Lord be with you.

Answer: And with thy spirit.

¶ *He then makes the sign of the Cross upon the altar, and all cross themselves on the forehead, lips, and breast, as he says:*

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 rule, is that of a Commemoration:*

Celebrant: The ✠ continuation ✠ of the Holy Gospel ✠ according to ✠ *N.*

Answer: Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was 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 all bow profoundly or kneel, according to the rule.)* 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 with hands joined and heads covered, they go to the sacristy.*

♫ *And if it is the custom, an appropriate hymn or anthem may be sung as the sacred ministers go to the sacristy.*



BLESSING OF ANTIDORON (*EULOGIA*—BLESSED BREAD)

¶ *If it is the custom, the celebrant, having come forth with the sacred ministers after the Liturgy, blesses the antidoron and gives it to the people as they come forward to venerate the precious Cross. For the blessing, the subdeacon (holding the aspergillum) and the deacon (holding the tray of previously cut-up bread), stand in front of the priest.*

Deacon: Father (Master), bless.

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, ✠ and of the Son, and of the Holy Spirit (*Ghost*).

Answer: Amen.

¶ *And the priest sprinkles the antidoron with holy water. The deacon or a server, now standing to the right of the priest, holds the tray of antidoron. The people approach, kiss the Cross and the priest's hand, receive a portion of the antidoron, and then quietly return to their places. After the distribution of the antidoron, the sacred ministers, having entered the sanctuary, bow to the altar and kiss it, and giving thanks to God, with heads covered, they go their way.*

It should be noted—while antidoron (Greek: “[a consolation] instead of the [Holy] Gifts;” also called eulogia) is not the consecrated Body and Blood of Christ, it is blessed bread, 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 antidoron respectfully.





The End of the
ORDER OF THE DIVINE LITURGY
COMMONLY CALLED THE HOLY MASS
ACCORDING TO THE ENGLISH LITURGY



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