

# Altar Missal



# A

and Jacob was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.” *Genesis 28:17*

# F

or you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them. ... you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel. ... Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God

acceptable worship, with reverence and awe; for our God is a consuming fire.

*The Epistle to the Hebrews* 12:18-19, 22-24, 28-29

Do we not offer the sacrifice daily? Indeed we do offer it daily, re-presenting his death. . . . There is one sacrifice and one High Priest who offered the sacrifice that cleanses us. Today we offer that which was once offered, a sacrifice that is inexhaustible. ~ St. John Chrysostom, *Hom.* 17.3 on Heb 9:24-26

This Altar Missal was begun in Dallas, Texas in 2010 as a project for the Rt. Rev'd Anthony J. Burton, sometime Bishop of Saskatchewan, after he came to be Rector of Church of the Incarnation, Dallas. The project had a few purposes: to be big enough for the new rector to read; to supply traditional Western rubrics that would ensure that the parish clergy celebrated the Mysteries in a consistent manner; and to provide all the priestly prayers from the Roman Rite so that they could easily be prayed. Ms. Haley Dettra, my assistant at the time, provided extraordinary help in its production, as did Mr. Andrew Bradford, in ways material and spiritual.

It underwent various edits since then. The most significant began in 2014, when I began to teach liturgy to students at Nashotah House Theological Seminary. As I taught, I realized that something more broad was needed: not just a Rite I version, but also a Rite II version. The ceremonial also needed to be provided with a bit of a range, and it wouldn't work if it was all in the same document. So I conceived to create a version that mostly followed *Ritual Notes*, 11<sup>th</sup> ed., though definitely simplified at points, and a separate one that followed the *Novus Ordo*, the name under which the current Roman Missal of Pope Paul VI is known (the English translation of the *Missale Romanum*, edition typical tertia, 2011). The latter represents the broad range of post-conciliar ceremonial. If more detail is needed for those following the more simplified *Novus Ordo* editions, they are encouraged to consult the excellent volume by Peter J. Elliot, *Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours*, 2<sup>nd</sup> rev. ed. (Ignatius Press, 2005) and its companion, *Ceremonies of the Liturgical Year* (Ignatius Press, 2002). For greater detail for the more ceremonially inclined, the (in)famous volume edited by E. C. R. Lamburn, *Ritual Notes*, 11<sup>th</sup> ed. (W. Knott & Son Ltd., 1964; reproduced by the International Anglican Fellowship, Deus Publications). Also useful will be *The Ceremonies of the Roman Rite Described* (Bloomsbury, 2009), first begun by the eminent English scholar of the Roman Rite, Adrian Fortescue, latter edited by J.B. O'Connell, and most recently revised for the 15<sup>th</sup> edition (in light of Benedict XVI's *Summuorum Pontificum*) by Dom Alcuin Reid. This is dedicated to all my Incarnation colleagues and my Nashotah students. St. John Vianney, *ora pro nobis*. Our Lady, Mother of Priests, *ora pro nobis*.

The Rev'd Fr. Matthew S. C. Olver  
Third Sunday of Lent, 2017  
Milwaukee, Wisconsin



## Prayers for the Priest before Mass

✠ In the Name of the  
Father...

*Ant.*

Remember not, Lord, our  
offenses, nor the offenses of  
our forefathers, neither take  
thou vengeance of our sins.  
[Alleluia]

**Psalm 84** *Quam dilecta*

O HOW amiable are thy  
dwellings : thou Lord of hosts!

2. My soul hath a desire and  
longing to enter into the  
courts of the Lord : my heart  
and my flesh rejoice in the  
living God.

3. Yea, the sparrow hath found  
her an house, and the swallow  
a nest where she may lay her  
young : even thy altars, O Lord  
of hosts, my King and my  
God.

4. Blessed are they that dwell  
in thy house : they will be  
always praising thee.

5. Blessed is the man whose  
strength is in thee : in whose  
heart are thy ways.

6. Who going through the vale  
of misery use it for a well : and  
the pools are filled with water.

7. They will go from strength  
to strength : and unto the God  
of gods appeareth every one  
of them in Sion.

8. O Lord God of hosts, hear  
my prayer : hearken, O God of  
Jacob.

9. Behold, O God our  
defender : and look upon the  
face of thine Anointed.

10. For one day in thy courts :  
is better than a thousand.

11. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13. O Lord God of hosts : blessed is the man that putteth his trust in thee.

**Psalm 85** *Benedixisti, Domine*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the offence of thy people : and covered all their sins.

3. Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4. Turn us then, O God our Saviour : and let thine anger cease from us.

5. Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6. Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7. Shew us thy mercy, O Lord : and grant us thy salvation.

8. I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9. For his salvation is nigh them that fear him : that glory may dwell in our land.

10. Mercy and truth are met together : righteousness and peace have kissed each other.

11. Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12. Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13. Righteousness shall go before him : and he shall direct his going in the way.

**Psalm 86** *Inclina, Domine*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2. Preserve thou my soul, for I am holy : my God, save thy

servant that putteth his trust in thee.

3. Be merciful unto me, O Lord : for I will call daily upon thee.

4. Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5. For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6. Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon thee : for thou hearest me.

8. Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9. All nations whom thou hadst made shall come and

worship thee, O Lord : and shall glorify thy Name.

10. For thou art great, and doest wondrous things : thou art God alone.

11. Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fearethy Name.

12. I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13. For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14. O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15. But thou, O Lord God, art full of compassion and mercy :

long-suffering, plenteous in goodness and truth.

16. O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17. Shew some token upon me for good, that they who hate me may see it and be ashamed : because thou, Lord, hast holpen me and comforted me.

### **Psalm 116** *Dilexi, quoniam*

10. I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

11. What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12. I will receive the cup of salvation : and call upon the Name of the Lord.

13. I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14. Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15. I will offer to thee the sacrifice of thanksgiving and will call upon the Name of the Lord.

16. I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

**Psalm 130** *De profundis*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2. O let thine ears consider well : the voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4. For there is mercy with thee : therefore shalt thou be feared.

5. I look for the Lord; my soul doth wait for him : in his word is my trust.

6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8. And he shall redeem Israel : from all his sins.

*Ant.*

Remember not, Lord, our offenses, nor the offenses of our forefathers, neither take thou vengeance of our sins.  
[Alleluia]

Kyrie eleison.

*Christe eleison.*

Kyrie eleison.

Our Father...

...but deliver us from evil.

**V.** I said: Lord, be merciful unto me.

**R.** Heal my soul, for I have sinned against thee.

**V.** Turn thee again, O Lord, at the last.

**R.** And be gracious unto thy servants.

**V.** Let thy mercy, O Lord, be shewed upon us.

**R.** As we do put our trust in thee.

**V.** Let thy priests be clothed with righteousness.

**R.** And thy Saints sing with joyfulness.

**V.** Cleanse thou me, O Lord, from my secret faults.

**R.** And keep thy servant from presumptuous sins.

**V.** O Lord, hear my prayer.

**R.** And let my cry come unto thee.

*One or more of the following may be said*

Most gracious God, incline thy merciful ears unto our prayers, and enlighten our hearts with the grace of the Holy Ghost, that we may worthily celebrate thy holy mysteries, and love thee with an everlasting love.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name.

Kindle, O Lord, our hearts and minds with the fire of thy Holy Spirit: that we may serve thee in chastity of body, and please thee in purity of soul.

O Lord, we beseech thee, may the power of the Holy Ghost be with us, and most mercifully cleanse and purge our hearts, and defend us from all adversities.

O God, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort.

Cleanse our consciences, we beseech thee, O Lord, by thy visitation: that thy Son, our Lord Jesus Christ, when he cometh, may find in us a mansion prepared for himself: who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. Amen.





*Sunday*

O great High Priest and true Bishop, Jesu Christ, who didst offer thyself to God the Father a pure and spotless Victim upon the altar of the Cross for us miserable sinners, and who didst give us thy Flesh to eat and thy Blood to drink, and didst ordain this mystery in the power of thy Holy Spirit, saying: As oft as ye shall do this, do it in remembrance of me: I pray thee, by the same thy Blood, the great price of our redemption, I pray thee by that wonderful and unspeakable charity, wherewith thou deignedst so to love us, miserable and unworthy, as to wash us from our sins in thine own Blood. Teach me, thine unworthy servant, whom thou hast vouchsafed,

among thine other gifts, to call to thy priestly service, not for any merits of mine, but by the condescension of thy loving-kindness alone; teach me, I beseech thee, by thy Holy Spirit, to treat so great a mystery with that reverence and honour, that devotion and fear, which is due and fitting. Make me through thy grace always so to believe and understand, to conceive and firmly to hold, to think and to speak, as shall please thee and be good for my soul. Let thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. For thy mysteries are exceeding deep, and hid beneath a sacred veil. For thy great mercy's sake grant me to celebrate thy holy

mysteries with a clean heart, and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Defend me with the loving and faithful guard and most mighty protection of thy blessed Angels, that the enemies of all good may go away ashamed. By the virtue of this great mystery, and by the hand of the holy Angel, drive far from me and from all thy servants the obstinate spirit of pride and vain-glory, of envy and blasphemy, of fornication and uncleanness, of doubting and mistrust. Let them be confounded that persecute us, let them perish that make haste to destroy us.

*Monday*

King of Virgins and lover of chastity and innocence, extinguish in my body, by the heavenly dew of thy blessing, the fuel of evil desire, that so a calm purity of body and soul may remain in me. Mortify in my members the urgings of the flesh, and wrongful emotions, and grant me true and abiding chastity, with thy other gifts, which are truly pleasing unto thee; that I may be able with chaste body and pure heart to offer unto thee the sacrifices of praise. For with what contrition of heart and flow of tears, with what reverence and awe, with what chastity of body and purity of soul should that divine and heavenly sacrifice be celebrated, wherein the Flesh is indeed received

and thy Blood indeed is drunk; wherein the lowest and the highest, things earthly and things heavenly, are joined together; where is present the company of thy holy Angels; where in a wonderful and unspeakable way thou thyself are appointed both sacrifice and priest.

### *Tuesday*

Who can worthily celebrate this sacrifice, unless thou, O God almighty, makest him worthy to offer it? I know, O Lord, yea, truly do I know, and confess it to thy loving-kindness, that I am not worthy to approach so great a mystery, by reason of my grievous sins and my manifold negligences. But I know, and truly believe with my whole heart, and confess

with my mouth, that thou canst make me worthy, who alone canst make him clean, that is conceived of sinful stock, and sinners to be righteous and holy. By this thine almighty power, I pray thee, O my God, that thou wouldest grant to me, a sinner, to celebrate this sacrifice with fear and trembling, with purity of heart and a fount of tears, with a spiritual gladness and heavenly joy. May my mind feel the sweetness of thy most blessed presence, and the guard of thy holy Angels, keeping watch about me.

### *Wednesday*

I then, O Lord, mindful of venerable passion, draw unto thine altar, sinner though I am, to offer unto thee the sacrifice which

thou hast instituted and commanded to be offered in remembrance of thee, for our salvation. Accept it, I beseech thee, O God most High, for the holy Church, and for the people that thou hast purchased with thine own Blood. An because thou hast willed to set me a sinner between thee and this thy people, although thou dost not perceive in me any testimony of good works, yet do thou not refuse the service committed unto me by thine own ordinance; nor do thou let the price of their salvation fail through my unworthiness, since for them thou hast designed to be the saving Victim and their Redemption. Moreover I bring before thee, O Lord, if thou wilt vouchsafe to look down in

mercy, the tribulations of the peoples, the perils of the nations, the sorrowful sighing of the prisoners, the miseries of the orphans, the needs of travelers, the helplessness of the weak, the despair of them that are sick, the weakness of the aged, the aspirations of the young, the vows of virgins, the lamentations of widows.

*Thursday*

For thou hast mercy upon all, O Lord, that hatest nothing that thou hast made. Remember whereof we are made: forasmuch as thou art our Father, thou art our God, be not angry with us exceedingly, nor shut thou up the multitude of thy tender mercies

towards us. For we do not pour forth our supplications before thy face trusting in our own righteousness, but in thy manifold mercies. Take away from us our iniquities, and mercifully kindle in us the fire of thy Holy Spirit. Take away the stony heart out of our flesh, and give us a heart of flesh, a heart to love and cherish thee, to delight in thee, to follow thee and enjoy thee. We implore, O Lord, thy mercy, that thou wouldest vouchsafe to look with a favourable countenance upon this thy family, paying due service to the honour of thy sacred Name; and, that the desires of none may be in vain, do thou self inspire our prayers, that they may be such as thou in

thy mercy dost delight to hear and answer.

*Friday*

We pray to thee also. O Lord, holy Father, for the souls of the faithful departed, that this great sacrament of thy love may be to them salvation and health, joy and refreshment. O Lord my God, grant them this day greatly and abundantly to feast on the living Bread, who camest down from heaven and gavest life for the world; on thy holy and blessed Flesh, who art the Lamb without spot, that takest away the sins of the world; on the Flesh that was taken of the womb of the blessed Virgin Mary and conceived by the Holy Ghost; and on that fountain of mercy, which, by the soldier's lance, was

opened in thy most sacred side; that they may thereby be nourished and satisfied, refreshed and comforted; and may rejoice in thy praise and glory. I pray thy clemency, O Lord, that the fullness of thy blessing and the hallowing of thy Godhead may come down on the bread to be offered unto thee. May the unseen majesty of the Holy Spirit, passing all comprehension, come down on it, as of old it came down on the offerings of the fathers; so that it may make our oblations thy Body and Blood, and teach us so to assist at thy mysteries with purity of heart and tears of devotion with reverence and awe, that thou mayest with grace and favour receive the sacrifice at my hands, for the sacrifice of

all thy people, living and departed.

*Saturday*

I pray thee also, O Lord, by the same most holy mystery of thy Body and Blood, whereby in thy Church we are daily given food and drink, and we are washed and sanctified and are made partakers of the one supreme divinity. Grant me thy holy virtues, that being filled thereby I may with a good conscience go unto thine altar, so that these heavenly sacraments may become my salvation and life. For with thine own holy and blessed lips thou hast said: the bread that I will give is my Flesh for the life of the world; I am the living Bread which came down from heaven; if any man eat this

Bread, he shall live for ever.  
 O Bread most sweet, heal  
 thou the palate of my heart,  
 that I may perceive the  
 tenderness of thy love. Heal  
 it of every sickness, that I  
 may perceive no other  
 sweetness than thyself. O  
 Bread most fair, having  
 every delight and every  
 taste, that ever refreshest us  
 and never failest, may my  
 heart feed on thee, and may  
 my inmost soul be filled  
 with the sweetness of thy  
 savour. On thee the angels  
 feed and are satisfied; on  
 thee may man feed in his  
 pilgrimage, according to his  
 measure, that being  
 refreshed with such food  
 for his journey, he may not  
 faint by the way. O holy  
 Bread, living Bread, purist  
 of Bread, who didst come  
 down from heaven, and  
 givest life unto the world,

come into my heart, and  
 cleanse it from every  
 defilement of flesh and  
 spirit. Enter into my soul ,  
 heal and cleanse me within  
 and without. Be thou the  
 defense and abiding  
 salvation of soul and body.  
 Drive from me all snares of  
 the enemy, let them be  
 driven far from the  
 presence of thy might, that  
 being both outwardly and  
 inwardly guarded by thee, I  
 may by a straight course  
 attain to thy kingdom;  
 where no more in  
 mysteries, as in the present  
 time, but face to face we  
 shall see thee; when thou  
 shalt have delivered up to  
 the Kingdom of God, even  
 the Father, and thou, God,  
 shalt be all in all. For then  
 thou shalt wondrously  
 satisfy me with thyself, so  
 that I shall never hunger

nor thirst any more. Who  
with the same God the  
Father and the Holy Ghost  
livest and reignest, world  
without end. Amen.



*Prayer of St. Thomas Aquinas*

Almighty and everlasting God, behold I come to the sacrament of Thine only-begotten Son, our Lord Jesus Christ: I come as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and of earth. I therefore implore the abundance of thine infinite goodness, that Thou wouldst vouchsafe to heal my sickness, to wash my foulness, to enlighten to my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the King of kings, and the Lord of lords, with such reverence and humility, such contrition

and devotion, such purity and faith, such right purpose and intention, as is expedient for the salvation of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the Lord's Body and Blood, but also the effect and virtue of the Sacrament. O most gracious God, grant me so to receive the Body of thine only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may worthily be incorporated into His mystical Body and to be numbered among its members. O most loving Father, grant that as I purpose to receive thy beloved Son now in this earthly pilgrimage, when he is veiled from our sight, so at last I may behold him with unveiled face: who

liveth and reigneth with  
thee in the unity of the  
Holy Ghost, ever one God,  
world without end. *Amen.*

*Declaration of Intention*

I desire to celebrate the Holy Eucharist, and to consecrate the Body and Blood of our Lord Jesus Christ, to the praise of Almighty God, and the honour of all the Church Triumphant; for my own benefit and that all the Church Militant; for all those who have commended themselves to my prayers; and for the prosperity of the Holy Catholic Church. Amen.

O Sacred Feast, wherein Christ is received; the memory of His Passion is brought to our remembrance; our souls are filled with grace, and the pledge of eternal glory is given unto us. Alleluia.

Joy with peace, amendment of life, time for true repentance, the grace and comfort of thy Holy Spirit, perseverance in the good works, grant me, O Almighty and Merciful Lord. Amen.



## Vesting Prayers

*Ad Amictum, dum ponitur super  
caput:*

Impone, Domine, capiti meo  
galeam salutis, ad expugandos  
diabolicos incursus.

*As he places the amice over his  
head:*

Place, O Lord, the helmet  
of salvation upon my head,  
that all the assaults of the  
devil may be overcome.

*Ad Albam, cum ea induitur:*

Dealba me, Domine, et munda  
cor meum: ut in sanguine Agni  
dealbatus, gaudiis perfruar  
sempiteris.

*As he puts on the alb:*

Cleanse me, O Lord, and  
purify my heart: that being  
made white in the blood of  
the Lamb I may have the  
fruition of everlasting joys.

*Ad Cingulam, dum se cingit:*

Praecinge me, Domine, cingulo  
puritatis, et exstingue in lumbis  
meis humorem libidinis: ut  
maneat in me virtus  
continentiae et castitatis.

*As he ties the girdle:*

Gird me about with the  
girdle of purity, O Lord,  
and extinguish in my loins  
the desire of lust: so that  
the virtue of continency  
and chastity may ever abide  
within me.

*Ad Manipulum, dum imponitur  
brachio sinistro:*

Merear, Domine, portare  
manipulum fletus et doloris: ut  
cum exultatione recipiam  
mercedem laboris.

*As he places the maniple over  
his left arm:*

Enable me, O Lord, so to  
wear this maniple of tears  
and sorrow, that I may  
with joy receive the reward  
of my labour.

*Ad stolam, dum impontur collo:*

Redde mihi, Domine, stolam  
immortalitatis, quam perdidisti in  
praevaricatione primi parentis:  
et, quamvis indignus accedo ad  
tuum sacrum mysterium,  
merear tamen gaudium  
sempiternum.

*As he puts the stole around his  
neck:*

Restore to me, O Lord, the  
robe of immortality lost by  
the transgression of my  
first parents: and although  
I am not worthy to  
approach thy holy  
mysteries, yet grant me to  
obtain life everlasting.

*Ad Casulam, cum assumitur:*

Domine, qui dixisti: Jugum  
meum suave est et onus meum  
leve: fac, ut istud portare sic  
valeam, quod consequar tuam  
gratiam. Amen.

*As he puts on the chasuble:*

O Lord, who saidst: my  
yoke is easy and my burden  
light: make me so to bear it  
that I may attain unto thy  
grace.



## PREPARATION *for the* CELEBRATION *of* HOLY COMMUNION

*Celebrant* In the Name of ✠ the Father, and of the Son,  
and of the Holy Ghost.

*People* Amen.

*Celebrant* I will go unto the Altar of God.

*People* Even unto the God of my joy and gladness.

*Celebrant* Give sentence with me, O God, and defend  
my cause against the ungodly people: O  
deliver me from the deceitful and wicked man.

*People* For Thou art the God of my strength, why  
hast Thou put me from thee? And why go I  
so heavily, while the enemy oppresseth me?

*Celebrant* O send out Thy light and Thy truth, that they  
may lead me and bring me unto Thy holy hill,  
and to Thy dwelling.

*People* And that I may go unto the Altar of God,  
even unto the God of my joy and gladness,  
and upon the harp will I give thanks unto  
Thee, O God, my God.



*Celebrant* Why art thou so heavy, O my soul? And why art thou so disquieted within me?

*People* O put thy trust in God, for I will yet give Him thanks, which is the help of my countenance, and my God.

*Celebrant* Glory be to the Father, and to the Son, and to the Holy Ghost;

*People* As it was in the beginning, is now and ever shall be, world without end. Amen.

*Celebrant* I will go unto the Altar of God.

*People* Even unto the God of my joy and gladness.

*Celebrant* Our help ☩ is in the Name of the Lord;

*People* Who hath made heaven and earth.

*Celebrant* I confess to God Almighty, the Father, the Son, and the Holy Ghost, before the whole company of heaven, and you, my brethren, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my own fault, through my own most grievous fault; wherefore I pray God to have mercy

upon me and forgive me my sins, and you, brethren, to pray for me to the Lord our God.

*People* May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

*Celebrant* Amen.

*People* I confess to God Almighty, the Father, the Son, and the Holy Ghost, before the whole company of heaven, and you, my father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my own fault, through my own most grievous fault; wherefore I pray God to have mercy upon me and forgive me my sins, and you, father, to pray for me to the Lord our God.

*Celebrant* May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

*People* Amen.

*Celebrant* The Almighty and most merciful Lord grant  
us pardon, ✠ absolution, and remission of all  
our sins.

*People* Amen.

*Celebrant* Wilt Thou not turn again and quicken us,  
O Lord?

*People* That Thy people may rejoice in Thee.

*Celebrant* O Lord, shew Thy mercy upon us.

*People* And grant us Thy salvation.

*Celebrant* Lord, hear our prayer.

*People* And let our cry come unto Thee.

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Let us pray:

Put away from us, O Lord, we beseech Thee,  
our iniquities: that we may be accounted  
worthy to enter with pure hearts and minds  
into the Holy of holies; through Christ our  
Lord.

*People* Amen.

# Thanksgiving After Mass

Let us sing the song of the three young men,\*  
 which they sang as they blessed the Lord in the fiery furnace.  
 [Alleluia]

## A Song of Creation *Benedicite, omnia opera Domini*

### I *Invocation*

O all ye works of the Lord, bless ye the Lord; \*  
 praise him and magnify him for ever.  
 O ye angels of the Lord, bless ye the Lord; \*  
 praise him and magnify him for ever.

### II *The Cosmic Order*

O ye heavens, bless ye the Lord; \*  
 O ye waters that be above the firmament, bless ye the Lord;  
 O all ye powers of the Lord, bless ye the Lord; \*  
 praise him and magnify him for ever.  
 O ye sun and moon, bless ye the Lord; \*  
 O ye stars of heaven, bless ye the Lord;  
 O ye showers and dew, bless ye the Lord; \*  
 praise him and magnify him for ever.  
 O ye winds of God, bless ye the Lord; \*  
 O ye fire and heat, bless ye the Lord;

O ye winter and summer, bless ye the Lord; \*  
praise him and magnify him for ever.

O ye dews and frosts, bless ye the Lord; \*

O ye frost and cold, bless ye the Lord;

O ye ice and snow, bless ye the Lord; \*

praise him and magnify him for ever.

O ye nights and days, bless ye the Lord; \*

O ye light and darkness, bless ye the Lord;

O ye lightnings and clouds, bless ye the Lord; \*

praise him and magnify him for ever.

### III *The Earth and its Creatures*

O let the earth bless the Lord; \*

O ye mountains and hills, bless ye the Lord;

O all ye green things upon the earth, bless ye the Lord; \*

praise him and magnify him for ever.

O ye wells, bless ye the Lord; \*

O ye seas and floods, bless ye the Lord;

O ye whales and all that move in the waters, bless ye the Lord; \*

praise him and magnify him for ever.

O all ye fowls of the air, bless ye the Lord; \*

O all ye beasts and cattle, bless ye the Lord;

O ye children of men, bless ye the Lord; \*

praise him and magnify him for ever.

### IV *The People of God*

O ye people of God, bless ye the Lord; \*  
 O ye priests of the Lord, bless ye the Lord;  
 O ye servants of the Lord, bless ye the Lord; \*  
 praise him and magnify him for ever.

O ye spirits and souls of the righteous, bless ye the Lord; \*  
 O ye holy and humble men of heart, bless ye the Lord.  
 Let us bless the Father, the Son, and the Holy Ghost; \*  
 praise him and magnify him for ever.

**Psalm 150** *Laudate Dominum*

O PRAISE God in his holiness : praise him in the firmament of his power.

2. Praise him in his noble acts : praise him according to his excellent greatness.

3. Praise him in the sound of the trumpet : praise him upon the lute and harp.

4. Praise him in the cymbals and dances : praise him upon the strings and pipe.

5. Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6. Let every thing that hath breath : praise the Lord.

Let us sing the song of the three young men,\*  
 which they sang as they blessed the Lord in the fiery furnace.



[Alleluia]

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 trespasses,  
 as we forgive those who trespass against us.

And lead us not into temptation,  
 but deliver us from evil.

V. All thy works praise thee, O Lord

R. And thy saints give thanks unto thee.

V. Let the Saints be joyful in glory.

R. Let them rejoice in their beds.

V. Not unto us, O Lord, not unto us.

R. But unto thy Name give the praise.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

*To the Blessed Virgin Mary*

O Mary, Virgin and Mother most holy, who was worthy to bear in thy womb the Creator of all things, and to feed as thy breast him whose true, real and most holy Body and Blood I have now received: intercede for me, that I may henceforth render him more faithful service and persevere to the end in loving companionship with him, so that, at

last, I may, with thee, praise and adore him throughout all ages, world without end. Amen.

*A Prayer of St Thomas Aquinas*

I give thanks to thee, O holy Lord, almighty Father, everlasting God, who hast deigned, not for any merit of mine, but only out of the goodness of thy mercy, to feed me, a sinner, thine unworthy servant, with the precious Body and Blood of thy Son, our Lord Jesus Christ; and I pray thee that this holy Communion may not bring upon me guilt unto my condemnation, but that it may be a saving intercession for my pardon. May it be to me as the armour of faith and the shield of good will. May it avail to deliver me from all my sins, to destroy in me all evil desires and wantonness, to increase in me charity and patience, humility and obedience, and every virtue; may it give me a sure defense against the wiles of all my enemies, visible and invisible; a perfect quieting of all my impulses, whether of soul or of body; a firm adherence to thee, the only true God; and a blessed end to my whole life. And I pray thee that thou wouldest vouchsafe to bring me, although I am a sinner, unto that heavenly feast where thou with thy Son and the Holy Ghost, art to thy Saints true light, full satisfaction, everlasting joy, endless happiness and perfect felicity. Through the same Christ, our Lord. Amen.

*A Prayer of St Bonaventure*

O fairest Lord Jesus, transfix the affections of my inmost soul with that most sweet and healthful wound of thy love, with true, serene, most holy, apostolic charity; that my soul may ever languish and melt with entire love and longing for thee. Let me ever desire thee, and faint for thy courts, and long to be dissolved and to be with thee. Grant that my soul may hunger after thee, the Bread of Angels, the Refreshment of holy souls, our daily and supersubstantial Bread, who hast all sweetness, and every pleasurable delight. Thee, whom the Angels desire to look into, my heart ever hunger after and feed upon; and may my soul be filled with thy sweetness. May I ever thirst for thee, the Fountain of life, the Fountain of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Richness of the House of God. Let me ever compass thee, seek thee, stretch towards thee, arrive at thee, meditate upon thee, speak of thee, and do all things to the praise and glory of thy holy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end. And be thou ever my hope and my whole confidence; my riches, my delight, my pleasure, and my joy; my rest and tranquility; my peace; my sweetness; my food and refreshment; my refuge and help; my wisdom, my portion, my possession, and my treasure; in whom my mind and heart may firmly and unchangeably be fixed and rooted, henceforth and for evermore. Amen.




## THE ANGELUS

*From 1st Evensong of Trinity Sunday through  
Evensong of the Wednesday in Holy Week*

- V. The angel of the Lord announced unto Mary.  
R. And she conceived by the Holy Ghost.
- V. Hail Mary, full of grace, the Lord is with thee;  
Blessed art thou among women and  
blessed is the fruit of thy womb, Jesus.  
R. Holy Mary, Mother of God, pray for us  
sinners, now and at the hour of our death.
- V. Behold the handmaid of the Lord.  
R. Be it unto me according to thy Word.
- V. Hail Mary, full of grace...  
R. Holy Mary, Mother of God...
- V. And the Word was made flesh.  
R. And dwelt among us.
- V. Hail Mary, full of grace...  
R. Holy Mary, Mother of God...
- V. Pray for us, O Holy Mother of God.  
R. That we may be made worthy of the promises  
of Christ.

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his  cross and passion be brought unto the glory of his resurrection; through the same Jesus Christ our Lord.

*Amen.*

## REGINA CEOLI

*Easter Day through Matins of Trinity Sunday*

V. O Queen of heaven, be joyful, alleluia.

R. Because he whom so meetly thou bearest, alleluia.

V. Hath arisen as he promised, alleluia.

R. Pray for us to the Father, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord is risen indeed, alleluia.

Let us pray.

O God, who by the resurrection of thy Son Jesus Christ didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary, his Mother, may attain unto the joys of everlasting life; through the same Christ our Lord. Amen.



The Holy Eucharist:  
**ACNA**  
2019 Book of Common  
Prayer  
*Ritual Notes version*  
Anglican Standard Text, and  
Renewed Ancient Text

# Ceremonial Gestures

## *A brief guide*

### *The Hands*

- **When not engaged**, the hands should be held so that the palms face each other and the fingertips touching, right thumb of the left and held before, not resting one, the bottom of the sternum. One should take care not to press the palms too hard together, nor the fingers too tightly together, which looks as if it is exacting a great deal of strain, but rather communicating purposeful attentiveness. The hands are held thusly during processions, *Kyrie, Gloria, Creed*, and during the reading of the Gospel, Prayers of the People (if led by someone other than the priest), Confession, the *Sanctus*, the introductory bidding to and the recitation of the Memorial Acclamation, and at the Dismissal.
- **When one hand is engaged** (e.g. the right hand in blessing or the left in turning a page), the other should be laid open and flat at the bottom of the sternum, the fingers pointing slightly upwards.
- **Orans**: The elbows rest comfortably against the body with hands are extended. The palms are neither facing directly out toward the people or parallel to each other, but are angled slightly up and in. The Priest is in Orans for all prayers in the Mass (while some suggest the hands are joined when praying with the congregation—Our Father, Postcommunion—this seems unnecessary; the posture simply communicates public, priestly prayer). The hands are rejoined at *Through Jesus Christ our Lord*, or at the words *in the unity* if the former do not occur in the prayer.
- **When seated**, the hands are placed on the knees (one never crosses their legs when wearing vestments in any liturgy, lay or ordained). If wearing a chasuble, dalmatic, or tunic, it is wise to flip up the vestments so that the hands rest on the inside lining of the vestment, rather than the outside (this can allow the vestments to last decades longer).
- **Laudans Gesture**: The Priest extends and slightly raises the hands, at the same time lifting the eyes and immediately lowering them, rejoining the hands and bowing 45 deg. and then rising. This is a gesture of solemnity and dignity that is done at the beginning of principal actions and prayers:
  - the *Gloria in excelsis*,
  - the Creed, and
  - the opening words of the Eucharistic Prayer.

A slightly smaller version is done at *Let us pray* and just before making the Sign of the Cross over the people at the Absolution and the Blessing.

- **Extending the hands:** Only Priests and Bishops extend their hands, and only at three instances: (a) at every Salutation (“The Lord be with you”), (b) at the Peace—This gesture may be slightly larger, with palms facing the congregation a bit more than at other times, and (c) when saying, “Lift up your hearts” after the Salutation in the opening Dialogue of the Eucharistic Prayer, the priest raises and extends hands, palms facing in while saying the words. The Deacon should never extent the hands, even at the Dismissal.
- **When praying in the Eucharist, the priest never holds the book and so can always be in *orans*.** Praying with a book in your hands tends to indicate that one is simply reading a prayer and not enacting a ritual. This means that if you are celebrating without an assistant, the priest must stand at the altar and use the Missal in order to read the prayers, or place your book on a prayer desk in front of you.

**Bows and Bowing:** There are basic principles to govern when the various types are used. One never attempts any bow while kneeling. One also never attempts a bow if impeded by something else (sign of the cross, holding an object or book, etc.)

- **Profound Bow:** One bows completely at the waist so that the knees could be touched by the hands. This is equal to a genuflection and one may do either. Consistency should always be observed. This is only done while standing (never when kneeling). This is normally done at the following times:
  - When ceremonially arriving and leaving the Altar; if the Sacrament is reserved at that Altar, generally one genuflects instead.
  - At the *Et incarnates* in the Creed (though a genuflection is considered more proper by some)
  - By the Sacred Ministers during the Confession
  - While saying the Prayer of Humble Access
- **Moderate Bow:** head and shoulders are inclined together so that while standing, one could just see one’s feet. This is done at the following times:
  - During the Private priestly prayers at the Offertory, “In the spirit of humility...” and “Receive, O holy Trinity...”
  - At the *Sanctus*
  - During the Dominical Words in the Institution Narrative
  - At the three priestly prayers before receiving Communion
  - At “Lord, I am not worthy...”
  - While receiving the Host
  - In the Offices and elsewhere, when one says, “Glory be to the Father...Holy Spirit.”

- **Simple Bow:** a bending of the head only. This is done at the following times:
  - To reverence and cross and altar when passing in front of it during the course of the service
  - Name of Jesus
  - Name of Mary and Saint of the Day
  - When passing a relics or a shrine (such as a shrine to Our Lady of Walsingham if it is in direct proximity to the sanctuary).
  - When exchanging items during the preparation of the Altar in place of whispering or speaking.

**Sign of the Cross** (some of these reasons overlap): This gestures is the gathering up of the whole Christian faith in one symbol and identifying oneself with that whole Faith, especially with the mystery of Christ, “putting on” Christ, binding oneself to the entire Christian mystery hidden for ages and made manifest in Jesus Christ.

It is made the following times and for these various reasons:

- **Beginning of Important Things**
  - The opening versicles and responses at the Office & during the opening acclamation to begin the mass
  - Three-fold at announcement of Gospel accompanied by the non-verbal petition: “May the Gospel sanctify my mind, my speech, my inner life
  - The Christological canticles
    - Benedictus* as Morning Prayer
    - Magnificat* at Evening Prayer
    - Nunc Dimittus* at EP/Compline
- **End of Important things**
  - Conclusion of the Office: “Grace of our Lord Jesus Christ...”
  - Gloria in the Mass (“in the glory of God the Father...”)
  - Creed (not about the resurrection of the dead)
  - End of *Sanctus* (before *Benedictus qui venit*): this was about elevation of Sacrament during silent canon; reinterpreted to be a sign of piety about the way the Lord will soon “come” to us in the Sacrament)
  - End of the Canon as the Elements are offered
  - Celebrant does this at conclusion of *Pater Noster* with the paten after the Canon (people have started to mimic this)

- **When invoking the Trinity:** “In the Name of the Father...”
  - Note: the sign of the cross associated with “Blessed be God, Father, Son, and Holy Spirit” is NOT because the Trinitarian persons are invoked (look at the language and see that it is an acclamation, not an invocation) but because they are the opening words of the Mass outside of Lent and Easter (and possible Advent). The other acclamations have no Trinitarian reference and the Sign is made just as properly as the priest first says those words as well.
- **Receiving a blessing or absolution**
  - Absolution after Confession in the Preparation (i.e. “prayers at the foot of the altar”) and confession in the Mass
  - Epiclesis over the people in the Canon (“Sanctify us also...”)
  - Concluding blessing
- **Sign of Piety at moments of special importance**
  - When the Sacrament is elevated
  - Before and after receiving Communion
- **With versicles/responses that appeal directly to God**
  - O Lord, open Though our Lips (but it would seem that the Sign is more properly connected to the fact that they *begin* the Office)
  - O God, make speed to save us (same as above)
  - Our Help is in the Name of the Lord
- **Prayers for the Dead** (a generally Anglican custom)
- **For the priest**
  - When blessing people, blessing the Deacon before Gospel, and blessing any thing (including in the Canon)
  - In the Canon (single or triple sign of the cross)
- **The Sign of the Cross in the Canon of the Mass**
  - There are three basic rules about when the sign of the cross is made over the gifts in the Canon of the Mass in the Latin Rite. I list them here in terms of their rank of importance:
    - When saying, “had given thanks” (in the Institution Narrative, speaking of Jesus “blessing” the bread/wine), “bless” and “sanctify/sanctifying”
    - Any mention of “bread/wine” and “Body/Blood”, the Sign is made over the bread or the wine, depending on what is said
    - Any mention of the gifts themselves and the sacrifice:
      - “a full, perfect, and sufficient ✠ sacrifice, ✠ oblation, and ✠ satisfaction...”
      - “these thy holy ✠ gifts”
      - “our/this ✠ sacrifice of praise and thanksgiving”

“this ✠ Holy Communion”

- This order is helpful in thinking about how to simplify, depending on the context of the parish.
  - o The crosses in #1 one should be considered the bare minimum.
  - o The signs of the cross in #2 and #3 are not strictly gestures that indicate “blessing” but rather are illustrative and point to the focus of the prayer, that is, both the offering and the change of the Gifts.
    - Group #2 would be the next category of actions to add, and if you are going to add them, it only makes sense to do it at every mention of “bread/wine” and “Body/Blood;” though I supposed, one could limit the crosses to only mentions of Body/Blood
    - Group #3 are the least common gestures among Anglican clerics, but that have a helpful illustrative purpose, as I already mentioned. They emphasize, in particular, the offering and sacrificial aspect of the rite.

## General Liturgical Guidelines

**One Ceremonial action at a time is enough**, thank you. When ceremonial actions get joined or fused, the symbolic power is usually lost or obscured. Often, such combinations usually look quite silly. Examples: (a) Never combine the *orans* position with another action (like turning a page or holding a book). If one needs to turn a page, put one hand on the breast while the other turns the page. (b) Never hold an object with two hands and try and bow; (c) If kneeling, one never attempts also to bow at the same time

**Don’t steal other People’s lines.** The Celebrant or Officiant speaks a great deal of the required text in the Eucharist (less so in the Office). The opportunity that the People have to participate verbally is thus freighted with more importance for them. To deny them the opportunity to respond without the Celebrant/Officiant speaking over them is a profound disservice and also directly contradicts the rubrics. Items in *Italics* indicate that they are to said by the People (or sometimes their role is specified even more specifically). The only exceptions to this are when the vast majority of the congregation is completely unfamiliar with the rite and must necessarily be prompted; then the priest speaks the congregations “lines” only as a means of encouraging their participation.

**A balance between sloppiness and military rigidity is required:** movements either with the body or the hands are always purposeful and smooth, never sharp or overly drawn out (your hair or the chasuble/stole should never be fluttering because you move so quickly).

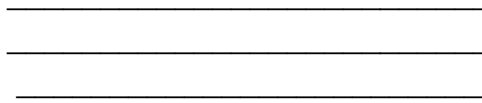
**The Minister has no authority to alter the liturgical text.** This rule is overstated slightly, but it should be considered hard and fast before any kind of flexibility is considered. The tendency among priests to add small words (like “and” at the beginning of a sentence, or “brothers and sisters” at the end of the bidding to the Gospel or the Peace), to alter pronouns, to add an odd word or remove it, is entirely inappropriate.

## Summary of Positions for the Three Sacred Ministers

**The Foot of the Steps arrangement:** The Prayers at the Foot of the Altar in the old Roman Rite were said from this position. The Acclamation and Collect for Purity are best said from this position (as they are the basic preparation), after which the Ministers go into the Center I for the *Kyrie* and *Gloria in excelsis*. However, the entire Introductory Rite may be said from this position.

The area in which the ministers stand here is known in the ceremonials as the **Pavement** (this area, and sometimes the steps as well, are often covered by a suitable carpet or rug).

|ALTAR|



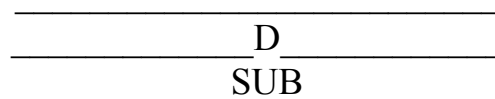
SUB CEL D

**The Center “I” arrangement:** here, the Ministers are lined up in a straight line behind the Celebrant who stands in the center of the Altar (the missal stand to the left of center, angled in to face the Celebrant, except in the Introductory Rites). The Acclamation and Collect for Purity may be said from here (or at the foot of the altar); the Salutation before the Collect of the Day is said from this position; the *Gloria in excelsis* and Creed both begin in this position, after which the D and SUB divide, ascend the steps and stand next to the CEL until the end, when they return to this position; the Dialogue that begins the Anaphora is said like this (in some places, the D and SUB divide while the CEL faces the congregation, though *RL* suggests that this is incorrect).

The area where the Celebrant is standing is known as the Footpace (i.e. the raised area). Usually it is just the Celebrant who stands on the footpace, but there are times when all three Ministers stand here (see next arrangement).

|ALTAR|

CEL

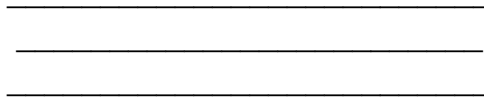






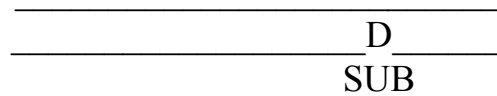
**Abreast at the Altar arrangement:** The Ministers stand abreast at the altar in moments when it is important to indicate that there is no distinction between orders. This occurs, (a) during the *Gloria in excelsis* (after beginning in the Center “I” for the intonation, and to which the Ministers return at the very end for the Salutation); (b) during the Creed (following the pattern of the *Gloria in excelsis*); (c) during the *Sanctus* and *Benedictus* (following the pattern of the *Gloria in excelsis* and Creed); (d) for the Prayer of Humble Access. Principle: the distinction between orders is irrelevant during (a) praise, (b) confession of the faith, (c) confessions of sin, and (d) preparation to receive Holy Communion.

|ALTAR|  
SUB CEL D

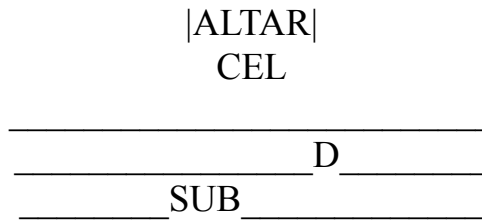


**The Epistle “I” arrangement:** here, the Ministers are lined up in a straight line behind the Celebrant who stands in front of the Missal stand (which is facing directly toward the Celebrant). The Collect of the Day and the Postcommunion are said from this position. Traditionally, the two prayers said from this position are variable (there was a proper collect and Postcommunion for each Sunday and feast) and are not central. Things that are both central and fixed are said by the Celebrant from the center of the altar.

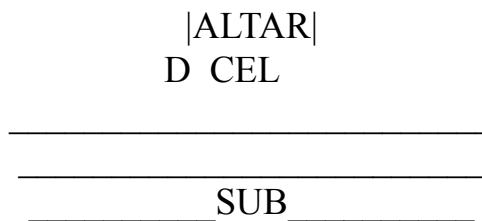
|ALTAR|  
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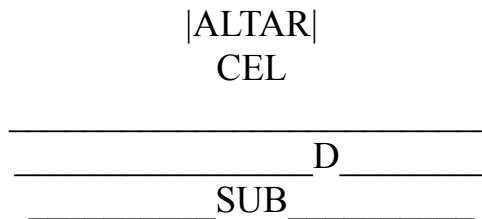
**The Divided “I” arrangement:** Here, the Ministers move from the Center “I” position to a Divided “I.” This occurs when the Celebrant turns by the right to the congregation, while simultaneously the D and SUB turn and take one step to the right or left respectively. This is NOT done at the Salutation during the opening Collect of the Day, because the two Ministers will remain behind the CEL when the movement is made to the Epistle side for the collect. This arrangement may be done during the Dialogue that begins the Anaphora; it is the position in which the Blessing is given, the D and SUB kneeling on their respective steps while it is given.



**The Anaphora arrangement:** This arrangement is used only during the anaphora, and is also the one time that the rule that the Deacon always stands on the right of the Celebrant is broken. The rule is broken because the more basic principle is that the Deacon’s role is to assist and serve the priest. Thus, during the most central prayer of the Mass (the Eucharistic Prayer), the Missal is handled by the Deacon because to turn pages, etc. The Celebrant is in the center; the Subdeacon directly in line with the Celebrant, on their bottom step; the Deacon is to left of the Celebrant at the Missal. This arrangement is altered only once during the anaphor, for the Institution Narrative (see next):



**The Institution “I” arrangement:** This arrangement of the Ministers occurs only once during the Mass: during the Institution Narrative. The purpose is two-fold: (1) so that the Deacon can uncover and move the ciborium & to uncover and cover the chalice, and (b) to hold the back of the chasuble for the Celebrant during the Elevations. The Deacon moves to this position so that they have arrived by the time the Priest begins *Who in the same night*.

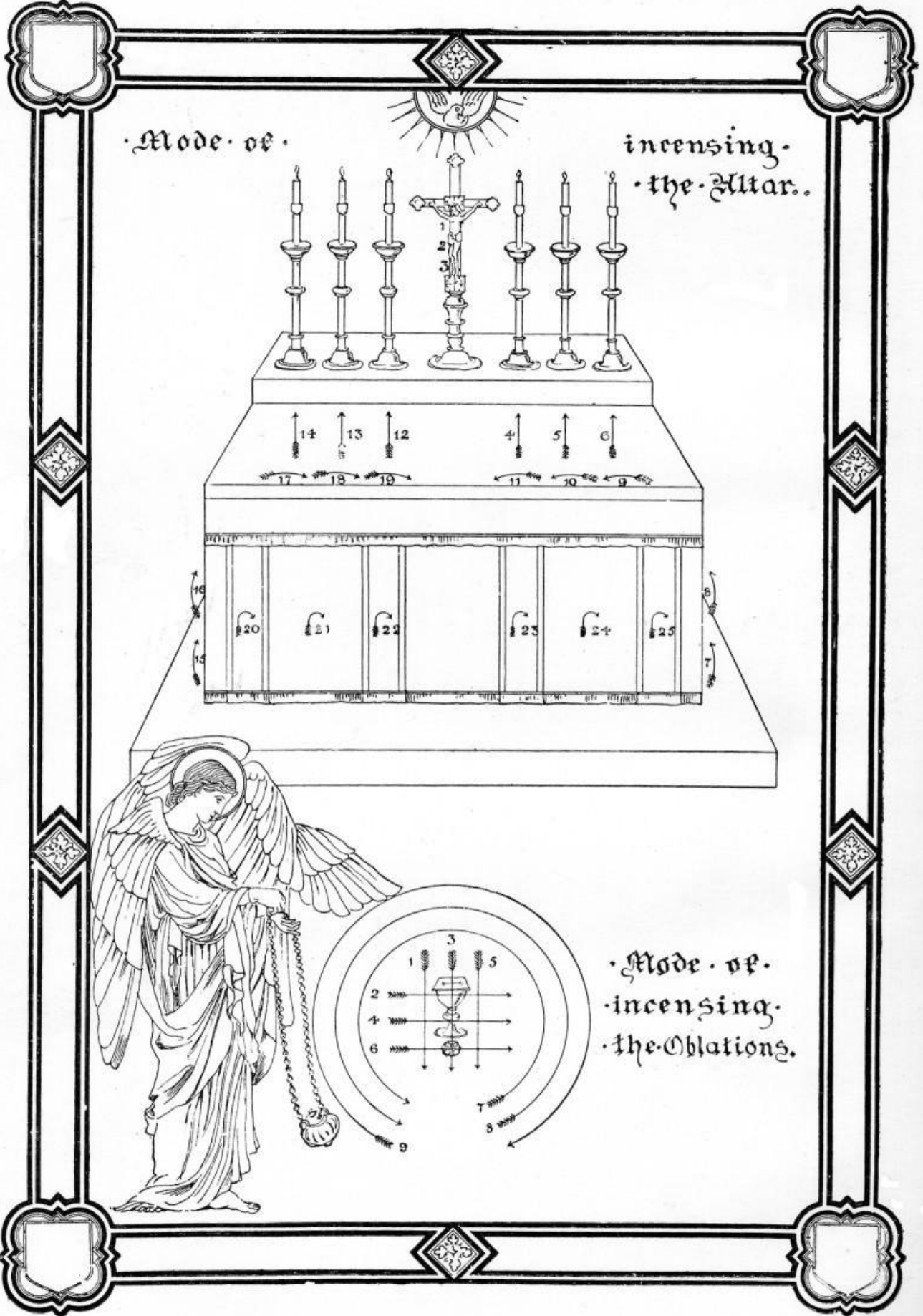


## Ceremonial Gesture

***Laudans Gesture:*** The Priest extends and slightly raises the hands, at the same time lifting the eyes and immediately lowering them, rejoining the hands and bowing 45 deg. and then rising. This is a gesture of solemnity and dignity that is done at the beginning of principal actions and prayers:

- the *Gloria in excelsis*,
- the Creed, and
- the opening words of the Eucharistic Prayer.

A slightly smaller version is done at *Let us pray* and just before making the Sign of the Cross over the people at the Absolution and the Blessing.



The Order for the Administration of  
The Lord's Supper *or* Holy Communion,  
commonly called  
The Holy Eucharist

**The Arrangement of the Ministers for the Liturgy**

**When the Ministers arrive at the altar steps, they remove their birettas and reverence (a low bow, unless the Sacrament is reserved there, and then a genuflection).**

**Upon arrival to the Altar, the priest says quietly**

We beseech thee, O Lord, by the cross and Passion of thy dearly beloved Son, and the intercession [of thy Saints who relics are here, and] of all thy Saints, [**here the priest kisses the Altar**] that it may please thee to forgive us all our sins. Amen.

**If the Introit is sung by the choir, the Celebrant may say the Prayers at the Foot of the Altar with the server or other Ministers at the bottom of the altar steps while it is sung.**

**All that takes place in the Introductory Rites may be said from one of two locations:**

**-First, the priest (and the two Sacred Ministers, if there be any) stand abreast at the bottom of the altar steps (i.e. the Pavement: Deacon to the right, Subdeacon to the left). There, the Subdeacon or M.C. holds the missal for the Celebrant.**

*or*

**-Second, after the reverence, the Celebrant ascends the altar steps and the other Minister follow and stand on their respective steps in the center I. When the Celebrant turns to face the People, the Ministers do not separate (they only do so at the *Sursum corda*).**

# The Introductory Rite

**A Penitential Order of the Introductory Rite may be used, the order of which is as follows: Acclamation; Decalogue or Summary of the Law; Confession/Absolution/Comfortable Words; Kyrie; Collect of the Day.**

## The Acclamation

**Arrangement: Foot of the Altar *or* Center I.**

**If incense is used, the Altar is censed either during the Introit or opening hymn, or during the Kyrie (in Advent/Lent) or *Gloria*, the Priest first blessing the incense:**

Be thou ✠ blessed by him in whose honor thou art to be burned.  
Amen.

**The Priest and the faithful, standing, sign themselves with the Sign of the Cross, after which the Priest joins hands and, facing says one of the following:**

✠ Blessed be God: the Father, the Son,  
and the Holy Spirit.

**People** And blessed be his kingdom,  
now and for ever. Amen.

**The standard greeting may be replaced by a greeting appropriate to the season or the occasion, such as the following**

### For Advent

*Celebrant* ✠ Surely the Lord is coming soon,

*People* Amen. Come Lord Jesus! *Revelation 22:20*

### For Christmastide and the Feast of the Presentation of Christ

*Celebrant* ✠ For unto us a child is born.

*People* To us a son is given. *Isaiah 9:6*

## **From the Feast of the Epiphany to the end of the Epiphany season**

*Celebrant* ☩ I will make you as a light for the nations,  
*People* that my salvation may reach  
 to the end of the earth. *Isaiah 49:6*

## **From Ash Wednesday to the Eve of Palm Sunday or penitential occasions**

*Celebrant* ☩ Bless the Lord who forgives all our sins  
*People* His mercy endures forever.

## **For Holy Week**

*Celebrant* ☩ Blessed be our God.  
*People* Now and forever. Amen.

## **From Easter Eve until the Eve of Pentecost**

*Celebrant* ☩ Alleluia! Christ is risen!  
*People* The Lord is risen indeed! Alleluia!

## **For the Day of Pentecost, and occasions of Confirmation and Ordination**

*Celebrant* ☩ The Lord will pour out his Spirit upon all flesh,  
*People* And your sons and daughters shall prophesy.

*Celebrant* Your old men shall dream dreams,  
*People* and your young men shall see visions.

*Celebrant* You shall know that the Lord  
                   is in the midst of his people,  
*People* that he is the Lord and there is none else.

*Celebrant* And it shall come to pass  
*People* that everyone who calls  
                   on the name of the Lord shall be saved.

*Joel 2:27-28, 32; Acts 2:17, 21*



## **For All Saints' Day and other appropriate occasions**

*Celebrant*      ✠ Worthy is the Lord our God  
*People*            To receive glory and honor and power.

### **The Celebrant continues in Orans (and the people may be invited to join)**

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; **[hands are joined]** through Christ our Lord. *Amen.*

## **The Summary of the Law**

### **Arrangement: Divided I.**

**The Celebrant then reads the Summary of the Law. The Decalogue may be used at any time in place of the Summary of the Law. It is appropriate to use the Decalogue throughout the seasons of Advent and Lent and on other penitential occasions.**

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

*Matthew 22:37-40*

|

## The Decalogue

*Exodus 20:1-17; Deuteronomy 5:6-21*

### Arrangement: Divided I.

**If the priest is at the missal stand, it is read there. If at the foot of the altar steps, the Celebrant ascends the steps and kisses the Altar as the other Ministers come into the center “I”. The Celebrant then turns (the other Ministers separating) and recites the following, hands joined, the Deacon holding the Missal:**

**Celebrant** God spoke these words and said: I am the Lord your God, you shall have no other gods but me.

**People** Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant** You shall not make for yourself any image or likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; you shall not bow down to them or worship them.

**People** Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant** You shall not take the name of the Lord your God in vain.

**People** Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant** Remember the Sabbath day and keep it holy.

**People** Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant** Honor your father and your mother.

**People** Lord, have mercy upon us, and give us grace to

keep this law.

**Celebrant**  
**People**

You shall not murder.

Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant**  
**People**

You shall not commit adultery.

Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant**  
**People**

You shall not steal.

Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant**  
**People**

You shall not bear false witness against your neighbor.

Lord, have mercy upon us, and give us grace to keep this law.

**Celebrant**  
**People**

You shall not covet.

Lord, have mercy upon us, and give us grace to keep this laws, and write them upon our hearts.

## Censing

**If incense is used, the Altar is censed either during the Introit or opening hymn, or during the Kyrie (in Advent/Lent) or *Gloria*, the Priest first blessing the incense:**

Be thou ✠ blessed by him in whose honor thou art to be burned.  
Amen.

## Kyrie

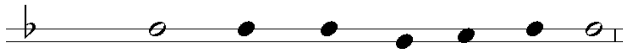
**If the Penitential Order is being used, the Kyrie is not said here but just before the Collect of the Day.**

**Arrangement: Center I.**

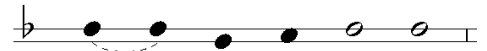
**Standing in the center of the altar with hands joined, the Priest may sing or say together, once or three times**

Lord, have mercy [upon us].  
*Christ, have mercy [upon us]. or*  
 Lord, have mercy [upon us].

Kyrie eleison.  
 Christe *eleison*.  
 Kyrie eleison.



*Officiant* Lord, have mer - cy up - on us.  
*People* Christ, have mer - cy up - on us.  
*Officiant* Lord, have mer - cy up - on us.



Ky - ri - e e - lei - son.  
 Chri - ste e - lei - son.  
 Ky - ri - e e - lei - son.

**or**

<i>Cantor</i>	<i>People</i>	<i>Cantor and People</i>
Lord, have mer - cy,	Christ, have mer - cy.	Lord, have mer - cy.

**or this**

## Trisagion

Holy God,  
 Holy and Mighty,  
 Holy Immortal One,  
*Have mercy upon us.*

**If the Penitential Order is not being used, the liturgy continues with the *Gloria* and Collect of the Day on page 24.**

## **The Confession and Absolution of Sin**

**If the Penitential Order is being used, the Confession, Absolution, and Comfortable Words are said here (and are thus omitted after the Prayers of the People).**

**Arrangement: Divided I.**

**Anglican Standard Text** *(Renewed Ancient Text version on the following page)*

**The Deacon or other person appointed says the following**

All who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

**or**

Let us humbly confess our sins to Almighty God.

**All kneel as they are able and Silence is kept.**

**The Deacon and Subdeacon kneel on their respective steps.**

**Deacon**

Almighty God,

**All**

Father of our Lord Jesus Christ,  
maker and judge of us all:

We acknowledge and lament of our many sins and offenses,

which we have committed by thought, word, and deed,  
 against your divine majesty,  
 provoking most justly your righteous anger against us.  
 We are deeply sorry for these transgressions.  
 The burden of them is more than we can bear.  
 Have mercy upon us, most merciful Father;  
 for your Son our Lord Jesus Christ's sake,  
 forgive us all that is past;  
 and grant that we may evermore serve and please you  
 in newness of life,  
 to the honor and glory of your Name;  
 through Jesus Christ our Lord. Amen.

### **Renewed Ancient Text**

**The Deacon or other person appointed says the following**  
 Let us humbly confess our sins to Almighty God.

**All kneel as they are able and Silence is kept.**

### **Deacon**

Most merciful God,  
 we confess that we have sinned against you  
 in thought, word and deed,  
 by what we have done, and by what we have left undone.  
 We have not loved you with our whole heart;  
 we have not loved our neighbors as ourselves.  
 We are truly sorry and we humbly repent.  
 For the sake of your Son Jesus Christ,  
 have mercy on us and forgive us;  
 that we may delight in your will, and walk in your ways,

| to the glory of your Name. Amen.

**The Bishop or Priest alone stands, turns to the People, and says**

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, [**Laudans gesture**] have mercy upon you, ✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

**The Comfortable Words**

**Arrangement: Divided I (D and Sub still kneeling)**

**The Celebrant may then say one or more of the following sentences, first saying**

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

*John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.



| *1 John 2:1-2*

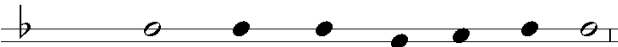
## Kyrie

**If the Penitential Order is being used, the Kyrie is said here and not after the Collect for Purity.**

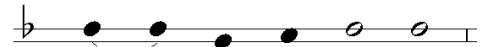
**Standing with hands joined, the Priest sing or say together, once or three times**

Lord, have mercy [upon us].  
*Christ, have mercy [upon us]. or*  
 Lord, have mercy [upon us].

Kyrie eleison.  
 Christe *eleison*.  
 Kyrie eleison.



*Officiant* Lord, have mer - cy up - on us.  
*People* Christ, have mer - cy up - on us.  
*Officiant* Lord, have mer - cy up - on us.



Ky - ri - e e - lei - son.  
 Chri - ste e - lei - son.  
 Ky - ri - e e - lei - son.

**or**

<i>Cantor</i>	<i>People</i>	<i>Cantor and People</i>
Lord, have mer - cy,	Christ, have mer - cy.	Lord, have mer - cy.

**or this**

## Trisagion

Holy God,

Holy and Mighty,  
 Holy Immortal One,  
*Have mercy upon us.*

## **The Gloria**

**Arrangement: Center I.**

**The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting. The Gloria may alternatively be placed immediately before the Blessing and Dismissal.**

**[*Laudans* gesture]** Glory to God in the highest,

**[The D and Sub bow slightly at *God* and then go up to stand Abreast with the Celebrant at the altar]**

and peace to his people on earth.

Lord God, heavenly King,  
 almighty God and Father,  
 we worship you, we give you thanks,  
 we praise you for your glory.

Lord **[bow]** Jesus Christ, only Son of the Father,  
 Lord God, Lamb of God,  
 you take away the sin of the world:  
 have mercy on us;  
 you are seated at the right hand of the Father:  
 receive our prayer.

For you alone are the Holy One,  
 you alone are the Lord,  
 you alone are the Most High,

**[bow]** Jesus Christ,  
with the Holy Spirit,  
✠ in the glory of God the Father. Amen.

**After signing themselves, the D and Sub return to the Center “I” for the Salutation.**

## **The Collect of the Day**

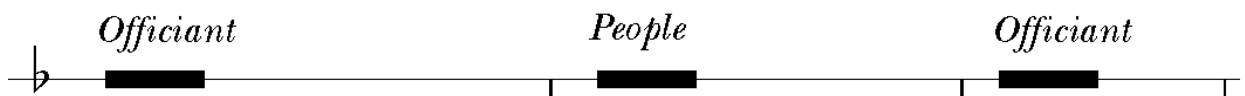
**The Priest, while extending the hands, sings or says**

The Lord be with you.

**People** And with your spirit.

**Then, joining hands, and either remaining in the center or going to the Epistle side, the Priest says**

Let us pray.



The Lord be with you. And with your spirit. Let us pray.

**If the Priest goes to the Epistle side, the Deacon and Subdeacon stay behind the Priest in a line and are in the Epistle “I” for the Collect.**

**[Laudans gesture]. Then in Orans, the Priest sings or says the Collect(s). At the conclusion, the People say**

Amen.

**Note: If there is more than one collect, *Let us pray* is said before the second one also, but not before any of the others; only the**

**first and the last have the formal long endings. When the collects end with *Who livest and reignest ...*, the hands are not joined until the words *in the unity*; otherwise the hands are rejoined at *Through Jesus Christ*. If the holy name of Jesus, or the Trinity, B.V.M., or the saint whose feast is being kept occurs, the celebrant inclines his head directly in front.**

**The Celebrant and other minister then go to their seats and sit for the Lessons.**

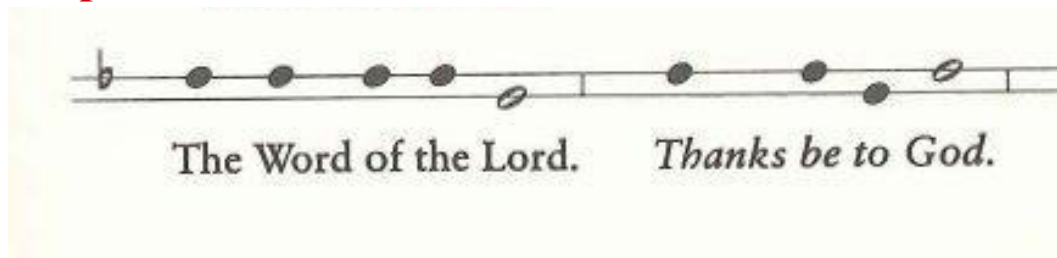
## The Liturgy of the Word

### [First Lesson]

**After the Reading, the Lector may say**

The Word of the Lord.

**People** Thanks be to God



### [The Gradual]

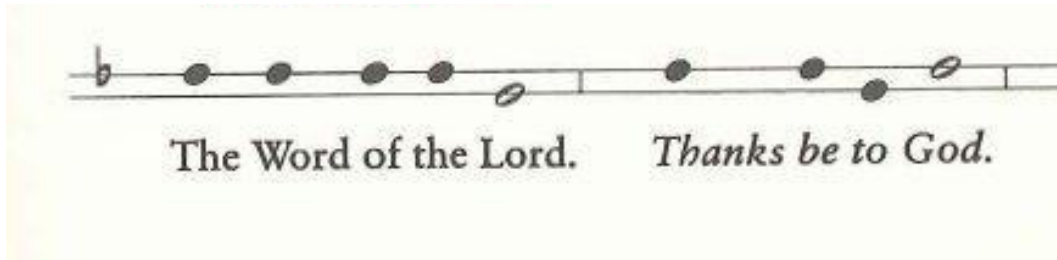
**The lectionary appoints gradual Psalms for all Sundays and Holy Days.**

### Epistle [or OT Lesson if only one lesson is read]

**After the Reading, the Lector or Subdeacon sings or says**

The Word of the Lord.

**People** Thanks be to God



## **The Gradual & Alleluia or Tract [replaces *Alleluia* in Lent]**

**The lectionary appoints gradual Psalms for all Sundays and Holy Days.**

## **The Gospel**

**If incense is used, the Priest puts some into the thurible, first blessing it:**

Be thou ☩ blessed by him in whose honor thou art to be burned.  
Amen.

**The Minister then says the following before the Gospel.**

*Munda cor meum*

Cleanse thou my lips, O thou Almighty God, who didst purge the lips of Isaiah the Prophet with a live burning coal : and of thy sweet mercy vouchsafe so to purify me, that I may worthily proclaim thy holy Gospel; through Christ our Lord. Amen.

*Jube, Domine. Dominus sit.*

Pray, Lord [*or* Father], give me thy blessing.

The Lord be in my heart and upon my lips, that I may worthily and rightly proclaim His holy Gospel. Amen.

## Gospel Tone I



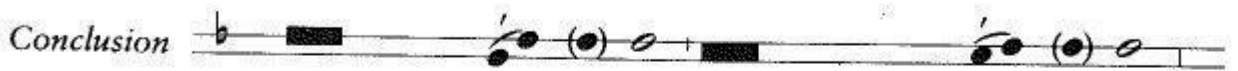
The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to Mat - thew.  
 Mark.  
 Luke.  
 John.



*Glo - ry be to thee, O Lord.*



*Glo - ry to you, Lord Christ.*



*The metrum is used at the end of the first major clause within each sentence. In a very long sentence the metrum may be repeated. In a short sentence, the metrum is omitted.*

*The punctum is used at the conclusion of each sentence. It may also be used at a colon or semi-colon in a compound sentence in which the metrum has already been used.*

**At a low Mass, the priest may read the Gospel from the Gospel corner or from the opening to the Altar rail, a server holding the book. Then, all standing, the Minister reads the Gospel, first saying**

**[V.** The Lord be with you.

**R.** And with your spirit.]

The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to Mat - thew.  
Mark.  
Luke.  
John.

*Officiant* *People*

The Lord be with you. And with your spirit.

The Holy Gospel of our Lord Jesus Christ  
according to

**People** Glory to you, Lord Christ.

*Glo - ry to you, Lord Christ.*

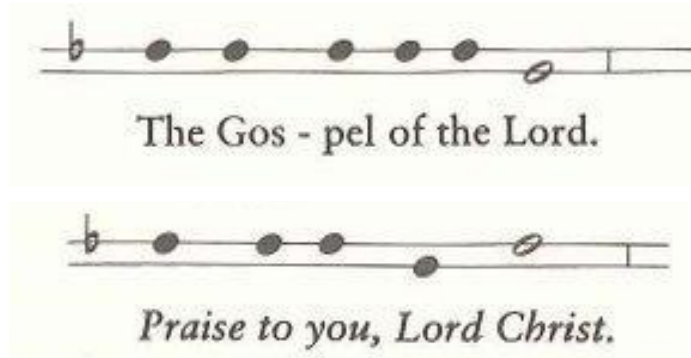
**and, at the same time, the Deacon makes the Sign of the Cross on the opening words of the Gospel, and on the forehead, lips, and breast.**

## After the Gospel, the Reader says

The Gospel of the Lord.

**People**

Praise to you, Lord Christ.



**Then he kisses the book [after the reading], saying quietly:**

*Per evangelica dicta –*

By the words of the Gospel may our sins be blotted out.

## The Sermon



## The Nicene Creed

**Arrangement: Center I or Abreast.**

**At the end of the Sermon, the Nicene Creed is said on all Sundays and Holy Days [Feasts of our Lord, our Lady, Saints connected to the Incarnation, of the Church].**

**The Celebrant first says,**

Let us confess our faith in the words of the Nicene Creed:

**[Laudans gesture]** We believe in one **[bow]** God,

**[The D and Sub bow slightly at *God* and then go up to stand Abreast with the Celebrant at the altar]**

the Father, the Almighty,

maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, **[bow]** Jesus Christ,

the only Son of God,

eternally begotten of the Father,

God from God, Light from Light,

true God from true God,

begotten, not made,

of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven: **[genuflect or solemn bow]**

was incarnate from the Holy Spirit and the Virgin Mary,

and was made man. **[rise]**

For our sake he was crucified under Pontius Pilate;  
 he suffered death and was buried.  
 On the third day he rose again  
 in accordance with the Scriptures;  
 he ascended into heaven  
 and is seated at the right hand of the Father.  
 He will come again in glory to judge the living and the dead,  
 and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
 who proceeds from the Father [and the Son].<sup>1</sup>  
 who with the Father and the Son  
 is [**bow**] worshiped and glorified [**rise**],  
 who has spoken through the Prophets.  
 We believe in one holy catholic and apostolic Church.  
 We acknowledge one baptism for the forgiveness of sins.  
 We look for the resurrection of the dead,  
 and the life of the world to come. ✠ Amen.

**After signing themselves, the D and Sub return to the Center  
“I” for the Prayers, where they remain until the Confession.**

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<sup>1</sup> The *filioque* [and the Son] is not in the original Greek text. Nevertheless, in the Western Church the *filioque* [and the Son] is customary at worship and is used for the explication of doctrine [*39 Articles of Religion*]. The operative resolution of the College of Bishops concerning use of the *filioque* can be found online.

## The Prayers of the People

**Arrangement: Center I.**

**Note: The Prayers, the Exhortation, the Confession and Absolution, the Comfortable Words and the Peace may alternatively be placed after the Offertory.**

**Anglican Standard Text** *(Renewed Ancient Text version on page 35)*

**After each petition there is a time of silence for the Clergy and People to add their own prayers. Alternatively, the prayers may be read straight through by the Deacon or other person appointed, without pausing to pray, “Lord in your mercy, hear our prayer.”**

**The Deacon or other person appointed says**

Let us pray for the Church and for the world.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly pray that you would mercifully receive our prayers. Inspire continually the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

**Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

We pray that you will lead the nations of the world into the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Prime Minister/Sovereign*, that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and protect true religion and virtue.

### **Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, *and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc.*, that by their life and teaching, they may proclaim your true and life-giving Word, and rightly and duly administer your holy Sacraments. And to all your people give your heavenly grace, and especially to this Congregation, that with reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

### **Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

Prosper, we pray, all those who proclaim the Gospel of your kingdom among the nations, and help us to fulfill your great commission, making disciples of all nations; teaching them to obey all that you have commanded.

### **Silence**



**Reader** Lord, in your mercy.  
**People** Hear our prayer.

We ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially \_\_\_\_\_].

**Silence**

**Reader** Lord, in your mercy.  
**People** Hear our prayer.

We remember before you Lord, all your servants departed this life in faith and fear, [especially \_\_\_\_\_,] that your will for them may be fulfilled; and we ask you to give us grace to follow the good examples of [N., and] all your saints, that we may share with them in your heavenly kingdom.

**Silence**

**Reader** Lord, in your mercy.  
**People** Hear our prayer.

**The Celebrant concludes with the following prayer**

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, on God, now and forever. *Amen.*

## **Renewed Ancient Text**

**The Deacon or other person appointed says these prayers. The reader pauses after each bidding, and the people may add petitions, either silently or aloud.**

### **Deacon**

Let us pray for the Church and for the world, saying, “[Lord, in your mercy,] hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

**Reader** Lord, in your mercy:

**People** Hear our prayer.

For *N.*, our Archbishop, and *N.*, our Bishop, and for all the clergy and people of our diocese and congregation.

**Reader** Lord, in your mercy:

**People** Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

**Reader** Lord, in your mercy:

**People** Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith.

**Reader** Lord, in your mercy:

**People** Hear our prayer.

For our nation, for those in authority and for all in public service

[especially\_\_\_\_\_].

**Reader** Lord, in your mercy:

**People** Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially \_\_\_\_\_].

**Reader** Lord, in your mercy:

**People** Hear our prayer.



For all those who have departed this life in the certain hope of the resurrection [especially \_\_\_\_\_], in thanksgiving let us pray.

**Reader** Lord, in your mercy:

**People** Hear our prayer.

**Additional petitions may be added. Thanksgivings may also be invited.**

**The Celebrant concludes with the following prayer**

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

**Other forms of the Prayers of the People may be used, provided the following concerns are included:**

**The universal Church, the clergy and people**

**The mission of the Church**

**The nation and all in authority**

**The peoples of the world**

**The local community**

**Those who suffer and those in any need or trouble**

**Thankful remembrance of the faithful departed and of all the blessings of our lives.**

## **The Exhortation (page 43)**

**Arrangement: Divided I.**

**It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday. The text is printed after the Peace on page 42.**

## **The Confession and Absolution of Sin**

**If the Penitential Order was used, the Confession is not said here, and the liturgy continues with the Peace on page 28.**

**Arrangement: Divided I.**

### **Anglican Standard Text** *(Renewed Ancient Text version on page 40)*

**The Deacon or other person appointed says the following**

All who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

**or**

Let us humbly confess our sins to Almighty God.

**All kneel as they are able and Silence is kept.**

**The Deacon and Subdeacon kneel on their respective steps.**

**Deacon**

Almighty God,

**All**

Father of our Lord Jesus Christ,  
maker and judge of us all:

We acknowledge and lament of our many sins and offenses,  
which we have committed by thought, word, and deed,  
against your divine majesty,  
provoking most justly your righteous anger against us.

We are deeply sorry for these transgressions;  
the burden of them is more than we can bear.

Have mercy upon us, most merciful Father;  
for your Son our Lord Jesus Christ's sake,  
forgive us all that is past;  
and grant that we may evermore serve and please you  
in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. Amen.

## **Renewed Ancient Text**

**The Deacon or other person appointed says the following**

Let us humbly confess our sins to Almighty God.

**All kneel as they are able and Silence is kept.**

### **Deacon**

Most merciful God,

we confess that we have sinned against you  
in thought, word and deed,

by what we have done, and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will, and walk in your ways,  
to the glory of your Name. Amen.

**The Bishop or Priest alone stands, turns to the People, and says**

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, ✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

## The Comfortable Words

**Arrangement: Divided I (D and Sub still kneeling)**

**The Celebrant may then say one or more of the following sentences, first saying**

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

*John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

*1 John 2:1-2*

# The Peace

**Arrangement: Divided I.**

**All stand.**

**The Celebrant extends the hands and says to the people**

The Peace of the Lord be always with you.

**People**

And with your spirit.

*Celebrant*

The peace of the Lord be al - ways with you.

*People*

And with your spi - rit.

## **The Exhortation**

**It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday. It is said after the Prayers of the People and before the invitation to the Confession of Sin.**

Dearly beloved in the Lord: if you intend to come to the Holy Communion of the Body and Blood of our Savior Jesus Christ, you must consider how Saint Paul, in his First Letter to the Corinthians, exhorts us all diligently to examine ourselves before we presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if we receive that holy Sacrament with a truly penitent heart and lively faith, spiritually eating the Flesh of Christ and drinking his Blood, so that we might be made one with Christ and he with us; so also is the danger great, if we receive these gifts unworthily. For then we become guilty of profaning the Body and Blood of Christ our Savior, and we eat and drink to our own condemnation.

Therefore, judge yourselves lest you be judged by the Lord. First, examine your life by the rule of God's commandments. Wherever you have offended, either by thought, word, or deed, confess your sins to Almighty God, with the full intention to amend your life. Be ready to make restitution for all injuries and wrongs you have done to others; and also be ready to forgive others who have offended you: for otherwise, if you unworthily receive Holy Communion, you will increase your own condemnation.

Therefore, repent of your sins, or else do not come to God's Holy Table.

If you have come here today with a troubled conscience, and you need help and counsel, come to me, or to some other Priest, and confess your sins, that you may receive godly counsel, direction, and absolution. To do so will both satisfy your conscience and remove any scruples or doubt.

Above all, each of us should give humble and hearty thanks to God for the redemption of the world by the death and passion of our Savior Jesus Christ. He humbled himself, even to death on a Cross, for us sinners who lay in darkness and in the shadow of death, that he might make us children of God, and exalt us to everlasting life.

Because of his exceedingly great love for us, our Savior Jesus Christ has instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort.

To him, therefore, with the Father and the Holy Spirit, let us give continual thanks, as is our duty and our joy, submitting ourselves entirely to his holy will and striving to serve him in holiness and righteousness all the days of our life. Amen.



## Part II. The Holy Communion

### The Offertory [BCP 333]

**Standing in the midst of the Altar, the Celebrant begins the Offertory with one of the provided sentences of Scripture [which could be preceded by the following:**

**V.** The Lord be with you,  
**R.** And also with you].

Remember the words of the Lord Jesus, how he himself said  
“It is more blessed to give than to receive.”

*Acts 20:35*

Let your light so shine before others, so that they may see  
your good works and give glory to your Father who is in  
heaven.

*Matthew 5:16*

Do not lay up for yourselves treasures on earth, where moth  
and rust destroy and where thieves break in and steal, but lay  
up for yourselves treasures in heaven, where neither moth  
nor rust destroys and where thieves do not break in and steal.  
For where your treasure is, there your heart will be also.

*Matthew 6:19-21*

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.

*Matthew 7:21*

Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

*2 Corinthians 9:6-7*

As we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

*Galatians 6:10*

For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

*Hebrews 6:10*

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

*Hebrews 13:16*

If anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?

*1 John 3:17*

If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have. So you will be laying up a good treasure for yourself against the day of necessity.

*Tobit 4:8-9*

And the King will answer them, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.”

*Matthew 25:40*

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?

*Romans 10:14-15*

And Jesus said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

*Luke 10:2*

They shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God that he has given you.

*Deuteronomy 16:16-17*

Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High.

*Psalms 50:14*

Ascribe to the Lord the glory due his name; bring an offering, and come into his courts!

*Psalms 96:8*

Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

*Ephesians 5:2*

I appeal to you therefore, brothers [and sisters], by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

*Romans 12:1*

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

*2 Corinthians 8:9*

You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

*1 Peter 2:9*

**The Deacon or Priest prepares the Holy Table for the celebration.**

**Representatives of the congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.**

**The People stand while the offerings are presented.**



## The Silent Prayers of the Celebrant at the Offertory

**The Priest lifts up the Host on the Paten, and then makes therewith over the Corporal the Sign of the Cross, saying meanwhile**

*Suscipe, sancte Pater*

Receive, Holy Father, almighty, everlasting God, this spotless host, which I, thine unworthy servant, offer unto thee, my God, the living and the true, for my innumerable sins, offenses and negligences, for all here present, and for all faithful Christians, both quick and dead: that it may be profitable both to me and to them for salvation unto everlasting life. Amen.

**The Priest tips the Paten forward so that the Host sits on the corporal, after which he slides the Paten under the right side of the corporal.**

**The Priest at the Epistle side of the Altar pours Wine into the Chalice, then prays the following as the water is united with the Wine**

O God, who ✠ didst wonderfully create, and yet more wonderfully renew the dignity of human nature; Grant that, by the mystery of this water and wine we may be made partakers of his Divinity who vouchsafed to share our humanity, even [bow] Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

**The Priest returns to the center and place the Chalice outside the corporal on the Epistle side. The Purificator is laid horizontally on the Epistle side of the corporal so that the left-most square covers the priest's Host and the right end covers any of the Paten that is exposed from under the corporal.**

**The Priest then lifts of the Chalice and then makes therewith the Sign of the Cross, saying meanwhile**

*Offerimus tibi*

We offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy, that in the sight of thy divine Majesty it may ascend as a sweet-smelling savor for our salvation, and for that of the whole world. Amen.

**With hands joined and on the edge of the altar, and inclining moderately, the Priest says**

*In spiritu humilitatis*

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

**The Priest rises and makes the sign of the cross over the oblations, saying:**

*Veni, sanctificator*

Come, O thou the Sanctifier, almighty, everlasting God and ✠ bless this sacrifice prepared for thy holy Name.

## The Little Liturgy of the Incense

*At High Eucharist when incense is used*

### **At the blessing of incense**

By the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to ☩ bless this incense and to accept it for a sweet-smelling savor, through Christ our Lord. Amen

### **At the censuring of the oblations**

May this incense ascend up to thee, O Lord,  
and may thy mercy descend upon us.

### **At the censuring of the cross and altar**

*Psalm 141:2-4*

Let my prayer be set forth in thy sight as the incense, O Lord,  
and let the lifting up of my hands be an evening sacrifice.  
Set a watch before my mouth, O Lord,  
and keep the door of my lips.  
O let not my heart be inclined to any evil thing;  
let me not be occupied in ungodly works with the  
men that work wickedness.

### **The Priest returns the censer to the Thurifer and says**

May the Lord enkindle within us the fire of his love  
and the flame of everlasting charity. Amen.



## **The Blessing of the Alms**

**As the Alms are presented, the Priest turns, extending and joining the hands, and says quietly,**

Receive, O Lord, these Gifts presented by thy people, for the honor and glory of thy Name, and the work and witness of thy Catholic Church; in the ☩ Name of the Father, and of the Son, and of the Holy Ghost. Amen.

## **The Lavabo**

**At the washing of the hands**

*Psalm 26:6-7[8-12]*

I will wash my hands in innocency, O Lord,  
that I may go in procession round thine altar;  
Singing aloud a song of thanksgiving,  
and recounting all thy wonderful deeds.

Lord, I have loved the habitation of thy house, and the place  
where thin honor dwelleth.

O shut not up my soul with sinners,  
nor my life with the blood-thirsty.

In whose hands in wickedness, and their right hand is full of gifts.  
But as for me, I will walk innocently:

O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

**Bowing to the cross says**

Glory be to the Father, and to the Son, and to the Holy Ghost.

**Returning to the center, the Priest says**

As it was in the beginning, is now and ever shall be, world without end. Amen.

**The Priest raises the eyes and immediately lowers them, places the hands joined upon the edge of the altar, and bowing slightly, says**

*Suscipe, sancta Trinitas*

Receive, O Holy Trinity, this Oblation, which we offer unto thee, in memory of the Passion, Resurrection, and Ascension of our Lord [**bow**] Jesus Christ; and in memory of Blessed Mary Ever-Virgin, of Blessed John the Baptist, of the holy Apostles Peter and Paul, and of all thy Saints: that it may avail them to their honor, and us to our salvation. And may they, whose memory we celebrate on earth, vouchsafe to intercede for us in heaven; through the same Christ our Lord. Amen.

**The Priest may turn to the People, extending and joining the hands, and say**

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

**The People (or the server, or even the Priest alone) respond**

May the Lord receive this sacrifice at thy (*or my*) hands, to the praise and glory of his Name, to our benefit, and that of all his holy Church. Amen.

**Then, extending the hands without prefixing Let us pray, the Priest may silently read the Secret Prayers from the Proper.**

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**At the Preface, the Priest extends and then joins the hands saying The Lord be with you; then raises them to the height of the breast when saying Lift up your hearts, and joins them before his breast and bows the head while saying Let us give thanks.**

# Communion Devotions

*Prayers, Confessions, Absolution, Comfortable Words*

**The rubrics with the Prayers of the People indicate that Prayers, the Exhortation, the Confession and Absolution, the Comfortable Words and the Peace may alternatively be placed after the Offertory.**

## The Prayers of the People

**Arrangement: Center I.**

**Note: The Prayers, the Exhortation, the Confession and Absolution, the Comfortable Words and the Peace may alternatively be placed after the Offertory.**

**After each petition there is a time of silence for the Clergy and People to add their own prayers. Alternatively, the prayers may be read straight through by the Deacon or other person appointed, without pausing to pray, “Lord in your mercy, hear our prayer.”**

**The Deacon or other person appointed says**

Let us pray for the Church and for the world.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly pray that you would mercifully receive our prayers. Inspire continually, we pray, the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

**Silence**

**Reader** Lord, in your mercy.  
**People** Hear our prayer.

We pray that you will lead the nations of the world into the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Prime Minister/Sovereign*, that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and maintain true religion.

**Silence**

**Reader** Lord, in your mercy.  
**People** Hear our prayer.

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, *and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc.*, that by their life and teaching, they may proclaim your true and life-giving Word, and rightly and duly administer your holy Sacraments. And to all your people give your heavenly grace, and especially to this congregation, that with reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

**Silence**

**Reader** Lord, in your mercy.  
**People** Hear our prayer.

Prosper, we pray, all those who proclaim the Gospel of your kingdom among the nations, and help us to fulfill your great commission; making disciples of all nations; teaching them to obey all that you have commanded.

**Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

We ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially \_\_\_\_\_].

**Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

We remember before you Lord, all your servants departed this life in faith and fear: and we bless your holy Name for all who in life and death have glorified you; praying that you will give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

**Silence**

**Reader** Lord, in your mercy.

**People** Hear our prayer.

**The Celebrant concludes with the following prayer**

Heavenly Father, grant these our prayers for Jesus Christ’s sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

**The Exhortation**

**Arrangement: Divided I.**

**It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday. The text is printed after the Peace on page \_\_.**

**The Confession and Absolution of Sin**

**Arrangement: Divided I.**

**The Deacon or other person appointed says the following**

All who truly and earnestly repent of your sins, and seek to be reconciled with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

**All kneel as they are able and Silence is kept.**

**The Deacon and Subdeacon kneel on their respective steps.**

**Deacon**

Almighty God,

**All**

Father of our Lord Jesus Christ,  
maker and judge of us all:

We acknowledge and repent of our many sins and offenses,  
which we have committed by thought, word, and deed,  
against your divine majesty,  
provoking most justly your righteous anger against us.

We are deeply sorry for these transgressions.

The burden of them is more than we can bear.

Have mercy upon us, most merciful Father;

for your Son our Lord Jesus Christ's sake,

forgive us all that is past;

and grant that we may evermore serve and please you  
in newness of life,

to the honor and glory of your Name;

through Jesus Christ our Lord. Amen.

**The Bishop or Priest alone stands, turns to the People, and says**

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, [**Laudans gesture**] have mercy upon you, ✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

## The Comfortable Words

**Arrangement: Divided I (D and Sub still kneeling)**

**The Celebrant may then say one or more of the following sentences, first saying**

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

*John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

*1 John 2:1-2*

**The Priest may turn to the People, extending and joining the hands, and say**

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

**The People (or the server, or even the Priest alone) respond**

May the Lord receive this sacrifice at thy (*or my*) hands, to the praise and glory of his Name, to our benefit, and that of all his holy Church. Amen.



## The Sursum Corda

**The Celebrant turns by the right to face the People as the Sacred Ministers move into the Divided “I.”**

**At the Salutation, the Priest extends and then joins the hands saying The Lord be with you; then raises them to the height of the breast when saying Lift up your hearts, and joins them before the breast and bows the head while saying Let us give thanks.**

**The Celebrant signs or says**

	The Lord be with you.
<b>People</b>	And with your spirit.
<b>Celebrant</b>	Lift up your hearts.
<b>People</b>	We lift them to the Lord.
<b>Celebrant</b>	Let us give thanks unto our Lord God.
<b>People</b>	It is just and right so to do.

**Then, facing the Holy Table and the Sacred Ministers returning to the center “I” position, the Celebrant proceeds. At “therefore with angels,” the D and Sub separate and ascend the altar steps to stand abreast for the *Sanctus/Benedictus*.**

## **Preface of the Lord's Day**

**To be used on Sundays after Trinity Sunday until the Last Sunday after Pentecost (& optionally between Epiphany II & Last Epiphany).**

**It is not used on the succeeding weekdays.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

### **At any time**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord: For he is your living Word from before time and for all ages; by him you created all things, and by him you make all things new.

### **or this**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

## Prefaces for Seasons

**To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions**

### *Advent*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

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**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### **Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

***Christmas***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, Because you gave Jesus Christ, your only Son, to be born for us; who, by the working of the Holy Spirit, was made truly man, taking on the flesh of the Virgin Mary his mother; and yet without the stain of sin, to make us clean from sin.

***Epiphany (used on all ferias between Epiphany and Ash Wednesday)***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through **[bow]** Jesus Christ our Lord, who took on our mortal flesh to reveal His glory; that he might bring us out of darkness and into his own glorious light.

***Presentation (Feb 2), Annunciation (March 25), and Transfiguration (Aug 7)***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son **[bow]** Jesus Christ our Lord.

**Lent** (*through the Saturday before Palm Sunday*)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you have given us the spirit of discipline, that we may triumph over the flesh, and live no longer for ourselves but for Him who died for us and rose again, your Son [**bow**] Jesus Christ our Lord.

**Holy Week** (*Palm Sunday - Wednesday*)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you gave your only Son, our Savior [**bow**] Jesus Christ, to redeem mankind from the power of darkness; who, having finished the work you gave him to do, was lifted high upon the cross that he might draw the whole world to himself, and, being made perfect through suffering, might become the author of eternal salvation to all who obey him.

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**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

**Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

✠ Blessed is he who comes in the name of the Lord

Hosanna in the highest.

***Maundy Thursday***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus **[bow]** Christ our Lord; who having loved his own who were in the world, loved them to the end, and on the night before he suffered, instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

***Easter (used daily from Easter Vigil until Ascension)***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son **[bow]** Jesus Christ our Lord: for he is the true Paschal Lamb, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored us to everlasting life.

***Ascension (used from Ascension until Eve of Pentecost)***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through your most dearly beloved Son **[bow]** Jesus Christ our Lord; who after his most glorious resurrection, appeared to his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, there we might also ascend, and reign with him in glory.

### ***Pentecost (through the Octave) & Ember Days***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through [bow] Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness and fervent zeal constantly to preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ.

### ***Trinity Sunday***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Who, with your co-eternal Son, and Holy Spirit, are one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of your glory, O Father, we believe the same of your Son, and of the Holy Spirit, without any difference or inequality.

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**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### **Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

***All Saints***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For in the multitude of your Saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that does not fade away.

***Christ the King***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you anointed your only begotten Son, **[bow]** Jesus Christ, to be prophet, priest, and king; making your whole creation subject to his rule, that he may present it to you, Heavenly Father, in beauty, truth, and love.

**Prefaces for Other Occasions*****Apostles and Ordinations***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through the great shepherd of your flock, **[bow]** Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.



### ***Dedication of a Church***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through **[bow]** Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

### ***Baptism***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in **[bow]** Jesus Christ our Lord, you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### **Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

### ***Marriage***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son **[bow]** Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new.

### ***Burial & Commemoration of the Faithful Departed***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through **[bow]** Jesus Christ our Lord; who rose victorious from the dead and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

### ***Penitential Occasions***

Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

### ***Canada Day/Independence Day***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you have made us in your image, that we might serve you on earth in freedom, justice and peace; and have given us the hope of our eternal citizenship with you in your heavenly kingdom.

### ***Remembrance/Memorial Day***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by the sacrifice of your Son on the Cross, all who turn to him in the tribulation of war will find their peace with him in paradise.

---

**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### ***Celebrant and People, the Ministers bowing profoundly***

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

### ***Thanksgiving Day***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because the wonders of your Creation reflect your goodness and beauty, and your gifts of sun and rain, seed-time and harvest manifest your continuing care and love for all that you have made.

### ***Common of a Saint***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For the grace and virtue manifest in your saints, who have been the chosen vessels of your love, and the lights of the world in their generations.

### ***Common of a Martyr***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For the witness of your martyrs, who took up their cross and followed you even to death, and revealed your power made perfect in human weakness.

### ***Common of a Missionary or Evangelist***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For the gifts of the Holy Spirit poured upon prophets and evangelists to proclaim the Gospel to the ends of the earth, and to bring all peoples under the reign of **[bow]** Jesus Christ, our Lord.

### ***Common of a Pastor***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because through [**bow**] Jesus Christ, the great shepherd of the sheep, you have anointed with the Holy Spirit those who feed your flock by Word and Sacrament and lead them into the still waters and secure pastures of your heavenly kingdom.

### ***Common of a Teacher of the Faith***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are praised by all your saints who, by their teaching of the Faith and the witness of their lives, support us in our journey to your heavenly kingdom.

---

**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### **Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

***Common of a Monastic***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For we celebrate the wonders of your providence in calling to the consecrated life those who forsake all for your kingdom and live in anticipation of your promise to dwell forever as your beloved children.

***Common of an Ecumenist***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For through your Son [**bow**] Jesus Christ, you bring us into the knowledge of your truth, so that by the bond of one faith and one baptism, we might become one body, and manifest your love to the world.

***Common of a Renewer of Society***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you never turn away from us, and continually send among us those who seek justice, defend the oppressed, feed the poor, and bind up the brokenhearted.

***Common of a Reformer of the Church***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you, the master builder, never abandon your Church which you have built of living stones; you send us those who restore its ancient walls and re-unite its broken ramparts, that it may be a holy temple of your presence.

***Common of any Commemoration***

For the grace and virtue manifest in your saints, who have been the chosen vessels of your love, and the lights of the world in their generations.

---

**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

**Celebrant and People, the Ministers bowing profoundly**

Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.

## Additional Prefaces (*from the English Missal*)

### *Of the Blessed Virgin Mary*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; and that *on the festival of Blessed Mary ever-Virgin*, we should praise, bless, and tell forth your wonders; in that by the overshadowing of the Holy Spirit, she conceived you only-begotten Son, and without loss to the glory of her abiding maidenhood, brought forth for the human race the light eternal, even [**bow**] Jesus Christ our Lord.

### *Of St Joseph, Spouse of the Blessed Virgin Mary*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; and that *on the festival of Joseph the blessed*, we should praise, bless and tell forth your wonders; who being a righteous man was espoused to the Virgin Mother of God by your appointment; a faithful and wise servant, he was made the ruler of your household; that in the office of a father he should guard your only begotten Son, conceived by the overshadowing of the Holy Spirit, even [**bow**] Jesus Christ our Lord.

### *Of the Sacred Heart of Jesus*

It is right, and a good and joyful thing, always and



everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; who willed that a soldier's spear should pierce your only-begotten Son as he hung upon the Cross, that his Heart which contains all the riches of divine goodness might be opened to pour fourth upon us showers of mercy and of grace; and that as his Heart once pierced does ever burn with love towards us, so it should remain a haven of rest for the godly, and for the penitent an open refuge of salvation.

---

**Move to Abreast** Therefore we praise you, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

**Celebrant and People, the Ministers bowing profoundly**

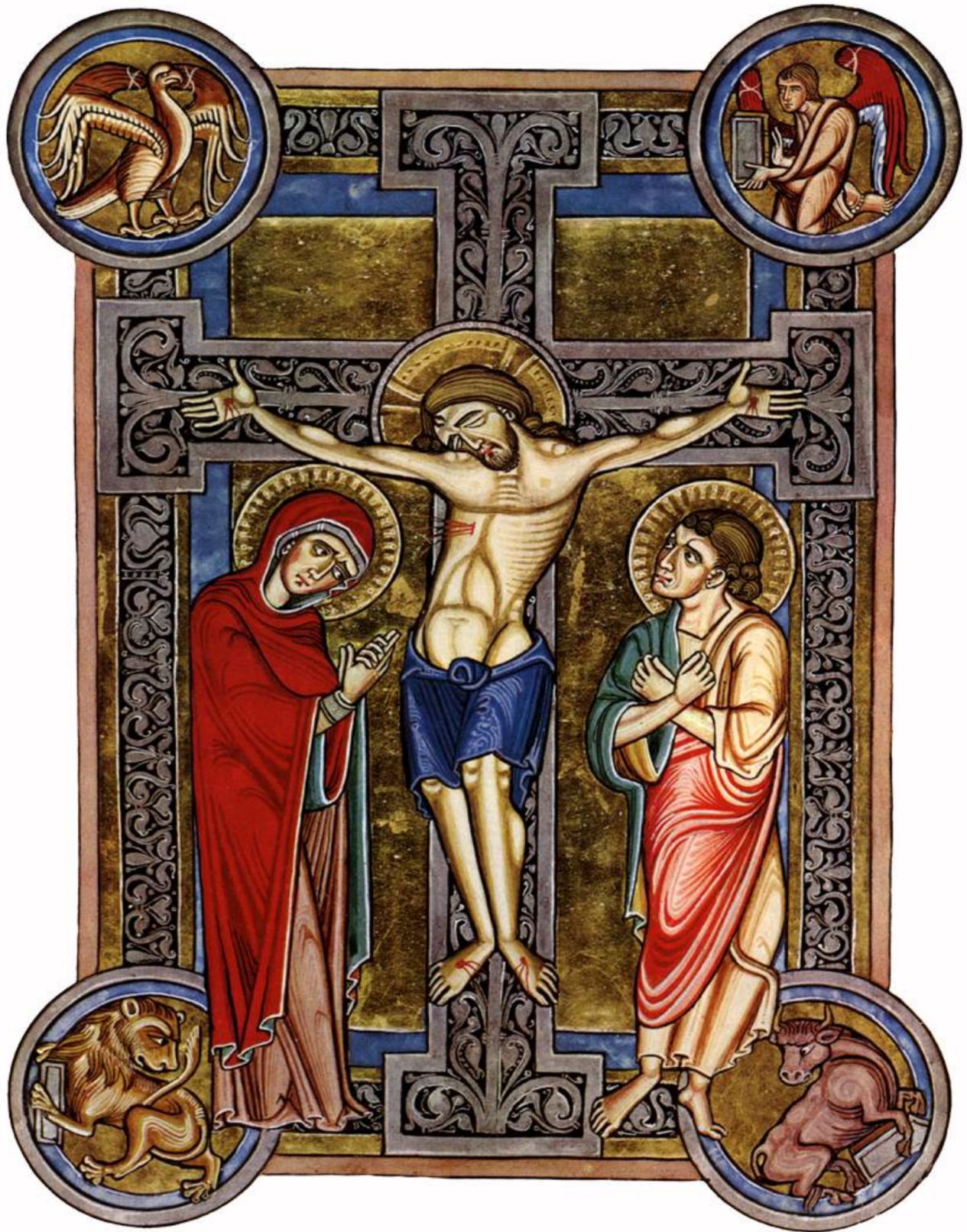
Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

- ✠ Blessed is he who comes in the name of the Lord  
Hosanna in the highest.





## **The Prayer of Consecration:**

### **Standard Text** (*formerly ‘Long Form’*)

**The Standard text is intended for use at the Principal Service(s) on the Lord’s Day and for other major celebrations; the Common or Ancient texts are intended for use at other times.**

### **Anaphora Arrangement**

**The People stand or kneel.**

**The Celebrant continues**

**[Laudans]** All praise and glory is yours,  
God our heavenly Father,

**[Now in Orans]**

because of your tender mercy,  
you gave your only Son **[bow]** Jesus Christ  
to suffer death upon the cross for our redemption;  
who made there,  
by his one oblation of himself once offered,  
a ✠ full, perfect, and sufficient  
✠ sacrifice, oblation, and ✠ satisfaction,  
for the sins of the whole world;

**[with hands extended over the gifts, right hand on top, the Priest continues]**

and instituted, and in his Holy Gospel  
commanded us to continue  
a perpetual memory of his precious death and sacrifice,  
**[joins hands]** until his coming again.

**Move to Institution I Arrangement.**



**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

And now, O merciful Father;  
 in your great goodness,  
 we ask you to ☩ bless and ☩ sanctify,  
 with your Word and Holy Spirit,  
**[Holding the hands extended over the gifts]**  
 these gifts of bread and wine,  
 that we, receiving them  
 according to your Son  
 our Savior **[bow]** Jesus Christ's holy institution,  
 in remembrance of his death and passion,  
 may be partakers  
 of his most blessed  
**[☩ over the Host]** Body and **[☩ over the Chalice]** Blood.

**If there be ciboria with other hosts,  
 the Priest touches them and says**  
 On the night that he was betrayed,  
**[takes the host with thumb and forefinger]**  
 our Lord Jesus Christ took bread;  
 and when he had given **[☩ over host]** thanks,  
 he broke it,\*<sup>1</sup>  
 and gave it to his disciples, saying,

---

<sup>1</sup> The rubrics indicate that the bread may be broken here, a practice which began in the 1662 English BCP. This practice is strongly discouraged as it does not have precedent in ancient practice because it moves the celebration too close to a reenactment of the Last Supper and not a sacrament of the saving Paschal Mystery of Jesus Christ.



**Bowing and saying in a low voice**

TAKE, EAT,  
THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU.  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘My Lord and my God’  
or *Ave verum corpus*  
Genuflect and remove the pall**

**If there be flagons with more wine,  
the Priest touches them and says**

Likewise, after supper,

**[lifts chalice w/ both hands saying]**

Jesus took the cup,

and when he had given [✠ **over chalice**] thanks,

**[lifts chalice slightly w/right hand,  
supporting with the left]**

he gave it to them, saying,

## **Bowing and saying in a low voice**

DRINK THIS, ALL OF YOU:  
THIS IS MY BLOOD OF THE NEW COVENANT,  
WHICH IS SHED FOR YOU, AND FOR MANY,  
FOR THE FORGIVENESS OF SINS.  
WHENEVER YOU DRINK IT,  
DO THIS IN REMEMBRANCE OF ME.”

### **Genuflect**

**Elevate and say silently ‘*My Lord and my God*’  
or *Ave verum corpus***

**Genuflect & replace pall**

## **Return to Anaphora I arrangement.**

### **Celebrant continues in Orans**

And therefore, O Lord and heavenly Father, according to the institution

of your dearly beloved Son our Savior [**bow**] Jesus Christ,  
we your humble servants

celebrate and make here before your divine Majesty,  
with these holy ☩ gifts, which we now offer you,

### **[Now in Orans]**

the memorial which your Son commanded us to make;  
remembering his blessed passion and precious death,  
his mighty resurrection and glorious ascension  
and his promise to come again:

and offering our wholehearted thanks to you  
for the countless benefits given to us by the same.





**The hands remain extended**

And we earnestly desire your fatherly goodness mercifully to accept this our ✠ sacrifice of praise and thanksgiving;

**[Now in Orans]**

asking you to grant that by the merits and death of your Son **[bow]** Jesus Christ, and through faith in his Blood, we and all your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

**Then, bowing slightly, with hands joined upon the Altar, the Priest continues and remains so until the Altar is kissed**

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; humbly pleading

**[kiss Altar then stand & continue with hands joined]**

that all those who shall partake of this Holy Communion may worthily receive the most precious

**[ ✠ over the Host]** Body and **[ ✠ over the Chalice]** Blood of your Son **[bow]** Jesus Christ;

that, by the Holy Spirit,

we may be **[ ✠ over self]** filled

with your grace and heavenly benediction,

**[In Orans]**

and made one body with him,

so that he may dwell in us, and we in him.

**In some places, here follows the Commemoration of the Dead.**

Remember also, O Lord, your servants and handmaidens, N. and N. who have gone before us with the sign of faith and are at rest in the sleep of peace. **[Here the hands may be joined to pray for particular departed persons; then in Orans, the Priest continues]** We beseech you, O Lord, that to them, and unto all who rest in Christ, you wilt grant a place of refreshing, of light, and of peace.

And vouchsafe to give unto us some portion and fellowship with the Ever-Blessed Virgin Mary, with the holy Apostles and Martyrs, [with \_\_\_\_, with thy saints \_\_\_\_\_,] and with all thy Saints; within whose fellowship beseech thee to admit us;

**[Strike breast with right hand, saying]**

And although we are unworthy,  
because of our many sins, **[continues in Orans]**  
to offer you any sacrifice,  
yet we pray that you will accept this,  
the duty and service we owe,  
not weighing our merits,  
but pardoning our offenses,

**[Cel & D genuflect, remove pall and uncover host, saying]**  
through **[bow]** Jesus Christ our Lord.

**Deacon now moves to Center I Arrangement**

**Three crosses made with priest's Host over chalice, saying**  
By ✠ him, and with ✠ him, and in ✠ him,

**Two crosses made with Host between self and chalice**  
in the ✠ unity of the Holy ✠ Spirit,

**Placing Host over Chalice,**  
**the priest raises Chalice to the height of his breast,**  
**and lifts up the eyes, saying**  
all honor and glory is yours,  
Almighty Father,  
now and for ever.  
*AMEN.*

**Replace host upon the Paten,**  
**and the chalice upon the corporal,**  
**cover the chalice with the pall, genuflect, and rise.**

### Conclusion of the Prayer: Solemn Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit



all ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Conclusion of the Prayer: Simple Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit all



ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Introduction to the Lord's Prayer



And now, as our Sa - vior Christ



has taught us, we are bold to say,

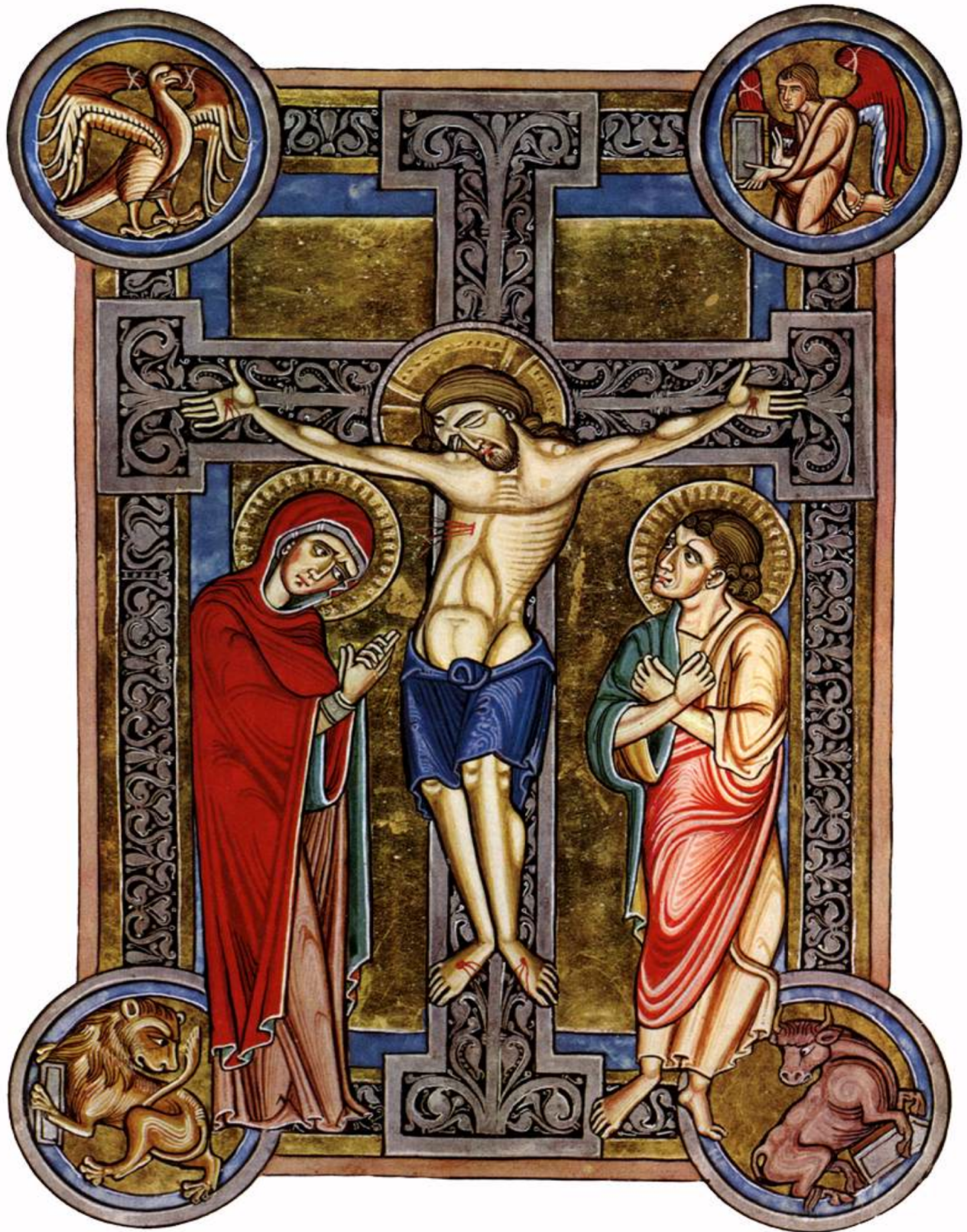


As our Sa - vior Christ has taught us



we now pray,







## The Prayer of Consecration: Common Text *(formerly 'Short Form')*

The Standard text is intended for use at the Principal Service(s) on the Lord's Day and for other major celebrations; the Common or Ancient texts are intended for use at other times.

### Anaphora Arrangement

**The People stand or kneel. The Celebrant continues**

**[Laudans]** Almighty God, our heavenly Father,  
in your tender mercy,

you gave your only Son **[bow]** Jesus Christ

**[Now in Orans]**

to suffer death upon the cross for our redemption.

He ✠ offered himself and made, once for all time,

a ✠ perfect and sufficient sacrifice

for ✠ the sins of the whole world.

**[with hands extended over the gifts, right hand on top, the Priest continues]**

He instituted this remembrance

of his passion and death,

which he commanded us to continue

until he comes again.

So now, Father,

we ask you to ✠ bless and ✠ sanctify,

with your Word and Holy Spirit,

**[Holding the hands extended over the gifts]**

these gifts of bread and wine

that we may partake of his most blessed

**[ ✠ over the Host] Body and [ ✠ over the Chalice] Blood.**



**Move to Institution I Arrangement.**

**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

**[If there be ciboria with other hosts, the Priest touches them and says]**

On the night that he was betrayed,

**[takes the host with thumb and forefinger]**

our Lord Jesus Christ took bread;

and when he had given [ ✠ **over host**] thanks, he broke it,\*<sup>2</sup>

and gave it to his disciples, saying,

**[Bowing and saying in a low voice]**

TAKE, EAT,  
THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU.  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘My Lord and my God’  
or *Ave verum corpus***

**Genuflect and remove the pall**

---

<sup>2</sup> The rubrics indicate that the bread may be broken here, a practice which began in the 1662 English BCP. This practice is strongly discouraged as it does not have precedent in ancient practice because it moves the celebration too close to a reenactment of the Last Supper and not a sacrament of the saving Paschal Mystery of Jesus Christ.

**If there be flagons with more wine,  
the Priest touches them and says**

Likewise, after supper,

**[lifts chalice w/ both hands saying]**

Jesus took the cup,

and when he had given [✠ **over chalice**] thanks,

**[lifts chalice slightly w/right hand,  
supporting with the left]**

he gave it to them, saying,

**[Bowing and saying in a low voice]**

DRINK THIS, ALL OF YOU:

THIS IS MY BLOOD OF THE NEW COVENANT,

WHICH IS SHED FOR YOU, AND FOR MANY,

FOR THE FORGIVENESS OF SINS.

WHENEVER YOU DRINK IT,

DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘*My Lord and my God*’**

**or *Ave verum corpus***

**Genuflect & replace pall**

**Return to Anaphora I arrangement.**

**Celebrant continues with hands joined, saying**


Therefore we proclaim the mystery of faith:

**Celebrant and People**

Christ has died.  
 Christ is risen.  
 Christ will come again.

## Memorial Acclamations


### S-132



Christ has died. Christ is ris - en. Christ will come a - gain.


### S-133

*Celebrant*



There - fore we pro - claim the mys - ter - y of faith:

*Celebrant and People*



Christ has died. Christ is ris - en. Christ will come a - gain.

### S-134



Christ has died. Christ is ris - en. Christ will come a - gain.

### S-135



Christ has died. Christ is ris - en. Christ will come a - gain.



**The Celebrant continues with hands joined**

Lord and heavenly Father,  
with these holy ☩ gifts

**[Now in Orans]**

we celebrate the memorial instituted by your beloved Son,  
remembering his passion and death,  
his resurrection and ascension,  
and his promise to come again.

Grant that by his merits and death,  
and through faith in his Blood,  
we and your whole Church  
may receive forgiveness of our sins  
and all other benefits of his passion,  
making us one body with him  
that he may dwell in us, and we in him.

**Then, bowing slightly, with hands joined upon the Altar,  
the Priest continues and remains so until the Altar is  
kissed**

And here we offer to you, O Lord,  
ourselves, our souls and bodies,  
to be a living sacrifice,  
through Jesus Christ our Lord.

**Kiss Altar then rise  
as Deacon genuflects and then moves into  
Center I Arrangement**

**Three crosses made with priest's Host over chalice, saying**  
By ✠ him, and with ✠ him, and in ✠ him,

**Two crosses made with Host between self and chalice**  
in the ✠ unity of the Holy ✠ Spirit,

**Placing Host over Chalice,**  
**the priest raises Chalice to the height of his breast,**  
**and lifts up the eyes, saying**  
all honor and glory is yours,  
Almighty Father,  
now and for ever.  
*AMEN.*

**Replace host upon the Paten,**  
**and the chalice upon the corporal,**  
**cover the chalice with the pall, genuflect, and rise.**

### Conclusion of the Prayer: Solemn Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit



all ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Conclusion of the Prayer: Simple Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit all



ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Introduction to the Lord's Prayer



And now, as our Sa - vior Christ



has taught us, we are bold to say,

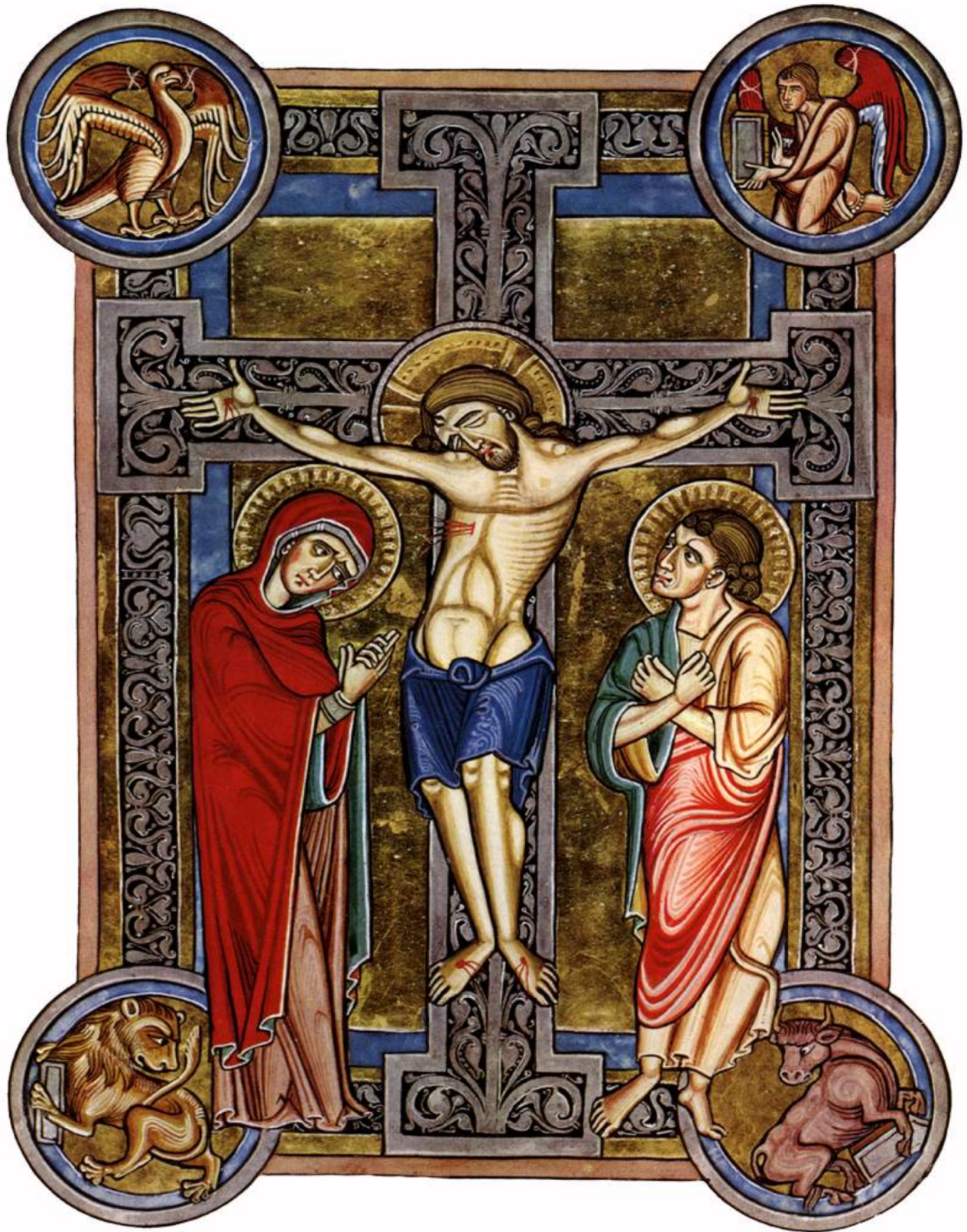


As our Sa - vior Christ has taught us



we now pray,







## The Prayer of Consecration: Ancient Text

The Standard text is intended for use at the Principal Service(s) on the Lord's Day and for other major celebrations; the Common or Ancient texts are intended for use at other times.

### Anaphora Arrangement

**The People stand or kneel.**

**The Celebrant continues**

**[Laudans]** Lord God our Father:

When we had sinned against you  
and become subject to evil and death,

**[Now in Orans]**

you sent your only Son into the world for our salvation;  
by the Holy Spirit and the Virgin **[bow]** Mary  
he became flesh and dwelt among us.

On the cross he offered himself  
once for all as our Redeemer,  
that by his suffering and death we might be saved.  
By his resurrection he broke the bonds of death,  
trampling Hell and Satan under his feet.  
After he ascended to your right hand in glory,  
you sent your Holy Spirit,  
that we might become your holy people.

**Move to Institution I Arrangement.**

**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

**If there be ciboria with other hosts,  
the Priest touches them and says**  
On the night that he was betrayed,  
**[takes the host with thumb and forefinger]**  
our Lord Jesus Christ took bread;  
and when he had given [ ✠ **over host**] thanks,  
he broke it,\*<sup>3</sup>  
and gave it to his disciples, saying,  
**[Bowing and saying in a low voice]**

TAKE, EAT,  
THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU.  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**  
**Elevate and say silently ‘My Lord and my God’**  
**or *Ave verum corpus***  
**Genuflect and remove the pall**

---

<sup>3</sup> The rubrics indicate that the bread may be broken here, a practice which began in the 1662 English BCP. This practice is strongly discouraged as it does not have precedent in ancient practice because it moves the celebration too close to a reenactment of the Last Supper and not a sacrament of the saving Paschal Mystery of Jesus Christ.

**If there be flagons with more wine,  
the Priest touches them and says**

Likewise, after supper,

**[lifts chalice w/ both hands saying]**

Jesus took the cup,

and when he had given [✠ **over chalice**] thanks,

**[lifts chalice slightly w/right hand,  
supporting with the left]**

he gave it to them, saying,

**[Bowing and saying in a low voice]**

DRINK THIS, ALL OF YOU:  
THIS IS MY BLOOD OF THE NEW COVENANT,  
WHICH IS SHED FOR YOU, AND FOR MANY,  
FOR THE FORGIVENESS OF SINS.  
WHENEVER YOU DRINK IT,  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘*My Lord and my God*’  
or *Ave verum corpus***

**Genuflect & replace pall**

**Return to Anaphora I arrangement.**

**Celebrant continues with hands joined**

Now [ ✠ **over the Gifts**] sanctify these gifts  
that they may become for us  
the [ ✠ **over the Host**] Body and [ ✠ **over the Chalice**]  
Blood  
of your Son, [**bow**] Jesus Christ.  
Sanctify [ ✠ **over self**] us also,  
that we may be filled with your Holy Spirit  
and manifest your presence and power in the world.

Therefore, heavenly Father,  
as we joyfully proclaim our Lord's life, death, and  
resurrection,

**[Bowing slightly, with hands joined upon the Altar, the  
Priest continues and remains so until the Altar is kissed]**

we offer ourselves, our souls and bodies,  
as a living sacrifice.

**[kiss Altar then stand & continue with hands joined]**

Grant that we  
who partake of this Holy Communion  
may receive the

[ ✠ **over the Host**] Body and [ ✠ **over the Chalice**] Blood  
of your Son [**bow**] Jesus Christ,

**[Now in Orans]**

and be made one body with him,  
that he may dwell in us, and we in him.



At the last day bring us with all your saints  
 into the fullness of your heavenly kingdom,  
**[the hands are brought together and  
 Deacon moves into Center I Arrangement]**  
 where we shall see our Lord face to face.

**Three crosses made with priest's Host over chalice, saying**  
 By ✠ him, and with ✠ him, and in ✠ him,

**Two crosses made with Host between self and chalice**  
 in the ✠ unity of the Holy ✠ Spirit,

**Placing Host over Chalice,  
 the priest raises Chalice to the height of his breast,  
 and lifts up the eyes, saying**  
 all honor and glory is yours,  
 Almighty Father,  
 now and for ever.  
*AMEN.*

**Replace host upon the Paten,  
 and the chalice upon the corporal,  
 cover the chalice with the pall, genuflect, and rise.**

### Conclusion of the Prayer: Solemn Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit



all ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Conclusion of the Prayer: Simple Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit all



ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.



*A - men.*

### Introduction to the Lord's Prayer



And now, as our Sa - vior Christ



has taught us, we are bold to say,

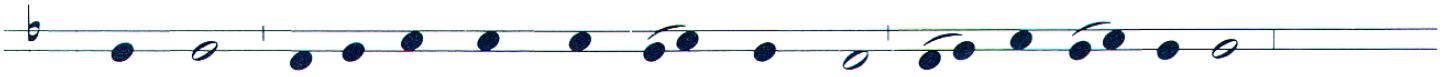


As our Sa - vior Christ has taught us



we now pray,

## Introduction to the Lord's Prayer



And now, as our Sa-vior Christ has taught us, we are bold to say

Our Fa - ther, who art in hea - ven, hal - low - ed  
 be thy Name, thy king - dom come, thy will be done,  
 on earth as it is in hea - ven. Give us this day our  
 dai - ly bread. And for - give us our tres - pas - ses,  
 as we for - give those who tres - pass a - gainst us. And lead  
 us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.



## The Lord's Prayer

### Center I Arrangement

And now, as our Savior Christ has taught us,  
we are bold to say,

#### **People and Celebrant**

Our Father, who art in heaven,

**[slides Paten out from under corporal and holds with right hand  
on top & the edge resting outside corporal]**

hallowed be thy Name,

thy kingdom come,

thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

**[Priest signs himself with Paten, kisses it, and slides under Host]**

And ✠ lead us not into temptation,

but deliver us from evil.

**[genuflects slowly through *Amen*]** For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen. **[rise]**

### Move to Abreast Arrangement

***Or this***

## Center I Arrangement

### People and Celebrant

Our Father in heaven,

**[slides Paten out from under corporal and holds with right hand on top & the edge resting outside corporal]**

hallowed be your Name,

your kingdom come,

your will be done, on earth as it is in heaven.

Give us today our daily bread.

And forgive us our sins,

as we forgive those who sin against us.

**[Priest signs himself with Paten, kisses it, and slides under Host]**

Save ☩ us from the time of trial,

and deliver us from evil.

**[genuflects slowly through *Amen*]** For the kingdom,

and the power, and the glory are yours,

now and forever. Amen. **[rise]**

## Move to Abreast Arrangement

**Said silently as the People say the Our Father**

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come: and at the intercession of the blessed, glorious and Ever-Virgin Mary, Mother of God, together with thy blessed Apostles Peter and Paul, Andrew and all thy Saints, ✠ favorably grant us peace in our time, that we being holpen by thy mercy may ever be kept free from sin, and safe from all disquietude; through the same [bow] Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

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

## The Fraction

### Abreast Arrangement

**The Celebrant breaks the consecrated Bread and silence is kept. The part in the right hand is placed upon the paten; from the part in is left, the Priest breaks off a particle and thrice makes the Sign of the Cross over the chalice, saying**

**At the Fraction and co-mingling:**

May this ✠ commixture and the ✠ consecration of the ✠ Body and Blood of our Lord [bow] Jesus Christ bring eternal life to us who receive it. Amen.

**The Priest drops the small piece into the chalice, and bowing slightly, says in a low voice [omitted in Masses for the Dead]**

Lord Jesus Christ, who said to thine apostles, “Peace I give to you; my own peace I leave with you:” Regard not our sins, but the faith of thy Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Ghost thou livest and reignest, ever one God, world without end. *Amen.*

Lord Jesus Christ, you said to your apostles, “Peace I give to you; my own peace I leave with you:” Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit, you live and reign, now and for ever. *Amen.*

**As the prayer is completed, the other half of the Host is placed on the Paten, the pall over the chalice replaced and the Host covered.**

**The Celebrant may then sing or say**

[Alleluia.] Christ our Passover is sacrificed for us;

**People** Therefore let us keep the feast. [Alleluia.]

*or this*

**Celebrant** [Alleluia.] Christ our Passover has been sacrificed for us, once for all upon the cross.

**People** Therefore let us keep the feast. [Alleluia.]

**The *Alleluia* is omitted only in Lent, and may be omitted at other times, except during the Easter season.**



## Memorial Acclamations

### S-151 (*not for use in Lent*)

*Cantor*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*All*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Cantor*

Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us

*All*

keep the feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

### S-152 (*not for use in Lent*)

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

There - fore let us keep the feast. Al - le - lu - ia.

*This setting may be sung full by all, or by the choir, or as a versicle and response.*

**S-153** (*for use in Lent*)

Christ our Pass - o - ver is sac - ri - ficed for us;

There - fore let us keep the feast.

*This setting may be sung full by all, or by the choir, or as a versicle and response.*

**S-154** (*not for use in Lent*)

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

## The Prayer of Humble Access

**Abreast Arrangement, the Ministers bow profoundly or kneel**

### **Celebrant**

We do not presume

### **All join**

to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your abundant and great mercies.

We are not worthy

so much as to gather up the crumbs under your table.

But you are the same Lord,  
who always delights in showing mercy.

Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ

and to drink his blood,

that our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him,  
and he in us. Amen.



## The Agnus Dei

### Standing Abreast

The following, or some other suitable anthem, may be sung or said here

**Celebrant** Lamb of God, [**strike breast with right hand**]  
You take away the sins of the world,

**People** Have mercy on us.

**Celebrant** Lamb of God, [**strike breast with right hand**]  
You take away the sins of the world,

**People** Have mercy on us.

**Celebrant** Lamb of God, [**strike breast with right hand**]  
You take away the sins of the world,

**People** Grant us peace.

## Agnus Dei

At a Requiem Mass, the following is always said in its place

**Celebrant with hands together (not striking his breast)  
and resting on the Altar says,**

Lamb of God,  
you take away the sins of the world,

**People** Grant them rest.

**Celebrant** Lamb of God,  
you take away the sins of the world,

**People** Grant them rest.

**Celebrant** Lamb of God,  
you take away the sins of the world,

**People:** Grant them rest eternal.

## **The Ministration of Communion**

**While the two Ministers kneel on the top step, the Celebrant stands, take the complete half of the Host in his right hand and the chalice in his left. Holding the Host over the chalice and raising it to the height of his breast, turns to the People.**

**Before the following, the Priest may first say,**

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

**To which the People may respond**

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

**The Priest makes the following invitation to Communion:**

The Gifts of God for the People of God.

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

---

## The Communion of the Priest

*Domine Jesu Christe, Fili Dei vivi*

**[This first prayer is omitted on All Souls' and at Requiems, and may also be omitted if the Prayer of Humble Access was said]**

O Lord [**bow**] Jesus Christ, Son of the living God, who according to the will of the Father, and by the co-operation of the Holy Ghost, has by thy death given life unto the world: Deliver me, by this thy most holy Body and Blood, from all mine iniquities, and from every evil; and make me ever to cleave unto thy commandments; and suffer me never to be separated from thee, who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

Let the partaking of thy Body, O Lord [**bow**] Jesu Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing: who livest and reignest with God the Father in the unity of the Holy Ghost God, throughout all ages, world without end. Amen.

**The Priest genuflects, rises, and says:**

I will receive the bread of heaven, and call upon the name of the Lord.

**Bowing slightly, he joins the two parts of the Host between the thumb and forefinger of his left hand, and the Paten underneath between the forefinger and the second finger; and strikes his breast with his right hand as he quietly says thrice:**

Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

**Taking the Host in his right hand and holding the Paten in his left, the Priest makes the sign of the cross with the Host before his breast over the Paten, bows reverently, and says silently,**  
The Body of our Lord Jesus Christ, which was given for me,  
preserve my body and soul unto everlasting life.

**The Priest uncovers the chalice, genuflects, and says silently:**

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will call upon the Lord which is worthy to be praised; so shall I be safe from mine enemies.

**The Priest makes the sign of the cross with the Chalice in front of his eyes as he says and receives:**

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

**After receiving, the Priest replaces the Chalice upon the Altar, genuflects, and rises**

## Prayer of Additional Consecration [BCP 408]

**If the consecrated Bread or Wine does not suffice for the number of communicants, the celebrant is to return to the Holy Table, and consecrate more of either or both, by saying**

Hear us, O heavenly Father, and with thy Word and Holy Spirit ☩ bless and sanctify this bread (wine) that it, also, may be the Sacrament of the precious Body (Blood) of thy Son [bow] Jesus Christ our Lord, who took bread (the cup) and said, [**Priest raises Elements slightly, saying**] “This is my Body (Blood).” *Amen.*

**The Priest (and any other persons standing with him) genuflect at the conclusion of the prayer.**

## Personal Prayers of the Celebrant at the Ablutions

**While the server pours wine into the chalice**  
Grant, O Lord, that what we have received with our lips, we may keep with a pure heart, so that by the gift vouchsafed in this present life, there may be given unto us life everlasting.

**As he consumes the ablutions of water and wine poured over the fingers, the Priest says:**

Let thy Body, O Lord, which I have eaten, and thy Blood which I have drunk, cleave to my being: and grant that no stain of sin may remain in me whom thou hast refreshed with thy pure and holy Sacrament; who livest and reignest world without end. Amen.

**The following may be used by the Priest or other Ministers if they are waiting at the Altar.**

*Anima Christi*

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O Good Jesus, hear me.

Within thy wound, hide me.

Suffer me not to be separated from thee.

From the malicious enemy defend me.

In the hour of my death call me, and bid me come unto thee,  
That with thy Saints I may be thee  
for ever and ever. Amen.

## **Postcommunion Prayer**

### **Center I Arrangement**

**The postcommunion prayer for a Requiem or Nuptial Mass can be found on the pages 52 & 54.**

**The Celebrant turns to the People [the other Ministers do not separate] and says with hands joined,**

[V. The Lord be with you.

R. And also with you.]

Let us pray.

**Turning back again, the Celebrant goes to the epistle corner, the other Ministers remaining in a line behind.**

**In Orans, the Celebrant says:**

Almighty and ever-living God,

**All join**

we thank you for feeding us, in these holy mysteries,  
with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us, through this Sacrament,  
of your favor and goodness towards us;  
and that we are true members  
of the mystical body of your Son,  
the blessed company of all faithful people;  
and are also heirs, through hope,  
of your everlasting kingdom.

And we humbly ask you, heavenly Father,  
 to assist us with your grace,  
 that we may continue in that holy fellowship,  
 and do all such good works  
 as you have prepared for us to walk in;  
 through Jesus Christ our Lord,  
 to whom with you and the Holy Spirit,  
**[hands are joined while saying]**  
 be all honor and glory, now and forever. Amen.

**or the following**

**Celebrant**

Heavenly Father,

**All join**

we thank you for feeding us  
 with the spiritual food  
 of the most precious body and blood  
 of your Son our Savior Jesus Christ:  
 and for assuring us in these holy mysteries  
 that we are living members of the body of your Son,  
 and heirs of your eternal Kingdom.

And now Father,  
 send us out into the world to do the work you have given us to do,  
 to love and serve you  
 as faithful witnesses of Christ our Lord.

**[The Celebrant joins hands and bows slightly, saying]**

To him, to you, and to the Holy Spirit,  
 be honor and glory, now and forever. Amen.





## The Blessing

**The Bishop when present, or the Priest, gives this or a seasonal blessing or solemn prayer over the people in Lent (all of which begin on page 47).**

**The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement. When all are in place, the Deacon and Subdeacon kneel in unison.**

**The Celebrant begins, facing the Altar with hands joined:**

**The Celebrant begins, facing the Altar with hands joined:**

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;

**[The Celebrant kiss the altar and turns to the People]**

and the blessing of God Almighty, the Father, the Son, ✠ and the Holy Spirit, be among you, and remain with you always. *Amen.*

The peace of God which passeth all un - der - stand - ing, keep your hearts and  
passes

minds in the knowledge and love of God, and of his Son Jesus Christ our Lord,

and the blessing of God Al - migh - ty, the Father, the Son, and the Ho - ly

Ghost, be amongst you and remain with you al - ways. *A - men.*  
Spirit, among



## Dismissal

**The Deacon stands, turns on their step, and says with hands joined:**

V. The Lord be with you.

R. And also with you.

Let us go forth in the name of Christ.

**or**

Go in peace to love and serve the Lord.

**or**

Let us go forth into the world, rejoicing in the power of the Holy Spirit.

**or**

Let us bless the Lord.

**People**

Thanks be to God.

***Alleluia, alleluia* is used from the Easter Vigil through Pentecost.**

**Final prayer for the Priest, said inclined with joined hands:**


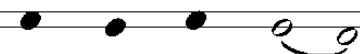
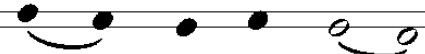
*Placeat tibi*

Let this my bounden duty and service be pleasing unto thee, O Holy Trinity; and grant that this sacrifice which I, though unworthy, have offered in the sight of thy Divine Majesty may be acceptable unto thee; and be for me and all them for whom I have offered it, a propitiation of thy loving-kindness.

Through Christ our Lord. Amen.


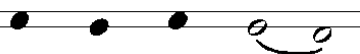
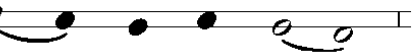
**The Celebrant kisses the Altar, then lines up with the other Ministers on the west side of the Altar.**

## All reverence with a genuflection or solemn bow.

*Deacon*   | *People* 



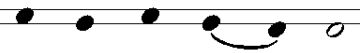
Let us go forth in the name of Christ. Thanks be to God.

*or*

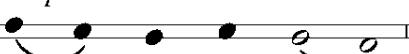
*Deacon*   | *People* 

Go in peace to love and serve the Lord. Thanks be to God.

*or*

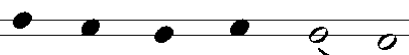
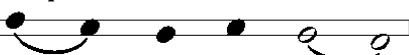
*Deacon*   

Let us go forth into the world, rejoicing in the power of the Spirit.

*People* 

Thanks be to God.

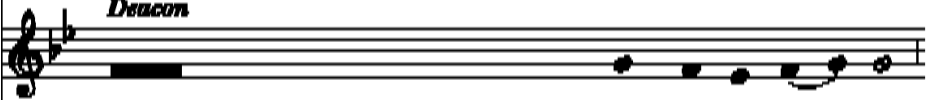
*or*

*Deacon*  | *People* 


Let us bless the Lord. Thanks be to God.

## The Dismissal in Eastertide

*Deacon*




Let us go forth in the name of Christ, al - le - lu - ia,



al - le - lu - ia.

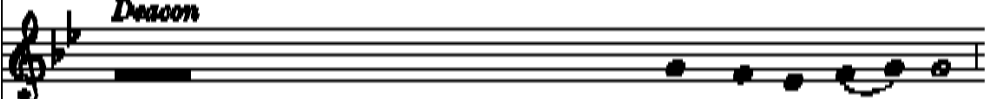
*People*




Thanks be to God, al - le - lu - ia, al - le - lu - ia.

*or*

*Deacon*




Go in peace to love and serve the Lord, al - le - lu - ia,



al - le - lu - ia.

*People*



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

*or*

*Deacon*

Let us go forth into the world, rejoicing in the power of the Spi - rit,

al - le - lu - ia, al - le - lu - ia.

*People*

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

*or*

*Deacon*

Let us bless the Lord, al - le - lu - ia, al - le - lu - ia.

*People*

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

## Ferial and Seasonal Blessings

**Except in Lent, the Bishop or Celebrant may bless the People. In Lent, the Prayer over the People, as appointed, is used instead. A seasonal blessing, as appointed, may be given, or the following may be used at any time except in Lent.**

### *Advent*

May the Son of Righteousness shine up-on you and scatter the darkness from before your path; and the blessing of God Almighty, ☩ the Father, the Son, and the Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*

### *Christmastide*

May Christ, who by his incarnation gathered into one things earth-ly and heavenly, fill you with his joy and peace; and the blessing of God Almighty,  
☩ the Father, the Son, and the Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*

### *Epiphany*

May Christ, the Son of God, be mani-fest in you, that your lives may be a light to the world; and the blessing of God Almighty, ☩ the Father, the Son, and the Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*



*Easter*

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd \of the sheep; through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his \sight; and the blessing of God Almighty, ☩ the Father, the Son, and the \Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*

*Pentecost*

May the Spirit of truth lead you into all truth, giving you grace to confess that Jesus \Christ is Lord, and to proclaim the wonderful works of \God; and the blessing of God Almighty, ☩ the Father, the Son, and the \Ho-ly Spirit, be among you, and remain with you al-ways. *Amen*

*Trinity*

May God the Holy Trinity make you strong in \faith and love, defend you on every side, and guide you in truth and \peace; and the blessing of God Almighty, ☩ the Father, the Son, and the \Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*

*All Saints and other Saints' Days*

May God give you grace to fol-\low his saints in faith and hope and \love; and the blessing of God Almighty, ☩ the Father, the Son, and the \Ho-ly Spirit, be among you, and remain with you al-ways. *Amen.*

## *Pontifical Blessing*

**In Eastertide, the Easter Blessing on the facing page may follow the versicles and responses below in place of the usual Pontifical Blessing.**

Our help is in the Name of the Lord; *Who hath made heaven and earth.* Blessed be the Name of the Lord;

*From this time forth for ever-more.* The blessing, mercy, and grace of God Al - migh - ty,

the Father, the Son, and the Ho-ly Spi-rit, be upon you and remain with you for ev - er. *A - men.*

## Prayers over the People in Lent and Holy Week

**The text in bold indicates a fifth in tone. The Deacon, Assistant, or Celebrant says or sings,**

Bow down be/fore the /Lord.

### *Ash Wednesday until Lent 1*

Grant, most merciful Lord, to thy faithful people par-don and peace, that they may be cleansed from all their sins, and serve thee with a quiet **mind**; through Christ our Lord. *Amen.*

### *Lent 1*

Grant, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in the protection of thy loving provi-**dence**; through Christ our Lord. *Amen.*

### *Lent 2*

Keep this thy family, O Lord, with thy never-fail-ing mercy, that relying solely in the help of thy heavenly grace, they may be upheld by thy divine protec-**tion**; through Christ our Lord. *Amen.*

### *Lent 3*

Look mercifully on this thy family, Al-might-y God, that by thy great goodness they may be governed and preserved ever-**more**; through Christ our Lord. *Amen.*

*Lent 4*

Look down in mercy, Lord, on thy people who kneel \u**be-fore** thee, and grant that those whom thou hast nourished by thy Word and Sacraments may bring forth fruit worthy of repen-**tance**; through Christ our Lord. *Amen.*

*Lent 5*

Look with compassion, O Lord, upon \u**this thy** people; that, rightly observing this holy season, they may learn to know thee more fully, and to serve thee with a more perfect **will**; through Christ our Lord. *Amen.*

*Palm Sunday through Wednesday in Holy Week*

Almighty God, we pray thee graciously to behold \u**this thy** family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the **cross**; who livest and reignest for ever and e-ver. *Amen.*

## At a Nuptial Mass

### Postcommunion Prayer

#### Center I Arrangement

**The Celebrant turns to the People [the other Ministers do not separate] and says with hands joined,**

Kneeling, let us pray together the post-Communion prayer.

**Turning back again, the Celebrant goes to the epistle corner, the other Ministers remaining in a line behind.**

**In Orans, the Celebrant says:**

O God,

**All**

the giver of all that is true and lovely and gracious:

We give you thanks

for binding us together in these holy mysteries

of the Body and Blood of thy Son [**bow**] Jesus Christ.

Grant that by your Holy Spirit,

N. and N., now joined in Holy Matrimony,

may become one in heart and soul,

live in fidelity and peace,

and obtain those eternal joys prepared for all who love you;

for the sake of [**bow**] Jesus Christ our Lord.

*Amen.*

## The Blessing & Dismissal

**The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement.**

**When all are in place, the Deacon and Subdeacon kneel in unison.**

**The Celebrant says,**

The blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, be among you, and remain with you always.

*Amen.*

**The Celebrant turns to the Groom and says,**

N., you may greet your Bride.

**The Celebrant (or Deacon, if present) says**

**Deacon** Let us go forth in the name of Christ.

**People** Thanks be to God.

## At a Requiem or All Souls' Day Mass

Postcommunion Prayer

[BCP 482]

Center I Arrangement

**The Celebrant turns to the People [the other Ministers do not separate] and says with hands joined,**

Kneeling, let us pray together the post-Communion prayer.

**Turning back again, the Celebrant goes to the epistle corner, the other Ministers remaining in a line behind.**

**In Orans, the Celebrant says:**

Almighty God,

**All**

we thank you that in you great love  
you have fed us with the spiritual food and drink  
of the Body and Blood of your Son [**bow**] Jesus Christ,  
and have given unto us a foretaste  
of your heavenly banquet.

Grant that this Sacrament may be to us  
a comfort in affliction,  
and a pledge of our inheritance in that kingdom  
where there is no death,  
neither sorrow nor crying,  
but the fullness of joy with all your saints;

through [**bow**] Jesus Christ our Savior. *Amen.*

## **The Commendation [482]**

**If the body or the remains are present, the Ministers gather at the body, facing the Altar.**

**If the body or remains are not present, the Ministers remain in the Epistle “I” formation, the Celebrant at the missal stand.**

**Note: all that follows (beginning with “Give rest...”)** until (but not including the prayer) “Into thy hands,” may be sung by the choir.

**Celebrant** Let us stand to pray.

Give rest, O Christ, to your servant(s)  
with your saints,

**People** where sorrow and pain are no more,  
neither sighing, but life everlasting.

### **The Celebrant continues**

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so did you ordain when you created me, saying, “You are dust, and to dust you shall return.” All we go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

**Celebrant** Give rest, O Christ, to your servant(s)  
with your saints,

**People** where sorrow and pain are no more,  
neither sighing, but life everlasting.





**At a Requiem, the Celebrant continues, in Orans**

Into your hands, O merciful Savior, we commend your servant *N*. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen*.

**The Celebrant may then add**

May the angels lead you into paradise; and the Martyrs receive you at your coming and bring you into the holy city Jerusalem. May the choirs of angels receive you, and may you, with Lazarus once poor, have everlasting rest. *Amen*.

**The Dismissal**

**The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement. When all are in place, the Deacon and Subdeacon kneel in unison. Then the Celebrant says**

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen*.

**A Deacon or other Minister may dismiss them, saying**

Let us go forth in the Name of Christ. Alleluia, Alleluia.

**People** Thanks be to God. Alleluia, Alleluia.

**Or the traditional conclusion may be used:**

The Lord be with you.

**People** And also with you.

**Deacon** May they rest in peace.

**People** Amen.



Maundy Thursday interpolations of the Canon

**The Prayer of Consecration:**  
**Standard Text** (*formerly 'Long Form'*)  
**Anaphora Arrangement**

**The People stand or kneel.**

**The Celebrant continues**

**[Laudans]** All praise and glory is yours,  
 God our heavenly Father,

**[Now in Orans]**

because of your tender mercy,  
 you gave your only Son **[bow]** Jesus Christ  
 to suffer death upon the cross for our redemption;  
 who made there,  
 by his one oblation of himself once offered,  
 a ✠ full, perfect, and sufficient  
 ✠ sacrifice, oblation, and ✠ satisfaction,  
 for the sins of the whole world;

**[with hands extended over the gifts, right hand on top, the  
 Priest continues]**

and **on this night** instituted, and in his Holy Gospel  
 commanded us to continue  
 a perpetual memory of his precious death and sacrifice,  
**[joins hands]** until his coming again.

**Move to Institution I Arrangement.**

**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

And now, O merciful Father;  
 in your great goodness,  
 we ask you to ☩ bless and ☩ sanctify,  
 with your Word and Holy Spirit,  
**[Holding the hands extended over the gifts]**  
 these gifts of bread and wine,  
 that we, receiving them  
 according to your Son  
 our Savior **[bow]** Jesus Christ's holy institution,  
 in remembrance of his death and passion,  
 may be partakers  
 of his most blessed  
**[☩ over the Host]** Body and **[☩ over the Chalice]** Blood.

**If there be ciboria with other hosts,  
 the Priest touches them and says**  
 On the night that he was betrayed, **even this night,**  
**[takes the host with thumb and forefinger]**  
 our Lord Jesus Christ took bread;  
 and when he had given **[☩ over host]** thanks,  
 he broke it,\*  
 and gave it to his disciples, saying,

Maundy Thursday interpolations of the Canon

**The Prayer of Consecration:**  
**Common Text** (*formerly 'Short Form'*)  
**Anaphora Arrangement**

**The Celebrant continues**

**[Laudans]** Almighty God, our heavenly Father,  
 in your tender mercy,

you gave your only Son **[bow]** Jesus Christ

**[Now in Orans]**

to suffer death upon the cross for our redemption.

He ✠ offered himself and made, once for all time,

a ✠ perfect and sufficient sacrifice

for ✠ the sins of the whole world.

**[with hands extended over the gifts, right hand on top, the Priest continues]**

**On this night**, He instituted this remembrance  
 of his passion and death,  
 which he commanded us to continue  
 until he comes again.

So now, Father,

we ask you to ✠ bless and ✠ sanctify,

with your Word and Holy Spirit,

**[Holding the hands extended over the gifts]**

these gifts of bread and wine

that we may partake of his most blessed

**[ ✠ over the Host]** Body and **[ ✠ over the Chalice]** Blood.

**Move to Institution I Arrangement.**

**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

**[If there be ciboria with other hosts,  
the Priest touches them and says]**

On the night that he was betrayed, **even this night,**

**[takes the host with thumb and forefinger]**

our Lord Jesus Christ took bread;

and when he had given [ ✠ **over host**] thanks,

he broke it,\*

and gave it to his disciples, saying,

**[Bowing and saying in a low voice]**

TAKE, EAT,  
THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU.  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘My Lord and my God’  
or *Ave verum corpus***

**Genuflect and remove the pall**



Maundy Thursday interpolations of the Canon

## **The Prayer of Consecration: Ancient Text**

### **Anaphora Arrangement**

**The People stand or kneel.**

**The Celebrant continues**

**[Laudans]** Lord God our Father:

When we had sinned against you  
and become subject to evil and death,

**[Now in Orans]**

you sent your only Son into the world for our salvation;  
by the Holy Spirit and the Virgin **[bow]** Mary  
he became flesh and dwelt among us.

On the cross he offered himself  
once for all as our Redeemer,  
that by his suffering and death we might be saved.  
By his resurrection he broke the bonds of death,  
trampling Hell and Satan under his feet.  
After he ascended to your right hand in glory,  
you sent your Holy Spirit,  
that we might become your holy people.

**Move to Institution I Arrangement.**

**Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing, hands joined in front.**

**If there be ciboria with other hosts,  
the Priest touches them and says**  
On the night that he was betrayed, **even this night,**  
**[takes the host with thumb and forefinger]**  
our Lord Jesus Christ took bread;  
and when he had given [ ✠ **over host**] thanks,  
he broke it,\*  
and gave it to his disciples, saying,  
**[Bowing and saying in a low voice]**

TAKE, EAT,  
THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU.  
DO THIS IN REMEMBRANCE OF ME.”

**Genuflect**

**Elevate and say silently ‘My Lord and my God’  
or *Ave verum corpus***

**Genuflect and remove the pall**