Holy Mass

In the Sarum Use of the Roman Rite

That is, the Divine Liturgy of St. Peter the Apostle

Revised by St. Gregory I, Pope of Rome

Preserved in the British Isles and Europe

Now Celebrated on Three Continents

Approved for Use in the Russian Orthodox Church Outside of Russia

In English

Clergy Edition

Foreword

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

This small book is a direct response to requests from priests of the Russian Orthodox Church Abroad's Western Rite Vicariate (RWRV) for simple texts of the old Roman rite. For this reason much detail and documentation will not appear in this volume but may be consulted in the Sarum documents at the Liturgical Texts Project: http://www.allmercifulsavior.com/Liturgy/Liturgics.html. In any case, for Western Orthodox blessed to celebrate the old Roman rite, it is not some sort of re-enactment we desire, but an effective way to worship from Sunday to Sunday, or daily, in the footsteps of our Western forebears in the Faith. We worship in continuity with them, but under conditions dramatically altered. There are changes in service necessitated by changed conditions. Other changes are necessitated by Orthodox theology and essential practice.

An example of the former kind of change, is the new role of the roodscreen. Vanished are the old choirs of priests and deacons who sang all services. Nowadays we rely on laymen, including women, to chant and sing. Yet tradition and local canons strictly bar laity from beyond the screen. Therefore the screen is now a partition not between laity and a clergy choir, but between clergy at the altar and the laity, *including* the choir.

An example of change due to Orthodox influence is the insertion of an epiclesis into the canon of the mass, clarifying the theology of consecration which is already present in both Eastern and Western rites in olden times. This insertion required by the hierarchy of our holy Church is the only Byzantinisation in the service.

Other parts of the service may seem to be alterations of Sarum, but are in actuality older forms of it, documented for example in the St. Osmund Pontifical, a 10th and 11th c. book. In it, we see no elevation in the middle of the canon, nor any last gospel. The practice of the priest reading 'Summe sacerdos,' the prayer of St. Ambrose, in segments at mass, is an archaic practice preserved in a manuscript Sarum missal of 1511. The dismissal of catechumens is present in writings of Master John Beleth; it was seen as a pastoral procedure, not as a liturgical text.

The translation takes Coverdale's canon missæ into account, as well as texts from Christminster, Hobart, and Jacksonville (RWRV) and from the larger Antiochian Western Rite Vicariate (AWRV). Requests from Russian Church clergy dictated some aspects of language. In the end, however, this text is an original contribution from a Latin translator and former Latin teacher, now serving in a Russian parish. The psalms and psalm-excerpts are from 'A Psalter for Prayer'—a Coverdale psalter with slight emendations for Orthodox use, edited by David James and published at Jordanville in 2011. Whenever this version varies from the Sarum texts, the Sarum is followed.

This volume is submitted in a spirit of brotherly love for consideration by Father Anthony (Bondi), pastoral vicar for Western Rite, and all clergy of the Fraternity of St. Gregory the Great, as well as for consideration by Abbots James, David, and Martin, and all RWRV clergy, His Grace Bishop Jerome, and ultimately His Eminence Metropolitan Hilarion. Key to this initial publication will be the short training videos which, it is planned, will follow shortly, as well as sound recordings for clergy formation in chant basics.

- A monk of the Russian Church,
  feast of St. Kilian of Würzburg

Norms for Serving

The priest, when blessing with his hand, disposes it in the manner prescribed for the Roman rite by Pope St. Leo III and preserved in the West up to the time of the Reformation. The index and middle fingers are extended together; the thumb rests at the base of them; the ring and little fingers are folded into the palm. Thus the realities of the Holy Trinity and the Incarnation are made participant in every blessing.

The priest joins (clasps naturally) his hands as his usual posture. The other ministers and the people do not assume this posture.

When the priest lifts his hands, they may rise above his shoulders, but the elbows remain rather low.

Beginning at the canon, and until his fingers are washed after communion, the priest joins his index fingers and thumbs except when his right hand signs the Gifts.

Mostly, the deacon stands on the priest's right, the subdeacon on the priest's left.

The priest singing any collect will stand upright, while all others bow themselves reverently, rising again at the doxology.

Sarum rubrics presuppose an old Roman style altar—a free-standing altar which the clergy circumambulate and which they cense on all four sides. If this is not possible, or not desired, the rubrics are easily adjusted.

There are three corporal cloths or 'corporals.' The first is a long cloth which hangs low over the north and south sides of the altar. The middle corporal is a smaller rectangle which covers most of the centre of the altar table, being placed over the first corporal. In the RWRV the consecrated antimension, which is very similar to a middle corporal in shape and purpose, has been known to serve as the middle corporal. The top corporal is a little larger, ornate in fabric with a jewelled border, but rather lightweight. It lies 'fan-folded' on the eastern edge of the middle corporal. Its base resting always there, it is drawn up and over the chalice at times, to veil it. These cloths may be of fair linen or of silk.

The epistle is read eastward, not westward. If there is no subdeacon, Sarum custom allows any altar server or competent layman who has the priest's blessing, to read the passage.

Whenever a thing is handed to the priest or received from him, the priest's hand is kissed. The same reverence is shown whenever servers or the subdeacon pass any item to, or receive any from, the deacon.

In general, deep bows are made instead of genuflections. The head is brought to the level of the knees. Prostrations are made by kneeling on both knees, pressing one's forehead to the ground, tracing a cross on the ground with one's thumb, kissing that 'cross,' then rising to one's feet.

When the priest is told to kiss the altar to the 'right' of the gifts, this is always 'right' from the vantage of the priest facing east.

The canon is either chanted aloud (to the preface tone, in old Roman style) or spoken in a quiet voice (secretly, in the Gallican style which prevailed in England after about mid-10th century). Both these methods, so very different from one another, are proper practices. The secrets are either sung aloud or said quietly.

Tip: A red cross ✠ shows the priest is to make the sign of the cross over something; a black cross ✠ that he is to sign himself. The usual sign of the cross is made right to left, with three fingers.

Tip: For the priest and deacon's parts, text in ordinary type is spoken quietly, while text in **bold** is chanted aloud. The practice of saying prayers in a loud yet spoken voice is something almost entirely absent from the old Roman rite.

Order of Service

As the priest and others enter the church, each makes three reverences:

O Lord, by the multitude of Thy mercy I will come into Thy house. I will worship toward Thy holy temple and give thanks unto Thy name.

Lead me, O Lord, in Thy righteousness; because of mine enemies, make my way plain before Thee.

Each dips his fingers in holy water and crosses himself:

The blessed ✠ water be health and life for me. Grant me, O Lord, by this creature of water's sprinkling, health of mind, purity of body, guarding of salvation, tranquillity of hope, and strengthening of faith, now and in time to come, amen.

The bells ring and Terce is sung (see page 45). The server lights a charcoal. The clergy and servers all wash their hands and face, saying:

O almighty Father, grant our souls that even as the stains of our hands are here washed away, so the defilements of our minds may be cleansed inwardly by Thee, and the host of holy virtues may increase in us forever. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

The servers lay the priest's vestments on a table: first the maniple, on top of it the chasuble, then cope, succinctory, belt, stole, alb, and amice.

The servers fill the wine and water cruets; remove the altar cover; and light the lamps and candles. In the vestry they set out the ewer (pitcher), basin, and hand-towel. On Sundays they place salt and water on a table in the midst of the church, outside the roodscreen.

Meanwhile in the vestry or before the altar the priest says quietly:

O God, Who from ones unworthy makest worthy, and from sinners makest righteous, and from impure makest pure, cleanse my heart and body from every blot and stain of sin, and make me a worthy minister at

Thine altars. And mercifully grant that upon this altar to which I the unworthy draw near, I may offer sacrifices acceptable to Thy tender mercy, for my sins and offenses and countless daily trespasses, and for all that stand here round about, and for all those joined to me by common roof or blood or marriage-tie, and for all the Christian faithful quick and dead. And may my prayer and sacrifice be acceptable to Thee by Him Who offered Himself as a sacrifice to Thee, God His Father—Jesus Christ Thy Son our Lord, ✠ Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

Prayer of St. Ambrose

O great high priest and true bishop, Who didst offer Thyself to God the Father on the altar of the Cross a living, pure, and unblemished Lamb for us poor men, and Who gavest us Thy Flesh to eat and Thy Blood to drink, and didst place that mystery in the power of the Holy Spirit, saying, 'As often as ye do these things, ye shall do them in remembrance of Me,' I pray Thee by Thy precious Blood, the high price of our salvation; I pray Thee also by the extraordinary and unspeakable love with which Thou wast pleased to love us wretched and unworthy ones so much that Thou didst wash of us of our sins in Thy Blood: Teach me Thine unworthy servant, for amongst other gifts from Thee, Thou hast deigned to call me even now to priestly service, not for any merits of mine own, but through the compassion of Thy mercy only. Teach me, I pray, by Thy Holy Spirit, to accomplish the mystery with that reverence and respect, that devotion and fear, which belong to and befit it. By Thy grace I pray, make me ever to believe and understand, to know, to hold steadfastly, to speak and think touching so great a mystery, that which pleaseth Thee and doth profit my soul. Let Thy Good Spirit enter into my heart; there let Him resound without sound, and without the bellowing of words let Him speak the truth of these great mysteries, for truly they are deep beyond measure, and hid by a holy veil. For Thy great mercy's sake, grant me to celebrate the solemnities of Mass with a pure heart and a clean mind. Free my heart from impure and unholy, from vain and sinful thoughts. Surround me, I pray, with the loving and trusty defense of blessed angels, and their very strong protection, that the foes of all good may be bewildered and depart. By the might of this great mystery, and by the hand of Thy holy angel, banish from me and all Thy servants the most obstinate spirit of pride and vainglory, envy and blasphemy, fornication and impurity, of doubt and disbelief. Let those be put to shame that persecute us; let those who hasten to destroy all good things, be themselves destroyed.

King of virgins, lover of chastity and incorruption, God! by the dew of Thy heavenly blessing quench in my body every spark of burning desire, that a state of utter chastity and innocence of soul and body may abide in me. Put to death in my members the stings and commotions of the flesh, and give me true and abiding sanctity of chastity, along with Thine other gifts which verily please Thee, that I may offer Thee the sacrifice of Thy praise daily with a pure heart and a chaste body. For with what contrition of heart and streams of tears, with what reverence, awe, and trembling, with what chastity of body and purity of soul must this divine and heavenly Sacrifice be celebrated, O Lord my God! In it Thy Flesh forsooth is eaten and Thy Blood forsooth is drunk. In it, things below are joined to things on high. In it is the holy angels' presence nigh. In it, in a wondrous and indescribable manner, Thou art both priest and sacrifice.

If possible, the priest now confesses his sins to another priest, saying:

Bless, father. The other priest says: The Lord be in thy heart and on thy lips, that thou mayest confess all thy sins, in the name of the Father and of the Son and of the Holy Spirit, amen.

He confesses his sins to God, after which the absolving priest says:

May almighty God have mercy on thee and forgive thee all thy sins; deliver thee from all evil; preserve and strengthen thee in good; and bring thee to eternal life. ℟. Amen.

May the almighty and merciful Lord grant thee pardon and absolution of all thy sins, space for true repentance and amendment of life, the grace of the Holy Spirit, and His consolation. ℟. Amen.

May the virtue of the Passion of our Lord Jesus Christ, the prayers of Holy Mother Church, the good which thou hast done and which by God's grace thou shalt *yet* do, be to thee for the remission of thy sins. And for a special penance thou shalt (do this or say that).

The confessing priest kneels; the other lays his hand upon his head, saying:

Our Lord Jesus Christ, Who is the great high priest, by His most tender mercy absolve thee. I also, by the authority given me, absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Spirit, amen.

The deacon sets the bread in a pyx on the cruet-tray and dresses the chalice, placing upon it first (a) the paten; then (b) the pall (stiff square); (c) offertory veil; and (d) the burse with two corporal cloths and the holy spoon inside it. These things remain in the vestry till the second entrance.

Vesting

All vest in procession vestments,[1] unless there is no procession.

Amice: The Holy Spirit shall come upon me, and the power of the Most High shall overshadow my head.

Alb: Clothe me, O Lord, in the garment of salvation, and with the raiment of joy encompass me, O God of my salvation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

Stole: O Lord, about my neck set Thou the stole of righteousness, and purify my soul from every taint of sin. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

Belt: Gird me, O Lord, with the girdle of justice, and within me bind fast the love of God and of my neighbour. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

Succinctory: Gird me, O Lord, with strength, and make my way perfect. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

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[1] Procession Vestments

Priest: amice, then alb, belt, stole, silk cope
Deacon: amice, alb, belt, and on double feasts the dalmatic and stole
Subdeacon: amice, alb, belt, and on double feasts the tunicle
Thurifer and Servers: amice, alb, belt, and on double feasts the dalmatic

Mass Vestments

Priest: amice, alb, belt, stole, chasuble, maniple
Deacon: amice, alb, belt, dalmatic, stole, maniple
Subdeacon: amice, alb, belt, tunicle, maniple
Thurifer: amice, alb, belt, dalmatic
Servers: amice, alb, belt, and on double feasts the dalmatic

The cope is put on without a special prayer. The processional candles are lit and the priest lifts his hands and says quietly:

Hymn

O come, Creator Spirit, come
And visit Thou Thy people's souls.
Replenish with Thy heavenly grace
The breasts which Thou didst once create. He makes a deep bow.

Thou Who art called the Paraclete,
Gift given by the Most High God,
The soul's anointing, charity,
The flame of fire, the living stream.

Thou Who art sevenfold in gift,
The finger Thou of God's right hand,
The Father's solemn pledge of troth
Ennobling with Thy words our throats.

Light Thou a lantern for our thoughts,
Cause love to flow within our breasts,
Sustaining always, with Thy strength,
The frailty of our mortal flesh.

Our foes do Thou drive far away,
Thy peace give us without delay;
With Thee our Guardian guiding us,
May we flee all unrighteousness.

The Father may we know through Thee,
And through Thee may we know His Son.
O Thou the Spirit of Them both,
May we forever trust in Thee. He signs himself.

✠ Praise to the Father with the Son (he bows)
And to the Holy Paraclete,
And may the Son upon us send
The Holy Spirit's gifts of grace, amen.

℣. Thou shalt send forth Thy Spirit and they shall be made.
℟. And Thou shalt renew the face of the earth.

Let us pray.

O God, to Whom every heart is open, and every desire is known, and from Whom no secret is hid, cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may be able perfectly to love Thee and worthily to magnify Thee. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the selfsame Holy Spirit, God through all the ages of ages, amen.

Psalm 42

Judge me, O God, and defend my cause from an unholy nation : from the unjust and crafty man deliver me.

For Thou, O God, art my strength : why hast Thou rejected me? and why go I so heavily, while the enemy oppresseth me?

O send out Thy light and Thy truth : they have led me, and brought me unto Thy holy hill and to Thy dwellings.

And I will go in unto the altar of God : even unto the God Who giveth joy to my youth.

Upon the harp will I give thanks unto Thee, O God my God : why art thou so heavy, O my soul? and why dost thou disquiet me?

O put thy trust in God, for I will give Him thanks : the salvation of my countenance and my God.

✠ Glory to the Father and to the Son : and to the Holy Spirit.

As it was in the beginning, is now and ever shall be : even unto ages of ages, amen.

ant. I will go in unto the altar of God, even unto the God Who giveth joy to my youth.

Kyrie eleison. Christe eleison. Kyrie eleison.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

On Sundays, the blessing of water follows. On other days with procession, procession follows. All other days, Mass follows.

[1] Or, 'forgive us our trespasses, as we forgive those who trespass against us.'

Sunday Blessing of Water

The bells ring as the clergy and servers go in procession vestments to the table where water and salt are placed. There the priest, wearing his cap, sings in a semi-loud voice:

I exorcize thee, O creature of salt, by the ✠ living God, by the ✠ true God, by the ✠ holy God, by the God Who commanded thee to be cast into the water by Elisha the prophet to heal the water's barrenness, that thou mayest be made salt (he looks at the salt) **exorcized for the salvation of those who have faith, and that thou mayest be safety of soul and body to all who receive thee, and that every fantasy, wickedness, and craft of the devil's cunning may flee and depart from that place where thou shalt be sprinkled, along with every unclean spirit who is adjured. ✠ Through Him Who shall come to judge the quick and the dead and the world by fire.** ℟. Amen.

Let us pray.

We humbly implore Thy boundless mercy, almighty everlasting God, that Thou wouldst deign of Thy goodness to ✠ bless and ✠ sanctify this creature of salt, (he looks at it) **which Thou hast granted for the use of the human race, that it may be health of mind and body to all who make use of it, and that whatsoever is touched or sprinkled with it may be free from all impurity and every assault of spiritual wickedness. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages.** ℟. Amen.

I exorcize thee, O creature of water, in the name of God ✠ the Father almighty, and in the name of Jesus ✠ Christ His Son, and by the power of the ✠ Holy Spirit, that thou mayest become water exorcized for routing every power of the enemy, and that thou have power to uproot and expel the enemy himself, with his rebellious angels, by the power of the selfsame Jesus ✠ Christ our Lord, Who shall come to judge the quick and the dead and the world by fire. ℟. Amen.

Let us pray.

O God, Who for the salvation of the human race hast hidden the greatest and holiest mysteries in the element of water, mercifully be here with us and aid us as we call on Thee, and pour into this element, (he looks at the water) **prepared by diverse purifications, the power of Thy ✠ blessing, that Thy creature, serving in Thy mysteries, may—by divine grace—take on the effect of casting out demons and staving off disease, that whatsoever shall be sprinkled with it in the homes or lands of the faithful may be free from all impurity and delivered from harm. Let no pestilent spirit nor polluting breath of air linger there. Let all the wiles of the unseen enemy flee away. And if there be anything which is hindering either the safety of the dwellers or their peace, let it be put to flight by the sprinkling of this water, that the safety they seek by calling on Thy name may be defended from assaults. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages.** ℟. Amen.

He puts in salt in the shape of a ✠ cross, saying quietly:

The mingling of salt and of water be made in the name of the Father and of the Son and of the Holy Spirit, amen.

Priest: **The Lord be with you.** ℟. And with thy spirit. **Let us pray.**

O God, Author of undefeated might, and King of invincible dominion, and Conqueror forever glorious, Who dost subdue the powers of hostile oppression, Who dost defeat the savagery of the roaring foe, Who in Thy might dost prevail over opposing evil: We beseech and entreat Thee, O Lord, in trembling and humility, that Thou graciously accept (he looks at the water) **this creature of salt and water, mercifully illuminate it, and in Thine accustomed mercy ✠ sanctify it, that wherever it shall be sprinkled, every infestation of the unclean spirit may be expelled through our calling on Thy holy name, and the terror of the venomous serpent may be banished straightaway, and the presence of the Holy Spirit may be granted us, to be with us and aid us who desire Thy mercy. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the selfsame Holy Spirit, God through all the ages of ages.** ℟. Amen.

On great feasts water is blessed quietly at a side altar.

Sunday Sprinkling

The choir sings the antiphon below, whilst the priest sprinkles: (a) the high altar on all sides, counter-clockwise; (b) the queued ministers; (c) the clergy then laity present, they approaching the step one by one.

Outside Paschaltide

♫ ant. 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.

Ps. Have mercy upon me, O God : after Thy great mercy.

Thou shalt sprinkle…

Ps. And according to the multitude of Thy compassions : blot out my transgression.

Thou shalt sprinkle…

✠ Glory to the Father and to the Son and to the Holy Spirit : as it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

Thou shalt wash me, and I shall become whiter than snow.

In Paschaltide

♫ ant. I saw water issuing from the Temple, from the right side thereof, alleluia, and all they to whom that water came were healed and made whole, and they say: Alleluia, alleluia.

Ps. O give thanks unto the Lord, for He is good : for His mercy endureth for ever.

I saw water issuing…

✠ Glory to the Father and to the Son and to the Holy Spirit : as it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

And they say: Alleluia, alleluia.

Then, on all Sundays, the priest faces east and sings:

℣. **Show us, O Lord, Thy mercy.**
℟. And grant us Thy salvation. (in Paschaltide add: alleluia.) **Let us pray.**

Hearken to us, O holy Lord, Father almighty, everlasting God, and deign to send down from heaven Thy holy angel to guard, cherish, protect, visit, and defend all those who dwell in this dwelling. Through Christ our Lord. ℟. Amen.

In a monastery, rooms and workshops are sprinkled.

Procession

They queue up, first the server with holy water, cross-bearer, two candle-bearers walking abreast, thurifer, subdeacon, deacon, priest, and finally other clergy present but not celebrating.

If a bishop is present, he walks last of all.

The choir sings the appointed chant and the procession goes behind and around the altar, clockwise, then down the south side of the church to the west door. (On great feasts they exit the church from a side door, circle 'round, then re-enter at the west door.) They go eastward through the centre of the church till making a halt before the roodscreen door.

(On summer Sundays a commemoration of the Cross is made here.[1])

Sunday Bidding Prayers

The priest and deacon face west and the priest sings:

Let us pray the mercy of the Lord, dearly beloved brethren, for our brothers and sisters from east to west, N. & N., (the deacon or server reads the list of names) **that each one of them may also pray for us, in diverse lands, through Christ our Lord.** ℟. Amen.

Let us pray also for the unity of the churches, for the sick, N. & N., (the deacon or server reads names) **for the frail, for prisoners, for penitents, for workmen, for boatmen, for travellers, for those that give alms, for the spirits of the departed, and for those who are not taking Communion, that the Lord grant them to do worthy penance, through Christ our Lord.** ℟. Amen.

Let us also pray the mercy of the Lord for the spirits of our loved ones who are fallen asleep, N. & N., that the Lord may be pleased to give them peaceful refreshment and translate them to a place of rest

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[1] *ant.* Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation. V. This sign of the Cross will be in heaven. R. When the Lord cometh for judgment. *Priest:* Let us pray. Be with us and help us, O Lord our God, and those whom Thou causest to rejoice in the glory of the holy Cross do Thou also defend with its unceasing shelter. ✠ Through Christ our Lord. R. Amen.

and refreshment by the intercession of His saints, through Christ our Lord. ℟. Amen.

They turn east:

Lord Jesus Christ, we offer Thee this prayer from the rising up of the sun unto the going down thereof, from the right hand unto the left, to the honour and glory of the divine and human natures of Christ; to the honour and glory of all the heavenly ranks, of Michael and Gabriel the archangels; to the honour and glory of the patriarchs, prophets, apostles, and martyrs; for all virgins, repentant faithful, all that are married; for those not exceeding good, for those not exceeding evil; for all who deserve our prayer and supplication, through the selfsame Christ our Lord. ℟. Amen.

Here are announced the week's fasts, feasts, weddings, baptisms, etc. Then the choir sings the appointed chant and the clergy re-enter the chancel, taking their places as at the blessing of water.

♫ ant. Rejoice, Queen of heaven; rejoice, Mistress of the angels. Hail, O holy root, from whom Light arose o'er the world. Rejoice, glorious Lady, beautiful above all women. Most noble Lady, fare thee well, and forever pray to Christ for us. (in Paschaltide add: alleluia.)

Here the appointed versicle and collect are sung. On most Sundays, these are as follows.

℣. **After childbirth, O Virgin, thou didst remain inviolate.**
℟. O Mother of God, intercede in our behalf. (in Paschaltide, add: alleluia.)

Let us pray.

O merciful God, appoint for our frailty a guardian, that we who practise the remembrance of the holy Mother of God and Virgin Mary may rise again from our sins with the help of her intercession. ✠ Through the selfsame Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. ℟. Amen.

The procession retires to the vestry; meanwhile the choir begins the officium (introit).

The clergy exchange procession for Mass vestments. The priest puts on his chasuble, the deacon his dalmatic, the subdeacon his tunicle, each saying:

Chasuble, etc.: Put on me the breastplate of faith, O Lord, and the helmet of salvation, and the sword of the Holy Spirit, amen.

Maniple (left wrist): Give me right understanding and pure conduct, O Lord, that sowing in the spirit I may of the spirit reap everlasting life.

The priest replaces his cap. The clergy and servers queue up for the first entrance, first, two candle-bearers abreast, then the thurifer with the censer, subdeacon with gospels, deacon with missal, and finally the priest.

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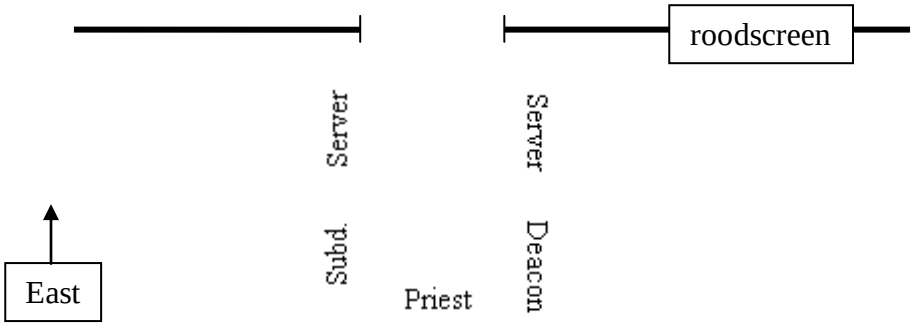
Below: The gantlet, which is the formation made at the halt during the procession and again during the first entrance at Mass. The priest faces east; the subdeacon and deacon face each other; the servers face each other.



Ordinary of the Mass

♫ Officium ♫

When the choir reaches 'Glory to the Father' in the officium (introit), the first entrance begins. The clergy and servers proceed to the lowest altar-step (or outside the rood-door). They make a halt there, the priest in the centre and others forming a gantlet. The priest says quietly:

℣. O confess to the Lord, for He is good.
℟. For His mercy endureth for ever. Priest, bowing:

I confess to God, to blessed Mary, to all the saints, and to you, that I have sinned exceedingly in thought, word, and deed, through my fault. I beseech holy Mary, all the saints of God, and you to pray for me.

Others, quietly: May almighty God have mercy on thee, forgive thee all thy sins, deliver thee from all evil, preserve and strengthen thee in good, and bring thee to eternal life.

Priest, rising: Amen.

The deacon and subdeacon bow, and all the ministers say quietly:

I confess to God, to blessed Mary, to all the saints, and to thee, that I have sinned exceedingly in thought, word, and deed, through my fault. I beseech holy Mary, all the saints of God, and thee to pray for me.

Priest, quietly: May almighty God have mercy on you, forgive you all your sins, deliver you from all evil, preserve and strengthen you in good, and bring you to eternal life. ℟. Amen.

Priest, quietly: May the almighty and merciful Lord grant you absolution and remission of all your sins, space for true repentance and amendment of life, the grace of the Holy Spirit, and His consolation.

They, rising: Amen. Priest, in a quiet spoken voice:

℣. O God, Thou shalt stay Thyself, Thou shalt quicken us.
℟. And Thy people shall rejoice in Thee.

℣. Show us, O Lord, Thy mercy.
℟. And grant us Thy salvation.
℣. Thy priests shall be clothed with righteousness.
℟. And Thy saints shall rejoice.

The priest strikes his breast:

℣. O cleanse Thou me from my secret faults, O Lord.
℟. And from strangers spare Thy servant.
℣. Not unto us, O Lord, not unto us.
℟. But unto Thy name give the glory.
℣. Holy Mother of God, Ever-Virgin Mary.
℟. Intercede for us with the Lord our God.
℣. O Lord God of hosts, convert us.
℟. Show us the light of Thy countenance, and we shall be saved.
℣. Hear my prayer, O Lord.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.
Let us pray.

He bows and prays at will, then kisses the deacon and subdeacon, saying:

Receive the kiss of peace and love, that ye may fitly perform the divine services at the most holy altar.

The priest and ministers go up to the alta. The missal is laid on the right horn, the candles on the step. The priest bows, hands clasped, and says quietly:

Take away from us all our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the holies of holies, through Christ our Lord, amen.

Before the presence of Thy divine majesty I stand, though unworthy, O God most merciful Father, and humbly I pray Thine unspeakable mercy that Thou Who didst grant me to become a minister of the priestly office wouldst make me pleasing to Thee for ever, and worthy to perform so great a mystery.

The priest and deacon kiss the altar, and standing the priest signs himself on the forehead with his right thumb, saying quietly:

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

The deacon (or server) puts incense on and presents it to the priest, saying:

Bless. Priest: The Lord bless. May this incense be ✠ blessed by Him in Whose honour it shall be burnt. In the name of the Father and of the Son and of the Holy Spirit, amen.

The priest censes the altar 3x in the centre, 3x towards the right horn, and 3x towards the left horn. The deacon censes the priest, then the other three sides of the altar, counter-clockwise; the relics east of the altar; the clergy 'round the altar; and the chancel walls, clockwise. (If no deacon, the priest does those censings.) The thurifer censes the deacon (priest); then puts on fresh incense and censes the servers; images; choir; and people.

The priest kisses the gospels presented by the subdeacon, then continues with the Prayer of St. Ambrose:

O almighty God, who can celebrate these things worthily, unless Thou make him worthy who offereth them? I know, Lord, truly I know, and confess it to Thy goodness, that I am not worthy to draw near so great a mystery, because of my great sins and unceasing negligence. But I know faithfully, and believe with all my heart, and confess with my lips, that Thou canst make me worthy, for Thou alone canst make worthy men of unworthy, canst make pure men of impure, and out of sinners dost make righteous folk and saints. By this Thine almighty power I pray Thee: grant me a sinner to perform this heavenly sacrifice with fear and trembling, with purity of heart and a torrent of tears, with spiritual cheer and heavenly joy.

O Master, may my soul come to know the sweetness of Thy most happy presence, and the watchful guard of Thy holy angels around me. For I, mindful of Thy venerable passion, draw near to Thine altar (though a sinner) that I may offer Thee of Thy gifts the sacrifice Thou didst ordain and command to be offered to Thy majesty for a memorial of Thee and for our safety and salvation. Accept it, therefore, I pray Thee, O most high shepherd, for Thy holy Church and for the people whom Thou didst acquire with Thy Blood. And because it was Thy will for me a sinner to be between Thee and these Thy people, though Thou couldst not find in me the testimonial of *even* one good deed, at least Thou dost not reject the task of stewardship entrusted to me, lest through me Thine unworthy servant be

forfeited the price of salvation of those for whom Thou wast pleased to be a saving redemption, making Thyself a sacrificial victim.

Therefore, O Master, I bring before Thee (mayst Thou be pleased to look upon them graciously!) the afflictions of nations, the dangers to their peoples, the groaning of prisoners, the misery of orphans, the needs of travellers, the poverty of the weak, the despair of those who suffer, the exhaustion of the aged, the deep sighs of the youth, the resolve of virgins, and the lament of widows. For Thou hast mercy on all men, Lord, and hatest none of those things which Thou hast made.

As soon as the officium (introit) is ended, the choir begins the Kyrie.

♫ Kyrie ♫

The deacon at the rood-door (or priest at the altar) sings the verses in bold. On simple weekdays, though, only 'Kyrie eleison' is sung.

Hail, O Lord, forever, King resplendent through the height of heaven; in kindness have mercy on Thy people forever.

℟. Kyrie eleison.

Thou Whom hosts of cherubim proclaim without ceasing, chanting hymns in eternal praise of Thee: Have mercy on us.

℟. Kyrie eleison.

To Thee the exalted hosts give praise in a wonderful manner, answered by the seraphim: Have mercy on us.

℟. Kyrie eleison.

O Christ, King enthroned on high, Thou Whom the nine orders of angels praise without wearying and with beauty, be pleased to have mercy on Thy servants forever.

℟. Christe eleison.

O Christ, Who through all the earth the one Church praiseth in her

canticles, the sun and moon, stars, earth, and sea; Whom they also obey, have mercy for ever.

℟. Christe eleison.

Thou art He Whom all the saints, heirs of the glorious unending kingdom, proclaim with shouts of jubilation and worthy melody: have mercy upon us.

℟. Christe eleison.

O life-giving Son of Mary the holy Virgin, O King of kings, our blessèd Redeemer! on those ransomed from the power of death by Thine own blood-shedding, have mercy for ever.

℟. Kyrie eleison.

All-illustrious Unbegotten, O Thou begotten already without beginning, and surpassing all without striving, on this Thine assemblage have mercy, O Good One.

℟. Kyrie eleison.

O Judge and Sun of righteousness of clearest glory, Good One, we beseech Thee resolutely: When Thou shalt strictly judge all nations, show mercy unto the multitude standing there.

℟. Kyrie eleison.

During Kyrie or Gloria, the second entrance is made; one candle-bearer brings the tray with pyx and cruets, the other brings the ewer, water-basin, and towel. These are set upon the credence.

The priest quietly continues the Prayer of St. Ambrose:

O Lord, remember what our substance is, for our Father art Thou, our God art Thou! Be not angry, neither withhold from us the vastness of the deeps of Thy mercy. Not with self-justifications do we place our prayers before Thy face, nay, but through Thy many compassions. Remove our sins from us, Lord, and mercifully kindle in us the fire of the Holy Spirit.

Take *this* heart of stone from us, which is of our body, and give us a heart of flesh to fear Thee, love Thee, prove its love for Thee, delight in Thee, follow Thee, and find its fulfillment in Thee. We pray Thy tender mercy, O Lord, that with a serene countenance Thou be pleased to look upon Thy family who wait on the services held in Thy most holy name. And that no one's resolve be in vain, no one's prayer empty, furnish us with prayers Thou wilt delight to hear and graciously wilt heed.

We also pray to Thee, holy Father, for the souls of all the faithful departed, that eternal salvation may be theirs, and unceasing perfection, everlasting joy, and refreshment. O my God, may this great holy mystery of purity be for them today a full and mighty feast upon Thee, the living Bread Who camest down from heaven and givest life to the world through Thy holy and blessed Flesh—the Flesh, that is to say, of the unblemished Lamb that taketh away the sins of the world, the Flesh taken from the holy and glorious womb of the blessed Virgin Mary and conceived by the Holy Spirit—and through that precious Blood of Thine which happily flowed from Thy sacred side by the action of the soldier's spear, as a fountain of Thy tender mercies, that being healed by it, and refreshed, fortified and comforted, they may rejoice in Thy praise and glory.

The priest hands his cap to a server.

♫ Gloria ♫

When the Kyrie is finished singing, the Gloria is sung. The priest, if he know how to sing, shall begin the first phrase, the choir taking the rest.

Glory be to God in the highest. Bells ring and the priest, flanked by deacon and subdeacon, says quietly with them the remainder:

And on earth peace to men of good will. | We praise Thee, we bless Thee, | (bow:) We worship Thee, (rise:) we glorify Thee, | we give thanks to Thee for Thy great glory, | O Lord God, heavenly King, God the Father almighty, | O Lord, the only-begotten Son Jesus Christ, | O Lord God, Lamb of God, Son of the Father, | that takest away the sins of the world, have mercy upon us. | That takest away the sins of the world, (bow:) receive our prayer. | (rise:) 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 art most high, (bow:) O Jesus Christ, (rise:) with the Holy Spirit, | in the glory of ✠ God the Father, amen.

As the choir sings, the priest continues quietly the Prayer of St. Ambrose:

Most merciful Redeemer, I ask of Thy tender mercy that the plenitude of Thy divine nature descend upon this bread and chalice. Let that invisible beauty and incomprehensible majesty of Thy Holy Spirit descend as well, O Master, as of old it descended on the sacrifices of the Fathers, and may it make our offerings also become Thy Body and Blood. And may it teach me, Thine unworthy priest, to transact the great mystery with purity of heart and a fountain of tears, with all fear and trembling, so that Thou mayest receive peaceably and graciously from my hands the sacrifice of praise, for the salvation of all the faithful quick and dead.

Master, I beseech Thee—by this all-holy mystery of Thy most precious Body and Blood, on which we are fed and given drink daily in Thy holy church, are washed and sanctified, and are made partakers of Thy one most high Divinity—that Thou grant me Thy holy virtues; thus, being filled with them I may draw near to Thine altar with a good conscience, and thus these heavenly, holy mysteries may become for me salvation and life. For Thou didst say with Thy holy and blessed mouth, 'The bread that I will give is My flesh, for the life of the world. He that eateth Me, the same shall live by Me, and he abideth in Me, and I in him. I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live forever.' O Bread most sweet, heal the palate of my heart, that I may learn the sweetness of Thy love. Master, heal me from all dullness, that I may know no sweetness save Thee, seek no love save Thee, love no beauty save Thee.

The Gloria and its bells concluding, the priest signs ✠ his forehead and turns to the people. Every time he turns to the people, the deacon turns also, but the subdeacon kneels and draws the chasuble off the priest's forearms.

The priest raises his hands and sings in a clear voice:

The Lord be with you. ℟. And with thy spirit.

The priest lowers his hands, clasps them, and turns east.

Let us pray.

|| Collect ||

The priest intones the collect for the Sunday, feast, or particular day as given in the missal. On some great feasts, there is only one collect.

|| Other Collects ||

Priest: **Let us pray.**

All other collects are now sung, while the subdeacon takes the epistle book and goes to the place of the reading preceded by a candle-bearer.[1]

The priest ends the last collect with a doxology, concluding:

Through all the ages of ages. ℟. Amen.

The priest and deacon sit while the subdeacon (or server) reads.

|| Epistle ||

He bows and returns to the altar preceded by the candle-bearer, sets down the book, and takes a blessing from the priest. There is no response to the epistle, but immediately the choir sings the chants appointed for the day.

♫ Gradual / Alleluia / Tract / Sequence ♫

Third entrance. In the vestry the thurifer veils his hands in a cloth, takes up the chalice, and—preceded by two candle-bearers—he goes to the credence, on which he places the chalice. He places the burse on the altar and kisses the altar. The candle-bearers then set their candles down on the step.

The priest, deacon, and subdeacon together read the chant texts from the missal. Two servers spread a cloth over the gospel stand.

The deacon and subdeacon wash their hands (assisted by servers as always).

The subdeacon brings the cruet tray to the priest, saying: Bless.

Priest: The Lord bless. May it be ✠ blessed by Him from Whose side blood and water flowed forth, in the name of the Father and of the Son and of the Holy Spirit, amen.

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[1] Usually, the roodscreen loft. In practice the epistle is usually read from a spot in the centre of the church, west of all the altar steps, or outside the roodscreen, the reader facing east. If there is no subdeacon, a server reads the epistle. Only one epistle is read.

At the credence the deacon reverently puts bread on the paten. Assisted by the subdeacon, he pours wine into the chalice, adding a spoonful of water. He unfolds the large corporal over the altar; unfolds the middle corporal over that; and on its east edge he places the top corporal.

At the final chant the deacon puts on incense and takes it to the priest: Bless.

Priest: The Lord bless. May this incense be ✠ blessed by Him in Whose honour it shall be burnt, in the name of the Father and of the Son and of the Holy Spirit, amen.

The deacon (or priest) censes the gospels standing in the midst of the altar. The procession queues up, first cross-bearer (on great feasts), then two candle-bearers, thurifer with censer, subdeacon; the deacon walks last of all.

At a cue from the choir, the deacon hands off the censer, takes the gospels, and bows to the priest, saying: Grant, O Lord, to bless.

Priest: The Lord be in (thy) heart and on (thy) lips, to proclaim the holy gospel of peace. ✠ In the name of the Father and of the Son and of the Holy Spirit, amen.

They go to the gospel stand. The deacon faces northwest, flanked by candle-bearers. The subdeacon stands opposite the deacon, and the thurifer stands behind the priest. On high feasts the cross is held in the centre, east of the eagle, facing west.

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

He signs the book, his forehead, and his bosom:

The ✠ continuation of the holy ✠ Gospel according to ✠ (Matthew).

All respond: Glory ✠ be to Thee, O Lord. And they bow deeply.

|| Gospel ||

The deacon sings the passage for the day in a majestic voice. Afterwards, there is no response, but all cross themselves and make a deep reverence. The deacon kisses the book, and the subdeacon carries it back to the altar in procession.

Sermon

Afterwards, on Sundays and high feasts, the priest lifts his hands and intones the creed. If no creed, he goes on to the Offertory.[1]

♫ Creed ♫

Priest:

I believe in one God. The choir completes the creed. The deacon censes the priest, who kisses the gospels presented him by the subdeacon. The deacon makes a deep reverence on the step. A server censes the clergy and people, the subdeacon following him with the gospels for all to kiss. And the priest quietly continues the Prayer of St. Ambrose below.

The Father almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ the Son of God, the Only-begotten, begotten of the Father before all ages, God of God, 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 (bow:) came down from the heavens, (bow:) and was incarnate of the Holy Spirit and the Virgin Mary, (bow:) and became man, 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, the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And in one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, (bow:) and the life of the age to come. Amen.

O fairest Bread, possessing every delight and every taste of sweetness, Who dost ever nourish us with Thee and Thyself art never consumed, let my heart feast on Thee, and let the bowels of my spirit be suffused with the sweetness of the taste of Thee. The angels feast on Thee in person in our fatherland; let mankind in exile feast on Thee in its own fashion, that restored by the mighty banquet we may not, peradventure, falter on our way.

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[1] The creed is done on Sundays; through the octaves of Nativity, Easter, and Whitsun; on double feasts; feasts of angels, apostles, and evangelists; and at weddings. It is omitted on non-feast weekdays, vigils, and lesser saints' days.

Holy Bread, living Bread, fair Bread, spotless Bread, Who camest down from heaven and givest life to the world, come into my heart and cleanse me of every defilement of flesh and spirit. Enter into my life; heal and sanctify me within and without; be my defender and unceasing salvation and protector of my body and soul. Drive from me the foes who lay snares for me. Let them depart directly from the power of Thy presence, that outwardly and inwardly guarded by Thy protection, I may travel toward Thy kingdom by the straight path. There we will see Thee, not in the mysteries as doth happen in this time, but face to face. Then Thou wilt deliver the kingdom to God the Father, and God will be all to each. For then Thou wilt fill me with Thyself to a wondrous fullness, so that I will neither hunger nor thirst to eternity. ✠ Who livest and reignest, God through all the ages of ages, amen.

The missal is now placed on the left altar-horn.

Offertory

If any unbaptized are present, the deacon intones aloud:

Let all the catechumens depart out the doors!

The priest signs his forehead and turns to the people. He lifts his hands and sings aloud:

The Lord be with you. ℟. And with thy spirit.

The priest lowers and clasps his hands, turns east, and sings: **Let us pray.**

The priest and deacon together read the offerenda chant from the missal, as the choir begins to sing it.

♫ Offerenda ♫

The deacon (or server with veiled hands) brings the chalice from the credence to the altar, handing it to the priest and kissing his forearm. Next he brings the paten with the lamb and hands it to the priest the same way. The priest sets the chalice in the midst of the altar and the paten in front of it. Unveiling them, he bows deeply. Then he lifts up the paten and lamb a little, saying quietly:

Receive, O Holy Trinity, this oblation which I, truly a sinner and in all respects unworthy, but trusting in the immensity of Thy goodness alone, offer Thee in remembrance of the blessed incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed and glorious Mary, Ever-Virgin, and of all Thy saints who have pleased Thee from the beginning of the world; and may it redound to their honour, O Lord, but to our salvation and that of all the faithful quick and dead; and may they be pleased to intercede for us in heaven, whose memory we keep upon earth. This may He deign to grant, Who in perfect Trinity liveth and reigneth, God through all the ages of ages, amen.

He sets down the paten and lamb, and takes up the chalice, saying:

We offer Thee, O Lord, the cup of salvation, beseeching Thy mercy that it may ascend with a fragrance of sweetness before the sight of Thy divine majesty, for our salvation and for that of the whole world.

With the chalice he makes a cross over the lamb:

✠ In the name of the Father and of the Son and of the Holy Spirit, may this new sacrifice be acceptable to almighty God.

He replaces the chalice and veils it. He transfers the lamb onto the middle corporal, kisses the paten, and sets it to the right, half-hidden beneath the middle corporal.

The deacon or server puts on incense and presents it to the priest, saying: Bless.

Priest: The Lord bless. May this incense be ✠ blessed by Him in Whose honour it shall be burnt, in the name of the Father and of the Son and of the Holy Spirit, amen.

The priest censes with (a) three ✠ horizontal crosses over the gifts; (b) two counter-clockwise circles around the gifts; (c) one clockwise circle around the gifts; (d) three swings to the rt. horn; (e) three swings to the l. horn; (f) three low swings towards the front face of the altar. And he says quietly:

Let my prayer be set forth unto Thee, O Lord, as incense in the sight of Thy majesty.

The deacon censes (a) the priest 3x; (b) the other sides of the altar; (c) holy relics east of the altar; and the chancel. The thurifer censes (a) the deacon, then puts on fresh incense and censes the (b) servers, (c) clergy, (d) images, and (e) people. The priest kisses the gospels presented by the subdeacon.

The priest and a server go to the rood-door. The people put their offerings of bread, wine, oil, or candles in the priest's hand, kissing it. The priest places each offering on the tray the server holds, saying to each offerant:

Thou shalt receive a hundred-fold, and possess eternal life, ✠ in the name of the Father and of the Son and of the Holy Spirit, amen.

The priest goes to the south altar-horn and, facing south, washes his hands with help of the subdeacon (or server), saying:

Cleanse me, O Lord, from all defilement of mind and body, that being washed I may be able to accomplish the holy work of the Lord.

The priest bows deeply with clasped hands before the altar, saying:

In the spirit of humility and with a contrite heart may we be accepted of Thee, O Lord, and may our sacrifice be in such wise in Thy sight, that it may be accepted by Thee this day, and please Thee, O Lord my God.

He kisses the altar to the right of the gifts, then lifts his hands, saying:

Come, O Holy Spirit, (signing the gifts:) bless and ✠ sanctify this sacrifice prepared to the praise and glory of Thy name, (signing his forehead:) in the name of the ✠ Father and of the Son and of the Holy Spirit, amen.

The choir finished, the priest turns to the people and says in a spoken voice:

Brothers and sisters, pray for me, that my sacrifice, which is yours also, may be acceptable to the Lord our God.

People: May the grace of the Holy Spirit illuminate thy heart and thy lips, and may the Lord rightly accept this sacrifice of praise from thy hands, for our sins and offenses.

The priest bows to the people and they to him. Then he turns east and says:

Let us pray.

|| Secret ||

He prays the appointed secret for the day, either sung aloud or said quietly, with doxology.

|| Other Secrets ||

The priest says, 'Let us pray,' then reads the secrets corresponding in number to the collects he read earlier. To the last secret he adds its doxology and concludes:

Through all the ages of ages. ℟. Amen. Priest, not turning to the people:

The Lord be with you. ℟. And with thy spirit.

Now the priest lifts his hands, singing eastward:

Lift up your hearts! ℟. We have them unto the Lord.

Let us give thanks unto the Lord our God. ℟. It is meet and just.

The priest sings in a melodious voice:

|| Preface ||

It is truly meet and just, right and good for our salvation, for us to give Thee thanks at all times and in all places, O holy Lord, Father almighty, everlasting God.

He adds the phrase for the day, then: **Through Christ our Lord and Master.**

Usual ending:[1] **By Him the angels praise Thy majesty, dominions worship, and powers tremble. The heavens, with the heavenly virtues and blessed seraphim, rejoice together in one exultation. We pray Thee, command our voices also to mingle with theirs, humbly giving thanks to Thee and saying:**

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[1] The other ending is: '**And therefore with angels and archangels, with thrones and dominions, and with every regiment of the heavenly host, we sing a hymn to Thy glory, saying unceasingly:**'

♫ Sanctus ♫

The priest with ministers bow; the choir sings:

Holy, Holy, Holy, (he rises & lifts his hands; the others remain bowed:) Lord God of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh (he signs his forehead) in the ✠ name of the Lord. Hosanna in the highest.

The priest kisses the image of Christ, bows deeply, and says:

We worship Thee, O Christ, and we bless Thee, for by Thy holy Cross Thou hast redeemed the world. Have mercy on us!

O blissful Trinity, we call on Thee; we worship Thee; we praise Thee.

Blessed be the name of the Lord, from this time forth and for evermore.

The servers, retreating from the altar, form, west of it, a row, bowing until 'We most humbly beseech.' The deacon fans the gifts during the canon or turns pages for the priest, indicating the current line with his finger.

Canon Missæ

The priest clasps his hands, lifts his eyes to heaven, bows, then says quietly:

Therefore, most gracious Father, through Jesus Christ Thy Son our Lord, we humbly beseech Thee and we desire,

He kisses the altar to the right of the gifts, then signs the lamb & chalice 3x:

that Thou accept and bless these ✠ gifts, these ✠ things Thou gavest us, these holy ✠ unspotted sacrifices, (lifting his hands:) which we offer Thee, first, for Thy Holy Catholic Church, that it may please Thee to keep her in peace and unity, to guard and govern her throughout the world, with Thy servant our patriarch N., [and our metropolitan N.,] and our bishop N., and all guardians of the catholic and apostolic Faith who are orthodox.

Remember, Lord, Thy servants and handmaids, N. & N., (praying for himself, his spiritual father and kin, and friends) and all here standing, and all faithful Christians, whose faith and devotion to Thee is known and not concealed, for whom we offer Thee, or who themselves offer Thee, this sacrifice of praise—for them and theirs, for the redemption of their souls, for their hope of safety and salvation—and who pay their vows to Thee, the eternal, living, and true God.

Communicantes

In communion with, and venerating the memory, firstly of the glorious Ever-Virgin, (bows:) Mary, Mother of our Lord and God Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogon, John and Paul, Cosmas and Damian, and the heavenly birthday of (the holy martyrs N.& N. or the blessed N.), and all Thy saints, by whose intercessions and prayers grant that in all things we may be guarded by the help of Thy protection, through the selfsame Christ our Lord. Amen.

He looks at the lamb and makes a deep bow, saying:

Hanc Igitur

We therefore pray Thee, O Lord, mercifully to accept this offering of our bounden service, and that of all Thy family, He rises.

and order our days in Thy peace, and command us to be delivered from eternal damnation and numbered amongst the flock of Thine elect, through Christ our Lord. Amen.

He looks upon the lamb again, and signs the lamb and chalice 3x, saying:

Which offering we beseech Thee, O almighty God, to make ✠ blessed, ✠ appointed, ✠ ratified and reasonable, and to accept it, that it may become for our sake (signing the lamb:) the ✠ Body and (signing the cup:) ✠ Blood of Thy dearly beloved Son, (bows:) our Lord and God Jesus Christ.

He lifts his hands, then clasps them and bows, saying:

Who, the day before He suffered, (taking the lamb in his hands:) took bread into His holy and venerable hands, and with His eyes lifted up to heaven (lifting his eyes:) unto Thee, God His almighty Father, (bows:) giving thanks to Thee, (rising and signing the lamb with his rt. hand:) He ✠ blessed it, (makes as if to brake it:) brake it, and gave it to His disciples, saying, 'Take and eat of this, all of you, for this is My Body.'

He bows deeply, signs the corporal with the ✠ lamb, replaces the lamb, and unveils the chalice.

In like manner, after He had supped, (he takes the chalice:) taking this excellent chalice also into His holy and venerable hands, (he sets it down and bows:) again giving Thee thanks, (he signs the cup:) He ✠ blessed it and gave it to His disciples, saying: (takes up the chalice:) 'Take and drink of this, all of you, for this is the cup of My Blood, of the new and everlasting covenant, the mystery of faith, which shall be shed for you and for many, for the remission of sins. As often as ye do these things, ye shall do them in remembrance of Me.'

He replaces the chalice, bows deeply, and veils it. Then he extends his arms wide, like Christ crucified.

Wherefore we who are also Thy servants, O Lord, and are Thy holy people, and are mindful of the blessed passion of the selfsame Christ, Thy Son our Lord God, and of His resurrection from the dead and glorious ascension into heaven, (lowers his arms:) offer to Thy most excellent majesty from gifts Thou gavest us, (over lamb <u>and</u> chalice:)

A ✠ pure Lamb, a ✠ holy Lamb, an ✠ unblemished Lamb, (the lamb only:) the holy ✠ Bread of eternal life, (the chalice:) and the ✠ cup of everlasting salvation. He lifts his hands:

Mayest Thou be pleased to look upon them (he looks at them:) with a kindly and serene countenance, and to accept them, as Thou wast pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedek did offer Thee, a holy sacrifice, a spotless victim.

[He lifts his hands and eyes to heaven, saying:

We beseech Thee, O Lord, to send down Thy Holy Spirit upon this sacrifice, 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. (all bow deeply)]

The servers return to the altar. The priest crosses his arms X-wise over his breast and bows deeply, saying:

We most humbly beseech Thee, O almighty God, command these things to be borne by the hands of Thy holy angel to Thine altar on high, into the presence of Thy divine majesty, (he kisses the altar and rises:) that as many of us as shall receive the most sacred (signs the lamb:) ✠ Body and (signs the cup:) ✠ Blood of Thy Son, by communing from this altar, may be filled (signing his forehead:) with every heavenly ✠ blessing and grace, through the selfsame Christ our Lord. Amen.

The deacon washes his hands, assisted by servers.

Remember also, Lord, Thy servants and handmaids, (on weekdays, their names are recited) who are gone before us with the seal of faith and rest in the sleep of peace. To these, O Lord, and to all who repose in Christ, grant, we beseech Thee, a place of refreshment, light, and peace, through the selfsame Christ our Lord. Amen.

The priest beats his breast once with his right hand, saying:

To us sinners also, Thy servants, trusting in the multitude of Thy mercies, mayest Thou be pleased to grant some part and fellowship with Thy holy apostles and martyrs, with John, Stephen, Matthias,

Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, within whose company we beseech Thee admit us, not weighing our merits but granting us forgiveness, through Christ our Lord. Amen.

He signs the Lamb and chalice 3x:

By Him, O Lord, Thou dost ever create, ✠ sanctify, ✠ quicken, ✠ bless, and bestow upon us all these good things.

He braces the foot of the chalice and he and the deacon unveil the chalice. He takes up the Lamb and crosses the chalice with It,[1] saying quietly:

✠ By Him, ✠ with Him, ✠ and in Him is to Thee, ✠ God the Father almighty, ✠ in the unity of the Holy Spirit, all honour and glory,

The bell is rung; the priest elevates the Lamb, the deacon the chalice (or the priest elevates both), and he sings aloud:

Through all the ages of ages. ℟. Amen.

Priest and deacon replace the gifts and veil them; all clergy and people make a prostration; the deacon kisses the altar and the priest's shoulder. The priest sings in a full voice:

Let us pray. Taught by His saving commandments, and obedient to His divine teaching, we dare to say:

He lifts his hands and sings the Lord's prayer, or all the people sing it, while the deacon elevates the veiled paten.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily Bread, and forgive us our debts,[2] as we forgive our debtors. And lead us not into temptation.

Choir: But deliver us from evil. Priest, quietly: Amen. Priest, aloud:

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[1] The first cross is above the chalice; the second, level with the rim; the third, inside the cup; the fourth, above the chalice again; the fifth, between himself and the chalice.
[2] Or, 'forgive us our trespasses, as we forgive those who trespass against us'

Deliver us, we beseech Thee, O Lord, from all evils past, present, and to come, and by the intercession of the blessed and glorious and ever-virgin (bows:) **Mary, Mother of God, and of Thy blessed apostles Peter and Paul, and Andrew, and N.N., with all Thy saints,**

The deacon hands the paten to the priest, who kisses it, touches it to each of his eyes, makes a ✠ cross with it in the air above his head, then replaces it.

Graciously give peace in our days, that aided by the help of Thy tender mercy, we may be ever free from sin and untroubled by any care.

The priest and deacon unveil the chalice. The priest bows deeply, then takes the Lamb and breaks It in half over the chalice, saying quietly:

Through the selfsame Jesus Christ, Thy Son our Lord, (breaking the right particle in half:) Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God,

Holding the three particles over the chalice, he sings aloud:

Through all the ages of ages. ℟. Amen.

The priest puts onto the paten the two particles in his left hand. With the particle in his right hand, he makes crosses in the cup, singing:

The ✠ peace of the Lord ✠ be with you ✠ for ever.

℟. And with thy spirit.

♫ Agnus Dei ♫

The choir sings the Agnus, often in different languages; the priest lays the particle on the paten. The deacon and subdeacon stand in a row with the priest, and together they say quietly:

O Lamb of God, that takest away the sins of the world, have mercy upon us. (deep bow:)

O Lamb of God, that takest away the sins of the world, have mercy upon us. (deep bow:)

O Lamb of God, that takest away the sins of the world, have mercy upon us. (deep bow:)

The priest signs the cup with the particle, then lowers It into the holy Blood:

May this most holy ✠ mingling of the Body and Blood of our Lord Jesus Christ be to me, and to all who partake, health of mind and body, and a salutary preparation for attaining life eternal, through the selfsame Christ our Lord, amen.

He divides the Lamb for the number of communicants, then says quietly:

O Lord Jesus Christ, Who didst say to Thine apostles, 'My peace I give unto you, peace I leave with you,' look not on my sins but on the faith of Thy Church, and be pleased to grant her that peace, protection, and unity which are agreeable to Thy will, for Thou livest and reignest ✠ with the Father and the Holy Spirit, God through all the ages of ages, amen.

O holy Lord, Father almighty, everlasting God, grant us so worthily to receive this most holy Body and Blood of Thy Son, our Lord Jesus Christ, that by this we may be able to receive remission of all our sins, and become filled with Thy Holy Spirit, and possess Thy peace. For Thou art God! and there is none other beside Thee, and Thy glorious kingdom abideth unto ages of ages, amen.

He kisses the corporals, on the right of the gifts, then the chalice rim, then the deacon, saying to him:

Peace to thee and to the Church of God. ℟. And with thy spirit.

The deacon kisses the subdeacon, the priest the other priests. The priest takes the icon of Christ from the altar, kisses it, and hands it to the subdeacon, who bears it to the people to kiss.

♫ Communio ♫

When Agnus Dei is finished the choir begins the communio chant for the day. The priest holds the Lamb in both hands, saying quietly:

God the Father, fount and source of all good, Who, led by loving-kindness, didst will Thine only-begotten Son to descend to this lowest world and to take on flesh for us, which I (the unworthy one) am holding here in my hands, He replaces the Lamb.

(bows:) I worship Thee,
(bows:) I glorify Thee,
(bows:) I praise Thee with the whole intention of my mind and heart, and I pray that Thou wilt not forsake us Thy servants, but wilt forgive our sins, that we may be able to serve Thee, the only living and true God, with a pure heart and a chaste body, through the selfsame Christ our Lord, amen.

He holds the Lamb over the chalice:

Lord Jesus Christ, Son of the living God, Who by the will of the Father and the cooperation of the Holy Spirit hast, by Thy death, given life to the world, deliver me, I pray Thee, by this Thy most holy Body and Blood, from all mine iniquities and from all evils, and make me ever obey Thy commandments, and suffer me not to be separated from Thee at any time, O Saviour of the world, Who with God the Father and the selfsame Holy Spirit, livest and reignest, God through all the ages of ages, amen.

He lays the Lamb down:

Let not the holy mystery of Thy Body and Blood, Lord Jesus Christ, which I though unworthy receive, be to me for judgment and condemnation, but by Thy tender mercy may it be for the salvation of my body and soul, amen.

He makes a low reverence:

Hail for evermore, most holy Flesh of Christ, to me before all and above all the highest sweetness. The Body of our Lord Jesus Christ be to me, a sinner, the way and the life.

He makes the sign of the cross with It before his mouth: In the name of the ✠ Father and of the Son and of the Holy Spirit, amen.

With all reverence, devotion, and awe, he receives the Lord's Body. Then, looking on the chalice, he says quietly:

Hail for evermore, heavenly Drink, to me before all and above all the highest sweetness. The Body and Blood of our Lord Jesus Christ be to me, a sinner, everlasting healing unto eternal life.

He receives the Blood in three sips. Then the other clergy take communion.

The priest takes the paten with Lamb; the deacon takes the chalice (or the priest, both). They exit the rood-door preceded by the thurifer with a goblet of unconsecrated wine and two candle-bearers with the houseling cloth.

When the communio chant is finished, the people bow and say quietly:

Lord Jesus Christ, | Son of the living God, | Who by the will of the Father | and the cooperation of the Holy Spirit | hast, by Thy death, given life to the world, | deliver me, I pray Thee, | by this Thy most holy Body and Blood, | from all mine iniquities and from all evils, | and make me ever obey Thy commandments, | and suffer me not to be separated from Thee | at any time, O Saviour of the world, | Who with God the Father | and the selfsame Holy Spirit | livest and reignest, God | through all the ages of ages, | amen.

I confess to God, | to blessed Mary, | to all the saints, | and to thee, | that I have sinned exceedingly in thought, word, and deed, through my fault. | I beseech Holy Mary, | all the saints of God, | and thee to pray for me.

Priest: May almighty God have mercy on you, forgive you all your sins, deliver you from all evil, preserve and strengthen you in good, and bring you to eternal life. ℟. Amen.

May the almighty and merciful Lord grant you absolution and remission of all your sins, space for true repentance and amendment of life, the grace of the Holy Spirit, and His consolation. ℟. Amen.

The choir sings the antiphon for the people's Communion. As each person receives, the priest says quietly:

The Body and Blood of our Lord Jesus Christ be to thee for the remission of all thy sins, and life everlasting, amen.

Afterwards, each one sips from the goblet, on the south side.

♫ ant. Come, ye people, to the holy and immortal mystery, and the offering we must make. With fear and faith, let us draw near; with hearts made clean by repentance, let us partake of the Gifts. For the Lamb of God is set forth to the Father, a sacrifice for us. Let us worship only Him, let us give glory to Him, crying with the angels: alleluia. or:

♫ ant. This is My Body, which is given for you. This is the chalice, the new testament in My Blood, saith the Lord. This do ye, as often as ye shall receive, for a commemoration of Me. Other songs may be sung.

The priest and ministers return to the altar. The deacon bears the reserved Sacrament to Its repose, preceded by thurifer with censer and candle-bearers, and censes the Sacrament once placed. The subdeacon sets the missal on the right horn. The deacon washes his hands. The priest brushes crumbs into the chalice; drains it; bows; and quietly says:

I give Thee thanks, holy Lord, Father almighty, everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son our Lord Jesus Christ, and I pray that this holy mystery of our salvation, which I an unworthy sinner have received, may not fall to my judgment nor to condemnation, as I deserve, but to the advancement of my body and soul unto life eternal, according to Thy mercy, amen.

At the right horn the priest's fingers are rinsed in wine the subdeacon pours into the chalice. Meanwhile, the deacon folds the corporals and divides the blessing-loaf, first signing it with a cross. The priest says:

May this communion wash away our sins, O Lord, and make us participants in Thy heavenly healing. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

The priest drains it, and wine is again poured over his fingers; he says:

Blessed be thou by Thy Son, O Lady, for through thee we have partaken of the Fruit of life. Through our Lord Jesus Christ thy Son, Who liveth and reigneth with God the Father in the unity of the Holy Spirit, God through all the ages of ages, amen.

He drains it and rinses his fingers as water is poured in, saying:

What we have taken with our mouth may we receive with a pure mind, O Lord, and from a temporal gift may It become for us the medicine of immortality. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages, amen.

The priest replaces the chalice and the deacon dresses it. The priest bows deeply in the midst of the altar, saying quietly:

Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation.

The priest washes his hands, saying quietly:

I will wash my hands in innocency, O Lord, and *so* will I go round about Thine altar.

The priest, deacon, and subdeacon together say the communion chant and its verse, at the right horn. The priest goes to the midst of the altar, signs his ✠ forehead, turns to the people, lifts his hands, and sings:

The Lord be with you. ℟. And with thy spirit.

The priest clasps his hands, turns east, and sings: **Let us pray.**

|| Postcommunion ||

The priest intones aloud the postcommunion for the day, concluding it with its doxology.

|| Other Postcommunions ||

Then the same number of postcommunions is sung as there were collects and secrets. To the last postcommunion he adds its doxology and concludes:

Through all the ages of ages. ℟. Amen.

The priest signs his ✠ forehead, turns to the people, and sings:

Let us pray. Deacon (or priest): **Bow down your heads before God.**

|| Super Populum ||

The priest sings the super populum of the day as given in the missal, or, if none is given, this common:

(May God bless you with every heavenly blessing and make you holy and pure in His sight. May the riches of His glory more than abound in

you; may He teach you by the word of His truth; make you wise by the gospel of His salvation; and fill you with the charity of all the saints. Through our Lord Jesus Christ His Son, Who liveth and reigneth with Him in the unity of the Holy Spirit, God,)

Through all the ages of ages. ℟. Amen.

♫ Dismissal ♫

The priest lifts his hands and sings:

The Lord be with you. ℟. And with thy spirit.

The deacon, facing west, sings:

Depart, the Mass is done. ℟. Thanks be to God.

(If Gloria was not sung, the deacon faces east and sings:
Let us bless the Lord. ℟. Thanks be to God.)

The priest and deacon turn east again; as the choir sings the dismissal the priest clasps his hands, bows, and says quietly:

O Holy Trinity, let the obedient duty of my bounden service be pleasing to Thee, and grant that this Sacrifice, which I the unworthy have offered in the sight of Thy majesty, may be acceptable to Thee, and be a propitiation for me and all those for whom I have offered it, O Thou Who livest and reignest, God through all the ages of ages, amen.

He rises, kisses the altar, and quietly signs his forehead:

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

Here, on great feasts, the bells begin to ring.

The priest blesses the people with the chalice, singing:

May the divine majesty and one Godhead bless you, the ✠ Father and the Son and the Holy Spirit. ℟. Amen.

He hands the chalice to the thurifer, who carries it in veiled hands to the vestry preceded by two candle-bearers. Here the officium and scripture readings from any omitted Mass, or a missa sicca, may be intoned, simply.

(Officium, that is, introit, from the missal)
(Epistle from the missal)
(Gospel from the missal)

Sext

(Full text on page 50)

The bell rings for Sext; meanwhile, the priest says quietly:

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

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

Rejoice, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, amen.

The bell ceasing, he signs his ✠ forehead and sings:

O God, make speed to save me. The choir completes the rest of the Hour.

The priest goes with holy water and sprinkler to the step. The deacon (or server) holds the tray or basket with the loaf, and as the people queue up the priest says quietly:

℣. Blessed be the name of the Lord.
℟. From this time forth and for evermore.
℣. Let us bless the Lord.
℟. Thanks be to God.
℣. The Lord be with you.
℟. And with thy spirit.

[1] Or, 'forgive us our trespasses as we forgive those who trespass against us.'

Let us pray.

O Lord, bless this creature of bread as Thou didst bless the five loaves in the wilderness, that all who partake of it may receive health of both body and soul. In the name of the ✠ Father and of the ✠ Son and of the Holy ✠ Spirit, amen.

He sprinkles the loaf with holy water. He blesses each approaching person with a morsel; they take it and kiss his hand. The servers queue up for the return procession.

Divesting

The priest returns to the midst of the altar, is handed his cap, and puts it on. The clergy and servers bow deeply in unison, then descend the steps, returning to the vestry just as they had arrived at the beginning of Mass.

The priest says the thanksgiving quietly. In the vestry, all remove their vestments. The servers extinguish the lights and replace the altar cover.

O ye priests of the Lord, bless ye the Lord, and ye servants of the Lord, bless ye the Lord. O ye spirits and souls of the righteous, bless ye the Lord, O ye holy and humble of heart, bless ye the Lord. O Ananias, Azarias, and Misael, bless ye the Lord; praise and exalt Him above all for ever. Let us bless the Father and the Son with the Holy Spirit; let us praise and exalt Him above all for ever. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise and glorious and exalted above all for ever.

O praise the Lord in His saints, praise Him in the firmament of His power. Praise Him for His mighty acts, praise Him according to the magnitude of His greatness. Praise Him with the sound of the trumpet, praise Him upon the psaltery and harp. Praise Him with the timbrel and dance, praise Him upon the strings and pipe. Praise Him upon the well-tuned cymbals, praise Him upon the cymbals of jubilation; let every thing that hath breath praise the Lord.

Now lettest Thou Thy servant depart in peace, O Master, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light of revelation for the nations, and the glory of Thy people Israël. Glory to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

ant. Let us sing the hymn of the three youths which they sang in the furnace of fire, blessing the Lord.

Kyrie eleison. Christe eleison. Kyrie eleison.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts[1] as we forgive our debtors.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Let us bless the Father and the Son with the Holy Spirit.
℟. Let us praise and exalt Him above all for ever.
℣. Blessed art Thou, O Lord, in the firmament of heaven.
℟. And worthy of praise, and glorious, and exalted above all for ever.
℣. The Holy Trinity bless and keep us.
℟. Amen.
℣. O Lord, enter not into judgment with Thy servant.
℟. For before Thee shall no man living be justified.
℣. O Lord God of hosts, convert us.
℟. Show us the light of Thy countenance, and we shall be saved.
℣. Hear my prayer, O Lord.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O God, Who for the three youths didst cool the flames of fire, mercifully grant that the flame of sin may not consume us Thy servants.

Set our reins and our heart aflame with the fire of the Holy Spirit, O Lord, that we may serve Thee with a chaste body and please Thee with a pure heart.

We entreat Thee, O Lord, precede our actions with Thine inspiration and bring them to fruition by Thine aid, that our every deed and prayer may ever begin from Thee, and what we have begun may be finished by Thee, through Christ our Lord, amen.

[1] Or, 'forgive us our trespasses, as we forgive those who trespass against us.'

In the course of Sext, the priest sings the appointed chapter and collect (see pages 52 and 53).

Finally the priest says, quietly:

I give Thee thanks, my sweetest Lord Jesus Christ, true light, salvation of those who have faith, comfort of those in sorrow, hope of all men, joy of the angels, for Thou wast pleased to nourish me, a wretch and great sinner, Thy servant, with Thy most holy Body and Blood today. Therefore I the most wretched one, I who am undone by my countless sins, implore Thy tenderest mercy with tearful prayers, that this sweetest repast, this highest communion which is past understanding, may not fall to my soul's judgment, but benefit me as a healing remedy for clearing away all snares and villainy of the devil's deceit, that no iniquity of his may get the better of me in my heart, body, soul, or senses. Nay, but let Thy gentle love bring me to the supernal feasts of the angels, where Thou art very bliss, and clear light, and endless joy, amen.

The end, and to God be the glory.

Illustration: the Gospel

Terce

That is, the Third Hour

The bells are rung; all stand facing east; the priest says quietly:

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

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

Rejoice, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, amen.

The bells ceasing, he signs his ✠ forehead and sings:

O **God, make speed to save me.** ℟. O Lord, make haste to help me. Glory to the ✠ Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and ever shall be, even unto ages of ages, amen. Alleluia.[2]

♫ Hymn

O Holy Spirit, Who art one
With the Father and with the Son,
Now let Thee flow, now fill our hearts,
Let this Thy sovereign will be done.

May mouth and tongue, may thought and strength
And mind, resound with thanks to Thee.
Let love burn bright as fire in us,
Its warmth inspire those nigh to us. Facing east, all sign themselves.

✠ O Father, grant this graciously (all bow)
And Thou, His equal only Son,
With Thee, Spirit and Paraclete,
For Thou forever art our King. Amen.

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[1] Or, 'forgive us our trespasses, as we forgive those who trespass against us.'
[2] From Septuagesima to Pascha, 'alleluia' is replaced by 'O Lord, praise be to Thee, King of eternal glory.'

♫ Psalm 118c

Make the way of Thy statutes a law unto me, and I shall always seek it. Give me understanding, and I shall delve into Thy law, yea, I shall keep it with my whole heart.

Set me on the path of Thy commandments, for therein hath been my desire.

Incline my heart unto Thy testimonies, and not to covetousness.

O turn away mine eyes, lest they behold vanity; give me life in Thy way.

O stablish Thy word in Thy servant, unto fear of Thee.

Take away my rebuke, which I have considered, for Thy judgments are good.

Behold, I have desired Thy commandments; O give me life in Thy righteousness.

Let Thy *loving* mercy come also unto me, O Lord, even Thy salvation according unto Thy word.

So shall I have an answer for them that rebuke me, for I have trusted in Thy word.

And take not the word of Thy truth out of my mouth utterly, for in Thy judgments have I hoped.

So shall I always keep Thy law, forever and for ever and ever.

And I walked abroad, for I sought Thy commandments.

I spake of Thy testimonies also before kings, and I was not ashamed.

And my study was in Thy commandments, which I greatly loved.

My hands also did I lift up unto Thy commandments, which I have loved, and I occupied myself in Thy statutes.

✠ Glory to the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

Psalm 118d

O remember Thy word unto Thy servant, by which Thou hast given me hope.

The same hath comforted me in my humbleness, for Thy word hath given me life.

The proud have brazenly transgressed, yet have I not shrinked from Thy law.

I remembered Thine everlasting judgments, O Lord, and was comforted.

Grief hath taken me, because of the sinners that forsake Thy law.

Thy statutes have been my songs in the place of my pilgrimage.

I have remembered Thy name, O Lord, in the night season, and have kept Thy law.

This befell me because I sought Thy statutes.

Thou art my portion, O Lord; I said, I would keep Thy law.

I entreated Thy countenance with my whole heart; have mercy upon me, according to Thy word.
I considered Thy ways, and turned my feet unto Thy testimonies.
I made ready, and was not ashamed to keep Thy commandments.
The cords of sinners have bound me, but I have not forgotten Thy law.
At midnight I rose up to give thanks unto Thee, because of Thy righteous judgments.
I am a part of all them that fear Thee, and of them that keep Thy commandments.
The earth, O Lord, is full of Thy mercy; O teach me Thy statutes.
✠ Glory to the Father and to the Son and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

Psalm 118e

Thou hast dealt graciously with Thy servant, O Lord, according unto Thy word.
O teach me goodness and correction and understanding, for I have believed Thy commandments.
Before I submitted, I sinned; therefore have I kept Thy word.
Thou art good, O Lord, and of Thy goodness teach me Thy statutes.
The injustice of the proud increased against me, but I will look into Thy commandments with my whole heart.
Their hearts have curdled like milk, but I have studied Thy law.
It is good for me that Thou didst humble me, that I may learn Thy statutes.
The law of Thy lips is better unto me than thousands of gold and silver.
Thy hands have made me and fashioned me; O give me understanding, and I shall learn Thy commandments.
They that fear Thee shall see me and be glad, because I have put my trust in Thy word.
I have understood, O Lord, that Thy judgments are righteousness, and justly didst Thou humble me.
But let Thy mercy comfort me, according to Thy word unto Thy servant.
O let Thy loving mercies come unto me, and I shall live, for Thy law is my consolation.
Let the proud be confounded, for they have unfairly behaved lawlessly against me, but I will be occupied in Thy commandments.
Let such as fear Thee turn unto me, and them that know Thy testimonies.
O let my heart be blameless in Thy statutes, that I be not ashamed.
✠ Glory to the Father and to the Son and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

On Sundays the antiphon is usually:

♫ ant. Praise and unending glory be to God the Father and to the Son with the Holy Paraclete, unto ages of ages.

On Sundays the chapter is usually:

Priest: **The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all.** ℟. Thanks be to God.

On Sundays the responsory and its versicle are usually:

♫ Resp. Incline my heart, O God, unto Thy testimonies. (repeat 1x, then:) ℣. O turn away mine eyes, lest they behold vanity; give me life in Thy way. Unto Thy testimonies. ✠ Glory to the Father and to the Son and to the Holy Spirit. Incline my heart, O God, unto Thy testimonies.

A server sings:

℣. I said: Lord, have mercy on me.
℟. Heal my soul, for I have sinned against Thee.

Priest: **The Lord be with you.** ℟. And with thy spirit. **Let us pray.**

The collect of the day, else:

We entreat Thee, Christ our Lord, with steadfast prayers, that at the third hour of the day, when Thou didst send forth the Holy Spirit upon Thine apostles as they prayed, Thou wouldst command us to be given Thy grace, who ask it of Thee and partake in it. ✠ For Thou livest and reignest with God the Father, in the unity of the Holy Spirit, God through all the ages of ages. ℟. Amen.

Priest: **The Lord be with you.** ℟. And with thy spirit.

A server sings:

℣. Let us bless the Lord. ℟. Thanks be to God.

The priest says, quietly:

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

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

Rejoice, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, amen.

Terce is ended.

Sext

That is, the Sixth Hour

The bells are rung; all stand facing east; the priest says quietly:

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

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

Rejoice, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, amen.

The bell ceasing, he signs his ✠ forehead and sings:

O **God, make speed to save me.** ℟. O Lord, make haste to help me. Glory to the ✠ Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and ever shall be, even unto ages of ages, amen. Alleluia.[2]

♫ Hymn

O forceful Ruler, faithful God,
Who guidest Nature's rise and fall,

[1] Or, forgive us our trespasses, as we forgive those who trespass against us.'
[2] From Septuagesima to Pascha, 'alleluia' is replaced by 'O Lord, praise be to Thee, King of eternal glory.'

Supplying dawn with brilliant light,
Lighting midday with burning fire,

O quench the flames of quarrelling,
Remove the heat of harmful sin,
Bestow Thy health on our bodies
And in our hearts place Thy true peace. Facing east, all sign themselves.

✠ O Father, grant this graciously (all bow)
And Thou, His equal only Son,
With Thee, Spirit and Paraclete,
For Thou forever art our King. Amen.

♫ Psalm 118f

My soul hath longed for Thy salvation; I have trusted in Thy word.
Mine eyes longed for Thy word, saying, O when wilt Thou comfort me?
For I am become like a wine-skin in the frost, yet did I not forget Thy statutes.
How many are the days of Thy servant? When wilt Thou avenge me of them that persecute me?
The law-breakers told me tales, but not so Thy law, O Lord.
All Thy commandments are true; they persecuted me unjustly; O be Thou my help.
They had almost made an end of me upon earth, but I have not forsaken Thy commandments.
O give me life according to Thy mercy, and *so* shall I keep the testimonies of Thy mouth.
O Lord, Thy word abideth for ever in heaven.
Thy truth is from generation to generation; Thou hast laid the foundation of the earth, and it abideth.
By Thine ordinance doth the day continue, for all things serve Thee.
For if my delight had not been in Thy law, I should have perished in my humbleness.
I will never forget Thy statutes, for in them Thou hast given me life.
I am Thine, O save me; for I have sought Thy statutes.
The sinners laid wait for me to destroy me, but I have understood Thy testimonies.
I have seen the limit of all perfection, but Thy commandment is exceeding broad.
✠ Glory to the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

Psalm 118g

O how I have loved Thy law, O Lord; it is my study all day.
Thou through Thy commandment hast made me wiser than mine enemies, for it is mine for ever.
I have understood more than all my teachers, for Thy testimonies are my study.
I have become wiser than an elder, because I sought Thy commandments.
I have refrained my feet from every evil way, that I may keep Thy word.
I have not turned aside from Thy judgments, for Thou didst appoint a law for me.
O how sweet are Thy words unto my throat; yea, sweeter than honey unto my mouth.
Through Thy commandments I understood, therefore have I hated every way of untruth.
Thy law is a lamp unto my feet, and a light unto my paths.
I have sworn and steadfastly resolved, to keep Thy righteous judgments.
I was greatly humbled; give me life, O Lord, according to Thy word.
Make acceptable the free-will offerings of my mouth, O Lord, and teach me Thy judgments.
My soul is always in Thy hand, and I have not forgotten Thy law.
The sinners laid a snare for me, yet I swerved not from Thy commandments.
Thy testimonies have I claimed as my inheritance for ever, for they are the joy of my heart.
In return, I have inclined my heart to forever fulfill Thy statutes.
✠ Glory to the Father and to the Son and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

Psalm 118h

I hated the law-breakers, but Thy law have I loved.
Thou art my helper and my defender; I have trusted in Thy words.
Depart from me, ye wicked, and I will put the commandments of my God to the test.
O stand up for me, according to Thy word, that I may live, and let me not be disappointed of my hope.
Help me, and I shall be saved, and I shall ever delight in Thy statutes.
Thou hast despised all them that depart from Thy statutes, for their intent is iniquitous.

All the sinners of the earth I accounted as transgressors; therefore have I loved Thy testimonies.
Nail my flesh to the fear of Thee, for I was afraid of Thy judgments.
I have done judgment and justice; O give me not over unto them that do me wrong.
Vouch for Thy servant unto good; let not the proud slander me.
Mine eyes are wasted away with looking for Thy salvation, and for the word of Thy truth.
O deal with Thy servant according unto Thy mercy, and teach me Thy statutes.
I am Thy servant; O give me understanding that I may know Thy testimonies.
It is time for the Lord to act, for they have ravaged Thy law.
Therefore have I loved Thy commandments more than gold and topaz.
Therefore have I held straight to all Thy commandments; I have hated every wrong way.
✠ Glory to the Father and to the Son and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, even unto ages of ages, amen.

On Sundays the antiphon is usually:

♫ ant. Let the glory of praise ring out in the mouths of all people, to the Father and His Son begotten, as also to the Holy Ghost. Let them resound with endless praise.

On Sundays the chapter is usually:

Priest: **There are three Who give testimony in heaven, the Father, the Word, and the Holy Spirit; and these three are one.** ℟. Thanks be to God.

On Sundays the responsory and its versicle are usually:

♫ Resp. O Lord, Thy word abideth for ever. (repeat 1x, then:) ℣. Thy truth is from generation to generation in heaven. For ever. ✠ Glory to the Father and to the Son and to the Holy Spirit. O Lord, Thy word abideth for ever.

A server sings:

℣. The Lord is my shepherd, and I shall not want.
℟. He maketh me to lie down in a green pasture.

Priest: **The Lord be with you.** ℟. And with thy spirit. **Let us pray.**

The collect of the day, else:

O Lord Jesus Christ, Who didst work many wonders, and at the sixth hour didst ascend the Cross for our sakes, and didst deliver Adam from hell and restore him to paradise; we beseech Thee that Thou wouldst command us to be delivered from all our sins, and wouldst preserve us in Thy holy works, O Lord Jesus Christ, ✠ for Thou livest and reignest with God the Father in the unity of the Holy Spirit, God through all the ages of ages. ℟. Amen.

Priest: **The Lord be with you.** ℟. And with thy spirit.

A server sings:

℣. Let us bless the Lord. ℟. Thanks be to God.

The priest says, quietly:

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

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts[1] as we forgive our debtors. And lead us not into temptation, but deliver us from evil, amen.

Rejoice, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, amen.

Sext is ended.

[1] Or, 'forgive us our trespasses, as we forgive those who trespass against us.'

Instruction on Holy Communion of Clergy

According to customs of the old Roman rite, after the main priest takes the Body and the Blood, the other priests approach and take up a particle of the Body in their hands. Then deacons approach and each receives a particle in his hand from the main priest. Standing in the area north of the altar, each prays before receiving. In the Sarum Use they pray:

Hail for evermore, most holy Flesh of Christ, to me before all and above all the highest sweetness. The Body of our Lord Jesus Christ be to me, a sinner, the way and the life. (signing with It before the mouth:) **In the name of the ✠ Father,** etc.

Then each priest and deacon, in rank, approaches the chalice which is set upon the left altar-horn. Each prays, facing east. In Sarum Use they pray:

Hail for evermore, heavenly Drink, to me before all and above all the highest sweetness. The Body and Blood of our Lord Jesus Christ be to me, a sinner, everlasting healing unto eternal life.

Each communes from the chalice, then goes to the area north of the altar. The servers then queue up before the altar. Each, on approaching, makes a deep reverence, kisses the priest's hands, and receives on his tongue the Body and Blood of Christ, the priest saying the form. In old English usage, it is:

The Body and Blood of our Lord Jesus Christ be to thee for the remission of all thy sins, and life everlasting, amen.

In this manner also all the layfolk receive, but outside the rood-door.

Holy Communion of Laity

Our Western European forebears took Communion in one of three ways.

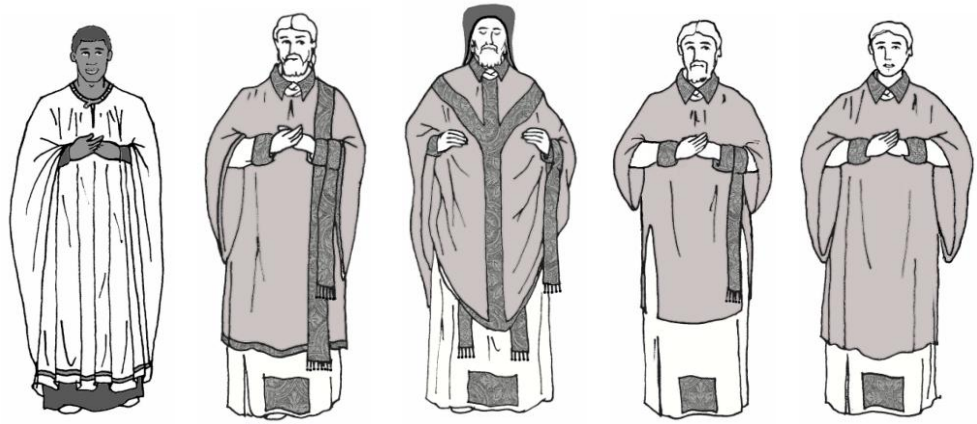
In the hand. The Body of Christ was anciently received from the priest (given into the hand of men and into the veiled hands of women, later given on the tongue). Next, each approached the chalice the deacon held; from it they sucked the Blood of Christ out through a straw of precious metal.

Intinction. This became widespread in the 11th century. In this method, the priest holds a portion of the Lord's body, dips It into the chalice, then places It upon the tongue of the communicant. A documented practice for the Sarum Use of the Roman rite.

With a spoon. Particles of the Body of Christ were placed in a chalice, then drawn out with a spoon to be placed upon the tongue of the person. Of this method we read in "A New Dictionary of the Liturgy," Gerhard Podhrasky, Alba House, 1966: "This practice was widespread in northern countries between the 7th and 11th centuries." This is a documented method for the Sarum Use, in the context, there, of communing the sick.

Sacred Vestments of the Clergy

Mass Vestments



Server Deacon Priest Subdeacon Thurifer

On high occasions all the servers may wear the dalmatic. The surplice is worn by servers who are not functioning as cross-bearer, thurifer, candle-bearer, etc., although the amice and alb and belt may also be worn by these servers.

Procession Vestments

Book-bearer Priest