

Altar Missal



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*

For 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*, 11th 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*, 2nd 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*, 11th 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 15th 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 fearthy 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
Priestly Prayers

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

Priestly Prayers

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 Beard 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
lives 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: Rite One

Ritual Notes version

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 tunicle, 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 relic 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 gesture 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.
 - The crosses in #1 one should be considered the bare minimum.
 - 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

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).

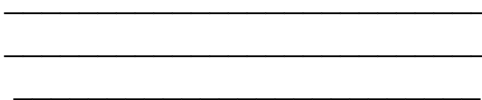
Don’t steal other People’s lines. The Celebrant or Officiant speaks a great deal of the required text in the Eucharist (less so in the Office). The opportunity that the People have to participate verbally is thus freighted with more importance for them. To deny them the opportunity to respond without 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.

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|



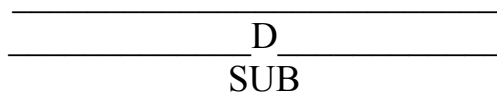
SUB CEL D

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|

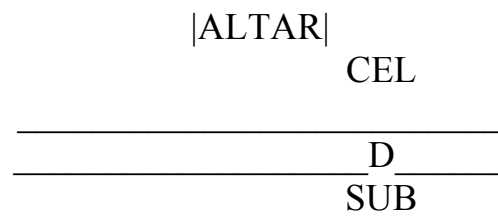
CEL



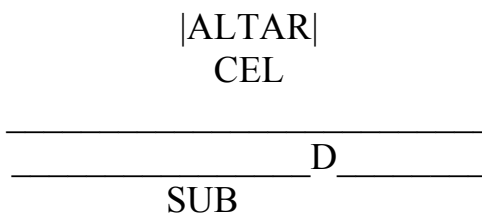
Abreast at the Altar arrangement: The Ministers stand abreast at the altar in moments when it is important to indicate that there is no distinction between orders. This occurs, (a) during the *Gloria in excelsis* (after beginning in the Center “I” for the intonation, and to which the Ministers return 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.



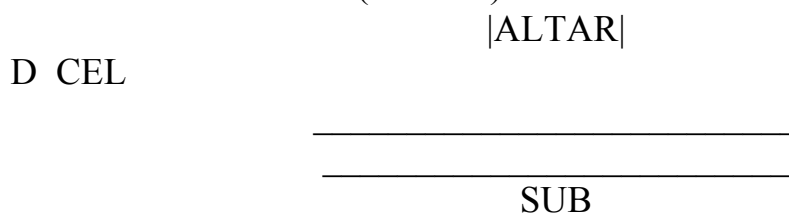
The Epistle “I” arrangement: here, the Ministers are lined up in a straight line behind the Celebrant who stands in front of the Missal stand (which is facing directly toward the Celebrant). The Collect of the Day and the Postcommunion are said from this position. Traditionally, the two prayers said 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.



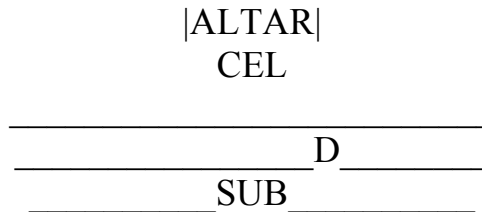
The Divided “I” arrangement: Here, the Ministers move from the Center “I” position to a Divided “I.” This occurs when the Celebrant turns by the right to the congregation, while simultaneously the D and SUB turn and take one step to the right or left respectively. This is NOT done at the Salutation during 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*.

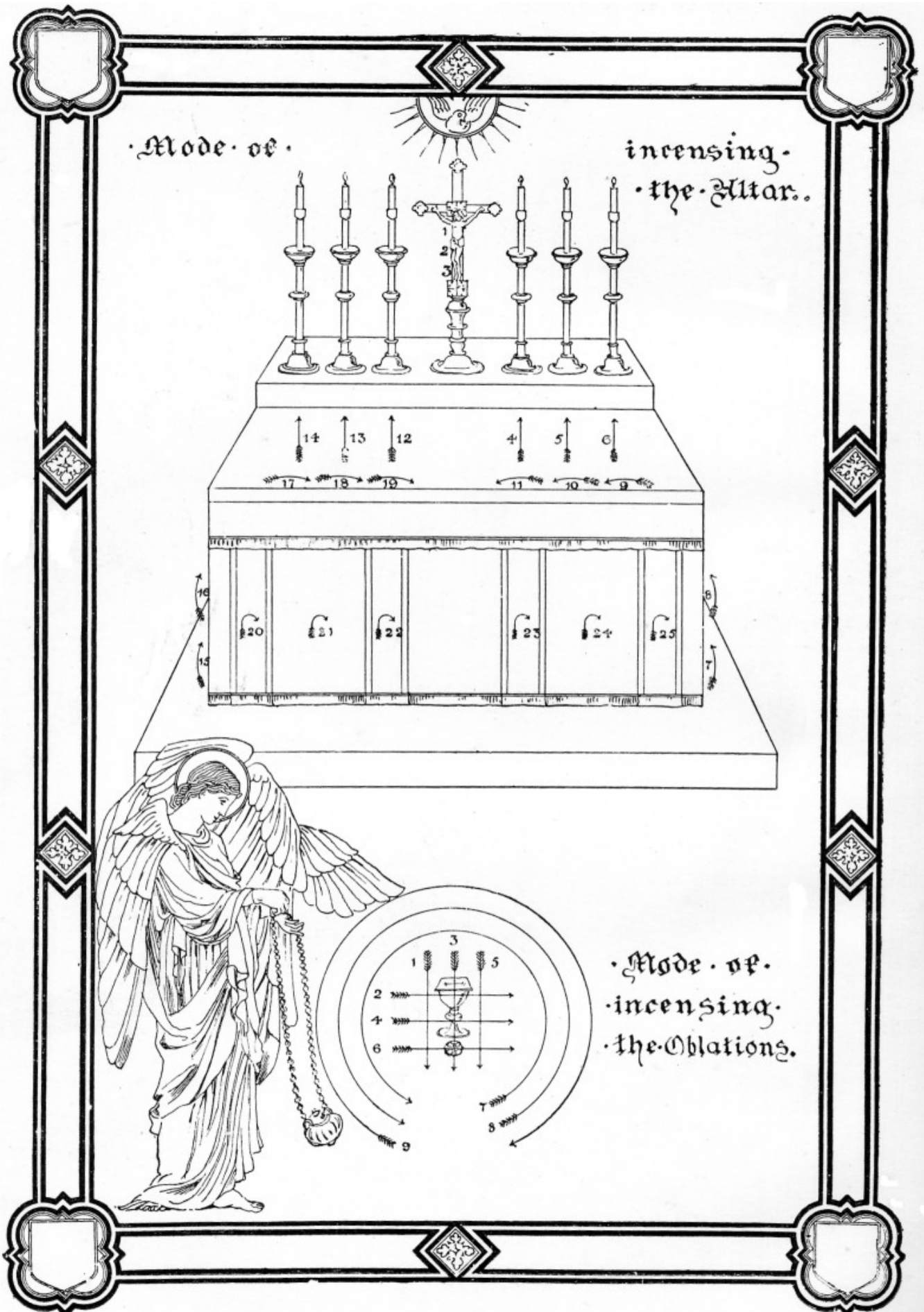


Ceremonial Gesture

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.



Rite I, Part A: Opening—Peace (*Ritual Notes* version)

The Ordinary *of the* Service *of* Holy Communion

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

The regular order of the Introductory Rite begins on page 16.

Opening Acclamation [BCP 319]

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 says one of the following:

✠ Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom,
now and for ever. Amen.

In place of the above, from Easter Day through the Day of Pentecost
Celebrant ✠ Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant ✠ Bless the Lord who forgiveth all our sins.


People His mercy endureth for ever.

Opening Acclamation [BCP 319]

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


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

Celebrant



Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People



And blessed be his kingdom, now and for ev-er. A-men.

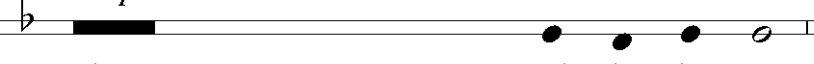
In place of the above, from Easter Day through the Day of Pentecost

Celebrant



Al-le-lu-ia. Christ is ris-en.

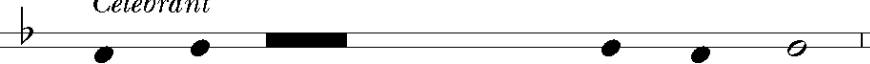
People



The Lord is risen indeed. Al-le-lu-ia.

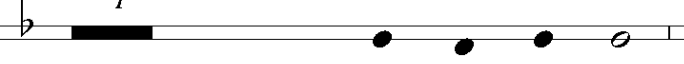
In Lent and on other penitential occasions

Celebrant



Bless the Lord who forgiveth all our sins.

People



His mercy endureth for ev-er.

Decalogue (optional) [BCP 317-18]

Arrangement: Divided I.

Then the Ten Commandments (Decalogue) may be said (and if so, the Summary of the Law is not used. While the BCP allows for the *Kyrie* to follow, the *Kyrie* should not be repeated, but only the *Gloria* and on the appointed days; never on the Sundays and ferias in Advent and Lent).

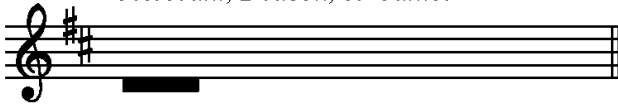
If the priest is at the missal stand, it is read there. If at the foot of the altar steps, the Celebrant ascends the steps and kisses the Altar as the other Ministers come into the center “I”. The Celebrant then turns (the other Ministers separating) and recites the following, hands joined, the Deacon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

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Celebrant, Deacon, or Cantor



God spake these words, and said:

I am the Lord thy God . . .

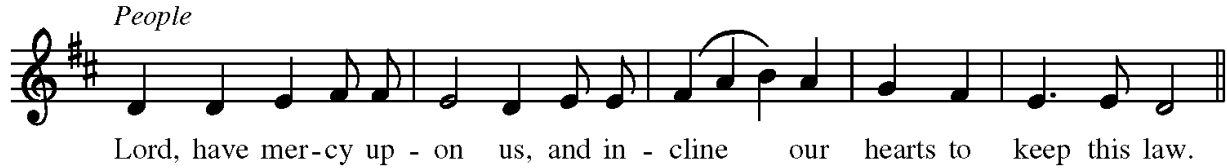
(Each commandment monotoned)

People



Lord, have mer-cy up - on us, and in - cline our hearts to keep this law.

Thou shalt not make to thyself any graven image,
nor the likeness of any thing that is in heaven above, or in the
earth beneath, or in the water under the earth; thou shalt not
bow down to them, nor worship them.



Thou shalt not take the Name of the Lord thy God in vain.
Lord, have mercy upon us, and incline...

Remember that thou keep holy the Sabbath day.
Lord, have mercy upon us, and incline...

Honor thy father and thy mother.
Lord, have mercy upon us, and incline...

Thou shalt do no murder.
Lord, have mercy upon us, and incline...

Thou shalt not commit adultery.
Lord, have mercy upon us, and incline...

Thou shalt not steal.
Lord, have mercy upon us, and incline...

Thou shalt not bear false witness against thy neighbor.
Lord, have mercy upon us, and incline...

Optional Sentences [BCP 319-20]

Arrangement: Divided I.

Before the Confession of Sin, the Celebrant may read one of the following sentences, with hands joined, either in place of or in addition to the Decalogue. If the Decalogue was said, use only the second or third option.

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. *Matthew 22:37-40*

or

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John 1:8,9*

or

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Hebrews 4:14,16*

Confession of Sin [BCP 320-21]

Arrangement: Divided I.

The Celebrant or Deacon turns and says with hands joined,
Let us humbly confess our sins unto Almighty God.

**The Celebrant and other Ministers bow profoundly (the
Deacon and Subdeacon in the divided I position).
Silence may be kept.**

Minister

Almighty God,

People

Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold
sins and wickedness,
which we from time to time
most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;

and grant that we may ever hereafter
 serve and please thee in newness of life,
 to the honor and glory of thy Name;
 through [**bow**] Jesus Christ our Lord. Amen.

or this

Minister

Most merciful God,

People

We confess that we have sinned against thee
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved thee with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we earnestly repent.
 For the sake of thy Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in thy will,
 and walk in thy ways,
 to the glory of thy Name. Amen.

The Celebrant alone rises, turns, and says

The [**Laudans gesture**] Almighty and merciful Lord grant
 you ✠ absolution and remission of all your sins, true
 repentance, amendment of life, and the grace and
 consolation of his Holy Spirit. *Amen.*

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 [BCP 324]

Arrangement: Center I.

Standing in the center of the altar with hands joined, the Priest says alternately with the people (in the three-fold, six-fold, or nine-fold form):

Lord, have mercy upon us.

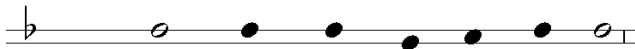
Christ, have mercy upon us. *or* *Christe eleison.*

Lord, have mercy upon us.

Kyrie eleison.

Christe eleison.

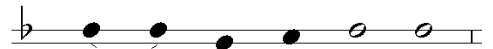
Kyrie eleison.



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.

or Chri - ste e - lei - son.

Ky - ri - e e - lei - son.

The Gloria [BCP 324]

Arrangement: Center I.

The Gloria is used on all Holy Days as well as Sundays from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and at other times as desired (though never on the Sundays and ferias of Advent and Lent).

**[*Laudans* gesture] Glory be to [bow] God on high,
[The D and Sub bow slightly at *God* and then go up to stand abreast with the Celebrant at the altar]**

and on earth peace, good will towards men.

We praise thee, we bless thee,

we [bow] worship thee, we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King,

God the Father Almighty.

O Lord, the only-begotten Son, [bow] Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

[bow] receive our prayer. [rise]

Thou that sittest at the right hand of

God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord;

thou only, O Christ, with the Holy Ghost,

art most high ✠ 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 [BCP 325]

Arrangement: Center I.

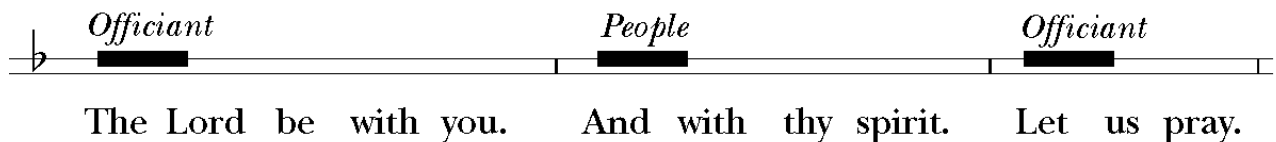
The Priest kisses the altar and then turns and sings or says to the people, extending the hands (and the ministers on the stairs do not separate)

The Lord be with you.

People And with thy spirit.

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

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 Introductory Rite

Opening Acclamation [BCP 323]

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 says one of the following:

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

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

In place of the above, from Easter Day through the Day of Pentecost
Celebrant ✠ Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant ✠ Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

The Celebrant continues in Orans

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

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

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

Celebrant

Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People

And blessed be his kingdom, now and for ev-er. A-men.

In place of the above, from Easter Day through the Day of Pentecost

Celebrant

Al-le-lu-ia. Christ is ris-en.

People

The Lord is risen indeed. Al-le-lu-ia.

In Lent and on other penitential occasions

Celebrant

Bless the Lord who forgiveth all our sins.

People

His mercy endureth for ev-er.

The Celebrant continues in Orans

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

Decalogue (optional) [BCP 317]

Arrangement: Divided I.

Then the Ten Commandments (Decalogue) may be said (and if so, the Summary of the Law is not used). While the BCP allows for the *Kyrie* to follow, the *Kyrie* should not be repeated, but only the *Gloria* and on the appointed days; never on the Sundays and ferias in Advent and Lent).

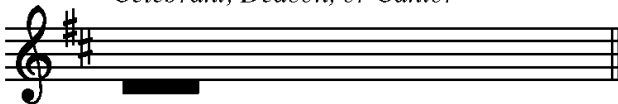
If the priest is at the missal stand, it is read there. If at the foot of the altar steps, the Celebrant ascends the steps and kisses the Altar as the other Ministers come into the center “I”. The Celebrant then turns (the other Ministers separating) and recites the following, hands joined, the Deacon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

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Celebrant, Deacon, or Cantor



God spake these words, and said:

I am the Lord thy God . . .

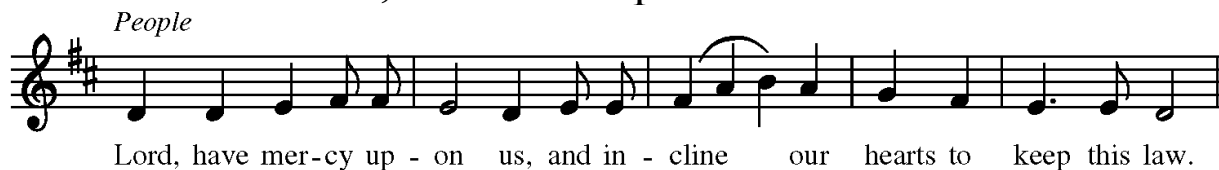
(Each commandment monotoned)

People



Lord, have mer-cy up - on us, and in - cline our hearts to keep this law.

Thou shalt not make to thyself any graven image,
nor the likeness of any thing that is in heaven above, or in the
earth beneath, or in the water under the earth; thou shalt not
bow down to them, nor worship them.



Thou shalt not take the Name of the Lord thy God in vain.
Lord, have mercy upon us, and incline...

Remember that thou keep holy the Sabbath day.
Lord, have mercy upon us, and incline...

Honor thy father and thy mother.
Lord, have mercy upon us, and incline...

Thou shalt do no murder.
Lord, have mercy upon us, and incline...

Thou shalt not commit adultery.
Lord, have mercy upon us, and incline...

Thou shalt not steal.
Lord, have mercy upon us, and incline...

Thou shalt not bear false witness against thy neighbor.
Lord, have mercy upon us, and incline...

Thou shalt not covet.
*Lord, have mercy upon us,
 and write all these thy laws in our hearts,
 we beseech thee.*

After the 10th Commandment



Lord, have mer - cy up - on us, and write all these thy laws in our



hearts, we be - seech thee.

Summary of the Law (optional) [BCP 324]

Arrangement: Divided I.

In place of the Decalogue and with hands joined, the Celebrant may read the Summary of the Law before the *Kyrie*.

Hear what our Lord Jesus Christ saith:

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

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 [BCP 324]

Arrangement: Center I.

Standing in the center of the altar with hands joined, the Priest says alternately with the people (in the three-fold, six-fold, or nine-fold form):

Lord, have mercy upon us.

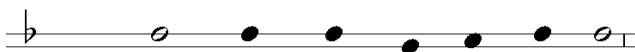
Christ, have mercy upon us. *or*

Lord, have mercy upon us.

Kyrie eleison.

Christe eleison.

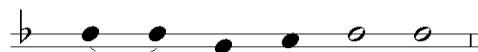
Kyrie eleison.



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.

or Chri - ste e - lei - son.

Ky - ri - e e - lei - son.

The Gloria [BCP 324]

Arrangement: Center I.

The Gloria is used on all Holy Days as well as Sundays from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and at other times as desired (though never on the Sundays and ferias of Advent and Lent).

[Laudans gesture] Glory be to **[bow]** God on high,
[The D and Sub bow slightly at God and then go up to stand abreast with the Celebrant at the altar]

and on earth peace, good will towards men.
 We praise thee, we bless thee,
 we **[bow]** worship thee, we glorify thee,
 we give thanks to thee for thy great glory,
 O Lord God, heavenly King,
 God the Father Almighty.
 O Lord, the only-begotten Son, **[bow]** Jesus Christ;
 O Lord God, Lamb of God, Son of the Father,
 that takest away the sins of the world,
 have mercy upon us.
 Thou that takest away the sins of the world,
[bow] receive our prayer. **[rise]**
 Thou that sittest at the right hand of
 God the Father, have mercy upon us.
 For thou only art holy; thou only art the Lord;
 thou only, O Christ, with the Holy Ghost,
 art most high ✠ 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 [BCP 325]

Arrangement: Divided I.

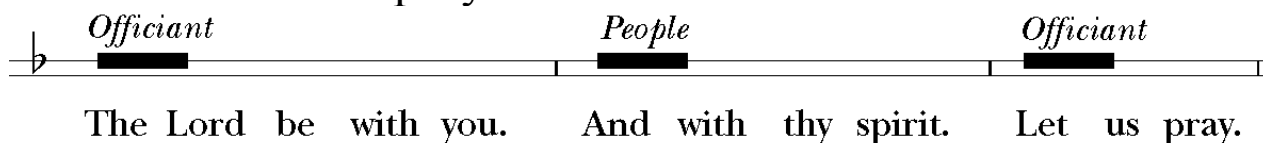
The Priest kisses the altar, turns and sings or says to the people, extending the hands (and the ministers on the stairs do not separate)

The Lord be with you.

People And with thy spirit.

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

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.

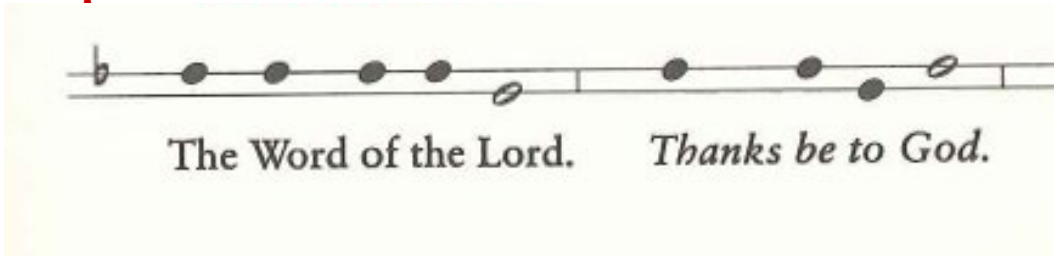
The Liturgy of the Word

[First Lesson]

After the Reading, the Lector may say

The Word of the Lord.

People Thanks be to God



[The Gradual]

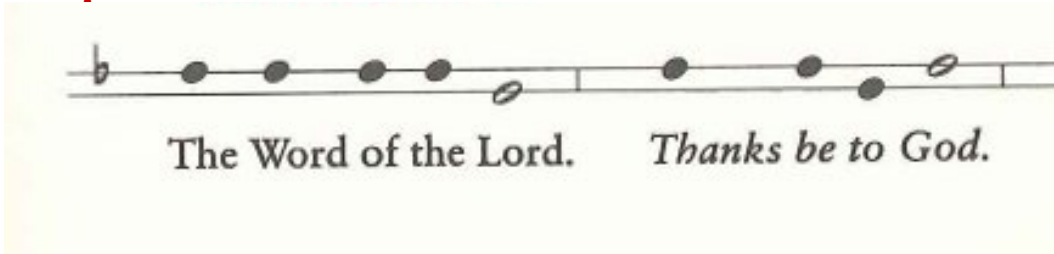
The Prayer Book appoints gradual Psalms for all Sundays and Holy Days.

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

After the Reading, the Subdeacon sings or says

The Word of the Lord.

People Thanks be to God



**The Gradual &
Alleluia or Tract [replaces *Alleluia* in Lent]
The Prayer Book 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.



Rite I
Glo - ry be to thee, O Lord.



Rite II
Glo - ry to you, Lord Christ.



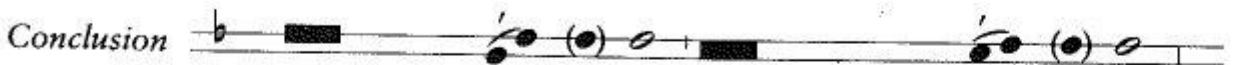
Metrum



Punctum



Question



Conclusion




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 thy spirit.]

<i>Officiant</i>	<i>People</i>
	
The Lord be with you.	And with thy spirit.
	
The Holy Gospel of our Lord Je - sus Christ	
ac - cord - ing to Mat - thew.	
Mark. Luke. John.	

The ✠ Holy Gospel of our ✠ Lord Jesus
 Christ ✠ according to .

People Glory be to thee, O Lord.



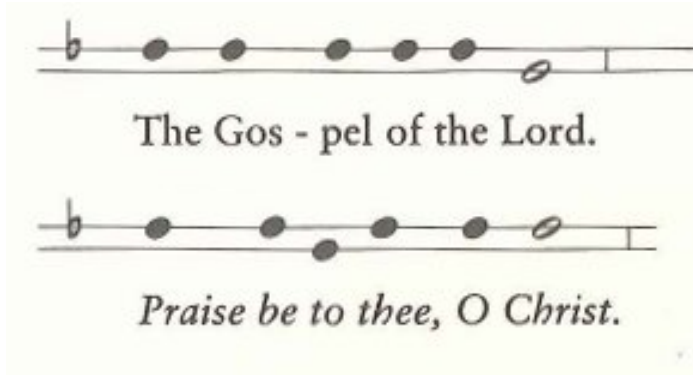
Glo - ry be to thee, O Lord.

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 be to thee, O 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 [BCP 327]

Arrangement: Center I or Abreast

Said on Sundays and Holy Days [Feasts of our Lord, our Lady, Saints connected to the Incarnation, of the Church].

[*Laudans* gesture] I 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 Almighty, maker of heaven and earth,
and of all things visible and invisible;

And in one Lord [**bow**] Jesus Christ,
 the only-begotten Son of God,
 begotten of his Father before all worlds,
 God of God, Light of Light,
 very God of very God, begotten, not made,
 being of one substance with the Father;
 by whom all things were made;
 who for us men and for our salvation
 came down from heaven, [**genuflect or solemn bow**]
 and was incarnate by the Holy Ghost
 of the Virgin Mary, and was made man; [**rise**]
 and was crucified also for us under Pontius Pilate;
 he suffered and was buried;
 and the third day he rose again according to the Scriptures,
 and ascended into heaven,
 and sitteth on the right hand of the Father;
 and he shall come again, with glory,
 to judge both the quick and the dead;
 whose kingdom shall have no end.

And I believe in the Holy Ghost
 the Lord, and Giver of Life,
 who proceedeth from the Father and the Son;
 who with the Father and the Son
 together is [**bow**] worshiped and glorified [**rise**];
 who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
 I acknowledge one Baptism for the remission of sins;
 and I 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.**

The Nicene Creed [BCP 327]

I be - lieve in one God, the Fa - ther Al - might - y, ma - ker of
 hea - ven and earth, and of all things vis - i - ble and in - vis - i - ble;
 And in one Lord Je - sus Christ, the on - ly - be - got - ten Son of God,
 be - got - ten of his Fa - ther be - fore all worlds, God of God, Light of Light,
 ve - ry God of ve - ry God, be - got - ten, not made, be - ing of one
 sub - stance with the Fa - ther; by whom all things were made; who for us
 men and for our sal - va - tion came down from hea - ven, and was in -
 car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry, and was made man;
 and was cru - ci - fied al - so for us un - der Pon - tius Pi - late;
 he suf - fered and was bur - ied; and the third day he rose a - gain
 ac - cord - ing to the Scrip - tures, and a - scend - ed in - to hea - ven,
 and sit - teth on the right hand of the Fa - ther; and he shall come

a-gain, with glo-ry, to judge both the quick and the dead; whose king-dom
 shall have no end. And I be-lieve in the Ho-ly Ghost the Lord,
 and Giv-er of Life, who pro-ceed-eth from the Fa-ther and the Son;
 who with the Fa-ther and the Son to-geth-er is wor-shiped and glo-ri-fied;
 who spake by the Pro-phets. And I be-lieve one ho-ly Cath-o-lic
 and A-po-sto-lic Church; I ac-know-ledge one Bap-tism for the re-
 mis-sion of sins; and I look for the re-sur-rec-tion of the dead,
 and the life of the world to come. A - men.

The Prayers of the People [BCP 328]

Arrangement: Center I or Abreast

The Celebrant (or Deacon) turns to the people and says with hands joined,

Let us pray for the whole state of Christ's Church and the world.

Hands in Orans, the Priest (or Deacon, with hands joined) continues

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our [*oblations and*] prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

[V. Lord, in thy mercy,

R. Hear our prayer.]

Give grace, O heavenly Father, to all bishops and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

[V. Lord, in thy mercy,

R. Hear our prayer.]

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

[V. Lord, in thy mercy,
R. Hear our prayer.]

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

[V. Lord, in thy mercy,
R. Hear our prayer.]

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

[V. Lord, in thy mercy,
R. Hear our prayer.]

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [those who are hospitalized, _____ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

[V. Lord, in thy mercy,
R. Hear our prayer.]

Additional petitions and thanksgivings may be included here.

And we also ✠ bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [the ever-blessed Virgin Mary, _____ and] all thy saints, that with them we may be partakers of thy heavenly kingdom.

[V. Lord, in thy mercy,

R. Hear our prayer.]

If a Deacon has been leading the prayers, the Priest says the conclusion, hands extended,

Grant these our prayers, O Father, for [**bow**] Jesus Christ's sake, our only Mediator and Advocate. *Amen*

Confession of Sin [BCP 330-331]

Arrangement: Divided I.

The Deacon or Celebrant turns and says the following, or else the Exhortation (on page 31) with hands joined,

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

Or the following

Let us humbly confess our sins unto Almighty God.

The Celebrant bows profoundly (or kneels on the top step). The Deacon and Subdeacon kneel, separated, on their respective steps. Silence may be kept.

Minister

Almighty God,

People

Father of our Lord Jesus Christ,
 maker of all things, judge of all men:
 We acknowledge and bewail our manifold
 sins and wickedness,
 which we from time to time
 most grievously have committed,
 by thought, word, and deed, against thy divine
 Majesty,
 provoking most justly thy wrath and indignation
 against us.

We do earnestly repent,
 and are heartily sorry for these our misdoings;
 the remembrance of them is grievous unto us,
 the burden of them is intolerable.

Have mercy upon us,
 have mercy upon us, most merciful Father;
 for thy Son our Lord Jesus Christ's sake,
 forgive us all that is past;
 and grant that we may ever hereafter
 serve and please thee in newness of life,
 [**The Celebrants stands**]

to the honor and glory of thy Name;
 through [**bow**] Jesus Christ our Lord. Amen.

or this

Minister

Most merciful God,

People

We confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we earnestly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.

The Celebrant alone stands, turns, and says with hands joined, says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have [**Laudans gesture**] 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 [**bow**] Jesus Christ our Lord. *Amen.*

Comfortable Words (*optional*)

[BCP 332]

Arrangement: Divided I (D and Sub still kneeling)

The Celebrant may then say one or more of the following sentences, with hands joined, first saying

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you. **Matthew 11:28**

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. **John 3:16**

This is a true saying, and worthy of all men to be received, that Christ (*bow*) Jesus came into the world to save sinners.

1 Timothy 1:15

If any man sin, we have an Advocate with the Father, [**bow**] Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. **1 John 2:1-2**

The Peace [BCP 332]

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 thy spirit.

Celebrant

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

People

And with thy spi - rit.

If desired, however, the Peace may be exchanged later in the rite, after the Lord's Prayer.

The Exhortation

The Exhortation may be used in place of the invitation to Confession and is especially appropriate in the seasons of Advent and Lent.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord.

Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

Part II. Missa Fidelium *or* the Anaphora

The Offertory [BCP 333]

Standing in the midst of the Altar, the Celebrant begins the Offertory with one of the following sentences (and may begin,

V. The Lord be with you,

R. And with thy spirit).

Sentences proper to season and to all Holy Days, can be found immediately following the Prayer Book sentences.

Offer to God a sacrifice of thanksgiving, and make good thy vows unto the Most High. **Psalm 50:14**

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. **Psalm 96:8**

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. **Ephesians 5:2**

I beseech you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. **Romans 12:1**

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. **Matthew 5:23,24**

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But to do good and to distribute, forget not; for with such sacrifices God is well pleased. **Hebrews 13:15,16**

Worthy art thou, O Lord our God, to receive glory and honor and power; for thou hast created all things, and by thy will they were created and have their being. **Revelation 4:11**

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. **1 Chronicles 29:11**

or this bidding

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

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, offences 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 the Paten is slid under the right side of the corporal.

The Deacon, or the Priest, 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 then 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 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 center 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.

The Priest returns to the center, saying

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, placing the hands joined upon the edge of the altar, bowing slightly, and 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 his 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 his hands without prefixing Let us pray, the Priest may silently read the Secret Prayers from the Proper.

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 the breast and bows the head while saying Let us give thanks.

The Great Thanksgiving

[Rite I, Prayer I – BCP 333]

[Rite I, Prayer II – BCP 340]

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

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The notes are placed on a four-line staff, with lyrics written below them. The first staff shows the Celebrant's line: "The Lord be with you." and the People's line: "And with thy spi - rit." The second staff shows the Celebrant's line: "Lift up your hearts." and the People's line: "We lift them up un - to the Lord." The third staff shows the Celebrant's line: "Let us give thanks un - to our Lord God." The fourth staff shows the People's line: "It is meet and right so to do." The notation includes various note values (quarter, eighth, and half notes), rests, and slurs to indicate phrasing.

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

Celebrant Let us give thanks un - to our Lord God.

People It is meet 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).

These are not used on the succeeding weekdays.

1. Of God the Father

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, creator of the light and source of life, who hast made us in thine image, and called us to new life in **[bow]** Jesus Christ our Lord.

or this

2. Of God the Son

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through **[bow]** 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.

or this

3. Of God the Holy Spirit

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who by water and the Holy Spirit hast made us a new people in **[bow]** Jesus Christ our Lord, to show forth thy glory in all the world.

On Weekdays after Trinity Sunday (*i.e. no Proper Preface*)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Prefaces for Seasons

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

Advent

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst send thy 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 triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

Incarnation

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst give **[bow]** Jesus Christ, thine only Son, to be born for us; who, by the mighty power of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother; that we might be delivered from the bondage of sin, and receive power to become thy children.

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

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son **[bow]** Jesus Christ our Lord.

Lent (through the Saturday before Palm Sunday)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through **[bow]** Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

or this

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

Holy Week (used Monday-Maundy Thursday)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through **[bow]** Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

Easter (used daily until the Ascension)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; but chiefly are we bound to praise thee for the glorious resurrection of thy Son [**bow**] Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Ascension (used from Ascension until Eve of Pentecost)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through thy dearly beloved Son [**bow**] Jesus Christ our Lord; who after his glorious resurrection manifestly appeared to his disciples; and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost (through the Octave) & Ember Days

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through [**bow**] Jesus Christ our Lord; according to whose true promise the Holy Ghost came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the Gospel to all nations.

Prefaces for Other Occasions

Trinity Sunday

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; for with thy co-eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

All Saints

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

A Saint

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, for the wonderful grace and virtue declared in all thy saints, who have been the chosen vessels of thy grace, and the lights of the world in their generations.

or this

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, because thou art greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

Apostles and Ordinations

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through the great shepherd of thy 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 unto the end of the ages.

Dedication of a Church (or a votive Mass for the Church)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, 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 thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

Baptism

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in [**bow**] Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

Marriage

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God ; because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son [**bow**] Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead & Requiems

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through [**bow**] Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

Additional Prefaces (*from the English Missal*)

Of the Blessed Virgin Mary

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, and that *on the festival of Blessed Mary ever-Virgin*, we should praise, bless, and tell forth thy wonders; in that by the overshadowing of the Holy Ghost, she conceived thine only-begotten Son, and without loss to the glory of her abiding maidenhood, brought forth for man the light eternal, even [**bow**] Jesus Christ our Lord.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

Of St Joseph, Spouse of the Blessed Virgin Mary

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, and that on *the festival of Joseph the blessed*, we should praise, bless and tell forth thy wonders; who being a righteous man was espoused to the Virgin Mother of God by thine appointment; a faithful and wise servant, made ruler of thy household; that in the office of a father he should guard thine only begotten Son, conceived by the overshadowing of the Holy Ghost, even **[bow]** Jesus Christ our Lord.

Of Christ the King

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God ; because thou hast anointed thine only-begotten Son **[bow]** Jesus Christ our Lord with the oil of gladness, to be a Priest forever, and to be King over all mankind; that when He had rendered Himself a spotless sacrifice upon the Altar of the Cross, he might fulfill the mystery of our redemption; and having brought all creation under his governance, might present unto thine infinite Majesty, a kingdom universal and everlasting;

Of the Sacred Heart of Jesus

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who didst will that a soldier's spear should pierce thine only-begotten Son as he hung upon the Cross, that his Heart which containeth all the riches of divine goodness might be opened to pour fourth on us showers of mercy and of grace; and that as his Heart once pierced doth 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.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

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 that cometh in the name of the Lord
Hosanna in the highest.

Prefaces: Solemn Tone

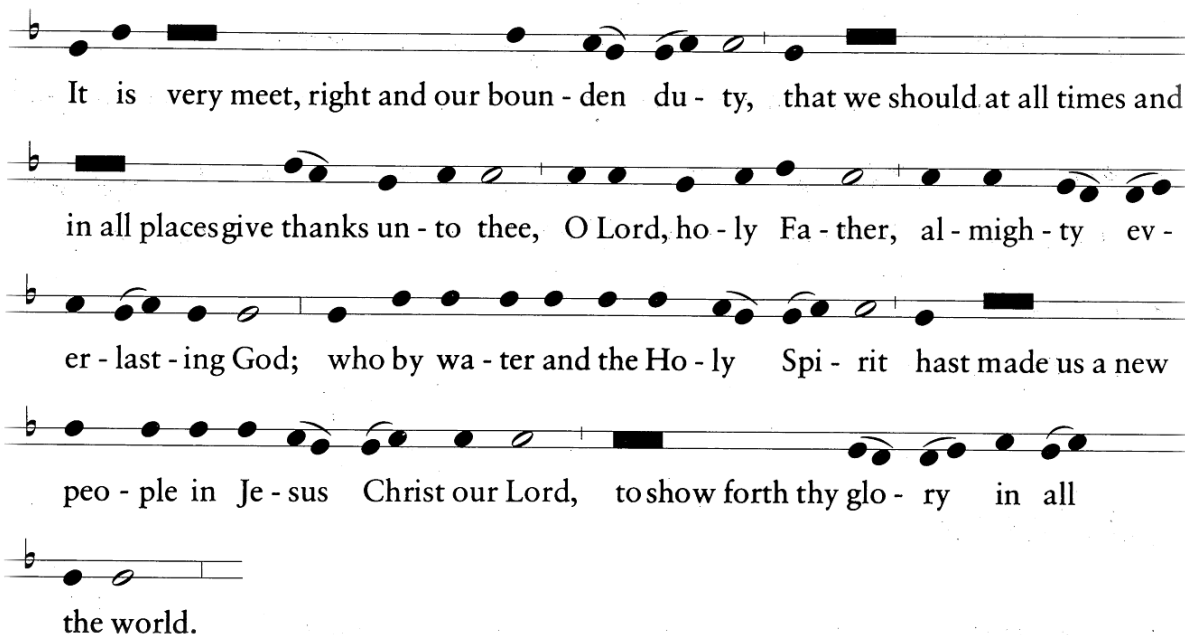
The Lord's Day 1 *(Of God the Father)*

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God, cre - a - tor of the light and source of life, who hast made us
 in thine im - age, and call'd us to new life in Je - sus Christ our Lord.

The Lord's Day 2 *(Of God the Son)*

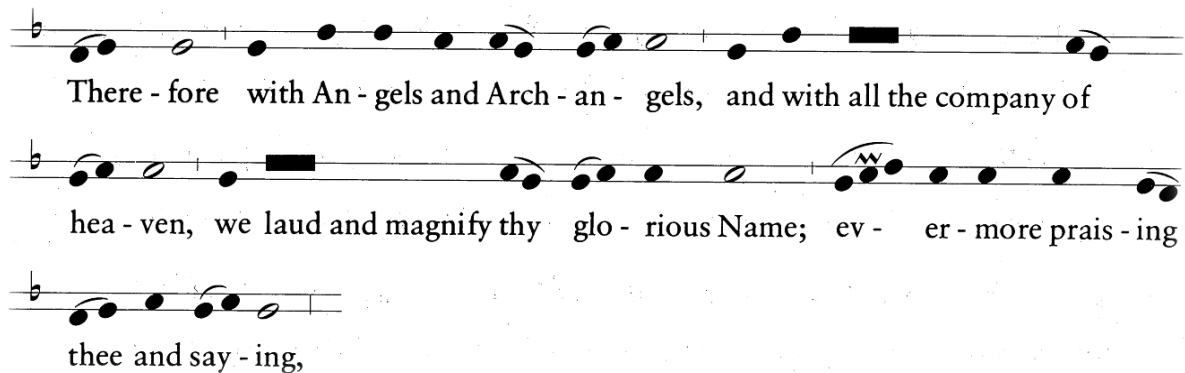
It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through Je - sus Christ our Lord; who on the first day of the week over -
 came death and the grave, and by his glorious re - sur - rec - tion open'd to us the
 way of ev - er - last - ing life.

The Lord's Day 3 (*Of God the Holy Spirit*)



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; who by wa - ter and the Ho - ly Spi - rit hast made us a new
 peo - ple in Je - sus Christ our Lord, to show forth thy glo - ry in all
 the world.

The Preface for Weekdays after Pentecost is on the following page.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

Celebrant and People, the Ministers bowing profoundly

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

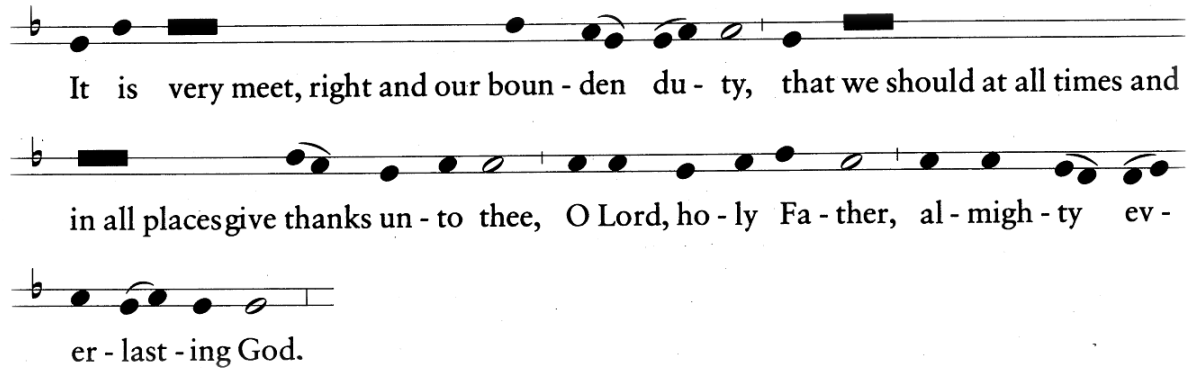
Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

✠ Blessed is he that cometh in the name of the Lord

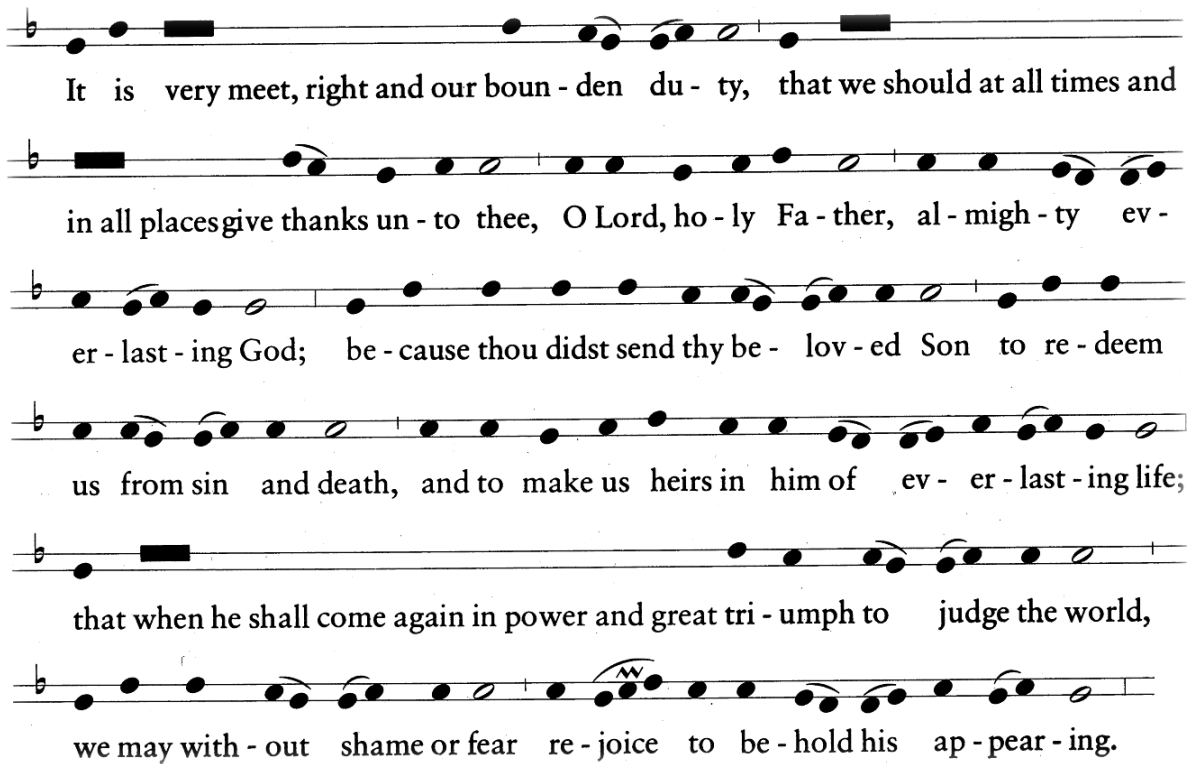
Hosanna in the highest.

Weekdays after Trinity Sunday



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God.

Advent



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; be - cause thou didst send thy be - lov - ed Son to re - deem
 us from sin and death, and to make us heirs in him of ev - er - last - ing life;
 that when he shall come again in power and great tri - umph to judge the world,
 we may with - out shame or fear re - joice to be - hold his ap - pear - ing.

Incarnation

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; be - cause thou didst give Jesus Christ thine only Son to be
 born for us; who, by the mighty power of the Ho - ly Ghost, was made ve - ry
 Man of the substance of the Vir - gin Ma - ry his mo - ther; that we might be
 deliver'd from the bon - dage of sin, and re - ceive pow'r to be - come thy
 child - ren.

There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

Celebrant and People, the Ministers bowing profoundly

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

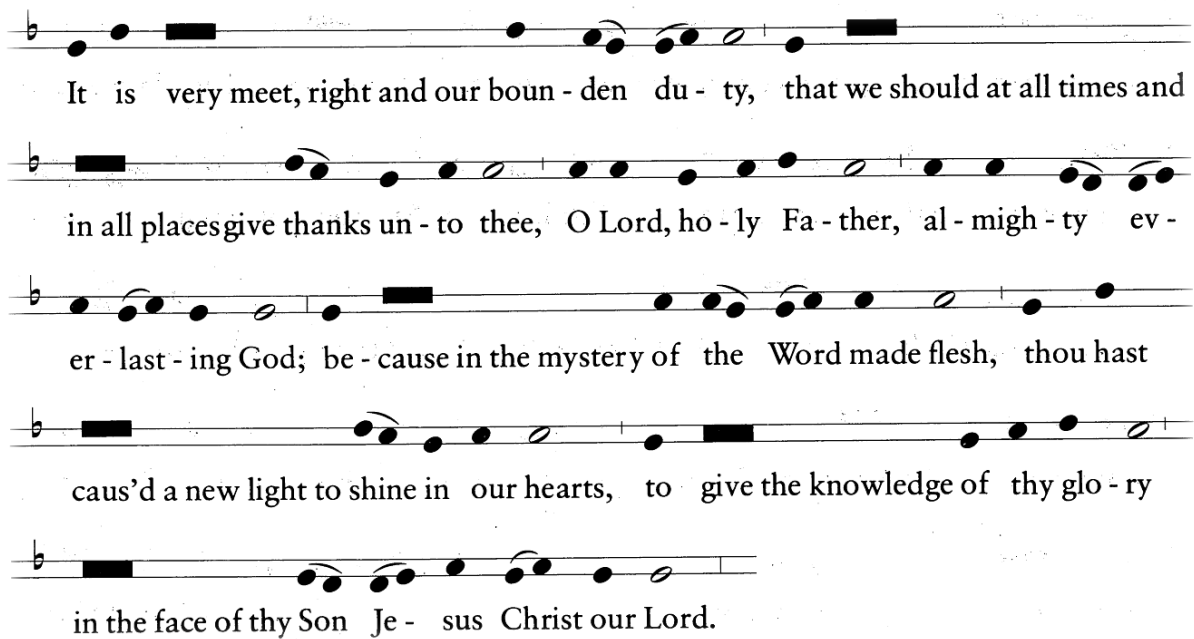
Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

✠ Blessed is he that cometh in the name of the Lord

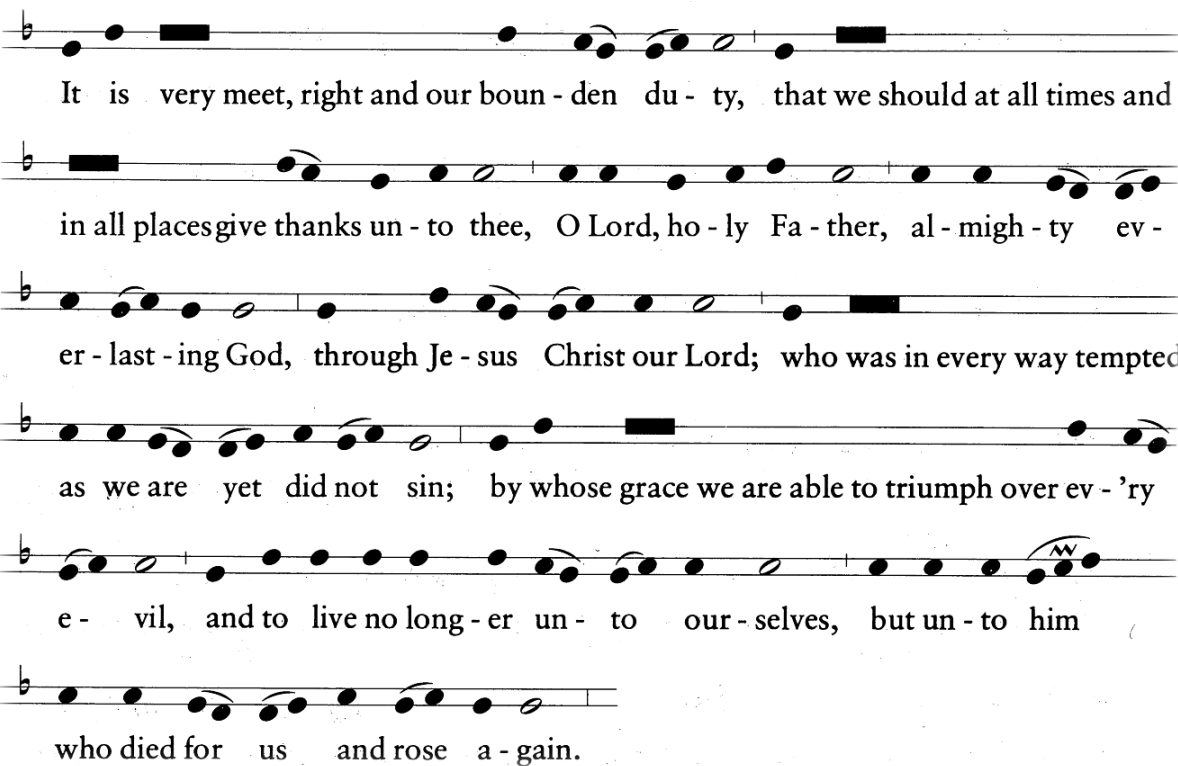
Hosanna in the highest.

Epiphany

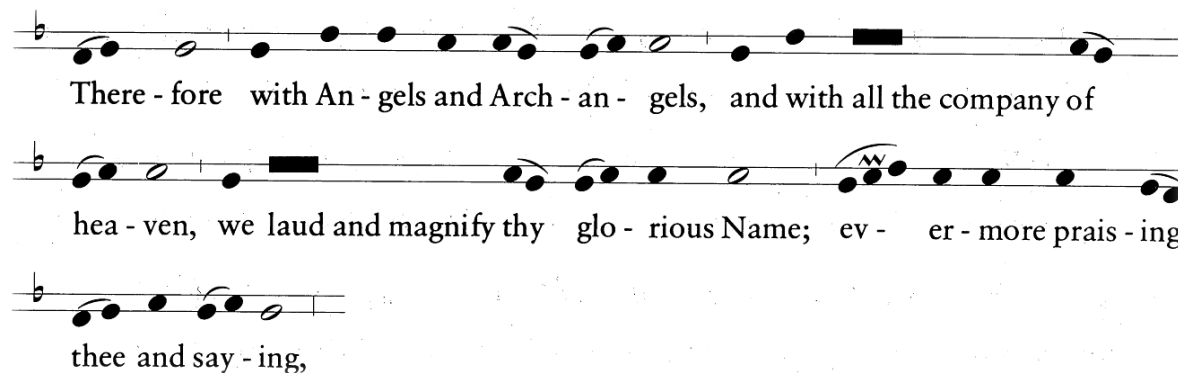


It is very meet, right and our bounden duty, that we should at all times and
 in all places give thanks unto thee, O Lord, holy Father, almighty ever-
 lasting God; because in the mystery of the Word made flesh, thou hast
 caus'd a new light to shine in our hearts, to give the knowledge of thy glo-ry
 in the face of thy Son Je- sus Christ our Lord.

Lent (1)



It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty ever-lasting God, through Jesus Christ our Lord; who was in every way tempted as we are yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.



Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying,

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**

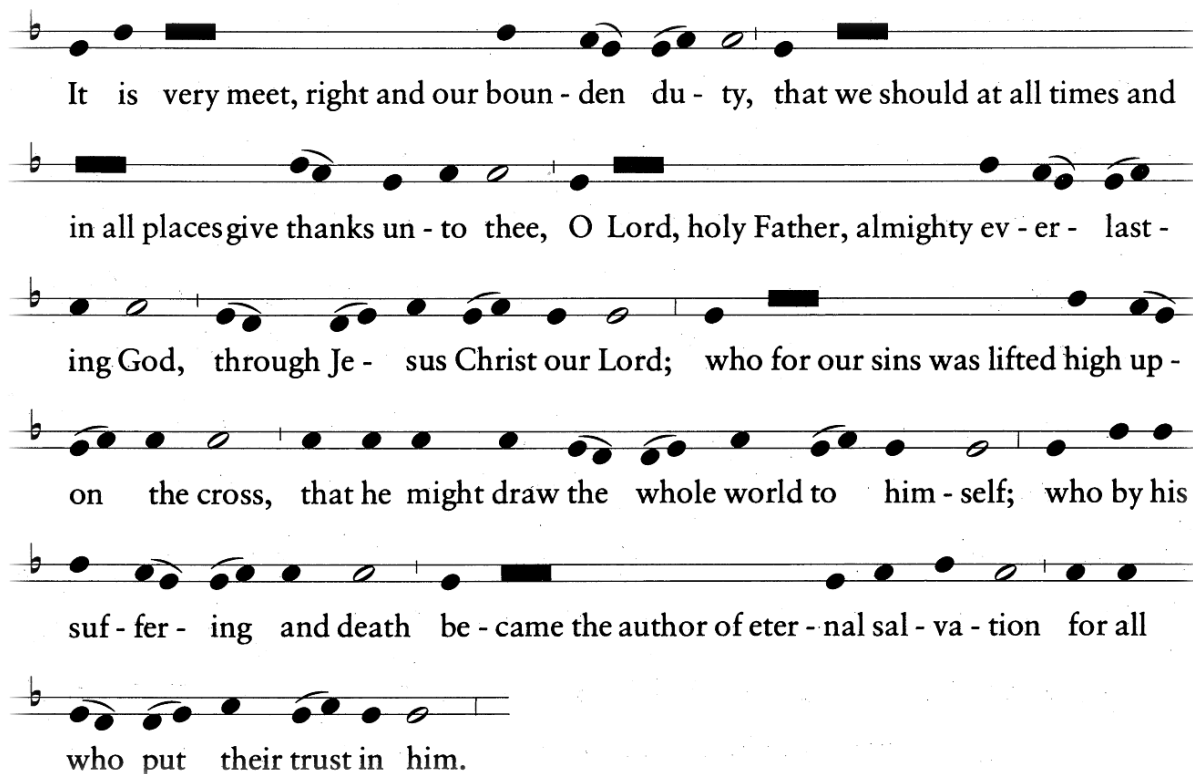
✠ Blessed is he that cometh in the name of the Lord

Hosanna in the highest.

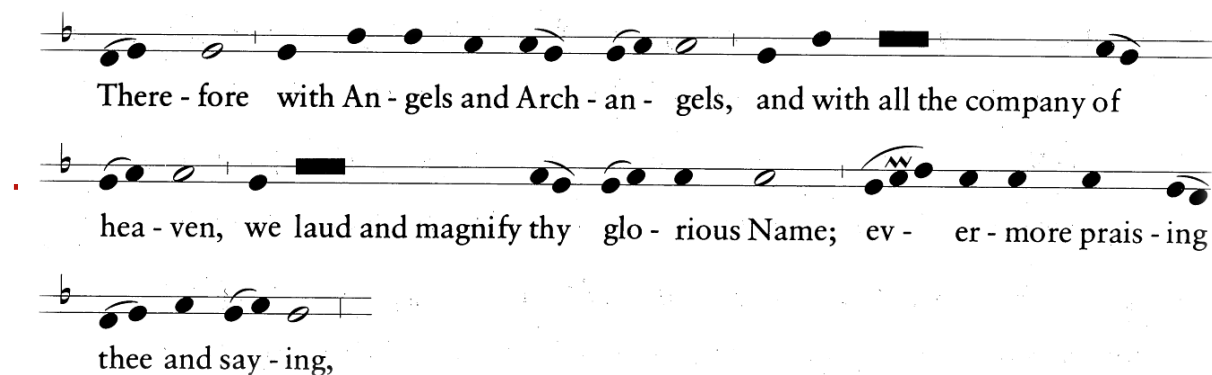
Lent (2)

It is very meet, right and our bounden duty, that we should at all times and
in all places give thanks unto thee, O Lord, holy Father, almighty ever-
lasting God; who dost bid thy faithful people cleanse their hearts,
and prepare with joy for the Paschal feast; that fervent in prayer and in works
of mercy, and renewed by thy Word and Sacraments, they may come
to the fullness of grace which thou hast prepared for those who love thee.

Holy Week



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through Je - sus Christ our Lord; who for our sins was lifted high up -
 on the cross, that he might draw the whole world to him - self; who by his
 suf - fer - ing and death be - came the author of eter - nal sal - va - tion for all
 who put their trust in him.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

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 that cometh in the name of the Lord

Hosanna in the highest.

Easter

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; but chiefly are we bound to praise thee for the glo - rious re -
 sur - rec - tion of thy Son Je - sus Christ our Lord; for he is the ve - ry
 Pas - chal Lamb, who was sac - ri - fic'd for us, and hath ta - ken a - way the
 sin of the world; who by his death hath de - stroy'd death, and by his ris - ing
 to life a - gain hath won for us ev - er - last - ing life.

Ascension

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through thy dear - ly be - lov - ed Son Je - sus Christ our Lord; who
 after his glorious re - sur - rec - tion man - i - fest - ly ap - pear'd to his dis -
 ci - ples; and in their sight ascended in - to hea - ven, to pre - pare a place
 for us; that where he is, there we might al - so be, and reign with him
 in glo - ry.

There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

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 that cometh in the name of the Lord

Hosanna in the highest.

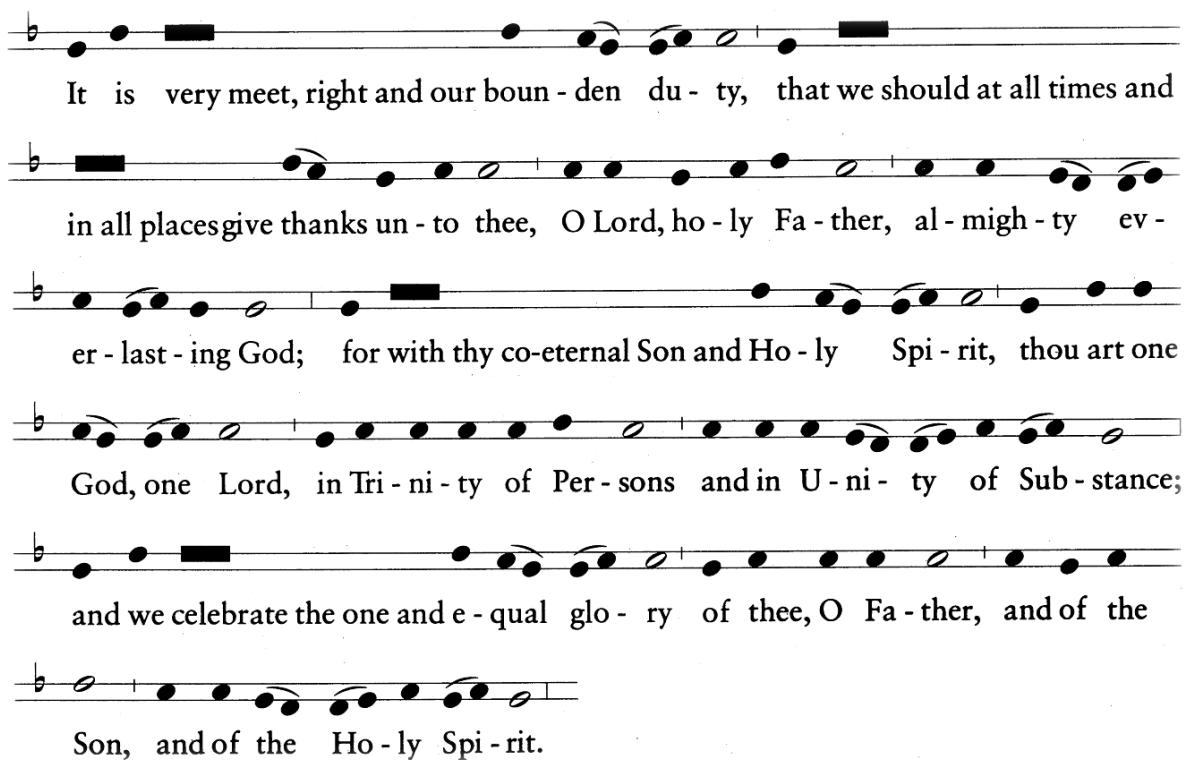
Pentecost

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through Je - sus Christ our Lord; ac - cord - ing to whose true pro - mise
 the Holy Ghost came down [on this day] from hea - ven, light - ing up - on the dis -
 ci - ples, to teach them and to lead them in - to all truth; u - niting peoples
 of many tongues in the con - fes - sion of one faith, and giving to thy Church the
 power to serve thee as a roy - al priest - hood, and to preach the Gos - pel to
 all na - tions.

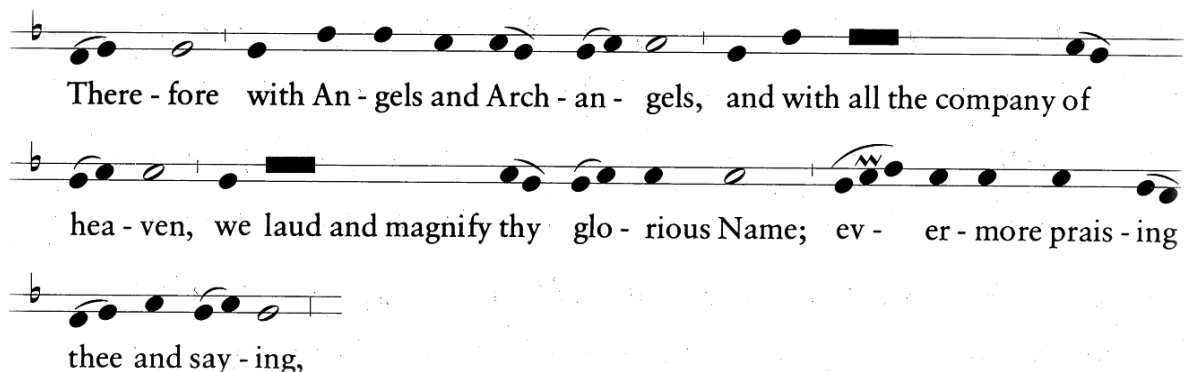
Weekdays after Pentecost

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God.

Trinity Sunday



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; for with thy co-eternal Son and Ho - ly Spi - rit, thou art one
 God, one Lord, in Tri - ni - ty of Per - sons and in U - ni - ty of Sub - stance;
 and we celebrate the one and e - qual glo - ry of thee, O Fa - ther, and of the
 Son, and of the Ho - ly Spi - rit.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

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**

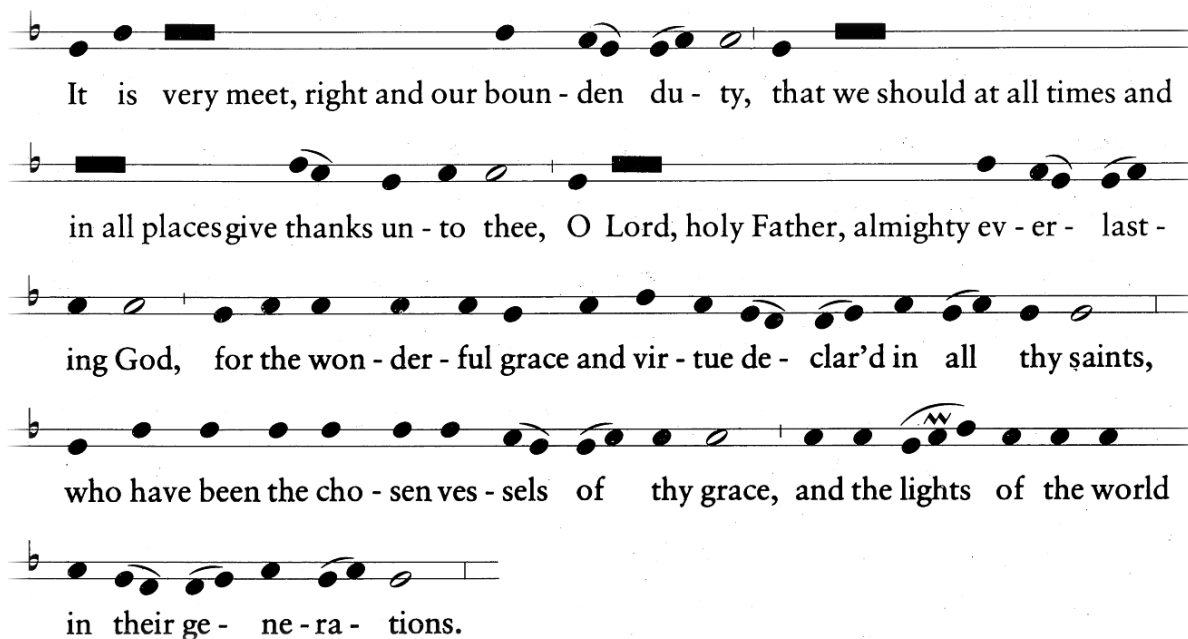
✠ Blessed is he that cometh in the name of the Lord

Hosanna in the highest.

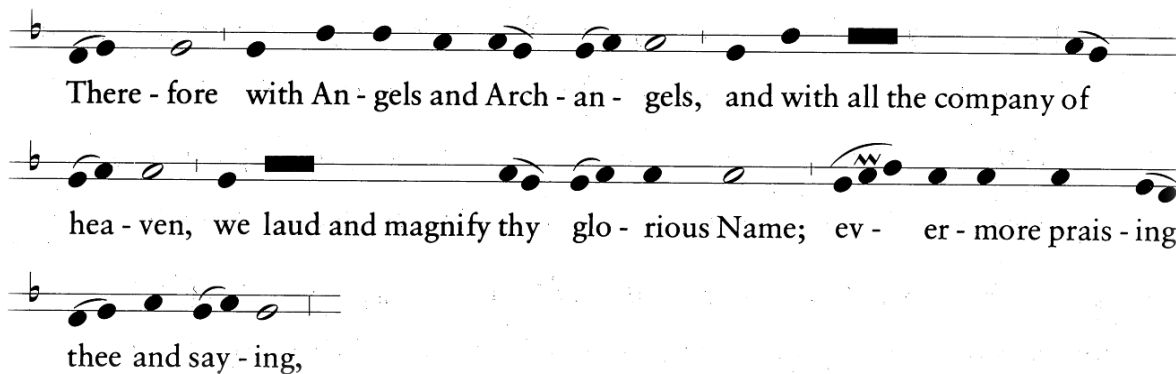
All Saints

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; who in the multitude of thy saints, hast compass'd us about
 with so great a cloud of wit - nes - ses, that we, rejoicing in their fel - low - ship,
 may run with pa - tience the race that is set be - fore us; and to - geth - er
 with them may receive the crown of glo - ry that fad - eth not a - way.

A Saint (1)



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, for the won - der - ful grace and vir - tue de - clar'd in all thy saints,
 who have been the cho - sen ves - sels of thy grace, and the lights of the world
 in their ge - ne - ra - tions.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

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 that cometh in the name of the Lord
 Hosanna in the highest.

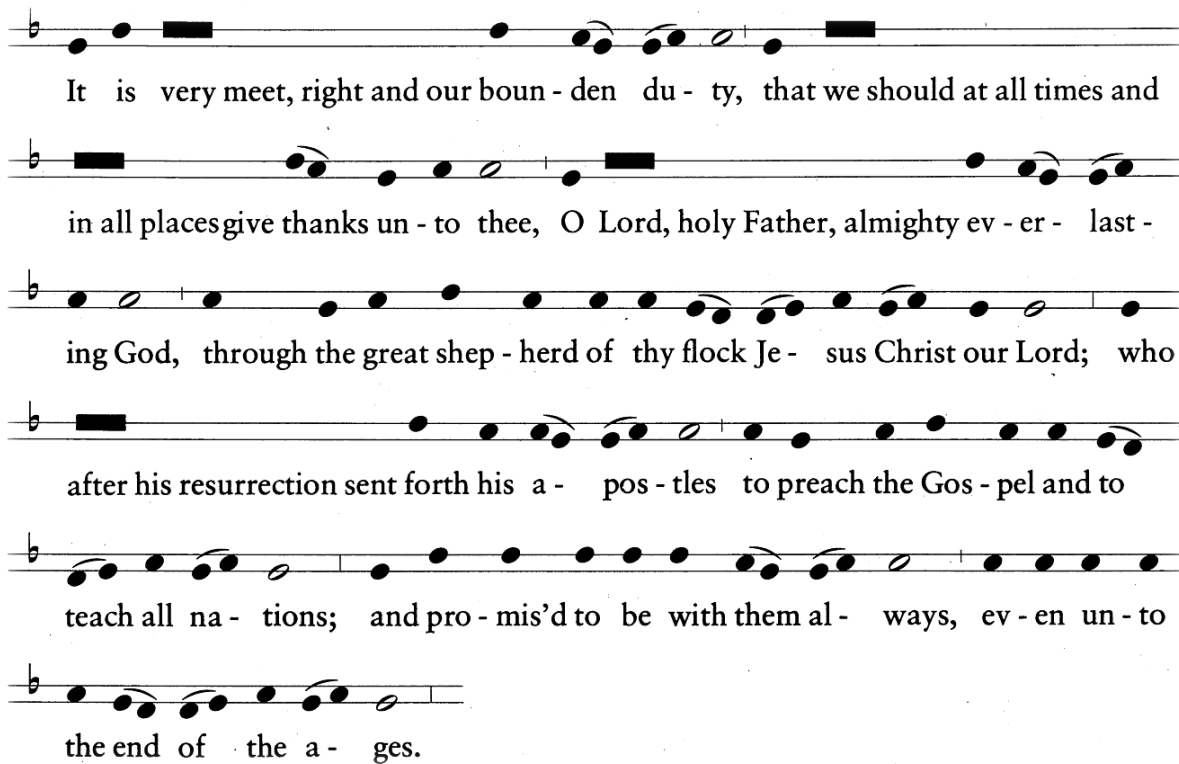
A Saint (2)

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; who in the o - be - dience of thy saints hast giv - en us an
 ex - am - ple of right - eous - ness, and in their e - ter - nal joy a glo -
 rious pledge of the hope of our call - ing.

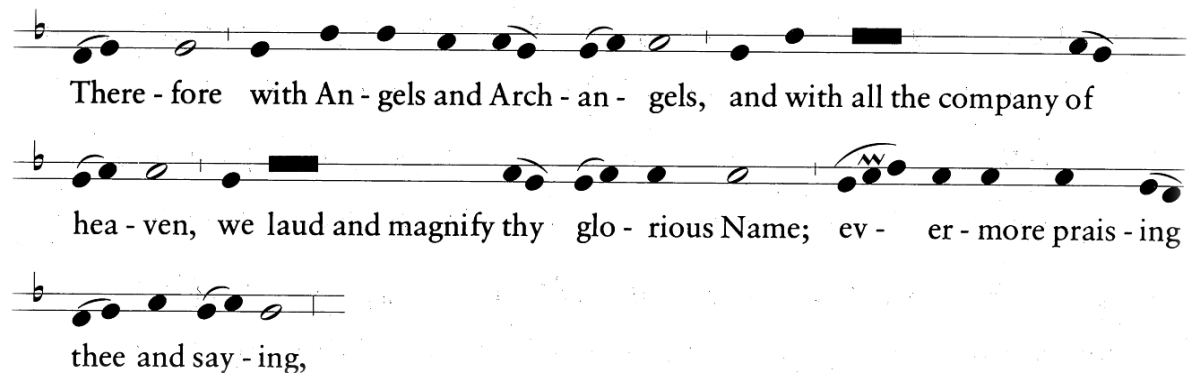
A Saint (3)

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, be - cause thou art great - ly glo - ri - fied in the as - sem - bly of thy
 saints. All thy crea - tures praise thee, and thy faith - ful ser - vants bless thee,
 con - fessing before the ru - lers of this world the great Name of thine on - ly Son.

Apostles and Ordinations



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through the great shep - herd of thy flock Je - sus Christ our Lord; who
 after his resurrection sent forth his a - pos - tles to preach the Gos - pel and to
 teach all na - tions; and pro - mis'd to be with them al - ways, ev - en un - to
 the end of the a - ges.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

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 that cometh in the name of the Lord

Hosanna in the highest.

Dedication of a Church

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through Je - sus Christ our great High Priest; in whom we are built up
 as living stones of a ho - ly tem - ple, that we might of - fer be - fore thee a
 sac - ri - fice of praise and pray'r which is ho - ly and pleas - ing in thy sight.

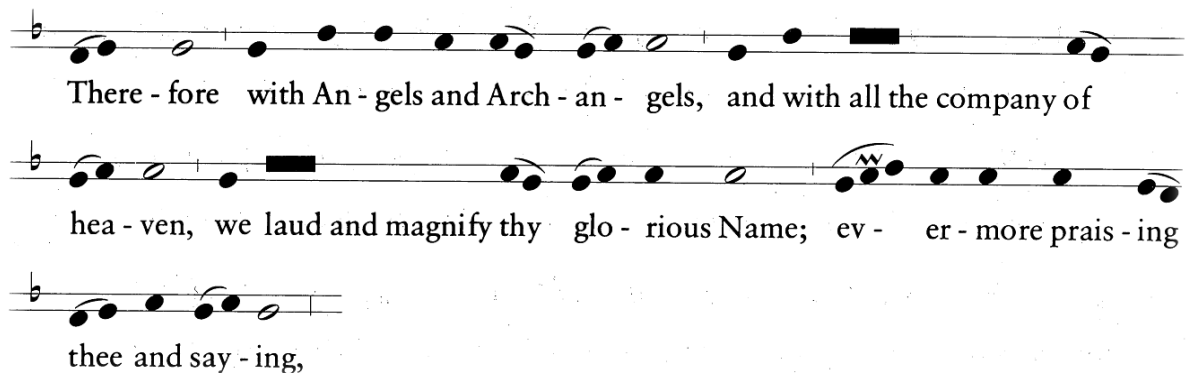
Baptism

It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
 er - last - ing God; be - cause in Jesus Christ our Lord thou hast received us as thy
 sons and daugh - ters, made us ci - ti - zens of thy king - dom, and giv - en us
 the Ho - ly Spi - rit to guide us in - to all truth.

Marriage



It is very meet, right and our bounden duty, that we should at all times and
 in all places give thanks unto thee, O Lord, holy Father, almighty ever-
 everlasting God; because in the love of wife and husband, thou hast
 given us an image of the heavenly Jerusalem, adorned as a bride for her
 bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave him-
 self for her, that he might make the whole creation new.



Therefore with Angels and Archangels, and with all the company of
 heaven, we laud and magnify thy glorious Name; evermore praising
 thee and saying,

Celebrant and People, the Ministers bowing profoundly

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

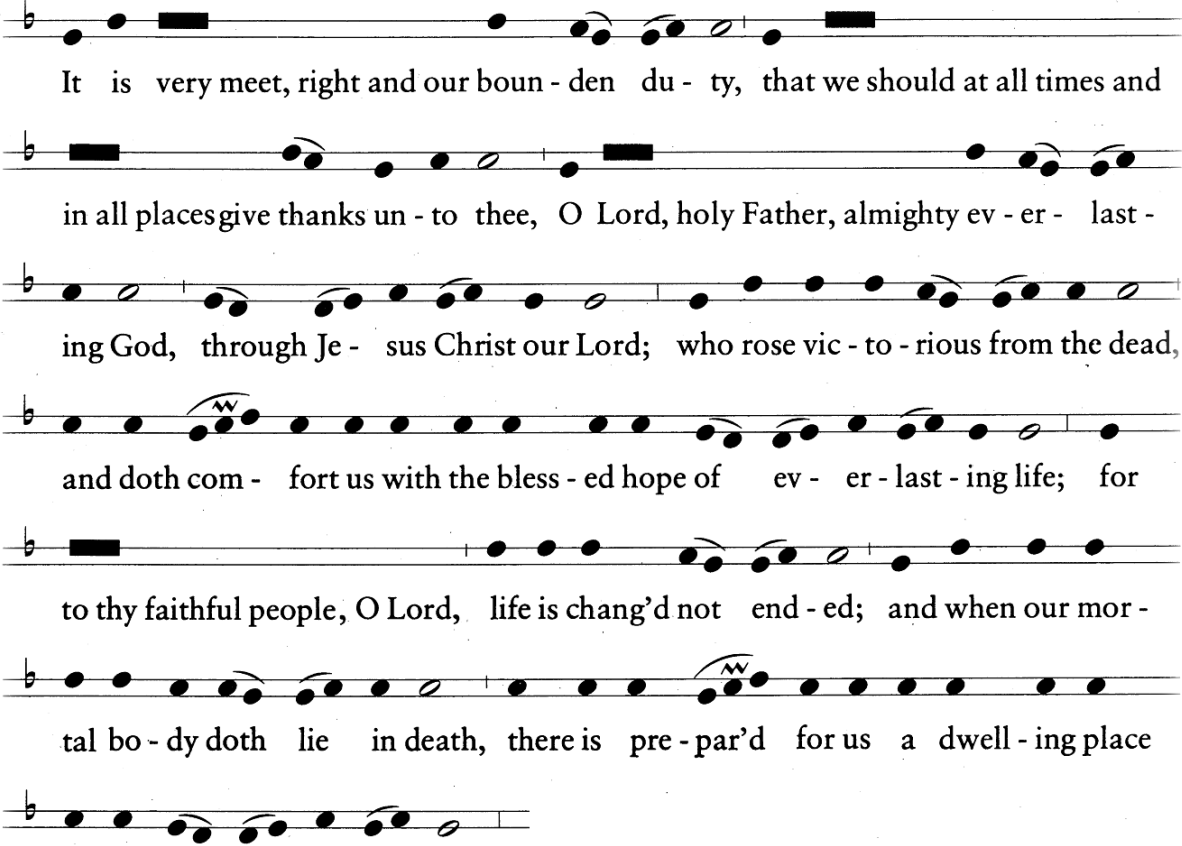
Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

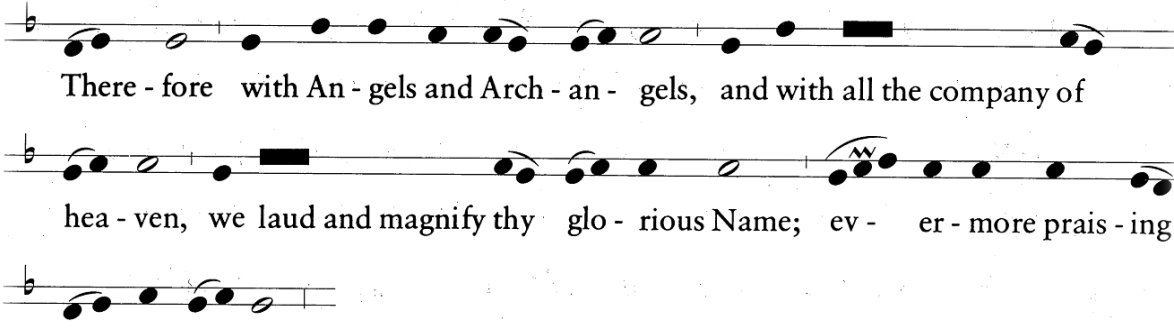
✠ Blessed is he that cometh in the name of the Lord

Hosanna in the highest.

Commemoration of the Dead & Requiems



It is very meet, right and our boun - den du - ty, that we should at all times and
 in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
 ing God, through Je - sus Christ our Lord; who rose vic - to - rious from the dead,
 and doth com - fort us with the bless - ed hope of ev - er - last - ing life; for
 to thy faithful people, O Lord, life is chang'd not end - ed; and when our mor -
 tal bo - dy doth lie in death, there is pre - par'd for us a dwell - ing place
 e - ter - nal in the hea - vens.



There - fore with An - gels and Arch - an - gels, and with all the company of
 hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
 thee and say - ing,

Celebrant and People, the Ministers bowing profoundly

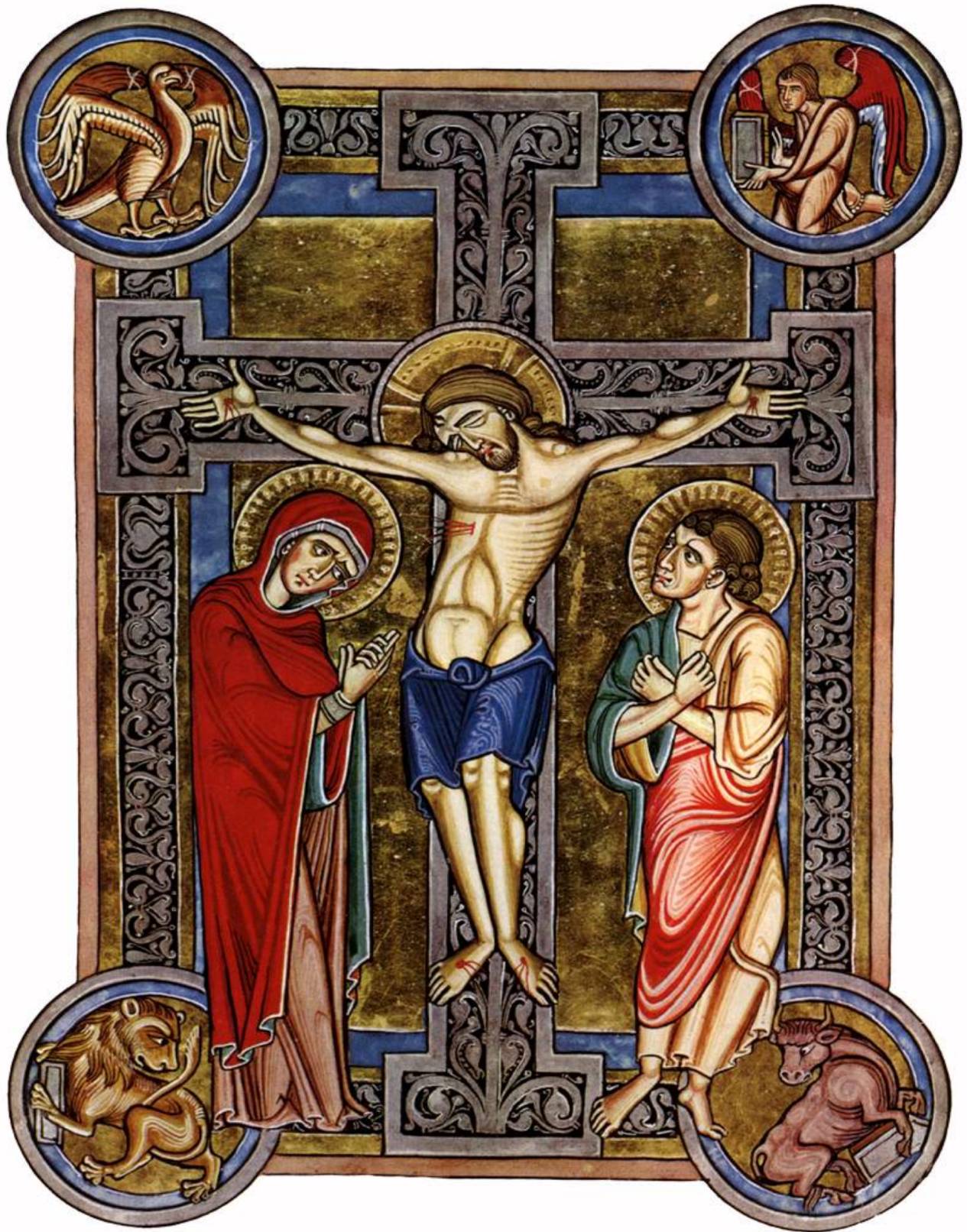
Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

✠ Blessed is he that cometh in the name of the Lord

Hosanna in the highest.



Eucharistic Prayer I **[BCP 333]**

Anaphora Arrangement

The People kneel and the Celebrant continues

[Laudans] All glory be to thee, Almighty God,
our heavenly Father,
for that thou, of thy tender mercy,
didst give thine only Son **[kisses the Altar]** Jesus Christ

[Now in Orans]

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 did institute,
and in his holy Gospel command us to continue,
a perpetual memory
of that 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.**

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

For in the night in which he was betrayed,
[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ over host] thanks to thee,
he brake 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

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

Likewise, after supper,
[lifts chalice w/ both hands, saying] he 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 YE ALL OF THIS
 FOR THIS IS MY BLOOD OF THE NEW TESTAMENT,
 WHICH IS SHED FOR YOU, AND FOR MANY,
 FOR THE REMISSION OF SINS.
 DO THIS, AS OFT AS YE SHALL DRINK IT,
 IN REMEMBRANCE OF ME.”

Genuflect

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

Genuflect

Return to Anaphora I arrangement.

Celebrant continues in Orans

Wherefore, O Lord and heavenly Father,
 according to the institution of thy dearly beloved Son
 our Savior [bow] Jesus Christ, **The Priest takes the Host in
 the right hand, places it over the Chalice, hand resting on the lip
 of the chalice** we, thy humble servants, do celebrate and make,
The Priest elevates the host over Chalice to chest height
 here before thy divine Majesty,
 with these thy holy gifts, which we now offer unto thee,
 the memorial thy Son hath commanded us to make;
The Host and Chalice are returned to altar; continue in orans
 having in remembrance his blessed passion and
 precious death,
 his mighty resurrection and glorious ascension;
 rendering unto thee most hearty thanks

for the innumerable benefits procured unto us by the same.

Remove pall and uncover Host

And we most humbly beseech thee,
O merciful Father, to hear us;
and, of thy almighty goodness,
vouchsafe to ✠ bless and ✠ sanctify,
with thy Word and Holy Spirit,

[Holding the hands extended over the gifts]

these thy gifts and creatures

of bread and wine;

that we, receiving them according
to thy 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.

Replace pall and cover Host.

The hands remain joined in front

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

[Now in Orans]

most humbly beseeching thee to grant that,
by the merits and death of thy Son **[bow]** Jesus Christ,
and through faith in his blood,
we, and all thy whole Church,
may obtain remission of our sins,

and all other benefits of his passion.

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 unto thee,
O Lord, our selves, our souls and bodies,
to be a reasonable, holy,
and living sacrifice unto thee;
humbly beseeching thee

[kiss Altar then stand & continue with hands joined]

that we, and all others who shall be partakers
of this Holy ✠ Communion,
may worthily receive the most precious

[✠ over the Host] Body and **[✠ over the Chalice]** Blood
of thy Son **[bow]** Jesus Christ,
be filled **[✠ over self]** with thy grace
and heavenly benediction,

[Now in Orans]

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

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

Remember also, O Lord, thy 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 thee, O Lord, that

unto them, and unto all such as rest in Christ, thou 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 [**bow**] 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 through our manifold sins, [**continues in Orans**] to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences,

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

Deacon now moves to Center I Arrangement

Three crosses are made with priest's Host over chalice from lip to lip, saying By ✠ whom, and ✠ with ✠ whom,

Two crosses made with Host between Priest and chalice in the ✠ unity of the Holy ✠ Ghost,

Placing Host over Chalice, the Priest raises Chalice to the height of the breast and lifting up the eyes, says

all honor and glory be unto thee,
O Father Almighty, world without end

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 whom and with whom, in the u - ni - ty of the Ho - ly Ghost all ho - nor
and glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with - out end.
A - men.

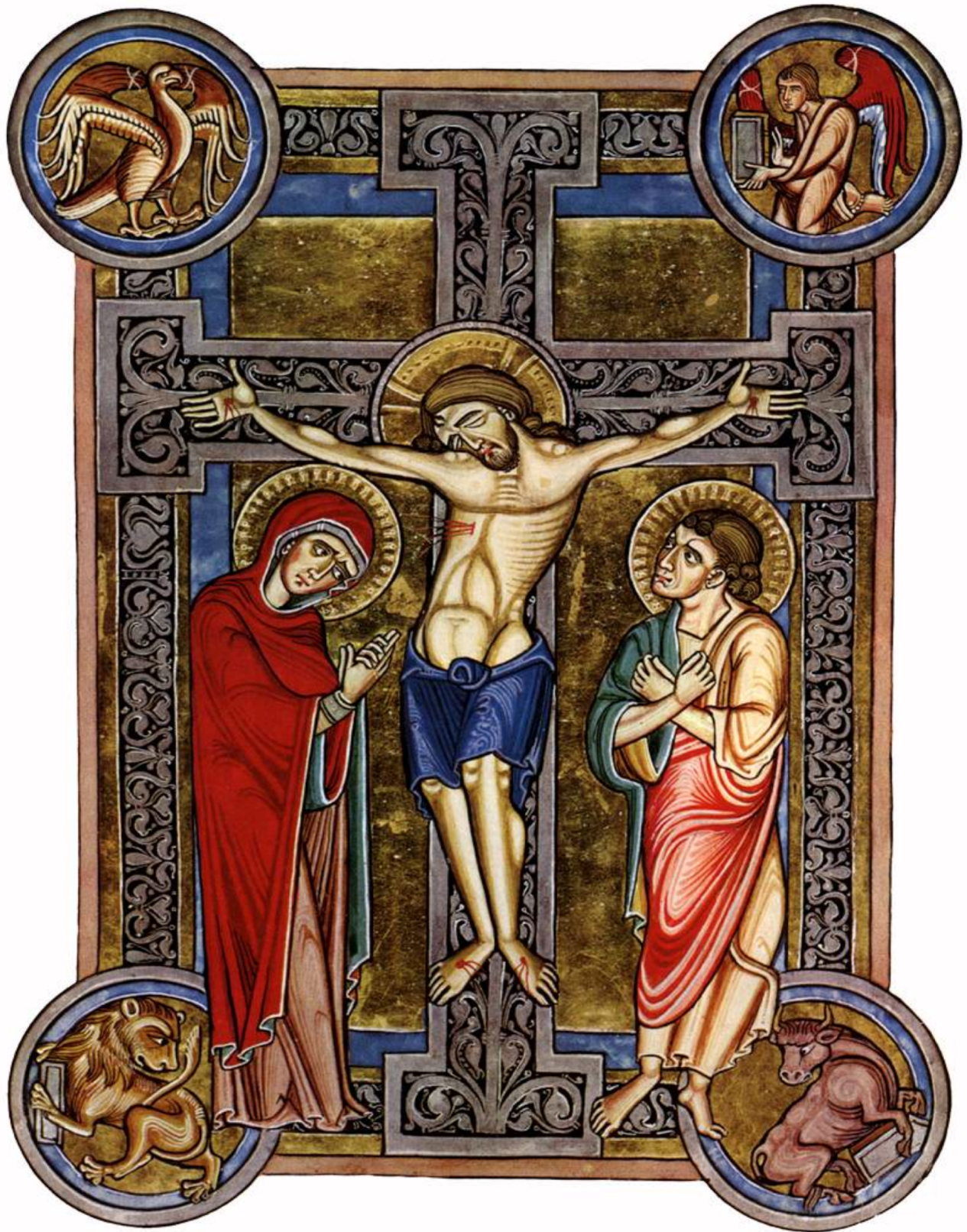
Conclusion of the Prayer: Simple Tone

By whom and with whom, in the u - ni - ty of the Ho - ly Ghost all ho - nor and
glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with - out end. A - men.

Introduction to the Lord's Prayer

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

Turn to the Lord's Prayer tab to continue.



Eucharistic Prayer II [BCP 340]

Anaphora Arrangement

The People kneel and the Celebrant continues

[Laudans] All glory be to thee, O Lord our God,
for that thou didst create heaven and earth,
and didst make us in thine own image;
and, of thy tender mercy,
didst give thine only Son **[kisses the Altar]** Jesus Christ

[Now in Orans]

to take our nature upon him,
and to suffer death upon the cross for our redemption.
He made there a ✠ full and perfect ✠ sacrifice
for the whole ✠ world;

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

and did institute,
and in his holy Gospel command us to continue,
a perpetual memory of that his precious death and sacrifice,
[brings hands together] 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.

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

For in the night in which he was betrayed,
[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ over host] thanks to thee,
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

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

Likewise, after supper,
[lifts chalice w/ both hands, saying] he 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 YE ALL OF THIS
 FOR THIS IS MY BLOOD OF THE NEW TESTAMENT,
 WHICH IS SHED FOR YOU, AND FOR MANY,
 FOR THE REMISSION OF SINS.
 DO THIS, AS OFT AS YE SHALL DRINK IT,
 IN REMEMBRANCE OF ME.”

Genuflect

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

Genuflect

Return to Anaphora I arrangement.

The Priest takes the Host in the right hand, places it over the Chalice, hand resting on the lip of the chalice

Wherefore, O Lord and heavenly Father,
 we thy people do celebrate and make,

The Priest elevates the host over Chalice to chest height
 with these thy holy gifts

which we now offer unto thee,
 the memorial thy Son hath commanded us to make;
 having in remembrance his blessed passion and
 precious death,
 his mighty resurrection and glorious ascension;
 and looking for his coming again with power
 and great glory.

The Host and Chalice are placed back on the altar.

Holding the hands extended over the gifts

And we most humbly beseech thee,
 O merciful Father, to hear us,
 and, with thy Word and Holy Spirit,
 to ✠ bless and ✠ sanctify these gifts
 of bread and wine;
 that they may be unto us

[✠ **over the Host**] Body and [✠ **over the Chalice**] Blood
 of thy dearly-beloved Son [**bow**] Jesus Christ.

Replace pall and cover Host.**Then continue with hands joined**

And we earnestly desire thy fatherly goodness
 to accept this our ✠ sacrifice of praise and thanksgiving,
**[Then, bowing slightly, with hands joined upon the Altar, the
 Priest continues and remains so until the Altar is kissed]**
 whereby we offer and present unto thee, O Lord,
 our selves, our souls and bodies.

Kiss Altar then stand & continue with hands joined.

In some places, here follows the Commemoration of the Dead.
 [Remember also, O Lord, thy 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 thee, O Lord, that unto them, and unto
 all such as rest in Christ, thou 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;]

Grant, we beseech thee,
 that all who partake of this Holy ✠ Communion
 may worthily receive
 the most precious [✠ **over the Host**] Body and
 [✠ **over the Chalice**] Blood
 of thy Son [**bow**] Jesus Christ,
 and be filled [✠ **over self**] with thy grace
 and heavenly benediction, [**Now in Orans**]
 and also that we and all thy whole Church
 may be made one body with him,
 that he may dwell in us, and we in him;
 [**Cel & D genuflect, remove pall & uncover Host as he says**]
 through the same Jesus Christ our Lord;

Deacon now moves to Center I Arrangement

Three crosses are made with priest's Host over chalice from lip to lip, saying

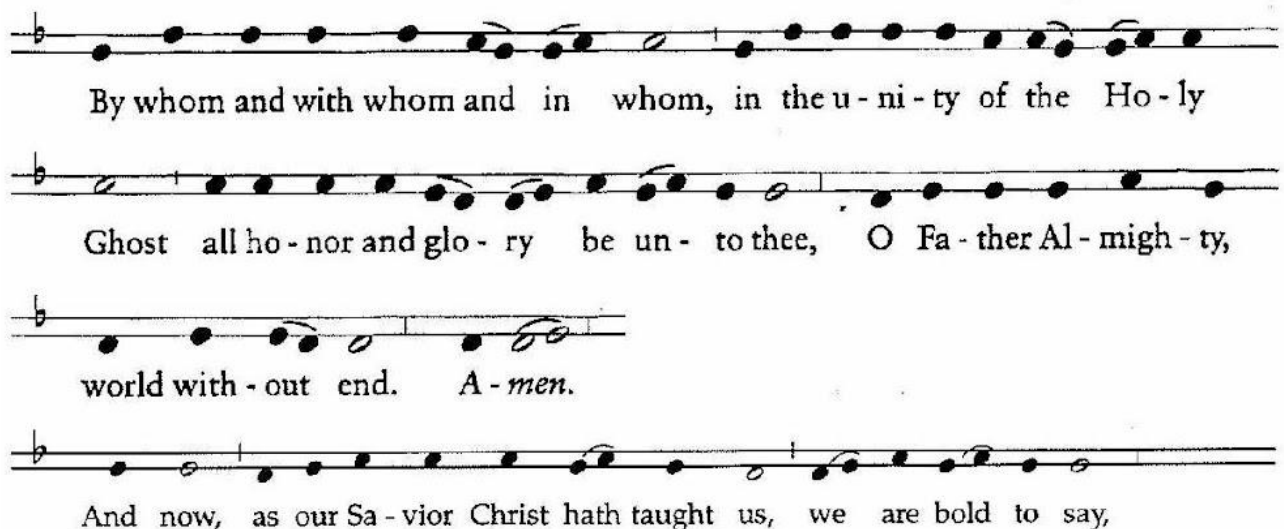
By ✠ whom, and with ✠ whom, and in ✠ whom,

Two crosses made with Host between Priest and chalice
in the ✠ unity of the Holy ✠ Ghost,

Placing Host over Chalice,
the Priest raises Chalice to the height of the breast
and lifting up the eyes, says

all honor and glory be unto thee,
O Father Almighty, world without end
AMEN.

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



By whom and with whom and in whom, in the u - ni - ty of the Ho - ly
Ghost all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty,
world with - out end. A - men.
And now, as our Sa - vior Christ hath taught us, we are bold to say,

Turn to the Lord's Prayer tab to continue.

Conclusion of the Prayer: Solemn Tone

By whom and with whom and in whom, in the u - ni - ty of the Ho - ly
 Ghost all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty,
 world with - out end. *A - men.*

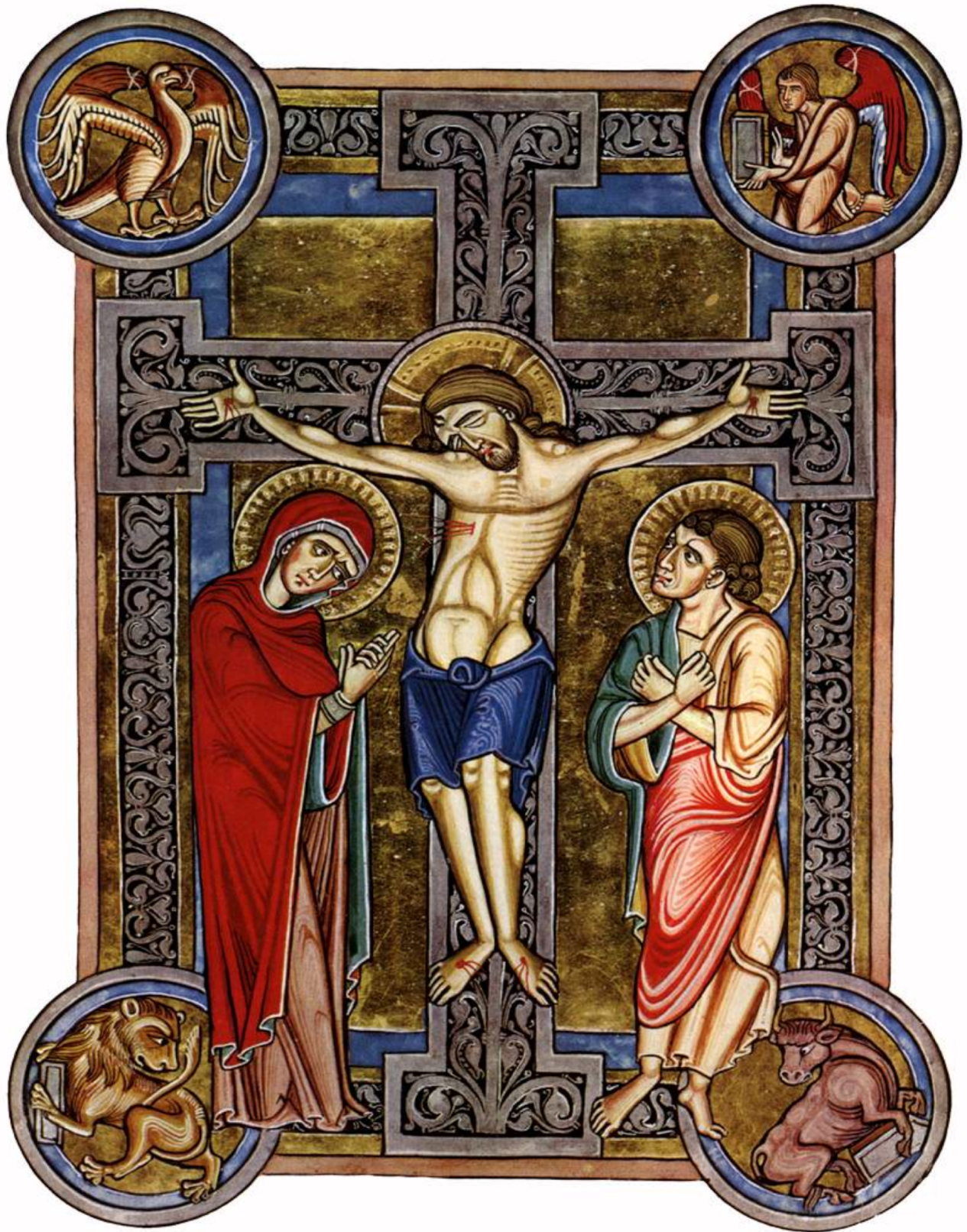
Conclusion of the Prayer: Simple Tone

By whom and with whom and in whom, in the u - ni - ty of the Ho - ly Ghost
 all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with -
 out end. *A - men.*

Introduction to the Lord's Prayer

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

Turn to the Lord's Prayer tab to continue.



Eucharistic Prayer *A in Rite I language* [BCP 362]

Anaphora Arrangement

The People stand or kneel.

[Laudans] Holy and gracious Father:
In thine infinite love thou didst make us for thyself;

[Now in Orans]

and, when we had fallen into sin
and become subject to evil and death,
thou didst mercifully send **[bow]** Jesus Christ,
thine only-begotten and eternal Son,
to share our humanity,
to live and die as one of us,
to reconcile us unto thee,
who art the God and Father of all.

He stretched out his arms upon the cross,
And there made an offering of himself
in obedience to thy will,
a perfect sacrifice for the whole world.

Move to Institution I Arrangement.

Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing

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

On the night in which he was betrayed
unto suffering and death,

[takes the host with thumb and forefinger]

our Lord Jesus Christ took bread;

and when he had given [✠ **over host**] thanks unto thee,
he brake it,

and gave it to his disciples, and said,

[Bowing and saying in a low voice]

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

Genuflect

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

Genuflect and remove the pall

[BCP 363]

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

Likewise, after supper,

[lifts chalice w/ both hands and says] he 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 YE ALL OF THIS:
 FOR THIS IS MY BLOOD OF THE NEW COVENANT,
 WHICH IS SHED FOR YOU AND FOR MANY
 FOR THE FORGIVENESS OF SINS.
 DO THIS, AS OFT AS YE SHALL DRINK IT,
 FOR THE 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:

Memorial Acclamations


Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.


S-132



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

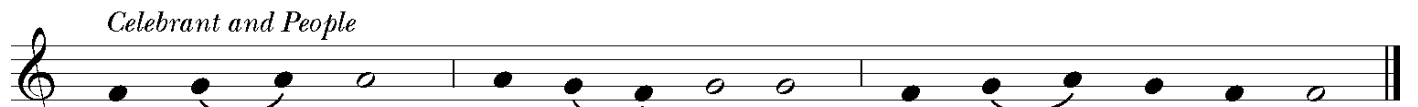
S-133

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

In Orans

We celebrate the memorial of our redemption, O Father,
In this [✠ **over the Bread/Wine**] sacrifice of praise
and thanksgiving.

Recalling his blessed death,
his mighty resurrection and glorious ascension,
[joining hands and saying]
we offer unto thee these gifts.

✠ Sanctify them, we beseech thee, by thy Holy Spirit
[Holding the hands extended over the gifts]
that they may be for thy people
the Body and Blood of thy Son, Jesus Christ,
the holy [✠ **over the Bread**] food
and [✠ **over the Chalice**] drink
of new and unending life in him.

Do thou likewise [✠ **over self**] sanctify us thy servant,
[continues in Orans]
that we may faithfully receive this holy Sacrament,
and serve thee in unity, constancy, and peace;
and at the last day bring us with all your saints
into the joy of your eternal kingdom.

All this we ask
[Cel & D genuflect, remove pall & uncover Host while saying]
through thy Son, Jesus Christ our Lord.

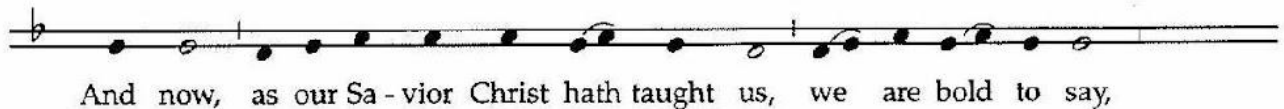
Deacon now moves to Center I Arrangement

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

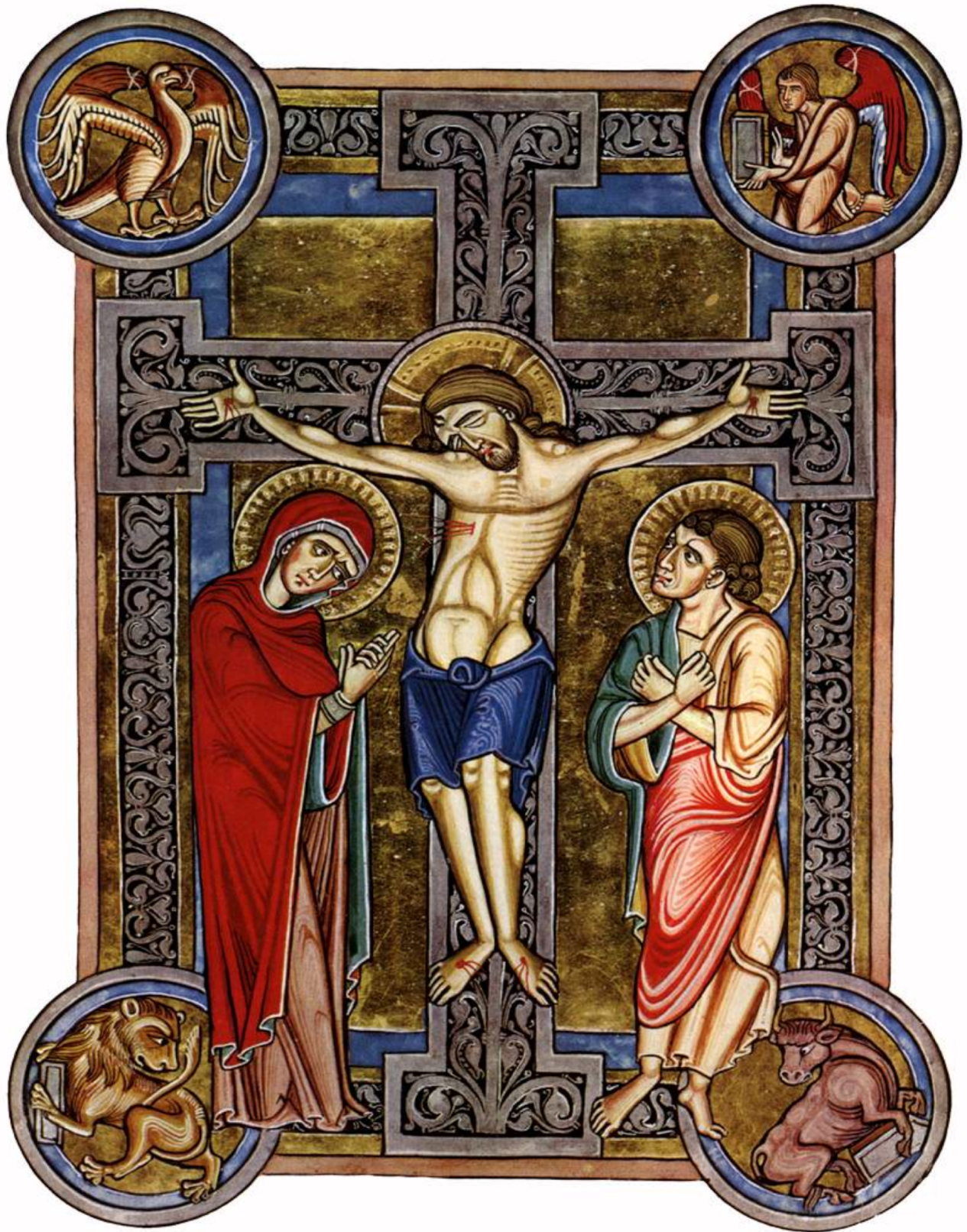
Two crosses made with Host between self and chalice
in the ✠ unity of the Holy ✠ Spirit,

Placing Host over Chalice,
the priest raises Chalice to the height of the 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.



Turn to the Lord's Prayer tab to continue.



Eucharistic Prayer B *in Rite I language* [BCP 368]

Anaphora Arrangement

The People stand or kneel.

[Laudans] Almighty God, our heavenly Father,
we give thanks unto thee
for the goodness and love
which thou hast revealed unto us in creation;

[Now in Orans]

in the calling of Israel as thine own people;
in thy Word spoken through the prophets;
and above all in the Word made flesh,
[bow and keep hands joined] thy Son Jesus Christ.

For in the fullness of time
Thou didst send him to be incarnate
from the **[bow]** Virgin Mary,
to be the Savior and Redeemer of the world.
In him, thou hast delivered us from evil,
and made us worthy to stand before thee.
In him, thou hast brought us out of error into truth,
out of sin into righteousness,
out of death into life.

Move to Institution I Arrangement.

Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing

**If there be ciboria with other hosts,
the Priest touches them and says**
On the night he died for us,
[takes the host with thumb and forefinger]
our Lord Jesus Christ took bread;
and when he had given [✠ **over host**] thanks to thee,
he brake it,
and gave it to his disciples, and said,
[Bowing and saying in a low voice]

TAKE, EAT,
THIS IS MY BODY,
WHICH IS GIVEN FOR YOU.
DO THIS FOR THE 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 as he says]
he 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 YE ALL OF THIS:
 FOR THIS IS MY BLOOD OF THE NEW COVENANT,
 WHICH IS SHED FOR YOU AND FOR MANY,
 FOR THE REMISSION OF SINS.
 DO THIS, AS OFT AS YE SHALL DRINK IT,
 FOR THE 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, according to his command, O Father:

Celebrant and People

We remember his death,
 We proclaim his resurrection,
 We await his coming in glory;

Memorial Acclamations

S-136

Celebrant

Continues in Orans

At the last day,
 put all things in subjection under thy Christ,
 and bring us to that heavenly country
 where, with

[the ever-blessed and glorious **[bow]** Virgin Mary,

_____’
 (with patriarch, prophets, apostles, and martyrs, and]

all your saints,
 we may enter the everlasting heritage
[Cel & D genuflect, remove pall & uncover Host while saying]
 of thy Son, Jesus Christ our Lord,
[Deacon now moves to Center I Arrangement]
 the firstborn of all creation,
 the head of the Church,
 and the author of our salvation.

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.

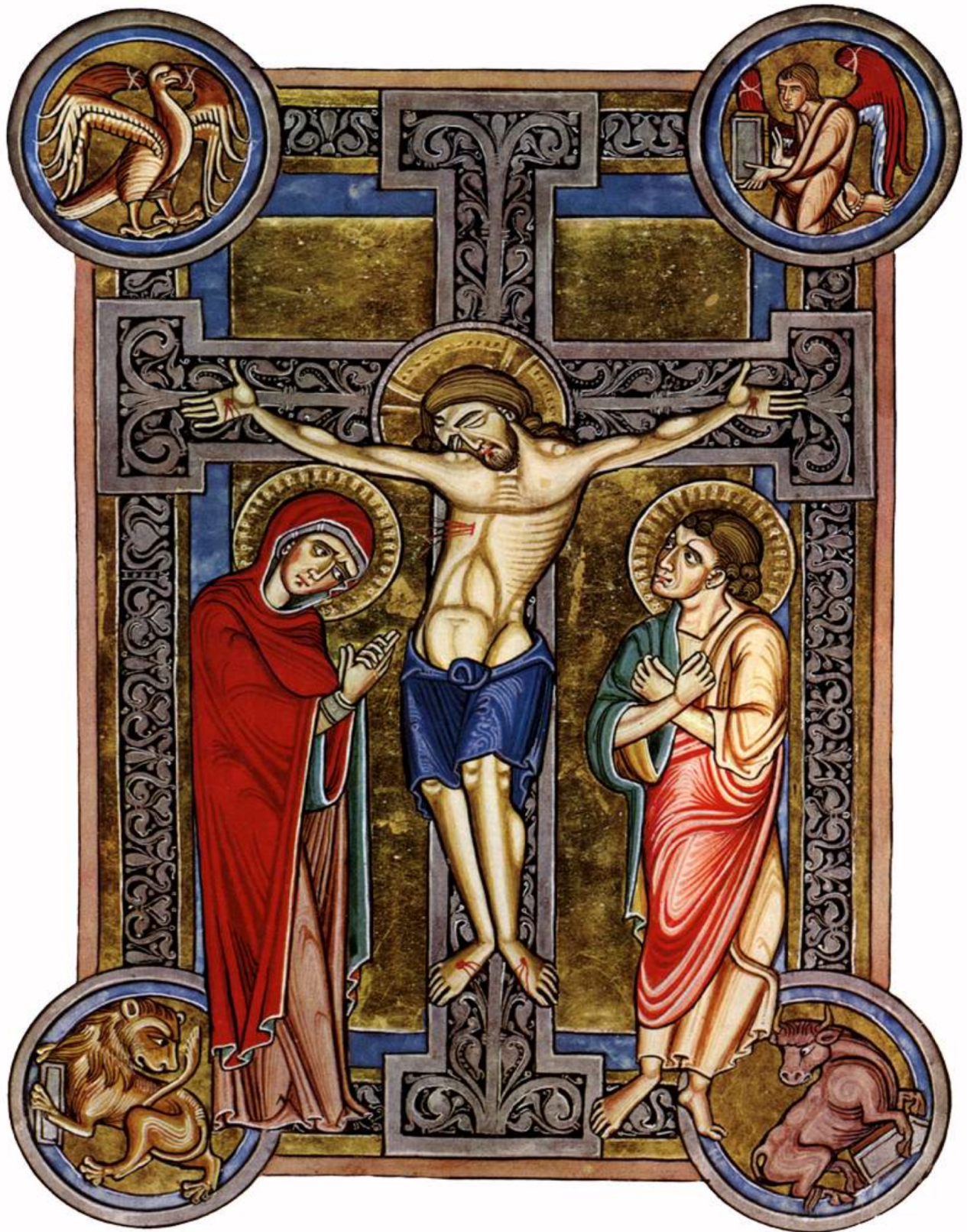
AMEN.

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

By whom and with whom and in whom, in the u - ni - ty of the Ho - ly
Ghost all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty,
world with - out end. A - men.

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

Turn to the Lord's Prayer tab to continue.



Eucharistic Prayer D *in Rite I language*

[BCP 372]

Divided I Arrangement

The Celebrant, whether bishop or priest, faces the People and sings or says

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

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right to do.

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

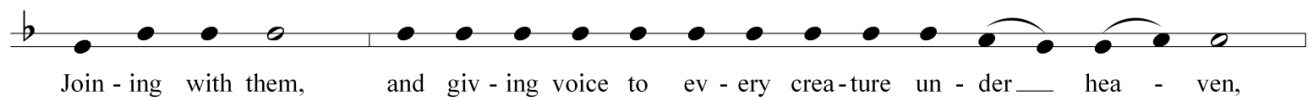
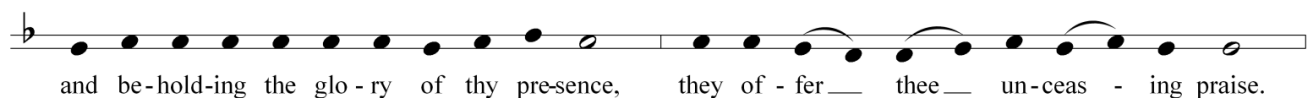
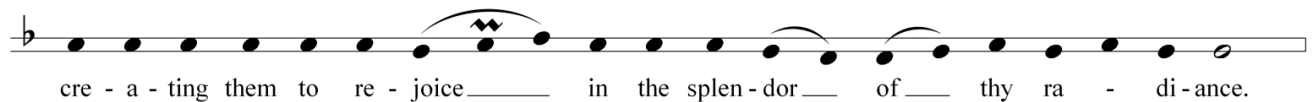
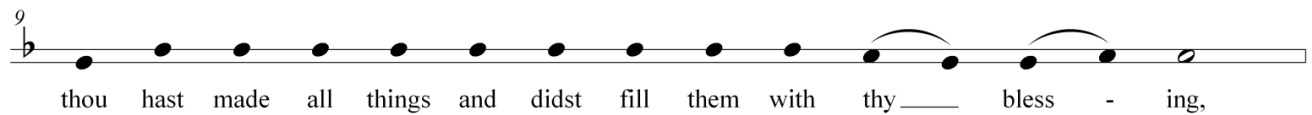
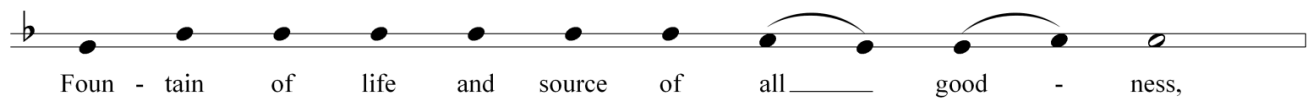
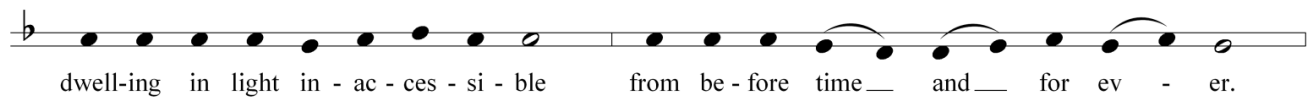
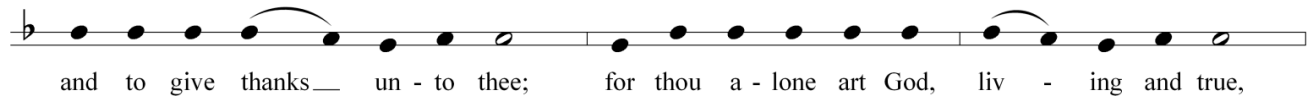
Celebrant Let us give thanks un - to our Lord God.

People It is meet and right so to do.

Then, facing the Holy Table, the Priest continues

Solemn Tone [Eucharistic Prayer D]

Anaphora Arrangement



Anaphora Arrangement

Then, facing the Holy Table,

[BCP 373]

the Celebrant proceeds in Orans

It is very meet, right, and our bounded duty,
to glorify thee, O Father,
and to give thanks unto thee;
for thou alone art God, living and true,
dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness,
thou hast made all things
and didst fill them with thy blessing;
creating them to rejoice in the splendor of thy radiance.

Move to Abreast Countless throngs of angels stand before thee
to serve thee night and day;
and, beholding the glory of thy presence,
they offer thee unceasing praise.

Joining with them,
and giving voice to every creature under heaven,

[the hands are brought together and joined]

we praise thee, and glorify thy Name, saying,

Celebrant and People, the Celebrant bowing profoundly

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Rising, the Celebrant continues

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

Hosanna in the highest.

Anaphora Arrangement

The People stand or kneel.

[Laudans] We acclaim thee, holy Lord, glorious in power.,
whose mighty works reveal thy wisdom and love.

[Now in Orans]

Thou hast formed us in thine own image,
giving the whole world into our care,
that, in obedience to thee, our Maker,
we might rule and serve all thy creatures.

When our disobedience took us far from thee,
thou didst not abandon us to the power of death,
but in thy mercy thou didst come to our help,
that in seeking thee we might find thee.
Again and again thou didst call us into covenant with thee,
and through the prophets
thou didst teach us to hope for salvation.

Thou didst so love the world, O Father, **[BCP 374]**
that in the fullness of time
thou didst send thine only-begotten Son to be our Savior.
Incarnate by the Holy Spirit,
born of the **[bow]** Virgin Mary,
he lived as one of us, yet without sin.

To the poor he proclaimed the good news of salvation;
to prisoners, freedom; to the sorrowful, joy.
That thy purpose might be fulfilled,
he gave himself up unto death;
and, rising from the grave, he destroyed death,
and made the whole creation new.

And, that we might live no longer unto ourselves,
but unto him who died for us, and rose again,
he sent the Holy Spirit,
his own first gift for those who believe,
to complete his work in the world,
[the hands are brought together and joined]
bringing to fulfillment the sanctification of all.

Move to Institution I Arrangement.

Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing

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

When the hour had come
for him to be glorified by thee, his heavenly Father,
having loved his own who were in the world,
he loved them to the end.

At supper with them

[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ **over host**] thanks to thee,
he broke it, and gave it to his disciples, and said,
[Bowing and saying in a low voice]

TAKE, EAT,
THIS IS MY BODY,
WHICH IS GIVEN FOR YOU.
DO THIS FOR THE 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 as he says] he took the cup of wine; and when he had given **[✠ over chalice]** thanks,

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

he gave it to them, and said,

[Bowing and saying in a low voice]

DRINK YE ALL OF THIS:

FOR THIS IS MY BLOOD OF THE NEW COVENANT,
WHICH IS SHED FOR YOU AND FOR MANY,

FOR THE REMISSION OF SINS.

DO THIS, AS OFT AS YE SHALL DRINK IT,
FOR THE 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 now, O Father,
we celebrate this memorial of our redemption.
Recalling Christ's death
and his descent among the dead,
proclaiming his resurrection
and ascension to thy right hand,
awaiting his coming in glory;
and offering unto thee,
from the gifts thou hast given us,
this [✠ **over the**] bread and this [✠ **over the**] cup,
[The Priest brings the hands together]
we praise thee and we bless thee.


Memorial Acclamations

Celebrant and People

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

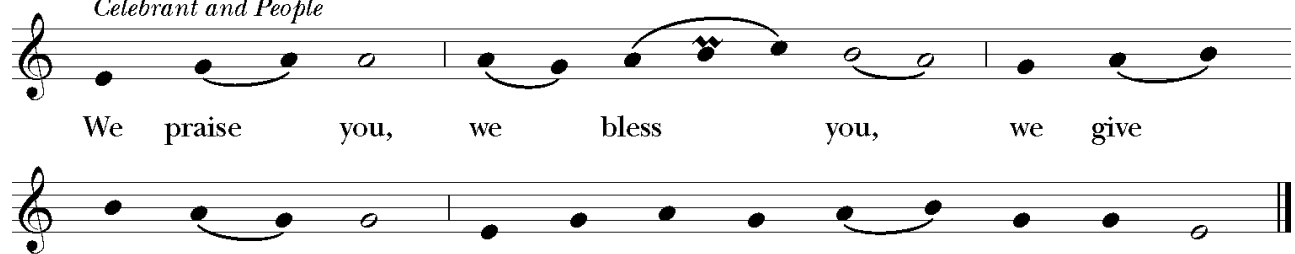
S-139

Celebrant



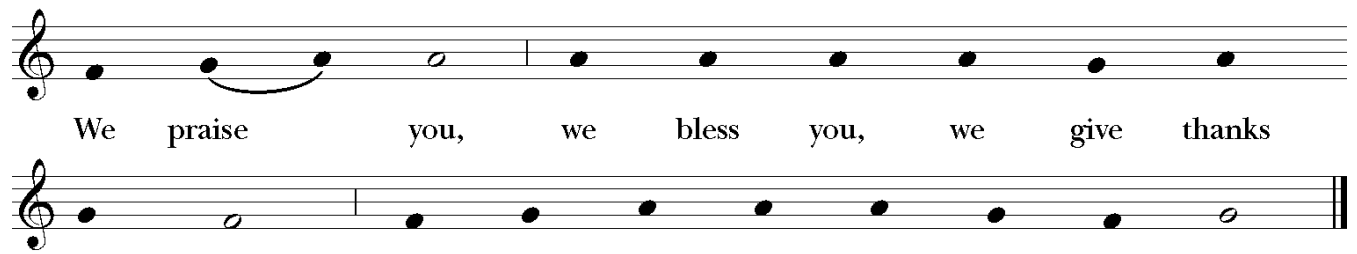
... we praise you and we bless you.

Celebrant and People



We praise you, we bless you, we give
thanks to you, and we pray to you, Lord our God.

S-140



We praise you, we bless you, we give thanks
to you, and we pray to you, Lord our God.

S-141

Celebrant *All*

... we praise you and we bless you. We
 praise you, we bless you, we give thanks to
 you, and we pray to you, Lord our God.

Hands still joined, the Celebrant continues

We beseech thee, O Lord,
 that in thy goodness and mercy
 thy Holy Spirit may [✠ **over self**] descend upon us,
 and upon these gifts,

✠ sanctifying them and showing them
[Holding the hands extended over the gifts]
 to be holy gifts for thy holy people,
 the bread of life and the cup of salvation,
 the [✠ **over the Bread**] Body
 and [✠ **over the Chalice**] Blood of thy Son
[bow] Jesus Christ, our Lord.

The Priest continues in Orans

Grant that all who share this bread and cup
 may become one body and one spirit,
 a living sacrifice in Christ,

to the praise of thy Name.

Remember, Lord, thy one holy catholic and apostolic Church,
redeemed by the blood of your Christ.

Reveal its unity, guard its faith, and preserve it in peace.

[Remember (*NN.* and) all who minister in your Church.]

[Remember all your people, and those who seek your truth.]

[Remember _____.]

[Remember all who have ☩ died in the peace of Christ,
and those whose faith is known to you alone;
bring them into the place of eternal joy and light.]

And grant that we may find our inheritance with

[the ever-blessed and glorious **[bow]** Virgin Mary,
with patriarchs, prophets, apostles, and martyrs,
(with _____) and]

all the saints who have found favor with thee in ages past.

We praise thee in union with them

and give thee glory

[Cel & D genuflect, remove pall & uncover Host while saying]

through thy Son Jesus Christ our Lord.

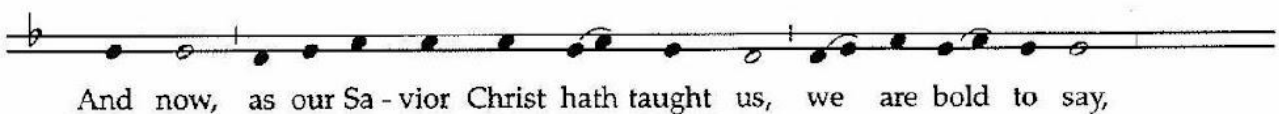
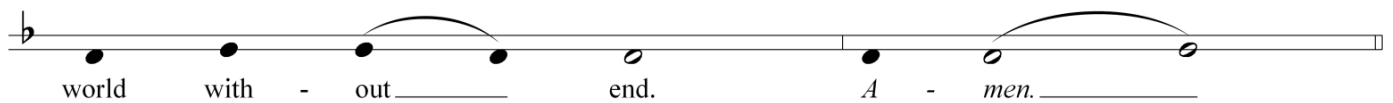
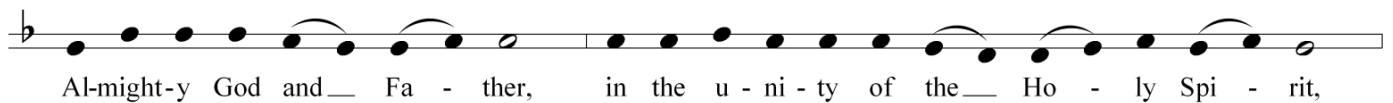
Deacon now moves to Center I Arrangement

Three crosses made with priest's Host over chalice, saying
 Though ✠ Christ, and with ✠ Christ, and in ✠ Christ,

Two crosses made with Host between self and chalice
 all ✠ honor and glory are ✠ yours,
 Almighty God and Father,

Placing Host over Chalice,
the priest raises Chalice to the height of the breast,
and lifts up the eyes, saying
 in the unity of the Holy Spirit,
 for ever and ever.
AMEN.

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



Turn to the Lord's Prayer tab to continue.

Mozarabic Tone [Eucharistic Prayer D]

Anaphora Arrangement

It is very meet, right, and our bound-en du - ty,
to glo - ri - fy thee, O Fa - ther, and to give thanks un - to thee;
for thou a - lone art God, liv - ing and true,
dwelling in light in - ac - ces - si - ble from be - fore time and for ev - er.
Foun - tain of life and source of all good - ness,
thou hast made all things and didst fill them with thy bless - ing,
cre - a - ting them to re - joice in the splen - dor of thy ra - di - ance.
Count - - - - - less
throng - s of an - gels stand be - fore thee
to serve thee night and day;
and be - hold - ing the glo - ry of thy pre - sence,
they of - fer thee un - ceas - ing praise. Join - ing with them,
and giv - ing voice to ev - ery crea - ture un - der hea - ven, we praise thee,
and glo - ri - fy thy Name, say - ing;

on)

Anaphora Arrangement

Then, facing the Holy Table,

[BCP 373]

the Celebrant proceeds in Orans

It is very meet, right, and our bounded duty,
to glorify thee, O Father,
and to give thanks unto thee;
for thou alone art God, living and true,
dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness,
thou hast made all things
and didst fill them with thy blessing;
creating them to rejoice in the splendor of thy radiance.

Move to Abreast Countless throngs of angels stand before thee
to serve thee night and day;
and, beholding the glory of thy presence,
they offer thee unceasing praise.

Joining with them,
and giving voice to every creature under heaven,

[the hands are brought together and joined]
we praise thee, and glorify thy Name, saying,

Celebrant and People, the Celebrant bowing profoundly

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Rising, the Celebrant continues

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

Hosanna in the highest.

Anaphora Arrangement

The People stand or kneel.

[Laudans] We acclaim thee, holy Lord, glorious in power.,
whose mighty works reveal thy wisdom and love.

[Now in Orans]

Thou hast formed us in thine own image,
giving the whole world into our care,
that, in obedience to thee, our Maker,
we might rule and serve all thy creatures.

When our disobedience took us far from thee,
thou didst not abandon us to the power of death,
but in thy mercy thou didst come to our help,
that in seeking thee we might find thee.
Again and again thou didst call us into covenant with thee,
and through the prophets
thou didst teach us to hope for salvation.

Thou didst so love the world, O Father, **[BCP 374]**
that in the fullness of time
thou didst send thine only-begotten Son to be our Savior.
Incarnate by the Holy Spirit,
born of the **[bow]** Virgin Mary,
he lived as one of us, yet without sin.

To the poor he proclaimed the good news of salvation;
to prisoners, freedom; to the sorrowful, joy.
That thy purpose might be fulfilled,
he gave himself up unto death;
and, rising from the grave, he destroyed death,
and made the whole creation new.

And, that we might live no longer unto ourselves,
but unto him who died for us, and rose again,
he sent the Holy Spirit,
his own first gift for those who believe,
to complete his work in the world,
[the hands are brought together and joined]
bringing to fulfillment the sanctification of all.

Move to Institution I Arrangement.

Celebrant wipes thumb and forefinger simultaneously on the edge of the corporal before continuing

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

When the hour had come
for him to be glorified by thee, his heavenly Father,
having loved his own who were in the world,
he loved them to the end.

At supper with them

[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ **over host**] thanks to thee,
he broke it, and gave it to his disciples, and said,
[Bowing and saying in a low voice]

TAKE, EAT,
THIS IS MY BODY,
WHICH IS GIVEN FOR YOU.
DO THIS FOR THE 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 as he says] he took the cup of wine; and when he had given **[✠ over chalice]** thanks,

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

he gave it to them, and said,

[Bowing and saying in a low voice]

DRINK YE ALL OF THIS:

FOR THIS IS MY BLOOD OF THE NEW COVENANT,
WHICH IS SHED FOR YOU AND FOR MANY,

FOR THE REMISSION OF SINS.

DO THIS, AS OFT AS YE SHALL DRINK IT,
FOR THE 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.

The Celebrant continues in Orans

And now, O Father,
we celebrate this memorial of our redemption.
Recalling Christ's death
and his descent among the dead,
proclaiming his resurrection
and ascension to thy right hand,
awaiting his coming in glory;
and offering unto thee,
from the gifts thou hast given us,
this [✠ **over the**] bread and this [✠ **over the**] cup,
[The Priest brings the hands together]
we praise thee and we bless thee.

Memorial Acclamations

Celebrant and People

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

S-139

Celebrant

... we praise you and we bless you.

Celebrant and People

We praise you, we bless you, we give
thanks to you, and we pray to you, Lord our God.

S-140

We praise you, we bless you, we give thanks
to you, and we pray to you, Lord our God.

S-141

Celebrant *All*

... we praise you and we bless you. We
 praise you, we bless you, we give thanks to
 you, and we pray to you, Lord our God.

Hands still joined, the Celebrant continues

We beseech thee, O Lord,
 that in thy goodness and mercy
 thy Holy Spirit may [✠ **over self**] descend upon us,
 and upon these gifts,

✠ sanctifying them and showing them
[Holding the hands extended over the gifts]
 to be holy gifts for thy holy people,
 the bread of life and the cup of salvation,
 the [✠ **over the Bread**] Body
 and [✠ **over the Chalice**] Blood of thy Son
[bow] Jesus Christ, our Lord.

The Priest continues in Orans

Grant that all who share this bread and cup
 may become one body and one spirit,
 a living sacrifice in Christ,

to the praise of thy Name.

Remember, Lord, thy one holy catholic and apostolic Church,
redeemed by the blood of your Christ.

Reveal its unity, guard its faith, and preserve it in peace.

[Remember (*NN.* and) all who minister in your Church.]

[Remember all your people, and those who seek your truth.]

[Remember _____.]

[Remember all who have ✠ died in the peace of Christ,
and those whose faith is known to you alone;
bring them into the place of eternal joy and light.]

And grant that we may find our inheritance with
[the ever-blessed and glorious **[bow]** Virgin Mary,
with patriarchs, prophets, apostles, and martyrs,
(with _____) and]
all the saints who have found favor with thee in ages past.

We praise thee in union with them
and give thee glory

[Cel & D genuflect, remove pall & uncover Host while saying]
through thy Son Jesus Christ our Lord.

Deacon now moves to Center I Arrangement

Three crosses made with priest's Host over chalice, saying
 Though ☩ Christ, and with ☩ Christ, and in ☩ Christ,

Two crosses made with Host between self and chalice
 all ☩ honor and glory are ☩ yours,
 Almighty God and Father,

Placing Host over Chalice,
the priest raises Chalice to the height of the breast,
and lifts up the eyes, saying
 in the unity of the Holy Spirit,
 for ever and ever.
AMEN.

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

Through Christ, and with Christ, and in Christ,
 all ho - nor and glo-ry be un - to thee, Al - might-y God and Fa - ther,
 in the u - ni - ty of the Ho - ly Spi - rit,
 world with - out end. *A - men.*

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

The Lord's Prayer

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.

Our Father [BCP 336]
Center I Arrangement

And now, as our Savior Christ hath 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

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.

The Breaking of the Bread [BCP 337]

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 as he says

At the Fraction and co-mingling:

May this ✠ commixture and the ✠ consecration of the ✠ Body and Blood of our Lord [**bow**] Jesus Christ be for everlasting life unto us who partake thereof. 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.*

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 continues

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


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

The *Alleluia* is omitted in Lent.

Memorial Acclamations

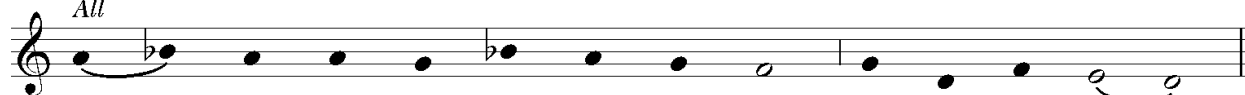
S-151 (*not for use in Lent*)

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

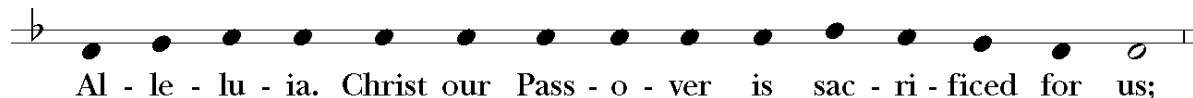


Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us

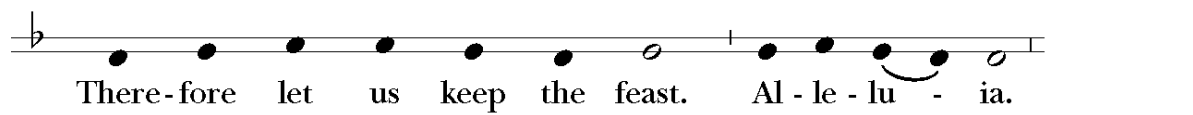
All



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

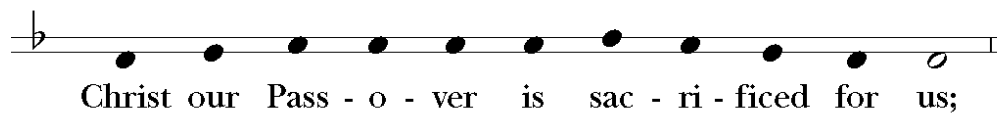
S-152 (*not for use in Lent*)


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

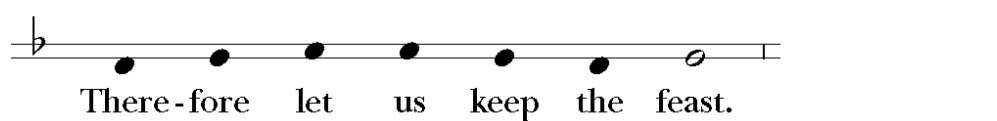


There-fore let us keep the feast. Al - le - lu - ia.

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;

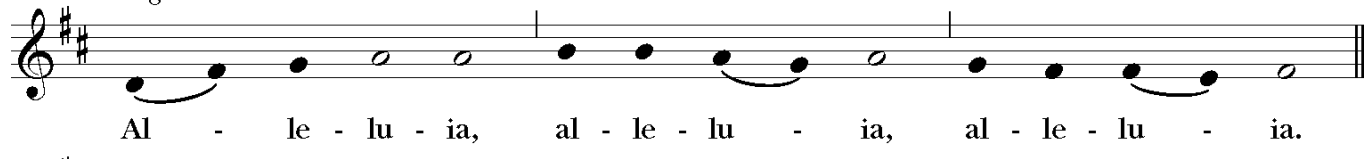


There-fore let us keep the feast.

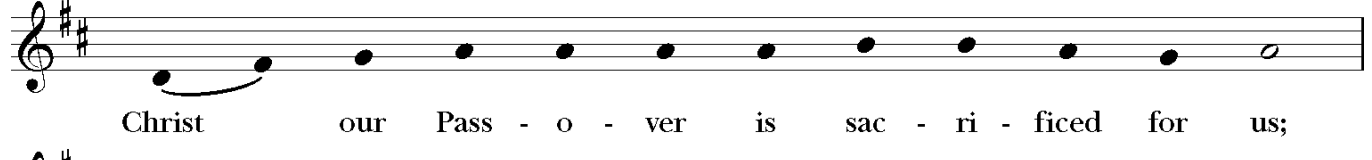
This setting may be sung full by all, or by the choir, or as a versicle and response.

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

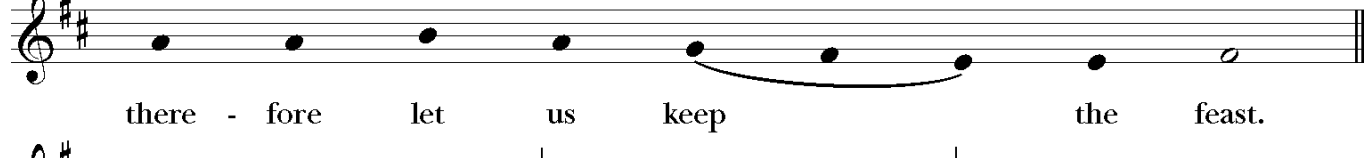
This setting is not used in Lent.



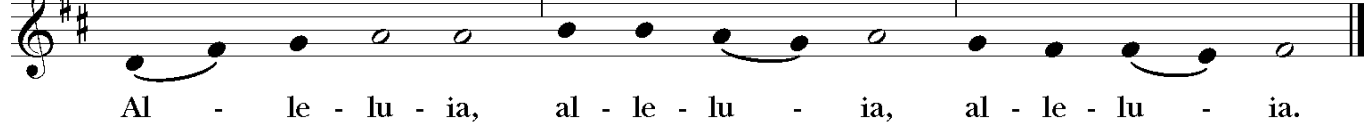
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.



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.

Agnus Dei [BCP 337]**Abreast Arrangement****The following may be said here**

Celebrant O Lamb of God, [**strike breast with right hand**]
that takest away the sins of the world,

People Have mercy upon us.

Celebrant O Lamb of God, [**strike breast with right hand**]
that takest away the sins of the world,

People Have mercy upon us.

Celebrant O Lamb of God, [**strike breast with right hand**]
that takest away the sins of the world,

People Grant us thy peace.

Agnus Dei (*the following is used at Requiems*)**Abreast Arrangement**

**Celebrant with hands together (not striking his breast)
and resting on the Altar says,**

O Lamb of God,
that takest away the sins of the world,

People Grant them rest.

Celebrant O Lamb of God,
that takest away the sins of the world,

People Grant them rest.

Celebrant O Lamb of God,
that takest away the sins of the world,

People: Grant them rest eternal.

The Prayer of Humble Access

[BCP 337]

Still Abreast, the Ministers bow profoundly (or kneel), saying

Celebrant

We do not presume

All join

to come to this thy Table,

O merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies.

We are not worthy so much as to gather up
the crumbs under thy Table.

But thou art the same Lord

whose property is always to have mercy.

Grant us therefore, gracious Lord,

so to eat the flesh of thy dear Son Jesus Christ,
and to drink his blood,

that we may evermore dwell in him,
and he in us. *Amen.*

The Peace [BCP 332]

If it was not said earlier, the Celebrant now extends his hands and says to the people

The peace of the Lord be always with you.
And with thy spirit.

People

Celebrant

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

People

And with thy spi - rit.

The Cel gives the *Pax* to the D, and then the D to the Sub, after which they return to standing Abreast.

The Invitation [BCP 338]

While the two Ministers remain kneeling 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 that taketh 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 thou shouldest come under my roof; but speak the word only, 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 [BCP 339]

Center I Arrangement

The postcommunion prayer for a Requiem or Nuptial Mass can be found on the pages 86 & 88.

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 with thy spirit.]

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 everliving God,

All join

we most heartily thank thee
 for that thou dost feed us, in these holy mysteries,
 with the spiritual food of the most precious Body and Blood
 of thy Son our Savior [**bow**] Jesus Christ;
 and dost assure us thereby
 of thy favor and goodness towards us;
 and that we are very members incorporate
 in the mystical body of thy Son,
 the blessed company of all faithful people;
 and are also heirs, through hope,
 of thy everlasting kingdom.

And we humbly beseech thee, O heavenly Father,
 so to assist us with thy grace,
 that we may continue in that holy fellowship,
 and do all such good works
 as thou hast prepared for us to walk in;
 through **[bow]** Jesus Christ our Lord,
 to whom with thee and the Holy Ghost,
 be all honor and glory,
 world without end. *Amen.*

The Blessing **[BCP 339]**

The Bishop when present, or the Priest, gives this or a seasonal blessing or solemn prayer over the people in Lent (see pp 80).

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 comes to the center as the Subdeacon moves to left of center on his step. When all are in place, the Deacon and Subdeacon kneel in unison.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;

[kiss altar and turns to the People]

and the blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, be amongst 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, Spirit, be amongst you and remain with you al - ways. A - men.
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:


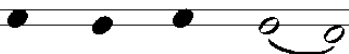
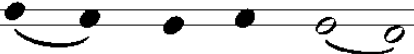
Placeat tibi

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.


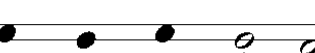
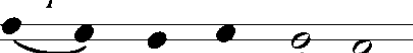
The Celebrant kisses the Altar, then lines up with the other Ministers on the west side of the Altar.

All reverence with a genuflection or solemn bow.

Deacon   | *People* 



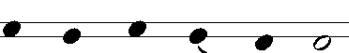
Let us go forth in the name of Christ. Thanks be to God.

or

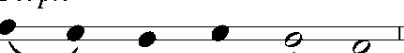
Deacon   | *People* 

Go in peace to love and serve the Lord. Thanks be to God.

or

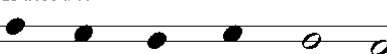
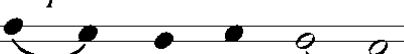
Deacon   

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 \ube-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 \uthis 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 \uthis 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 thee thanks

for binding us together in these holy mysteries

of the Body and Blood of thy Son [**bow**] Jesus Christ.

Grant that by thy 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 thee;

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 begins, facing the Altar with hands joined:

The peace of God, which passes all \un-de-r-standing, 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 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 thee that in thy great love
thou hast fed us with the spiritual food and drink
of the Body and Blood of thy Son **[bow]** Jesus Christ,
and hast given unto us a foretaste of thy heavenly banquet.

Grant that this Sacrament may be unto 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 thy 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 thy servant(s)
with thy saints,

People where sorrow and pain are no more,
neither sighing, but life everlasting.

The Celebrant continues

Thou only art immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so thou didst ordain when thou createdst me, saying, “Dust thou art, and unto dust shalt thou 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 thy servant(s)
with thy saints,

People where sorrow and pain are no more,
neither sighing, but life everlasting.

At a Requiem, the Celebrant continues, in Orans

Into thy hands, O merciful Savior, we commend thy servant *N.* Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy 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 thee into paradise; and the Martyrs receive thee at thy coming and bring thee into the holy city Jerusalem. May the choirs of angels receive thee, and mayest thou, 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.*

The Celebrant continues

The Lord be with you.

People And with thy spirit.

Deacon
People

May they rest in peace.
Amen.

Eucharistic Prayer I [BCP 333]

The People kneel and the Celebrant continues

[**Laudans**] All glory be to thee, Almighty God,
 our heavenly Father,
 for that thou, of thy tender mercy,
 didst give thine only Son [**kisses the Altar**] Jesus Christ
[Now in Orans]
 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,
[with hands extended over the gifts, right hand on top, the Priest continues]
 oblation, and satisfaction,
 for the sins of the whole world;
 and **on this night** did institute,
 and in his holy Gospel command us to continue,
 a perpetual memory of that his precious death and
 sacrifice,
 until his coming again.

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

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

For in the night in which he was betrayed, **even this night**,
[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ **over host**] thanks to thee,
he brake 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

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

Likewise, after supper,
[lifts chalice w/ both hands, saying] he 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,

Eucharistic Prayer II [BCP 340]

The People kneel and the Celebrant continues

The Celebrant separates his hands, extends and raises them a little, joining them again as he bows profoundly, saying

All glory be to thee, O Lord our God,
 for that thou didst create heaven and earth,
 and didst make us in thine own image;
 and, of thy tender mercy,
 didst give thine only Son [**kisses the Altar**] Jesus Christ
[Now in Orans]

to take our nature upon him,
 and to suffer death upon the cross for our redemption.
 He made there a ✠ full and perfect ✠ sacrifice
 for the whole ✠ world;

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

and **on this night** did institute,
 and in his holy Gospel command us to continue,
 a perpetual memory of that his precious death and sacrifice,
 until his coming again.

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

Maundy Thursday interpolations of the Canon

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

For in the night in which he was betrayed, **even this night**,
[takes the host with thumb and forefinger] he took bread;
and when he had given [✠ **over host**] thanks to thee,
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

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

Likewise, after supper,
[lifts chalice w/ both hands, saying] he 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,