

Altar Missal



A

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

F

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

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

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

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

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

It underwent various edits since then. The most significant began in 2014, when I began to teach liturgy to students at Nashotah House Theological Seminary. As I taught, I realized that something more broad was needed: not just a Rite I version, but also a Rite II version. The ceremonial also needed to be provided with a bit of a range, and it wouldn't work if it was all in the same document. So I conceived to create a version that mostly followed *Ritual Notes*, 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 fearethy Name.

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

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

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

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

long-suffering, plenteous in goodness and truth.

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

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

Psalm 116 *Dilexi, quoniam*

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

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

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

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

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

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

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

Psalm 130 *De profundis*

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

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

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

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

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

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

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

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

Ant.

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

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father...

...but deliver us from evil.

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

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

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

R. And be gracious unto thy servants.

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

R. As we do put our trust in thee.

V. Let thy priests be clothed with righteousness.

R. And thy Saints sing with joyfulness.

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

R. And keep thy servant from presumptuous sins.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

One or more of the following may be said

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

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

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

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

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

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

Sunday

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

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

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

Monday

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

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

Tuesday

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

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

Wednesday

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

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

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

Thursday

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

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

thy mercy dost delight to hear and answer.

Friday

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

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

all thy people, living and departed.

Saturday

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

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

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

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

Prayer of St. Thomas Aquinas

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

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

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

Declaration of Intention

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

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

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

Vesting Prayers

*Ad Amictum, dum ponitur super
caput:*

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

*As he places the amice over his
head:*

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

Ad Albam, cum ea induitur:

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

As he puts on the alb:

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

Ad Cingulam, dum se cingit:

Praecinge me, Domine, cingulo
puritatis, et exstingue in lumbis
meis humorem libidinis: ut
maneant 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 Two
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:
 - o When saying, “had given thanks” (in the Institution Narrative, speaking of Jesus “blessing” the bread/wine), “bless” and “sanctify/sanctifying”
 - o Any mention of “bread/wine” and “Body/Blood”, the Sign is made over the bread or the wine, depending on what is said
 - o Any mention of the gifts themselves and the sacrifice:
 - “a full, perfect, and sufficient ✠ sacrifice, ✠ oblation, and ✠ satisfaction...”
 - “these thy holy ✠ gifts”
 - “our/this ✠ sacrifice of praise and thanksgiving”
 - “this ✠ Holy Communion”
 - This order is helpful in thinking about how to simplify, depending on the context of the parish.
 - o The crosses in #1 one should be considered the bare minimum.
 - o The signs of the cross in #2 and #3 are not strictly gestures that indicate “blessing” but rather are illustrative and point to the focus of the prayer, that is, both the offering and the change of the Gifts.
 - Group #2 would be the next category of actions to add, and if you are going to add them, it only makes sense to do it at every

mention of “bread/wine” and “Body/Blood;” though I supposed, one could limit the crosses to only mentions of Body/Blood

- Group #3 are the least common gestures among Anglican clerics, but that have a helpful illustrative purpose, as I already mentioned. They emphasize, in particular, the offering and sacrificial aspect of the rite.

General Liturgical Guidelines

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

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).

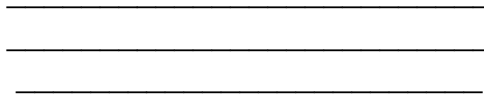
Don’t steal other People’s lines. The Celebrant or Officiant speaks a great deal of the required text in the Eucharist (less so in the Office). The opportunity that the People have to participate verbally is thus freighted with more importance for them. To deny them the opportunity to respond without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



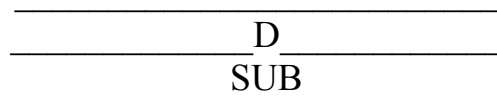
SUB CEL D

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).

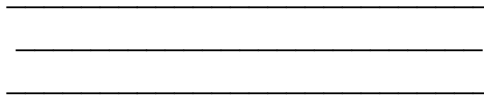
|ALTAR|

CEL



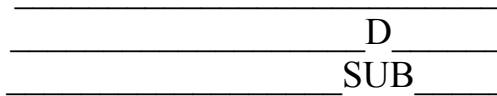
Abreast at the Altar arrangement: The Ministers stand abreast at the altar in moments when it is important to indicate that there is no distinction between orders. This occurs, (a) during the *Gloria in excelsis* (after beginning in the Center “I” for the intonation, and to which the Ministers return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

|ALTAR|
SUB CEL D

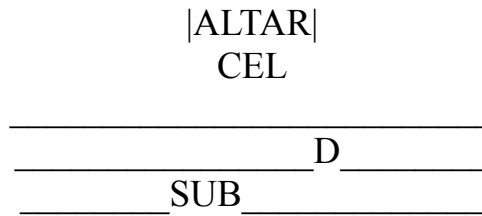


The Epistle “I” arrangement: here, the Ministers are lined up in a straight line behind the Celebrant who stands in front of the Missal stand (which is facing directly toward the Celebrant). The Collect of the Day and the Postcommunion are said from this position. Traditionally, the two prayers said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

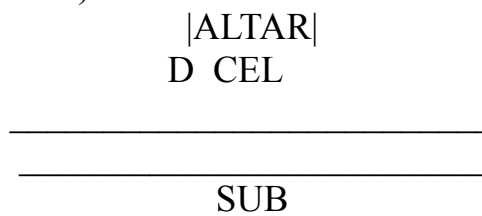
|ALTAR|
CEL



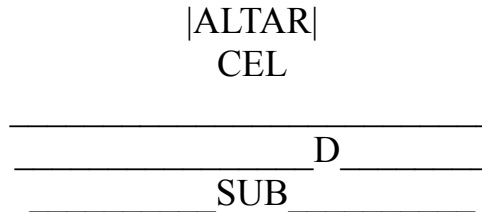
The Divided “I” arrangement: Here, the Ministers move from the Center “I” position to a Divided “I.” This occurs when the Celebrant turns by the right to the congregation, while simultaneously the D and SUB turn and take one step to the right or left respectively. This is NOT done at the Salutation during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

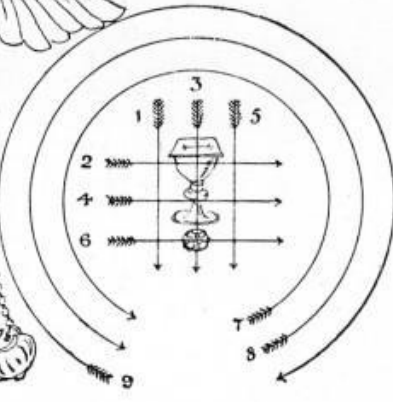
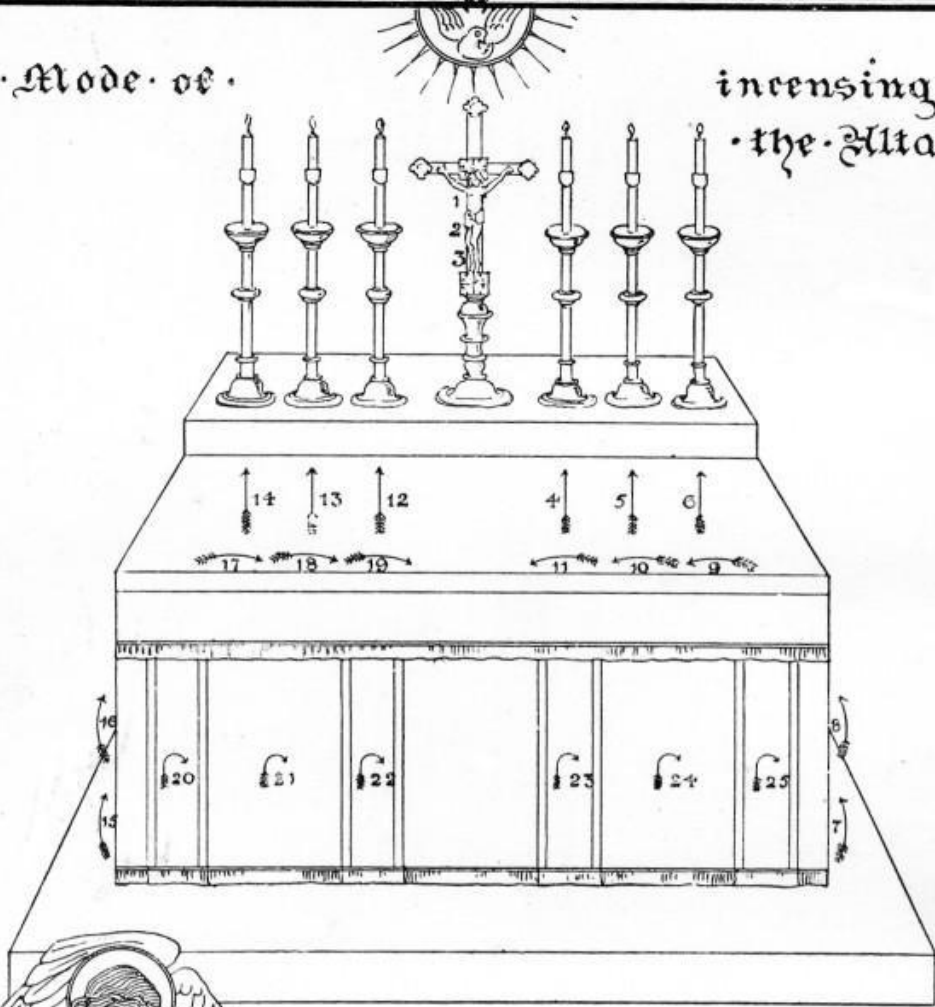
Laudans Gesture: The Priest extends and slightly raises the hands, at the same time lifting the eyes and immediately lowering them, rejoining the hands and bowing 45 deg. and then rising. This is a gesture of solemnity and dignity that is done at the beginning of principal actions and prayers:

- 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.

· Mode · of ·

incensing ·
· the · Altar ·.



· Mode · of ·
· incensing ·
· the · Oblations ·.

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 13.

Opening Acclamation [BCP 351]

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 ☩ blessed by him in whose honor you will be burned. Amen.

The Priest and the faithful, standing, sign themselves with the Sign of the Cross, after which the Priest joins hands, after which the priest 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 forgives all our sins.

People His mercy endures 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, after which the priest sings 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 forgives all our sins.

People

His mercy en - dures for ev - er.

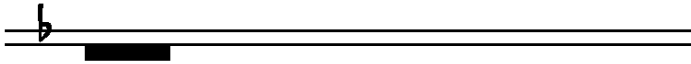
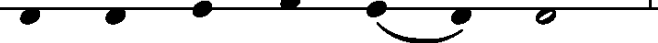
Decalogue (optional) [BCP 350]

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:

Hear the commandments of God to his people:
I am the Lord your God who brought you out of bondage.
You shall have no other gods but me.
Amen. Lord have mercy.

<i>Celebrant, Deacon, or Cantor</i>	<i>People</i>
	
<i>(Each commandment monotoned)</i>	A - men. Lord, have mer - cy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

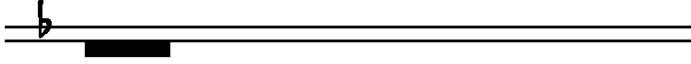
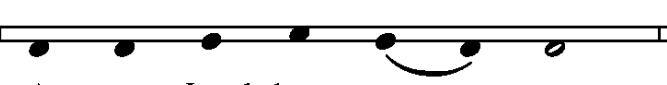
Remember the Sabbath day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.
Amen. Lord have mercy.

<p><i>Celebrant, Deacon, or Cantor</i></p>  <p><i>(Each commandment monotoned)</i></p>	<p><i>People</i></p>  <p>A - men. Lord, have mer - cy.</p>
---	--

You shall not commit adultery.
Amen. Lord have mercy.

You shall not steal.
Amen. Lord have mercy.

You shall not be a false witness.
Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.
Amen. Lord have mercy.

Optional Sentences [BCP 351-52]

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.

Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” *Mark 12:29-31*

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, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

or

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

The Celebrant or Deacon turns and says with hands joined,
Let us confess our sins against God and our neighbor.

The Celebrant and other Ministers bow profoundly.

Silence may be kept.

Minister

Most merciful God,

People

We confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

We are truly sorry and we earnestly repent.

For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant alone rises, turns, and says

The [*Laudans gesture*] Almighty God have mercy upon you,
✠ forgive you all your sins through our Lord Jesus Christ, and
by the power of the Holy Spirit, keep you in eternal life. *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 356]

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.

Christ, have mercy. or

Lord, have mercy.

Kyrie eleison.

Christe *eleison*.

Kyrie eleison.

Cantor
People
Cantor and People

Lord, have mer - cy,
Christ, have mer - cy.
Lord, have mer - cy.

The Gloria [BCP 356]

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 to God in the highest,

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

and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,

we worship you, we give you thanks,
we praise you for your glory.

Lord **[bow]** Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:
receive our prayer.

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

[bow] Jesus Christ,
with the Holy Spirit,

✠ in the glory of God the Father. Amen.

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

The Collect of the Day [BCP 357]

Arrangement: Center I.

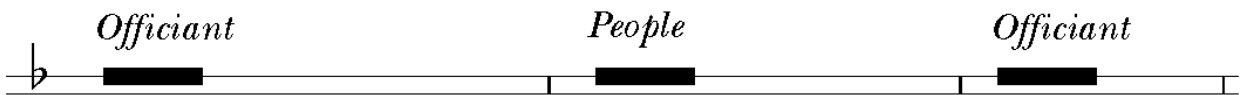
The Celebrant turns and sings or says to the people in Orans (and the ministers on the stairs do not separate)

The Lord be with you.

People And also with you.

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

Let us pray.



The Lord be with you. And also with you. 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 351]

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 ☩ blessed by him in whose honor you will be burned. Amen.

The Priest and the faithful, standing, sign themselves with the Sign of the Cross, after which the Priest joins hands, after which the priest 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 forgives all our sins.

People His mercy endures for ever.

The Celebrant continues in Orans

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

Arrangement: Foot of the Altar or Center I.

Opening Acclamation [BCP 351]

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, after which the priest sings 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 forgives all our sins.

People

His mercy en - dures for ev - er.

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 356]

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.

Christ, have mercy. or

Lord, have mercy.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

The musical notation consists of a single horizontal staff with a treble clef and a key signature of one flat (B-flat). The staff is divided into three sections by vertical bar lines. Above the staff, the sections are labeled: 'Cantor' for the first section, 'People' for the second, and 'Cantor and People' for the third. Below the staff, the lyrics are written: 'Lord, have mer - cy,' for the first section, 'Christ, have mer - cy.' for the second, and 'Lord, have mer - cy.' for the third. The melody is a simple, stepwise line with a final cadence.

The Gloria [BCP 356]

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 to God in the highest,

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

and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,

we worship you, we give you thanks,
we praise you for your glory.

Lord **[bow]** Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:
receive our prayer.

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

[bow] Jesus Christ,
with the Holy Spirit,

✠ in the glory of God the Father. Amen.

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

The Collect of the Day [BCP 357]

Arrangement: Center I.

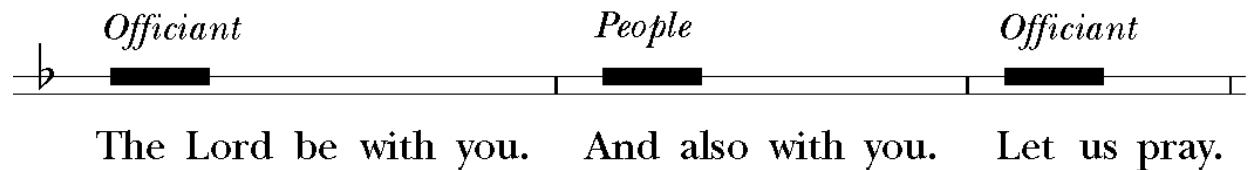
The Celebrant turns and sings or says to the people in Orans (and the ministers on the stairs do not separate)

The Lord be with you.

People And also with you.

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.

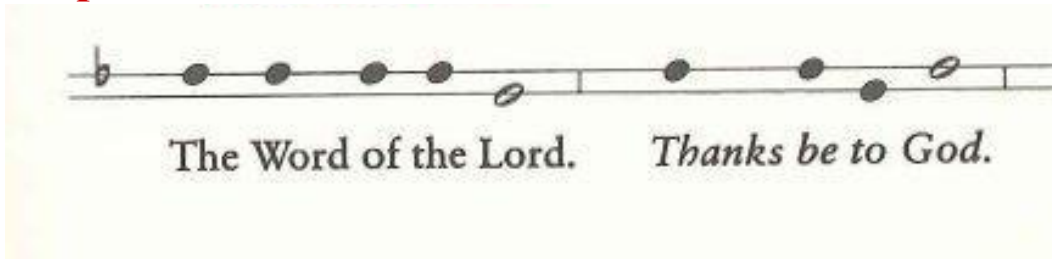
The Liturgy of the Word

[First Lesson]

After the Reading, the Lector may say

The Word of the Lord.

People Thanks be to God



[The Gradual]

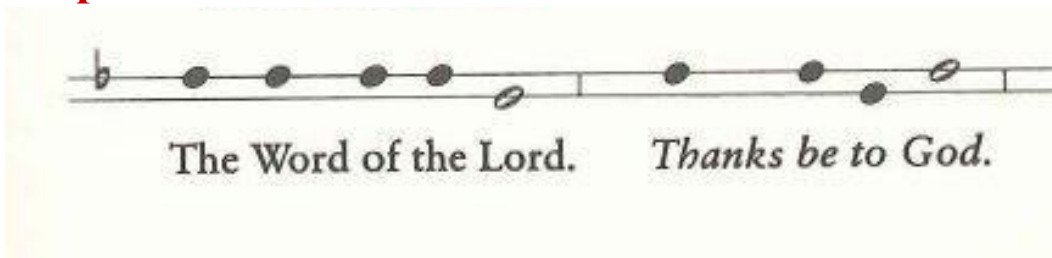
The Prayer Book appoints gradual Psalms for all Sundays and Holy Days.

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.

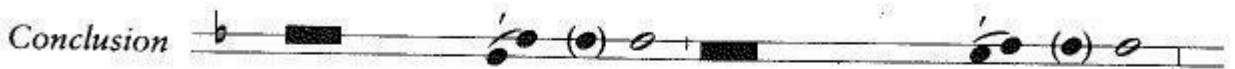
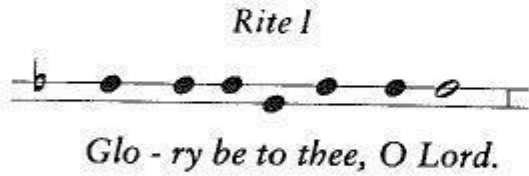
Pray, Lord [*or* Father], give me thy blessing.

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.



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.

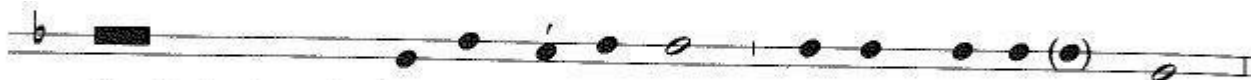
At a low Mass, the priest may read the Gospel from the Gospel corner or from the opening to the Altar rail, a server holding the book. Then, all standing, the Minister reads the Gospel, first saying

[V. The Lord be with you.

R. And also with you.]



The Lord be with you. And also with you.



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 to you, Lord Christ.



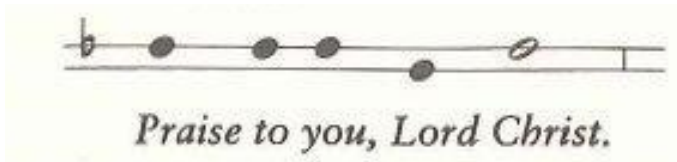
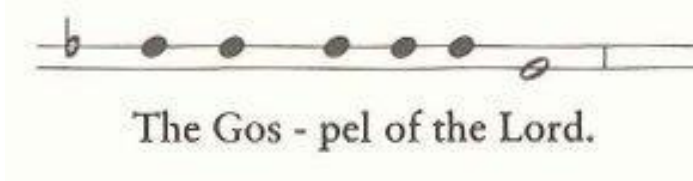
Glo - ry to you, Lord Christ.

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

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ



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

Per evangelica dicta –

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

The Sermon

The Nicene Creed [BCP 338]

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] We believe in one [bow] God,
[The D and Sub bow slightly at God and then go up to stand abreast with the Celebrant at the altar]**

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

We believe in one Lord, [bow] Jesus Christ,
the only Son of God,

eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven: [genuflect or solemn bow]
by the power of the Holy Spirit

he became incarnate from the Virgin Mary,
and was made man. [rise]

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son

he is [**bow**] worshiped and glorified. [**rise**]

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. ✠ Amen.

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

The Nicene Creed **[BCP 338]**

We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
 hea - ven and earth, of all that is, seen and un - seen. We be - lieve
 in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
 be - got - ten of the Fa - ther, God from God, Light from Light, true God
 from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
 Through him all things were made. For us and for our sal - va - tion
 he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit
 he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.
 For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
 he suf - fered death and was bur - ied. On the third day he rose a - gain
 in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
 and is seat - ed at the right hand of the Fa - ther. He will come a -

gain in glo - ry to judge the liv - ing and the dead, and his king - dom
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
the giv - er of life, who pro - ceeds from the Fa - ther and the Son.
With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.
He has spo - ken through the Pro - phets. We be - lieve in one ho - ly
cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism
for the for - give - ness of sins. We 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 383-393]

Arrangement: Center I or Abreast

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

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

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

The Collect at the Prayers [BCP 394-395]

For the concluding Collect, the Celebrant selects

- (a) a Collect appropriate for the Season or the occasion being celebrated;
- (b) a Collect expressive of some special need in the life of the local congregation;
- (c) a Collect for the mission of the Church;
- (d) a general Collect such as the following:

1

Lord, hear the prayers of *thy* people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of *thy* Name; through Jesus Christ our Lord. *Amen.*

2

Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. *Amen.*

3

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. *Amen.*

4

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

5

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

6

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

7

Hasten, O Father, the coming of *thy* kingdom; and grant that we *thy* servants, who now live by faith, may with joy behold *thy* Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. *Amen.*

8

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen.*

Optional Sentences [BCP 351-52]

Arrangement: Divided I.

Before the Confession of Sin, the Celebrant may read one of the following sentences. The Deacon & Subdeacon separate as the Celebrant turns and says with hands joined,

Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” *Mark 12:29-31*

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, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

or

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

Confession of Sin [BCP 360]

Arrangement: Divided I.

Or, the Ministers separate and the Deacon (or Celebrant) says
Let us confess our sins against God and our neighbor.

The Celebrant and other Ministers bow profoundly. The Deacon and Subdeacon kneel, separated, on their respective steps.

Silence may be kept.

Minister

Most merciful God,

People

We confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

We are truly sorry and we earnestly repent.

For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant alone rises and says, and with hands joined,
 The [*Laudans gesture*] Almighty God have mercy upon you,
 ✠ forgive you all your sins through our Lord Jesus Christ, and
 by the power of the Holy Spirit, keep you in eternal life. *Amen.*

The Peace [BCP 360]

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 also with you.

Celebrant

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

People

And al - so with you.

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. The Holy Communion

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 also with you).

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 your 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 appeal to 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 you bring your gift to the altar, and there remember that your brother has something against you, leave your gift before the altar, and go; first be reconciled to your brother, and then come and offer your 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**

O Lord our God, you are worthy to receive glory and honor and power; for you have created all things, and by your will they were created and have their being. **Revelation 4:11**

Yours, 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 yours. Yours is the kingdom, O Lord, and you are exalted as head over 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 he slides the Paten under the right side of the corporal.

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

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

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

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

Offerimus tibi

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

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

In spiritu humilitatis

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

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

Veni, sanctificator

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

The Little Liturgy of the Incense

At High Eucharist when incense is used

At the blessing of incense

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

At the censuring of the oblations

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

At the censuring of the cross and altar

Psalm 141:2-4

Let my prayer be set forth in thy sight as the incense, O Lord,
and let the lifting up of my hands be an evening sacrifice.

Set a watch before my mouth, O Lord,
and keep the door of my lips.

O let not my heart be inclined to any evil thing;
let me not be occupied in ungodly works with the
men that work wickedness.

The Priest returns the 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.

Returning to the center, the Priest says

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

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

Suscipe, sancta Trinitas

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

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

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

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

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

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

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 II, Prayer A – BCP 361; Prayer B – BCP 367]

Prayer C – BCP 369; Prayer D – BCP 372]

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 also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is to give him thanks and praise.

Celebrant The Lord be with you. *People* And also with you.

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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

or this

2. Of God the Son

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through **[bow]** Jesus Christ our Lord; who 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for by water and the Holy Spirit you have made us a new people in **[bow]** Jesus Christ our Lord, to show forth your glory in all the world.

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

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

Prefaces for Seasons

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

Advent

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

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Incarnation

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you you gave **[bow]** Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made very Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son **[bow]** Jesus Christ our Lord.

Lent (through the Saturday before Palm Sunday)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through **[bow]** Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin, By his grace we are able to triumph over every evil, and to live no longer for ourselves, but for him who died for us and rose again.

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your 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 your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Holy Week (used Monday-Maundy Thursday)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through [**bow**] Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the author of eternal salvation for all who put their trust in him.

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.

Easter (used daily until the Ascension)

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

Ascension (used from Ascension until Eve of Pentecost)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through your dearly beloved Son [**bow**] Jesus Christ our Lord. After his glorious resurrection he openly 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through [**bow**] Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit 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 your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

Prefaces for Other Occasions

Trinity Sunday

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

All Saints

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with patience the race that is set before us; and, together with them, receive the crown of glory that never fades away.

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.

A Saint

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

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the obedience of your saints you have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

Apostles and Ordinations

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

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through **[bow]** Jesus Christ our great High

Priest; in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Baptism

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

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Marriage

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

Commemoration of the Dead & Requiems

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

Additional Prefaces (*from the English Missal*)

Of the Blessed Virgin Mary

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

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.

Of St Joseph, Spouse of the Blessed Virgin Mary

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

Of Christ the King

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you have anointed your 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 your infinite Majesty, a kingdom universal and everlasting;

Of the Sacred Heart of Jesus

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

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

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Prefaces: Solemn Tone

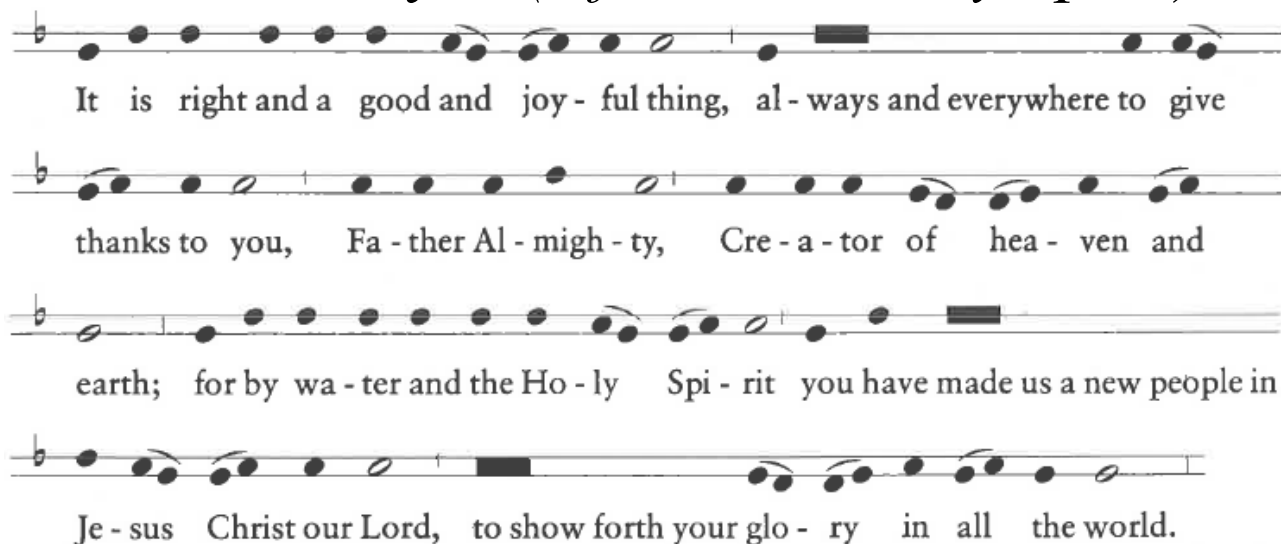
The Lord's Day 1 *(Of God the Father)*

It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; for you are the source of light and life, you made us in your im - age,
 and call'd us to new life in Je - sus Christ our Lord.

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

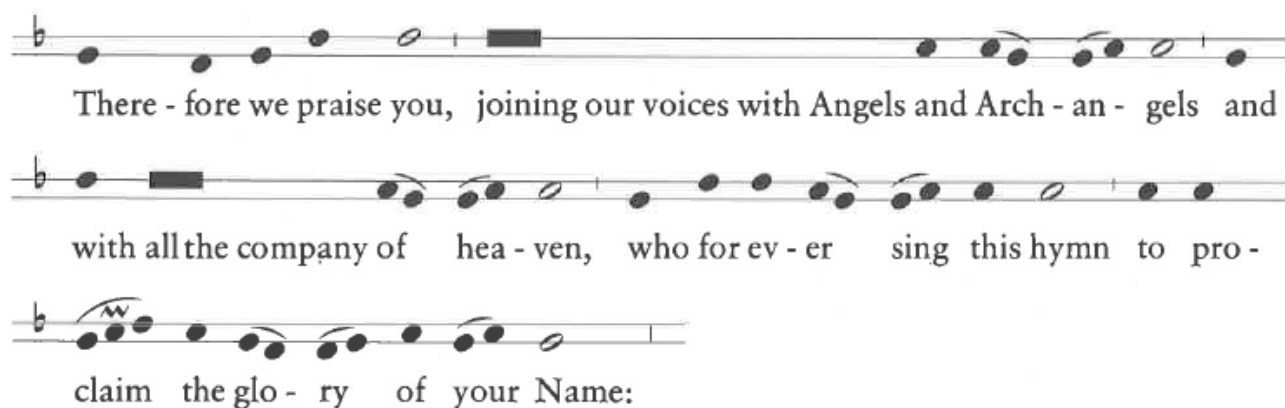
It is right and a good and joy - ful thing, al - ways and everywhere to
 give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
 earth, through Je - sus Christ our Lord; who on the first day of the week overcame
 death and the grave, and by his glorious re - sur - rec - tion open'd to us the way
 of ev - er - last - ing life.

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



It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; for by wa - ter and the Ho - ly Spi - rit you have made us a new people in
 Je - sus Christ our Lord, to show forth your glo - ry in all the world.

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



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

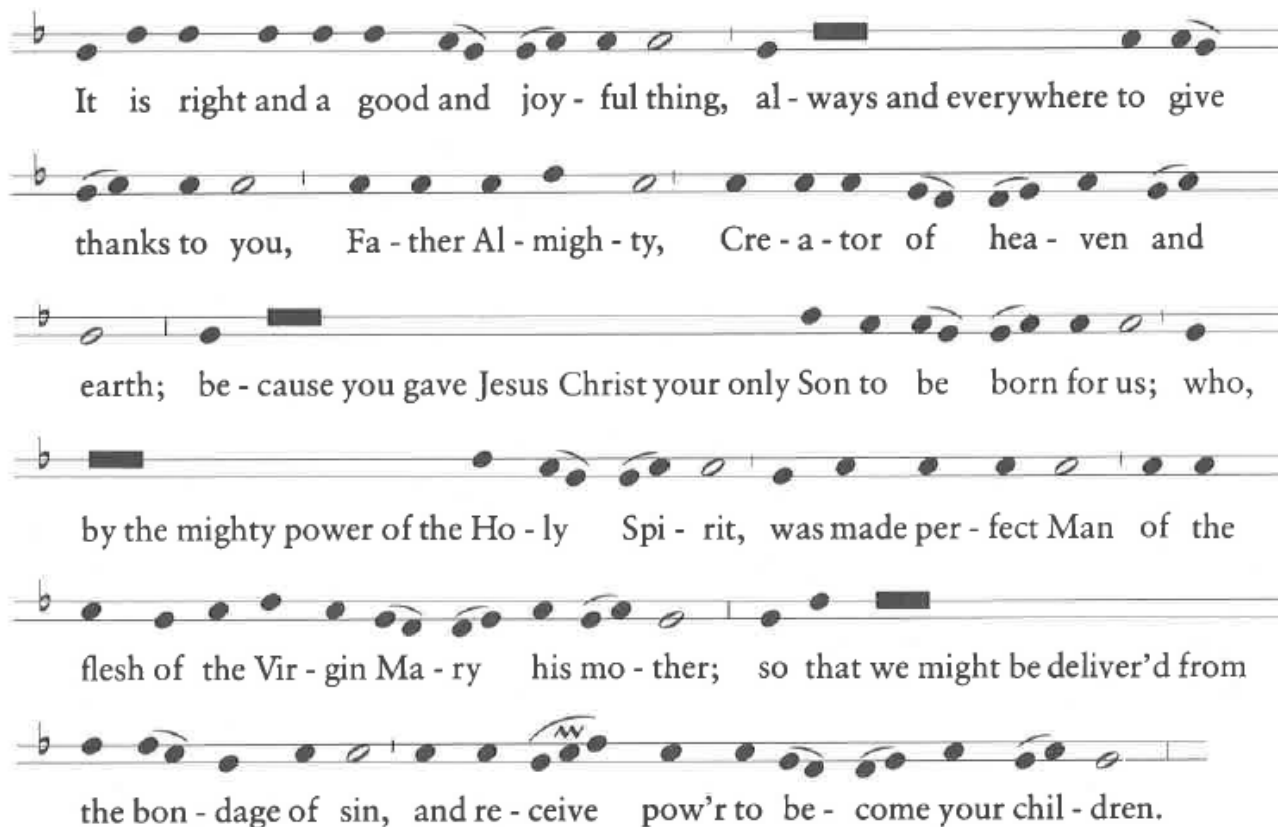
Weekdays after Trinity Sunday

It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth.

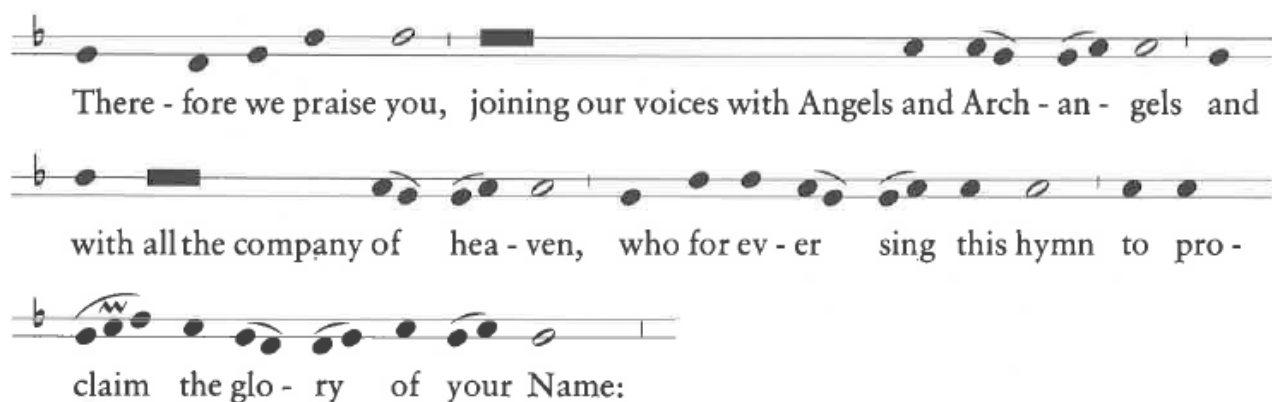
Advent

It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; be - cause you sent your 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 right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; be - cause you gave Jesus Christ your only Son to be born for us; who,
 by the mighty power of the Ho - ly Spi - rit, was made per - fect Man of the
 flesh of the Vir - gin Ma - ry his mo - ther; so that we might be deliver'd from
 the bon - dage of sin, and re - ceive pow'r to be - come your chil - dren.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

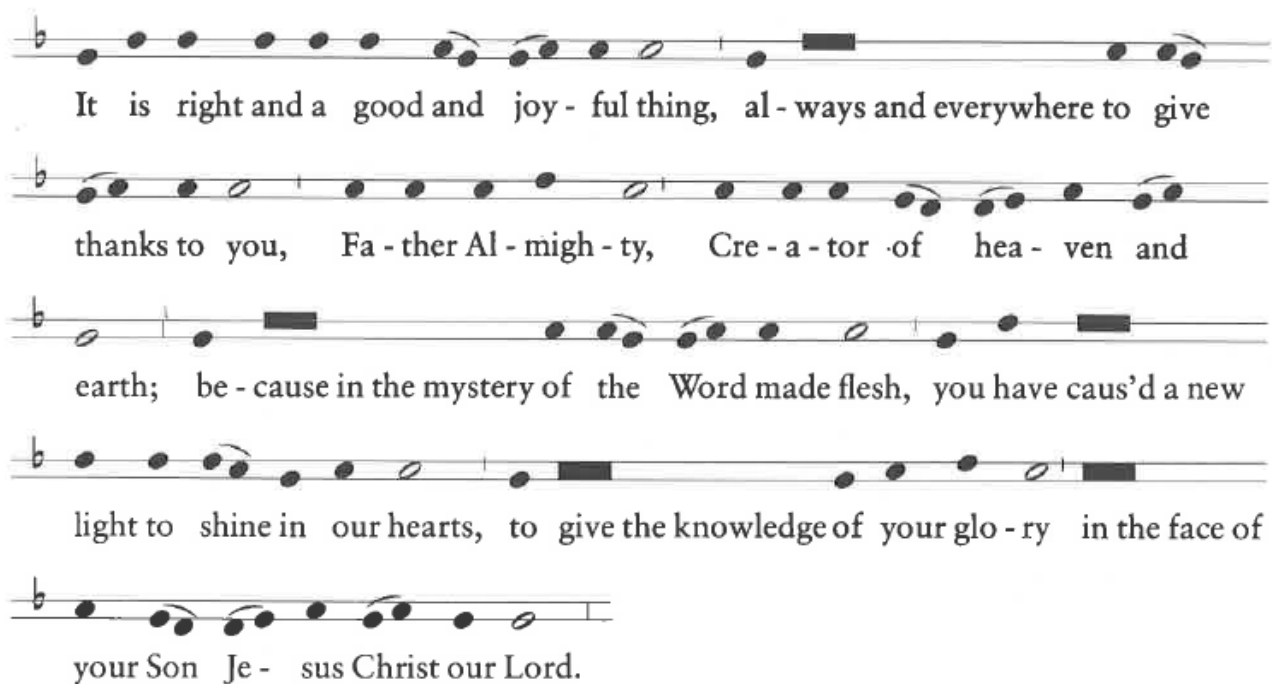
Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

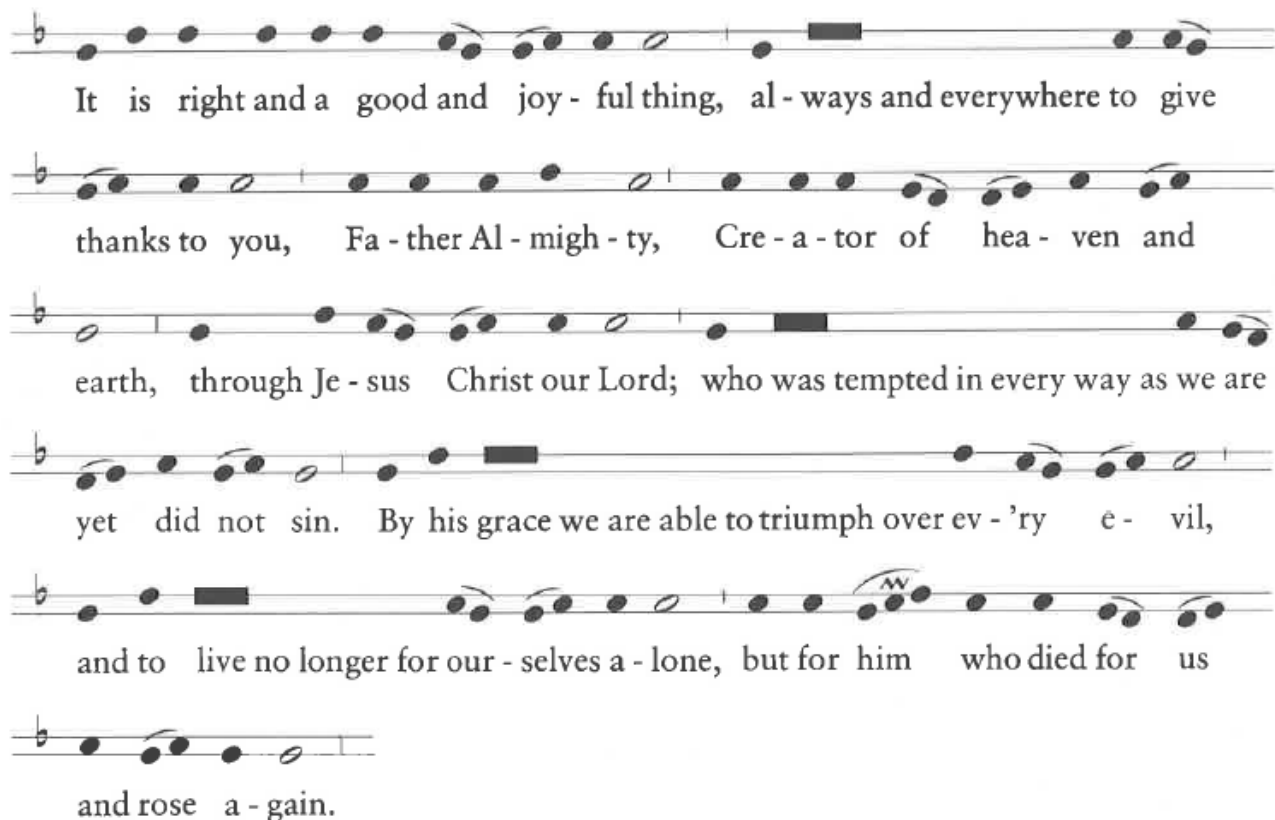
Hosanna in the highest.

Epiphany

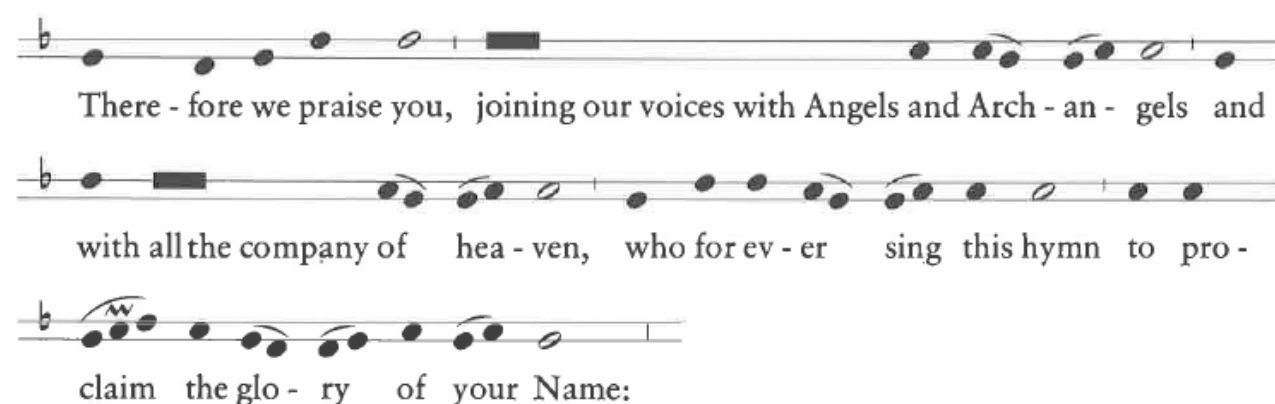


It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; be - cause in the mystery of the Word made flesh, you have caus'd a new
 light to shine in our hearts, to give the knowledge of your glo - ry in the face of
 your Son Je - sus Christ our Lord.

Lent (1)



It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth, through Je - sus Christ our Lord; who was tempted in every way as we are
 yet did not sin. By his grace we are able to triumph over ev - 'ry e - vil,
 and to live no longer for our - selves a - lone, but for him who died for us
 and rose a - gain.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

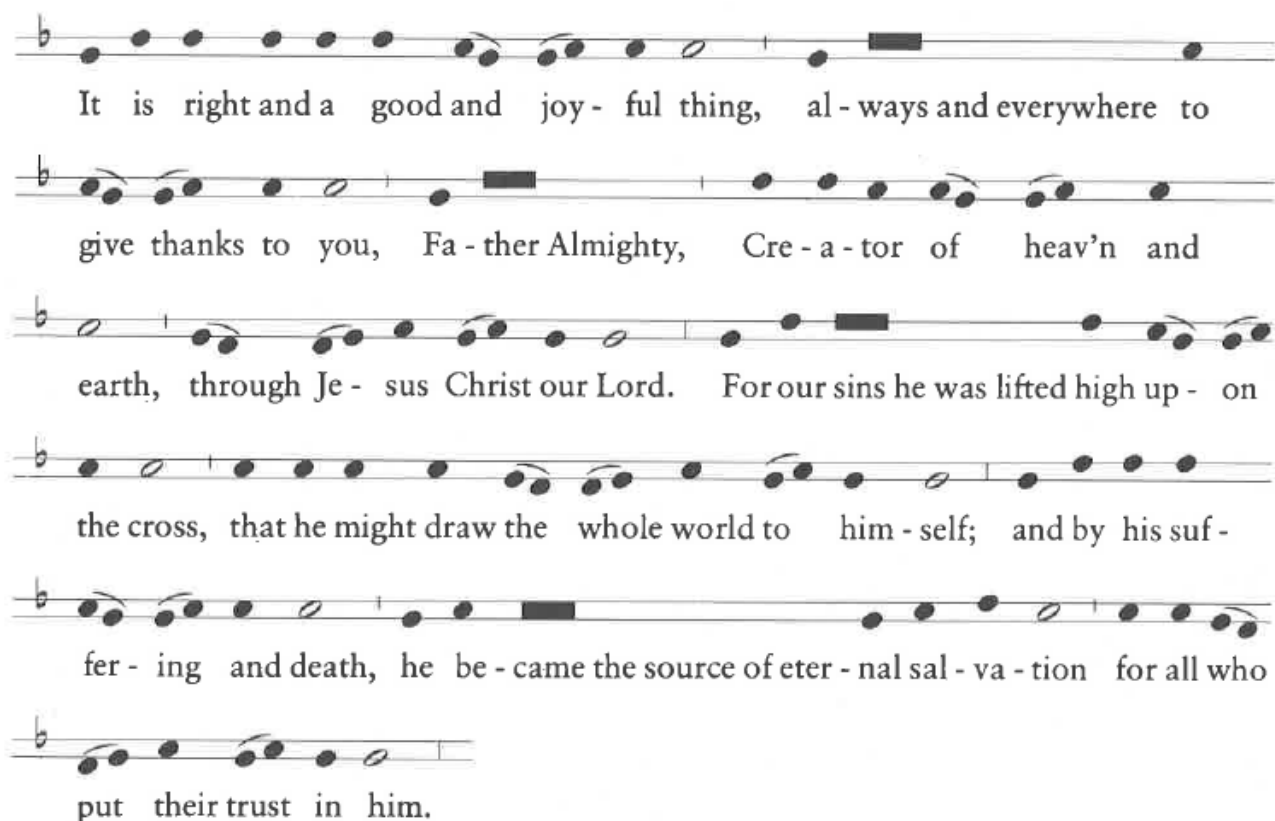
✠ Blessed is he who comes in the name of the Lord

Hosanna in the highest.

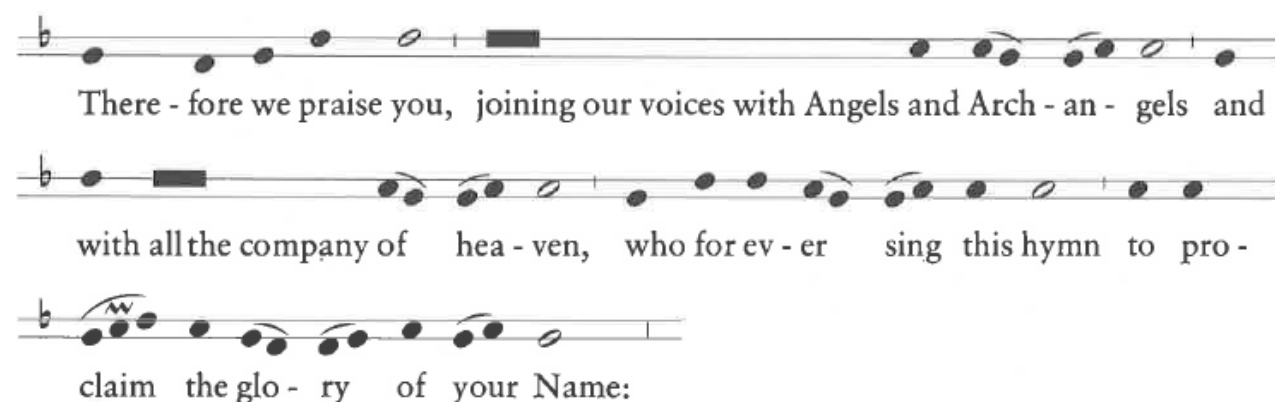
Lent (2)

It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth. You bid your faithful peo - ple cleanse their hearts, and prepare with joy
 for the Pas - chal feast; that fervent in prayer and in works of mer - cy, and
 re - new'd by your Word and Sac - ra - ments, they may come to the full - ness of
 grace which you have pre - par'd for those who love you.

Holy Week



It is right and a good and joy-ful thing, al-ways and everywhere to
 give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
 earth, through Je-sus Christ our Lord. For our sins he was lifted high up-on
 the cross, that he might draw the whole world to him-self; and by his suf-
 fer-ing and death, he be-came the source of eter-nal sal-va-tion for all who
 put their trust in him.



There-fore we praise you, joining our voices with Angels and Arch-an-gels and
 with all the company of hea-ven, who for ev-er sing this hymn to pro-
 claim the glo-ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

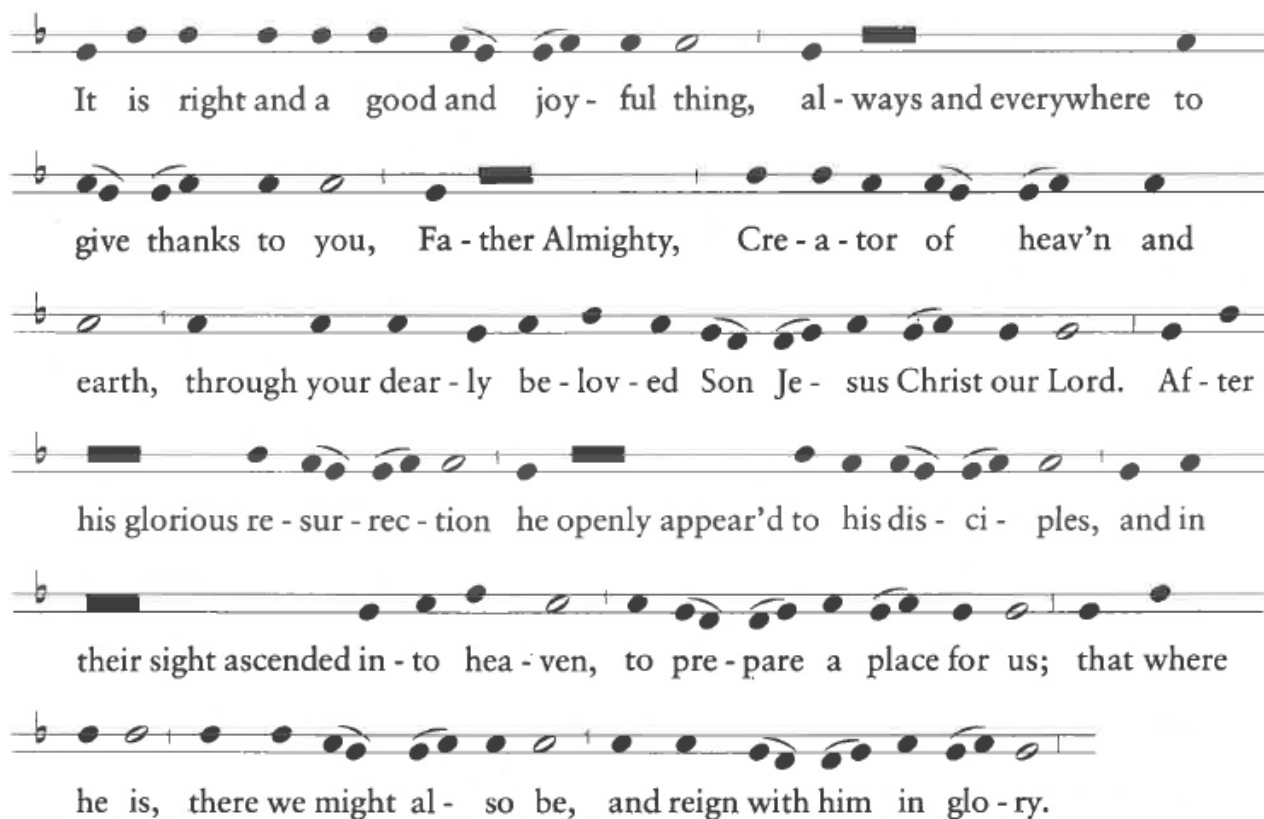
✠ Blessed is he who comes in the name of the Lord

Hosanna in the highest.

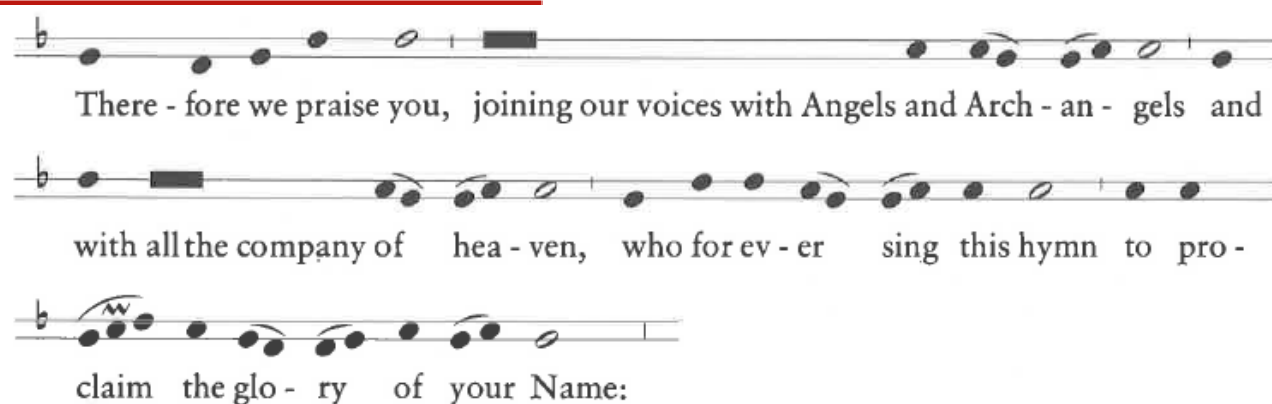
Easter

It is right and a good and joy-ful thing, al-ways and everywhere to give
 thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and
 earth; but chiefly are we bound to praise you for the glo-rious re-sur-rec-tion
 of your Son Je-sus Christ our Lord; for he is the true Pas-chal Lamb,
 who was sac-ri-fic'd for us, and has ta-ken a-way the sin of the
 world. By his death he has de-stroy'd death, and by his ris-ing to life
 a-gain he has won for us ev-er-last-ing life.

Ascension



It is right and a good and joy-ful thing, al-ways and everywhere to
 give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
 earth, through your dear-ly be-lov-ed Son Je-sus Christ our Lord. Af-ter
 his glorious re-sur-rec-tion he openly appear'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 we praise you, joining our voices with Angels and Arch-an-gels and
 with all the company of hea-ven, who for ev-er sing this hymn to pro-
 claim the glo-ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

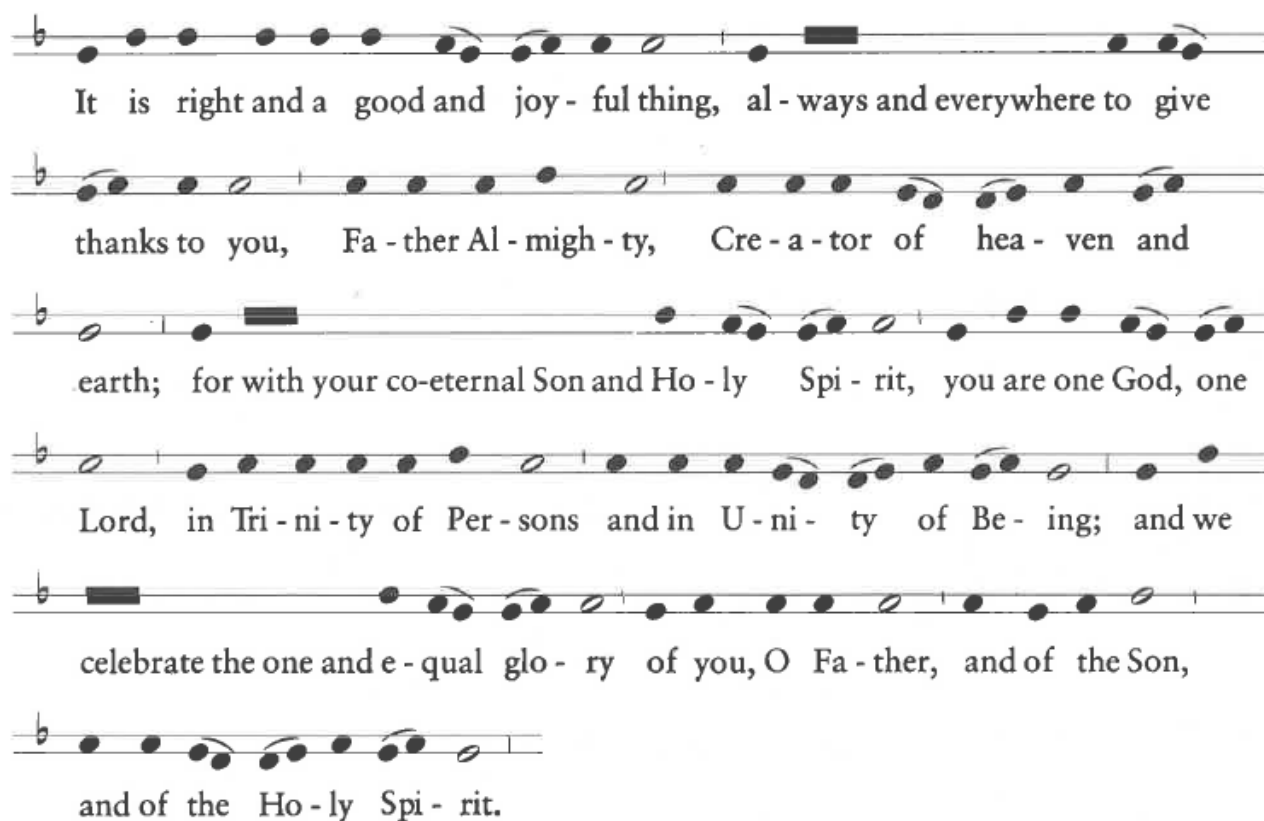
Pentecost

It is right and a good and joy - ful thing, al - ways and everywhere to
 give thanks to you, Fa - ther Al - mighty, Cre - a - tor of heav'n and
 earth, through Je - sus Christ our Lord. In ful - fill - ment of his true pro - mise,
 the Holy Spirit 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 - fess - ion of one faith, and giving to your Church the
 power to serve you as a roy - al priest - hood, and to preach the Gos - pel to
 all na - tions.

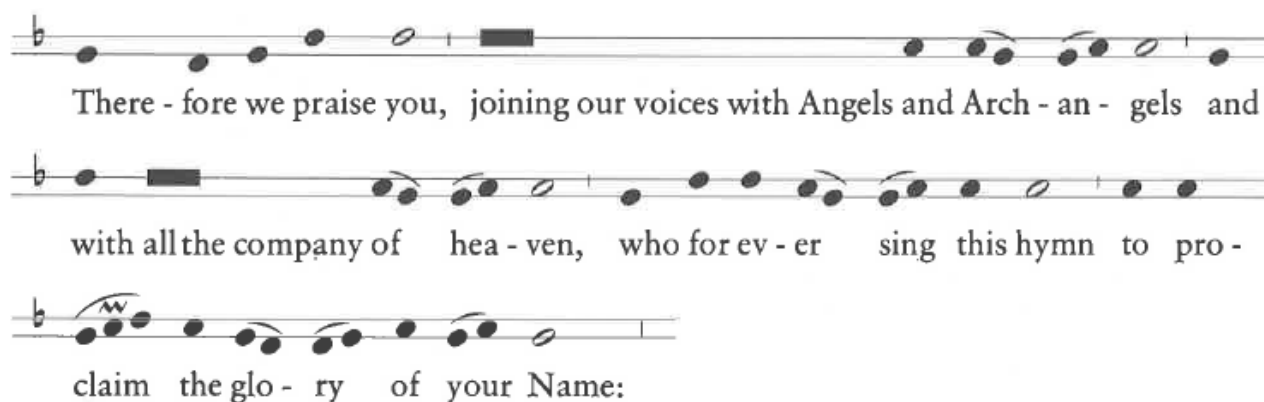
Weekdays after Pentecost

It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - mighty, Cre - a - tor of hea - ven and
 earth.

Trinity Sunday



It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; for with your co-eternal Son and Ho - ly Spi - rit, you are one God, one
 Lord, in Tri - ni - ty of Per - sons and in U - ni - ty of Be - ing; and we
 celebrate the one and e - qual glo - ry of you, O Fa - ther, and of the Son,
 and of the Ho - ly Spi - rit.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

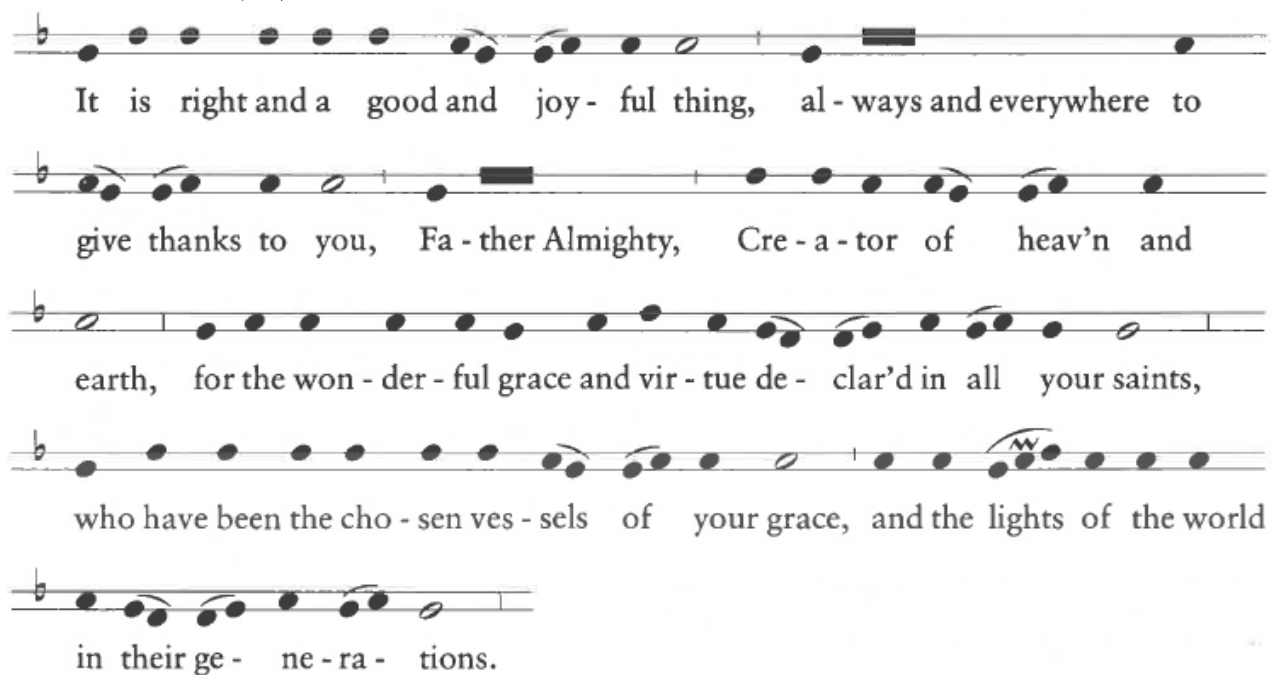
✠ Blessed is he who comes in the name of the Lord

Hosanna in the highest.

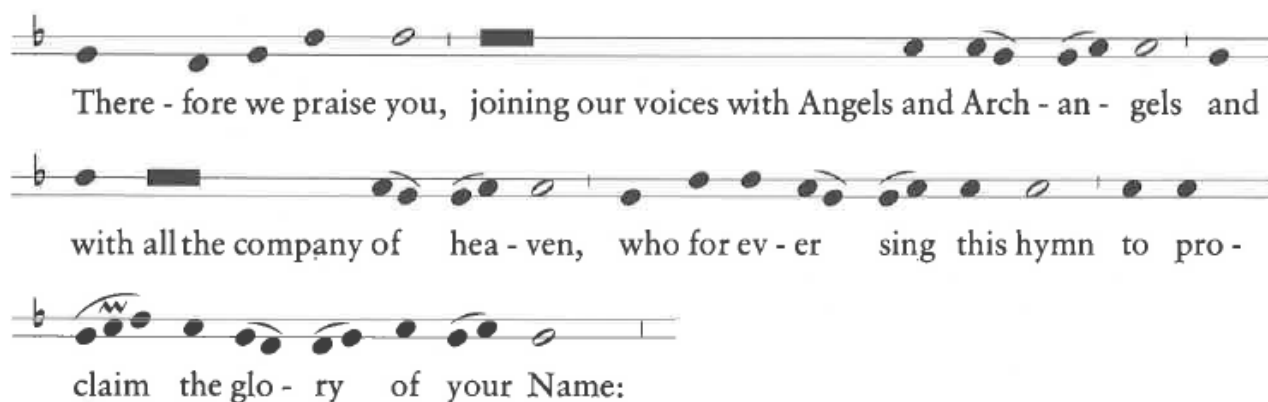
All Saints

It is right and a good and joy-ful thing, al-ways and everywhere to give
 thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and
 earth; for in the multitude of your saints you have surrounded us with a great
 cloud of wit-ness-es, that we might rejoice in their fel-low-ship, and run
 with en-dur-ance the race that is set be-fore us; and to-gether with them
 re-ceive the crown of glo-ry that nev-er fades a-way.

A Saint (1)



It is right and a good and joy-ful thing, al-ways and everywhere to
give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
earth, for the won-der-ful grace and vir-tue de-clar'd in all your saints,
who have been the cho-sen ves-sels of your grace, and the lights of the world
in their ge-ne-ra-tions.



There-fore we praise you, joining our voices with Angels and Arch-an-gels and
with all the company of hea-ven, who for ev-er sing this hymn to pro-
claim the glo-ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.

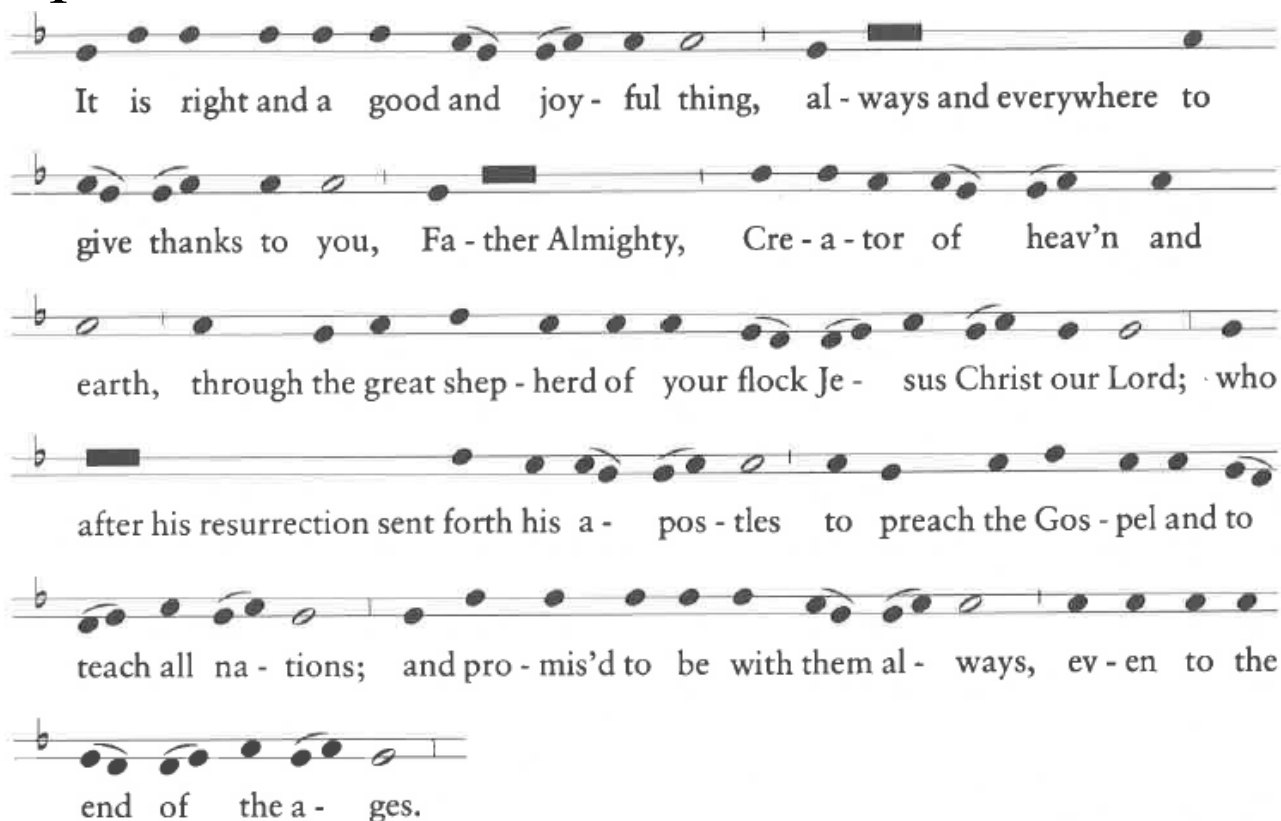
A Saint (2)

It is right and a good and joy-ful thing, al-ways and everywhere to give thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and earth; be-cause in the o-be-dience of your saints you have 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.

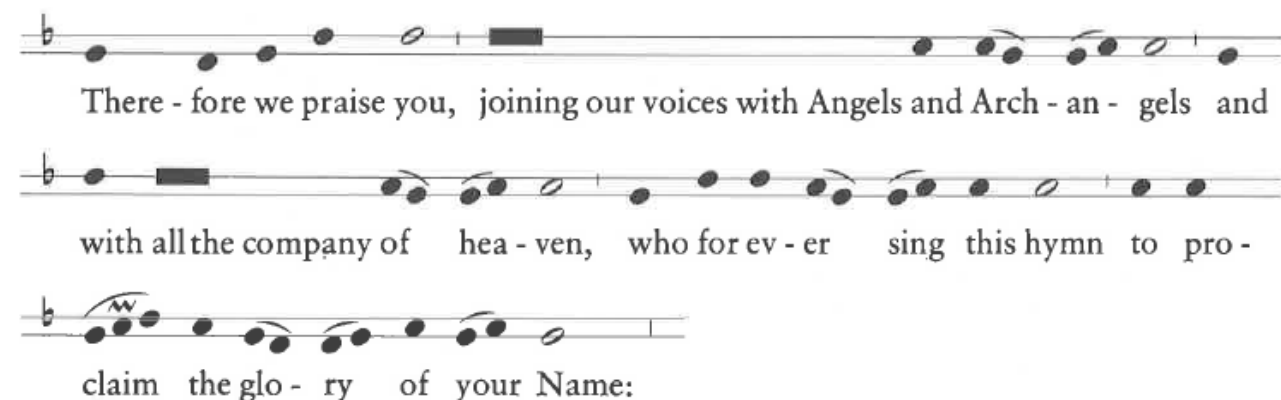
A Saint (3)

It is right and a good and joy-ful thing, al-ways and everywhere to give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and earth, be-cause you are great-ly glo-ri-fied in the as-sem-bly of your saints. All your crea-tures praise you, and your faith-ful ser-vants bless you, con-fessing before the rul-ers of this world the great Name of your on-ly Son.

Apostles and Ordinations



It is right and a good and joy-ful thing, al-ways and everywhere to
 give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
 earth, through the great shep-herd of your 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 to the
 end of the a-ges.



There-fore we praise you, joining our voices with Angels and Arch-an-gels and
 with all the company of hea-ven, who for ev-er sing this hymn to pro-
 claim the glo-ry of your Name:

Celebrant and People, the Ministers bowing profoundly

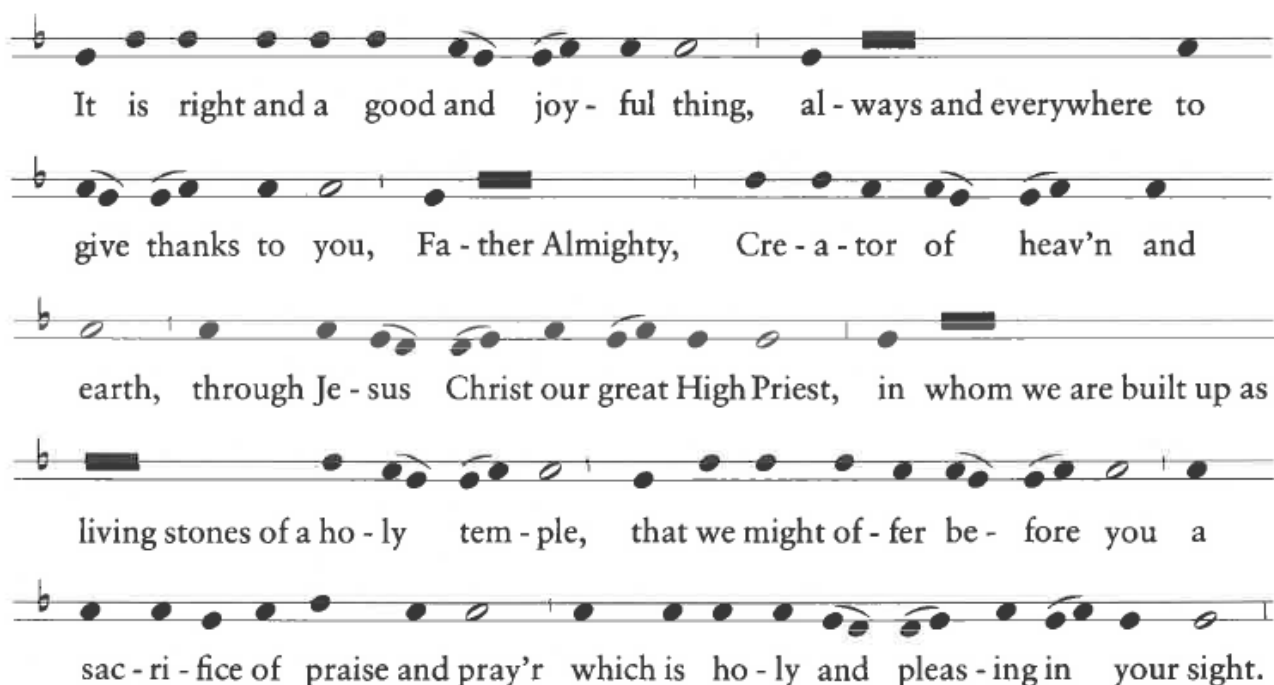
Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

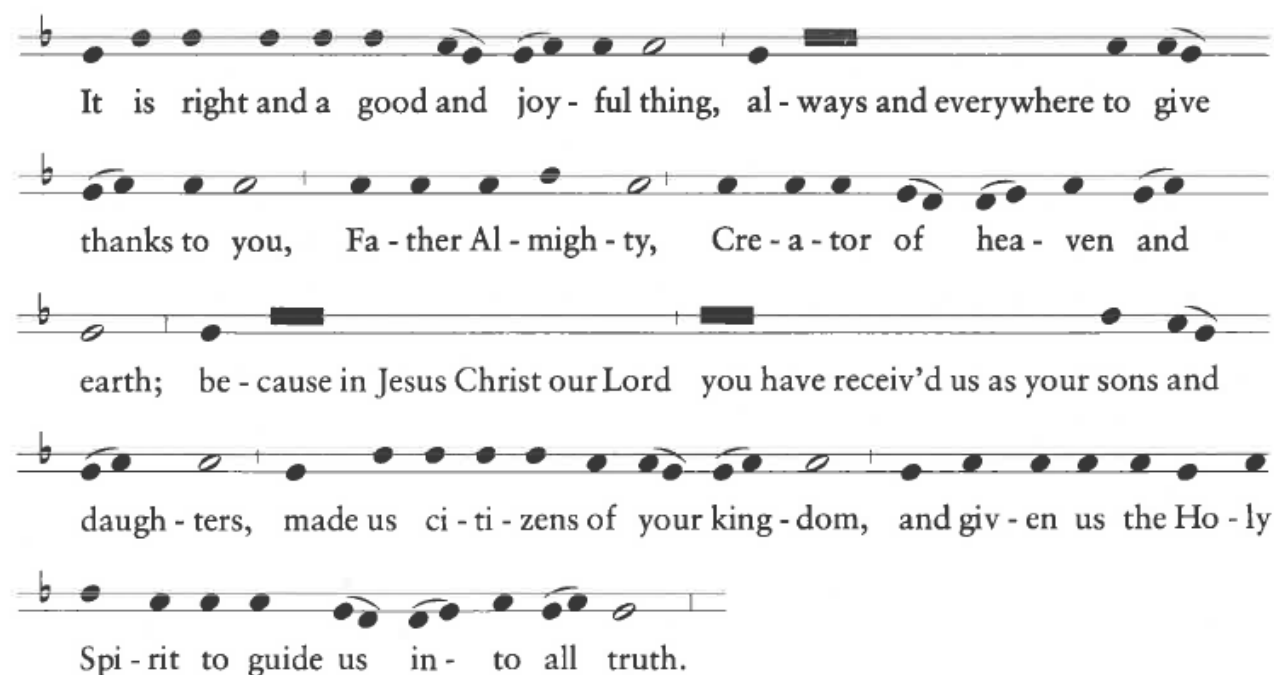
- ✠ Blessed is he who comes in the name of the Lord
 Hosanna in the highest.

Dedication of a Church



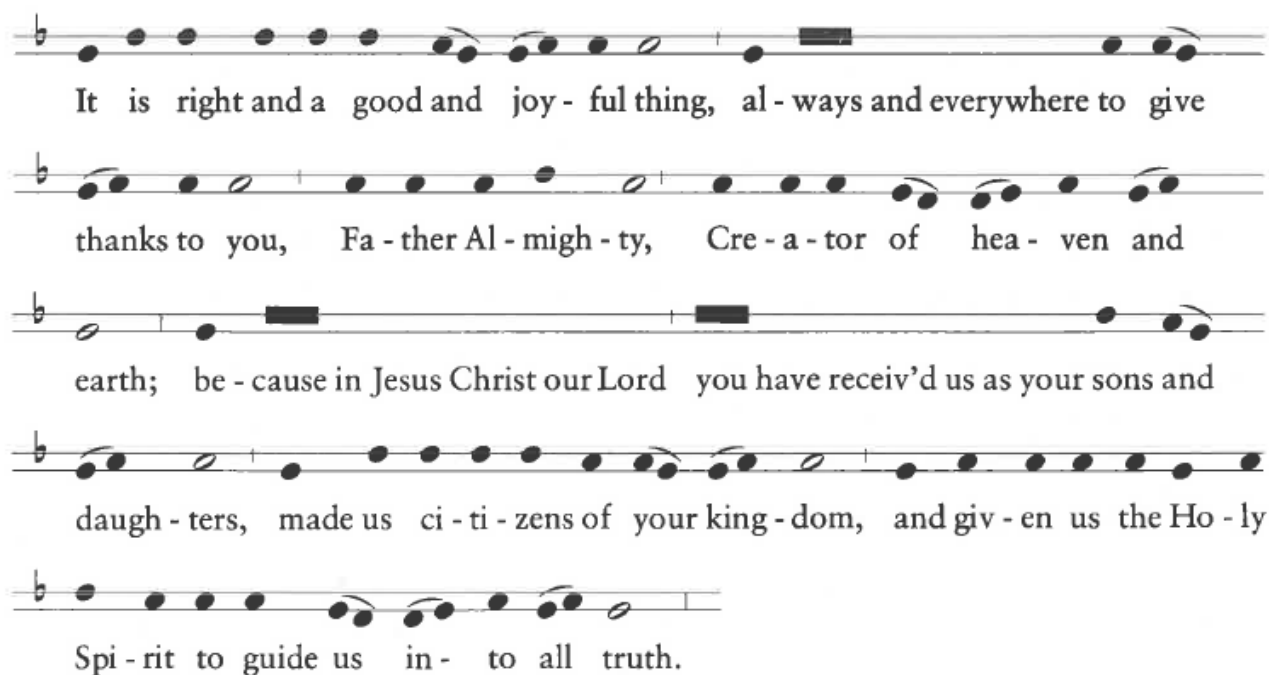
It is right and a good and joy-ful thing, al-ways and everywhere to
 give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
 earth, through Je-sus Christ our great High Priest, in whom we are built up as
 living stones of a ho-ly tem-ple, that we might of-fer be-fore you a
 sac-ri-fice of praise and pray'r which is ho-ly and pleas-ing in your sight.

Baptism

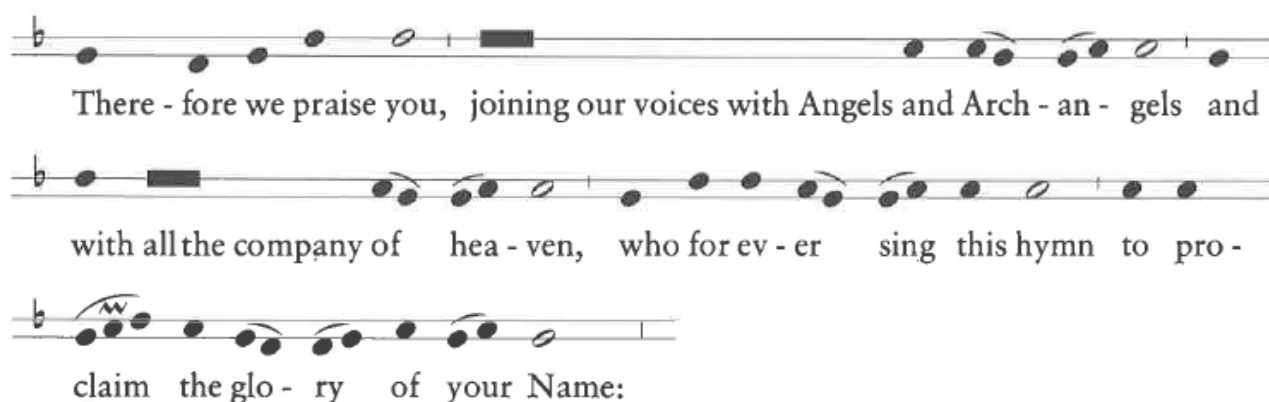


It is right and a good and joy-ful thing, al-ways and everywhere to give
 thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and
 earth; be-cause in Jesus Christ our Lord you have receiv'd us as your sons and
 daugh-ters, made us ci-ti-zens of your king-dom, and giv-en us the Ho-ly
 Spi-rit to guide us in-to all truth.

Marriage



It is right and a good and joy - ful thing, al - ways and everywhere to give
 thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
 earth; be - cause in Jesus Christ our Lord you have receiv'd us as your sons and
 daugh - ters, made us ci - ti - zens of your king - dom, and giv - en us the Ho - ly
 Spi - rit to guide us in - to all truth.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

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

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.

It is right and a good and joy-ful thing, al-ways and everywhere to
 give thanks to you, Fa-ther Almighty, Cre-a-tor of heav'n and
 earth, through Je-sus Christ our Lord; who rose vic-to-rious from the dead,
 and com-forts us with the bless-ed hope of ev-er-last-ing life. For to
 your faithful people, O Lord, life is chang'd not end-ed; and when our mor-
 tal bo-dy lies in death, there is pre-par'd for us a dwell-ing place e-
 ter-nal in the hea-vens.

There - fore we praise you, joining our voices with Angels and Arch - an - gels and
 with all the company of hea - ven, who for ev - er sing this hymn to pro -
 claim the glo - ry of your Name:

Celebrant and People, the Ministers bowing profoundly

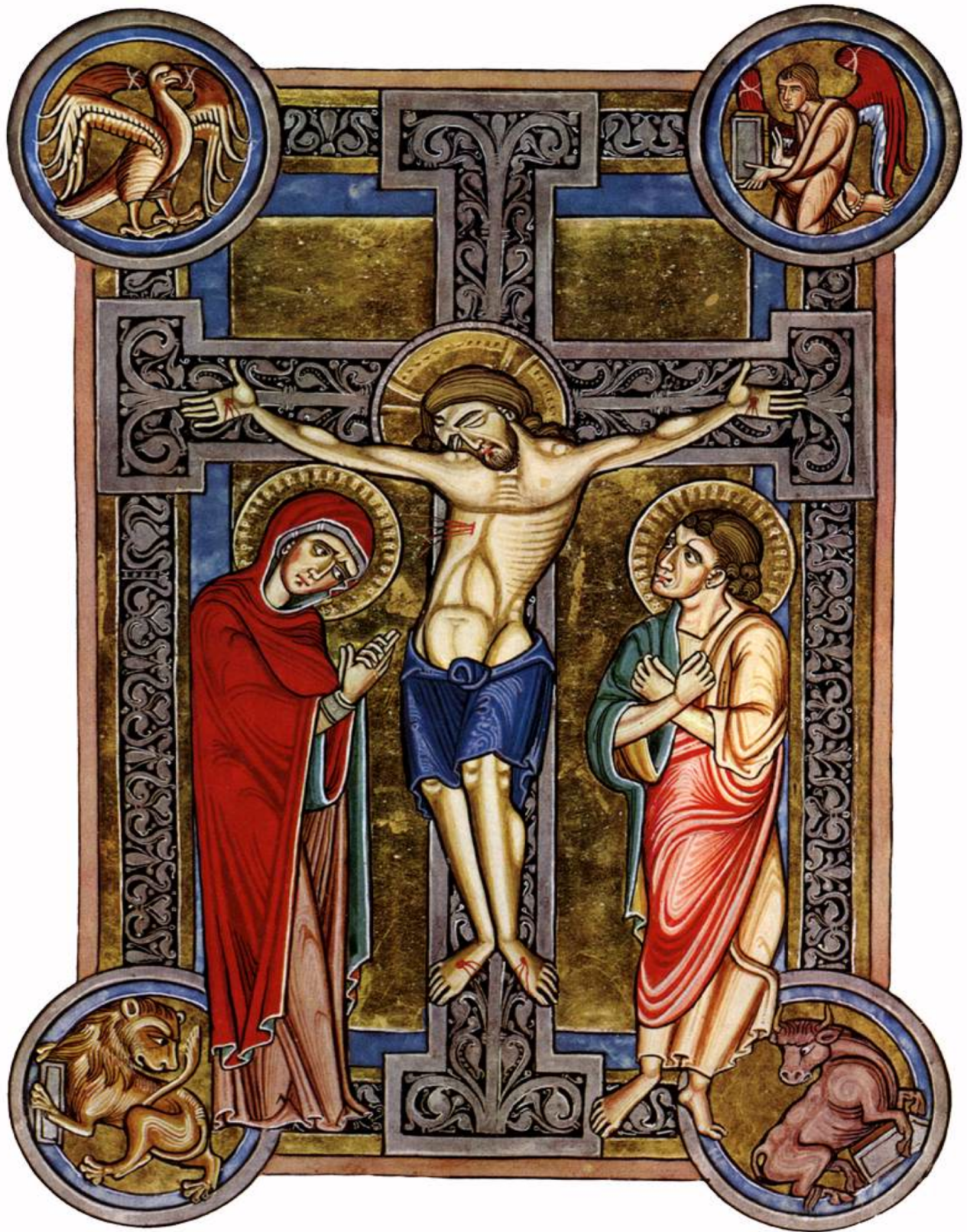
Holy, holy, holy Lord, God of power and might:

Heaven and earth are full of your glory.

Hosanna in the highest. **Rise**

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

Hosanna in the highest.



Rite II, Eucharistic Prayer A [BCP 362]
Anaphora Arrangement

The People stand or kneel.

[Laudans] Holy and gracious Father:
In your infinite love you made us for yourself;
[Now in Orans]
and, when we had fallen into sin
and become subject to evil and death,
you, in your mercy, sent **[bow]** Jesus Christ,
your only and eternal Son,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.

He stretched out his arms upon the cross,
and offered himself in obedience to your 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 he was handed over to suffering and death,
[takes the host with thumb and forefinger]

our Lord Jesus Christ took bread;

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

he broke it,

and gave it to his disciples, 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**

After supper,

[lifts chalice w/ both hands and 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 the priest says in a low voice

DRINK THIS, ALL OF YOU:

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

WHENEVER YOU DRINK IT,
DO THIS FOR THE IN REMEMBRANCE OF ME.”

Genuflect

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

Genuflect & replace pall

Return to Anaphora I Arrangement

The 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.

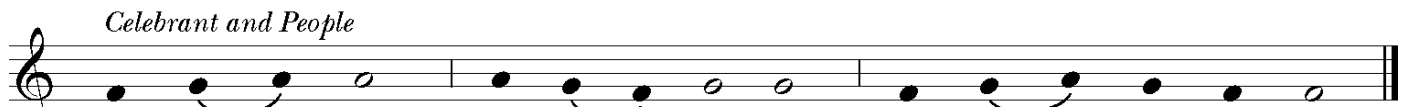
S-133

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



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

The image shows a single line of musical notation on a five-line staff. The notation is in a treble clef and consists of six measures. The first measure contains a quarter rest followed by four eighth notes (G4, A4, B4, C5). The second measure contains four eighth notes (D5, E5, F5, G5). The third measure contains a quarter note (G5) followed by a quarter rest. The fourth measure contains a quarter rest followed by four eighth notes (G4, F4, E4, D4). The fifth measure contains a half note (D4) with a slur over it, followed by a quarter note (C4). The sixth measure contains a whole note (C4). The piece ends with a double bar line.

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

We celebrate the memorial of our redemption, O Father,

The Priest elevates the host over Chalice to chest height

In this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension,
we offer you these gifts.

The Host and Chalice are placed back on the altar.

✠ Sanctify them by your Holy Spirit

[Holding the hands extended over the gifts]

to be for your people

the Body and Blood of your Son,

the holy [✠ **over the Bread**] food

and [✠ **over the Chalice**] drink

of new and unending life in him.

[✠ **over self**] Sanctify us also

[continues in Orans]

that we may faithfully receive this holy Sacrament,

and serve you 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 your Son Jesus Christ.**

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.

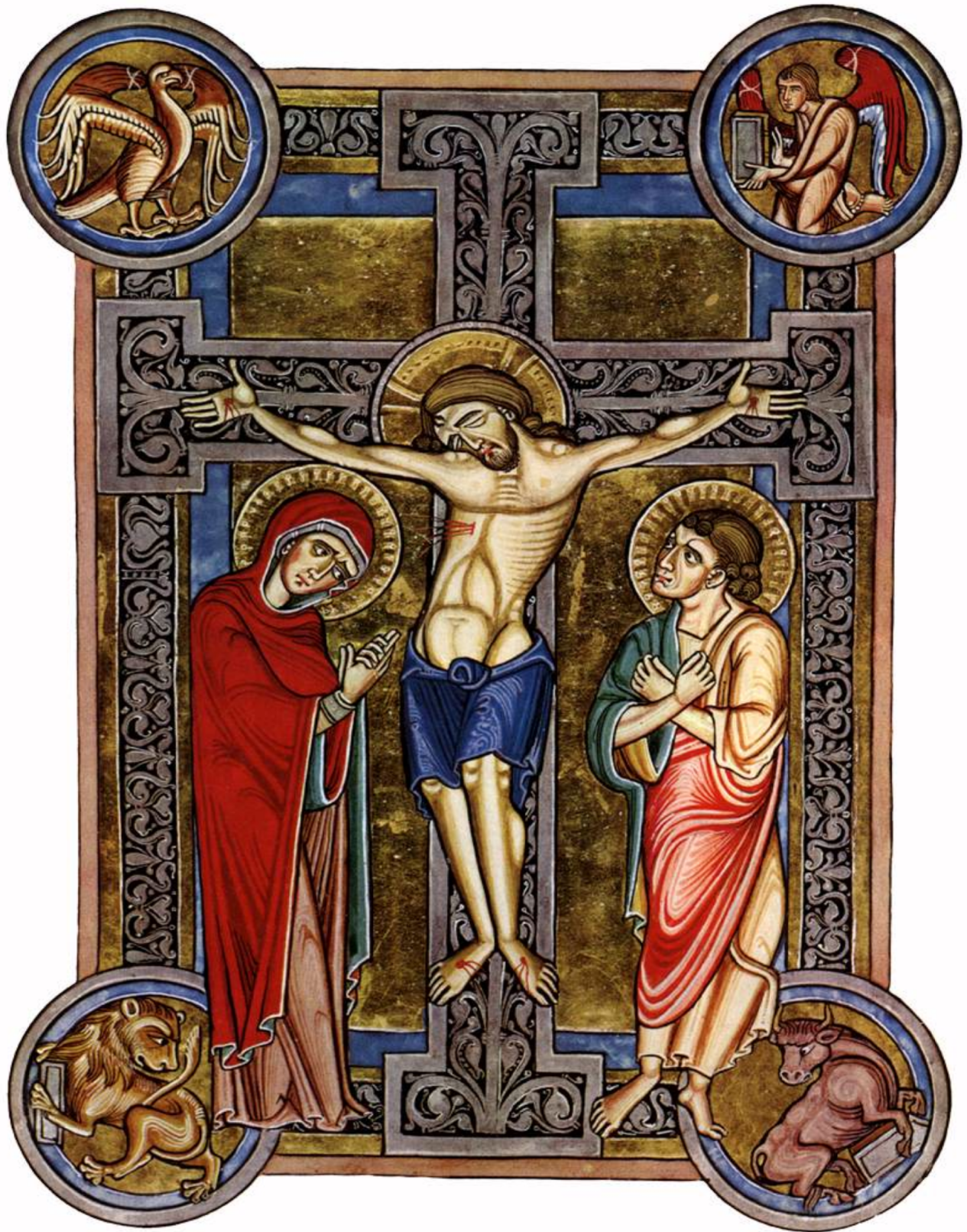
AMEN.

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.



Rite II, Eucharistic Prayer B **[BCP 368]**
Anaphora Arrangement

The People stand or kneel.

[Laudans] We give thanks to you, O God,
 for the goodness and love
 which you have made known to us in creation;

[Now in Orans]
 in the calling of Israel to be your people;
 in your Word spoken through the prophets;
 and above all in the Word made flesh,
[bow and keep hands joined] Jesus, your Son.

For in these last days
 you sent him to be incarnate from the **[bow]** Virgin Mary,
[Now in Orans]
 to be the Savior and Redeemer of the world.
 In him, you have delivered us from evil,
 and made us worthy to stand before you.
 In him, you have 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 you,
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**

After supper,

[lifts chalice w/ both hands saying]

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

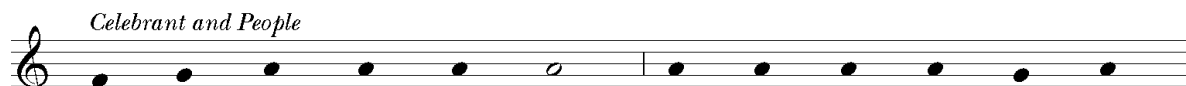
S-136

Celebrant




There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People




We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

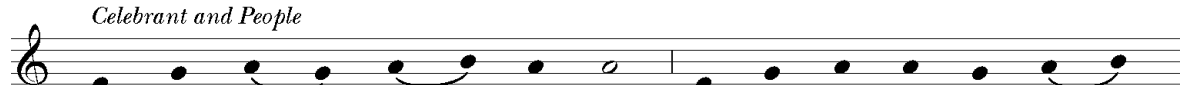
S-137

Celebrant

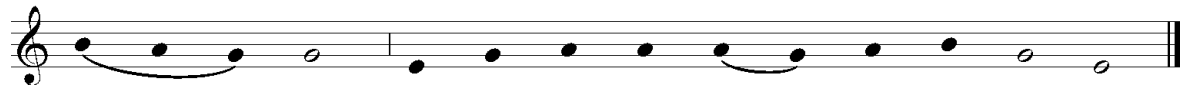


There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People



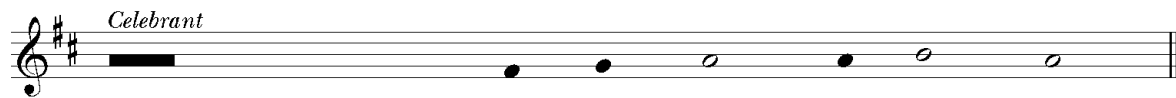
We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

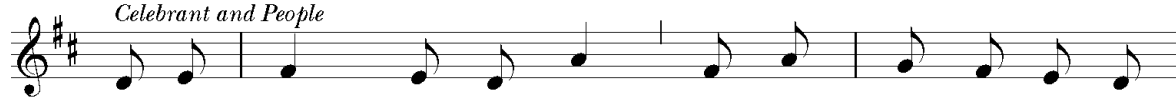
S-138

Celebrant




Therefore, according to his com - mand, O Fa - ther,

Celebrant and People



We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

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

to chest height

[BCP 369]

And we offer our sacrifice
of praise and thanksgiving
to you, O Lord of all;
presenting to you from your creation,
this bread and this wine.

The Host and Chalice are placed back on the altar.

Holding the hands extended over the gifts

We pray you, gracious God,
to send your Holy Spirit upon these gifts
that they may be
the Sacrament of the [✠ **over the Bread**] Body of Christ
and his [✠ **over the Chalice**] Blood of the new Covenant.

Unite us to your Son in his sacrifice,
That we may be acceptable through him,
being [✠ **over self**] sanctified by the Holy Spirit.

The Priest continues in Orans

In the fullness of time,
 put all things in subjection under your Christ,
 and bring us to that heavenly country
 where, with

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

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

all your saints,
 we may enter the everlasting heritage
 of your sons and daughters;

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

[Deacon now moves to Center I Arrangement]

the firstborn of all creation,
 the head of the Church,

[the hands are brought together]
 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.

Turn to the Lord's Prayer tab to continue.

Conclusion of the Prayer: Solemn Tone



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



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



A - men.

Conclusion of the Prayer: Simple Tone



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



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



A - men.

Introduction to the Lord's Prayer



And now, as our Sa - vior Christ



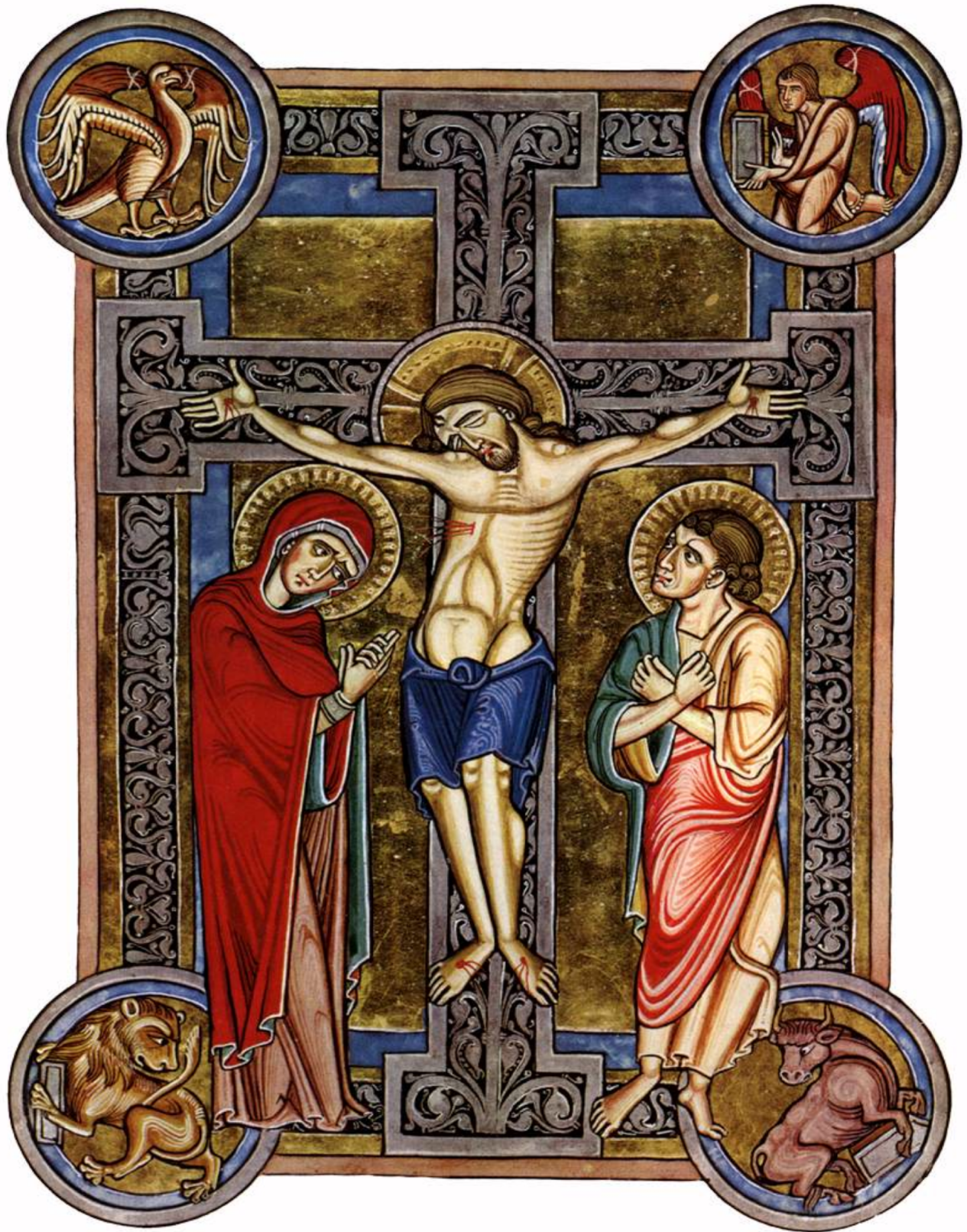
has taught us, we are bold to say,



As our Sa - vior Christ has taught us



we now pray,



Rite II, Eucharistic Prayer C

[BCP 369]

Anaphora Arrangement

In this prayer, the lines in italics are spoken by the People.

**The Celebrant, whether bishop or priest, faces them and sings
or says**

The Lord be with you.
And also with you.

People

Celebrant

Lift up your hearts.

[BCP 370]

People

We lift them to the Lord.

Celebrant

Let us give thanks unto our Lord God.

People

It is to give him thanks and praise.

Celebrant *People*
The Lord be with you. And al - so with you.

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

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Then, facing the Holy Table, the Priest continues

Move to Anaphora I

[Laudans] God of all power, Ruler of the Universe,
you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be:
the vast expanse of interstellar space,
galaxies, suns, the planets in their courses,
and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements
you brought forth the human race,
and blessed us with memory, reason, and skill.

You made us the rulers of creation.

But we turned against you, and betrayed your trust;
and we turned against one another.

Have mercy, Lord, for we are sinners in your sight

Again and again, you called us to return.

Through prophets and sages
you revealed your righteous Law.

And in the fullness of time you sent your only Son,
born of a woman, to fulfill your Law,
to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

Move to Abreast Arrangement And therefore we praise you,
 joining with the heavenly chorus,
 with prophets, apostles, and martyrs,
 and with all those in every generation
 who have looked to you in hope,
 to proclaim with them your glory,
[the hands are brought together and joined]
 in their unending hymn:

Celebrant and People, **[BCP 371]**
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.

Move to Institution I Arrangement (D and Sub remain standing)
**The Priest takes the Host in the right hand, places it over the
 Chalice, hand resting on the lip of the chalice. and elevates both
 to chest height**

And so, Father, we who have been redeemed by him,
 and made a new people by water and the Spirit,
 now bring before you these gifts.

The Host and Chalice are placed back on the altar.

Sanctify [✠ **over the Gifts**] them by your Holy Spirit
 to be the Body and Blood

of **[bow]** Jesus Christ our Lord.

Deacon and Subdeacon kneel in Institution I Arrangement

[If there be ciboria with other hosts,

the Priest touches them and says]

On the night he was betrayed

[takes the host with thumb and forefinger]

he took bread,

said the **[✠ over host]** blessing,

broke the bread,

and gave it to his friends,

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

After supper,

[lifts chalice w/ both hands as he says]

he took the cup of wine;

gave **[✠ over chalice]** thanks,

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

and said,

Bowing and saying in a low voice

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

Genuflect

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

Genuflect & replace pall

Return to Anaphora I

The Celebrant continues with hands joined, saying

Remembering now his work of redemption,
 and offering to you
 this [✠ **over the Bread/Wine**] sacrifice of thanksgiving,
*We celebrate his death and resurrection,
 as we await the day of his coming.*

The Celebrant continues in Orans [BCP 372]

Lord God of our Fathers;
 God of Abraham, Isaac, and Jacob;
 God and Father of our [bow] Lord Jesus Christ:
 Open our eyes to see your hand at work
 in the world about us.

Deliver us from the presumption of coming to this Table
 for solace only, and not for strength;
 for pardon only, and not for renewal.

Let the grace
 of this [✠ over the Bread/Wine] Holy Communion
[Now in Orans]
 make us one body, one spirit in Christ,
 that we may worthily serve the world in his name.
Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father,
[Cel & D genuflect, remove pall & uncover Host while saying]
through Jesus Christ our great High Priest,

Deacon moves into Center I Arrangement

Three crosses made with priest's Host over chalice, saying
to ✠ whom, with you and the ✠ Holy Spirit,
your Church gives ✠ honor, glory, and worship,

Placing Host over Chalice,
he raises Chalice to the height of the breast,
and lifts up the eyes, saying
from generation to generation.
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

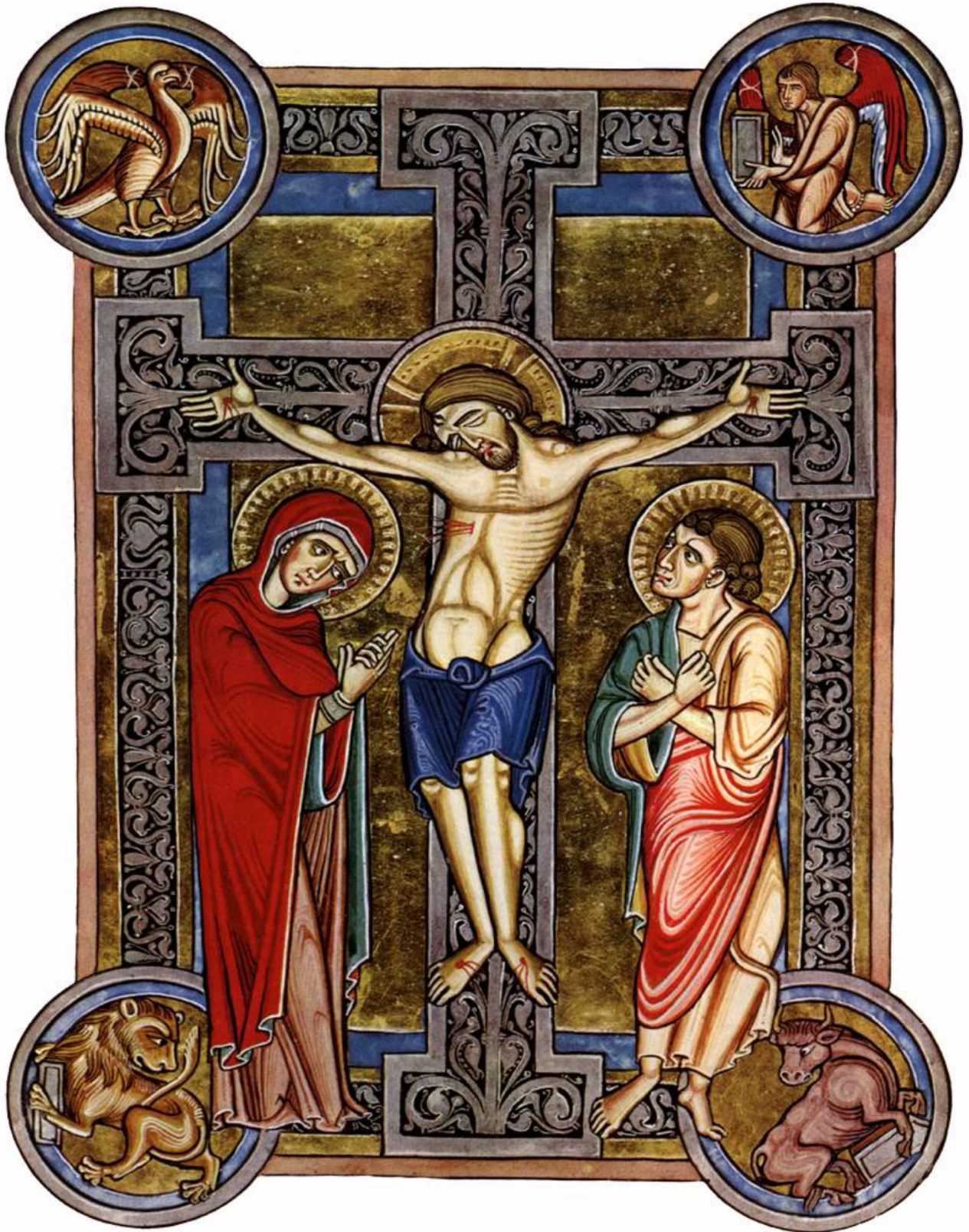
Ac - cept these prayers and prai - ses, Fa - ther, through Je - sus Christ our great
 High Priest, to whom, with you and the Ho - ly Spi - rit, your Church gives
 ho - nor, glo - ry and wor - ship, from ge - ne - ra - tion to ge - ne - ra - tion.
 A - men.

Conclusion of the Prayer: Simple Tone

Ac - cept these prayers and prai - ses, Fa - ther, through Je - sus Christ our great
 High Priest, to whom, with you and the Ho - ly Spi - rit, your Church gives ho -
 nor, glo - ry and wor - ship, from ge - ne - ra - tion to ge - ne - ra - tion. A - men.

Introduction to the Lord's Prayer

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



Rite II, Eucharistic Prayer D

[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 also with you.

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

Celebrant Let us give thanks unto our Lord God.
People It is to give him thanks and praise.

Celebrant The Lord be with you. *People* And al - so with you.

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Eucharistic Prayer D: Mozarabic Tone

It is tru - ly right to glo - ri - fy you, Fa - ther, and to give
 you thanks; for you a - lone are God, liv - ing and true,
 dwell - ing in light in - ac - cess - i - ble from be - fore time and for ev - er.
 Foun - - tain of life and source of all good - ness, you made all things
 and fill them with your bless - ing; you cre - a - ted them to re - joice in the
 splen - dor of your ra - di - ance. Count - - - less throngs
 of an - gels stand be - fore you to serve you night and day; and
 be - hold - ing the glo - ry of your pre - sence, they of - fer you un - ceas -
 ing praise. Join - - ing with them, and giv - ing voice to ev - 'ry crea - ture
 un - der hea - ven, we ac - claim you, and glo - ri - fy your Name as we sing,

Center I Arrangement

**Then, facing the Holy Table,
the Celebrant proceeds in Orans**

[BCP 373]

It is truly right to glorify you, Father,
and to give you thanks;
for you alone are God, living and true,
dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness,
you made all things and fill them with your blessing;
you created them to rejoice
in the splendor of your radiance.

Countless throngs of angels stand before you
to serve you night and day;
and, beholding the glory of your presence,
they offer you unceasing praise.

Joining with them,
and giving voice to every creature under heaven,
we acclaim you, **[the hands are brought together and joined]**
and glorify your Name, as we sing (say),

**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.

Eucharistic Prayer D: Solemn Tone

It is truly right to glorify you, Father, and to give you thanks; for you
alone are God, liv - ing and true, dwell - ing in light in - ac - cess - i - ble
from be - fore time and for ev - er. Foun - tain of life and source of all
good - ness, you made all things and fill them with your bless - ing; you cre - a -
ted them to re - joice in the splen - dor of your ra - diance. Count - less
throng of angels stand be - fore you to serve you night and day; and be -
hold - ing the glo - ry of your pre - sence, they of - fer you un - ceas - ing praise.
Join - ing with them, and giving voice to every creature un - der hea - ven, we
ac - claim you, and glo - ri - fy your Name as we sing,

Center I Arrangement

**Then, facing the Holy Table,
the Celebrant proceeds in Orans**

[BCP 373]

It is truly right to glorify you, Father,
and to give you thanks;
for you alone are God, living and true,
dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness,
you made all things and fill them with your blessing;
you created them to rejoice
in the splendor of your radiance.

Countless throngs of angels stand before you
to serve you night and day;
and, beholding the glory of your presence,
they offer you unceasing praise.

Joining with them,
and giving voice to every creature under heaven,
we acclaim you, **[the hands are brought together and joined]**
and glorify your Name, as we sing (say),

**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 I Arrangement**

The People stand or kneel.

[Laudans] We acclaim you, holy Lord, glorious in power.
Your mighty works reveal your wisdom and love.

[Now in Orans]

You formed us in your own image,
giving the whole world into our care,
so that, in obedience to you, our Creator,
we might rule and serve all your creatures.

When our disobedience took us far from you,
you did not abandon us to the power of death.
In your mercy you came to our help,
so that in seeking you we might find you.
Again and again you called us into covenant with you,
and through the prophets
you taught us to hope for salvation.

Father, you loved the world so much
that in the fullness of time
you sent your only 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.

[BCP 374]

To the poor he proclaimed the good news of salvation;
to prisoners, freedom;
to the sorrowful, joy.
To fulfill your purpose he gave himself up to death;
and, rising from the grave, destroyed death,
and made the whole creation new.

And, that we might live no longer for ourselves,
but for him who died and rose for us,
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]
and to bring 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 you, 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 you,
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

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 THIS, ALL OF YOU:

THIS IS MY BLOOD OF THE NEW COVENANT,

WHICH IS SHED FOR YOU, AND FOR MANY,

FOR THE FORGIVENESS OF SINS.

WHENEVER YOU DRINK IT,

DO THIS FOR THE IN REMEMBRANCE OF ME.”

Genuflect

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

or *Ave verum corpus*

Genuflect & replace pall

Return to Anaphora I Arrangement

The Celebrant continues in Orans

Father, we now celebrate this memorial of our redemption.

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

Recalling Christ's death

and his descent among the dead,
proclaiming his resurrection

and ascension to your right hand,
awaiting his coming in glory;

The Priest elevates both to chest height

and offering to you,
from the gifts you have given us,
this bread and this cup,
we praise you and we bless you.

Memorial Acclamations

Celebrant and People

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

The Host and Chalice are placed back on the altar.

Memorial Acclamations


Celebrant and People

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

The Host and Chalice are placed back on the altar.

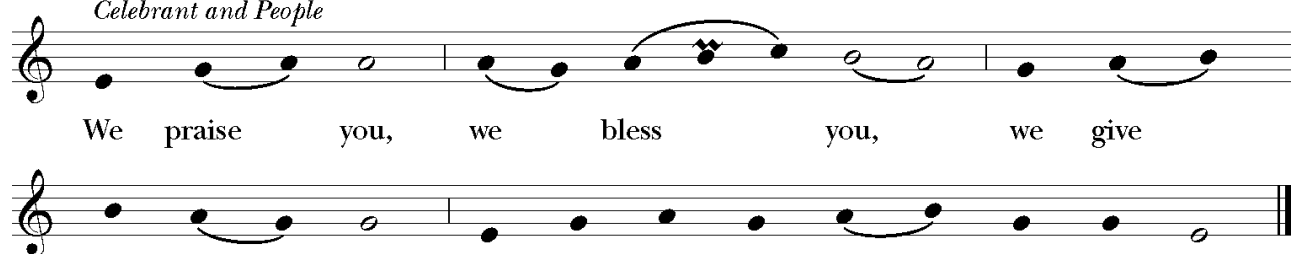
S-139

Celebrant



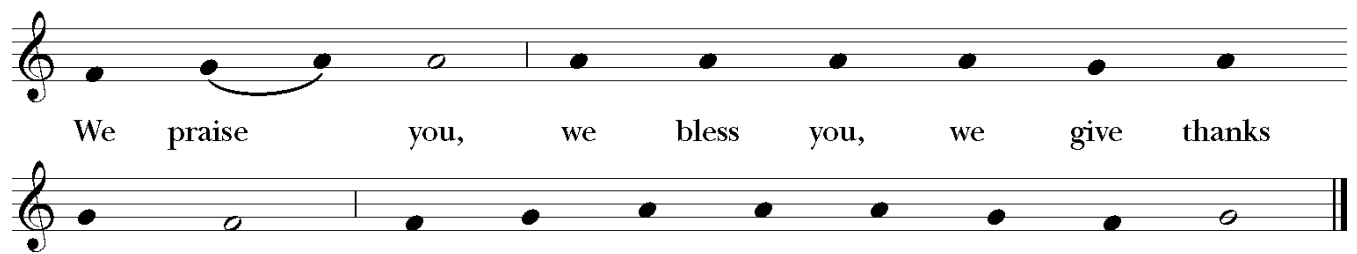
... we praise you and we bless you.

Celebrant and People



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

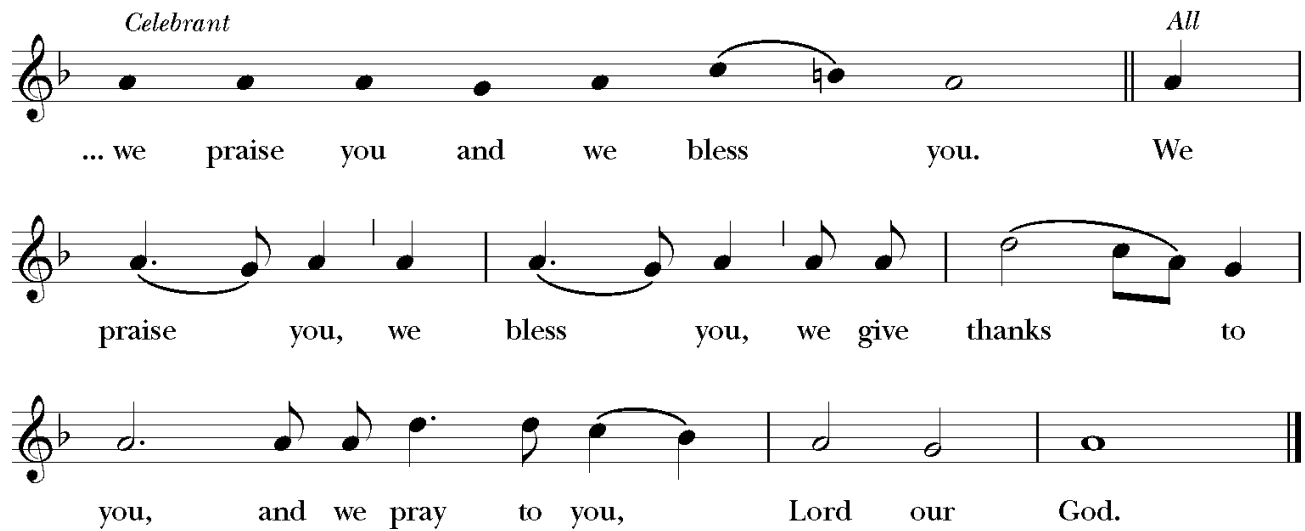
S-140



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

Lord, we pray that in your goodness and mercy
your 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 your holy people,
the bread of life and the cup of salvation,

the [✠ **over the Bread**] Body

and [✠ **over the Chalice**] Blood of your Son **[bow]** Jesus
Christ.

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 your Name.

Remember, Lord,
your 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 Blessed **[bow]** Virgin Mary,
with patriarchs, prophets, apostles, and martyrs,
(with _____) and]
all the saints who have found favor with you in ages past.

We praise you in union with them
and give you glory
[Cel & D genuflect, remove pall & uncover Host while saying]
through your Son Jesus Christ our Lord.

Conclusion of the Anaphora: Mozarabic Tone

Through Christ and with Christ and in Christ, all ho - nor and glo - ry are

yours, Al - migh - ty God and Fa - ther, in the u - ni - ty of the

Ho - ly Spi - rit, for ev - er and ev - er. *A - men.*

Conclusion of the Anaphora: 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.*

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

Turn to the Lord's Prayer tab to continue.

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.

Our Father

Center I Arrangement

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

People and Celebrant

[BCP 367]

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

Our Father

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

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

Said silently as the People say the Our Father

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

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

The 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, saying

At the Fraction and co-mingling:

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

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

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

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

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

The Celebrant continues

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


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

The *Alleluia* is omitted only in Lent.

Memorial Acclamations

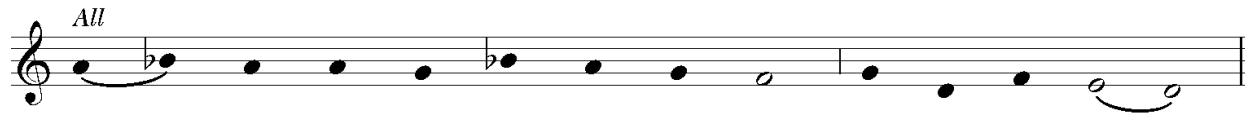
S-151 (*not for use in Lent*)

Cantor




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

All



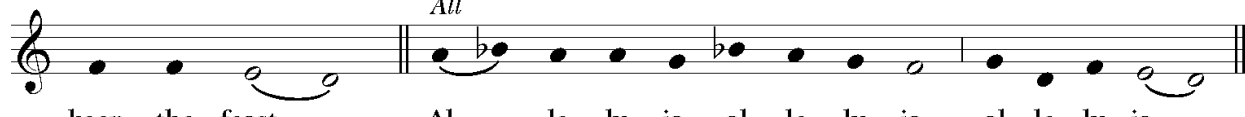
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Cantor



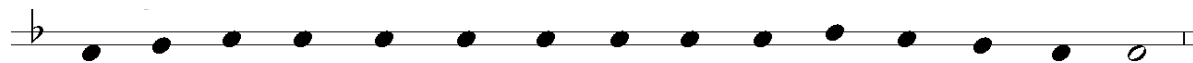
Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us

All

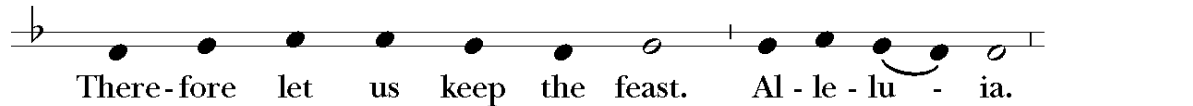


keep the feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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

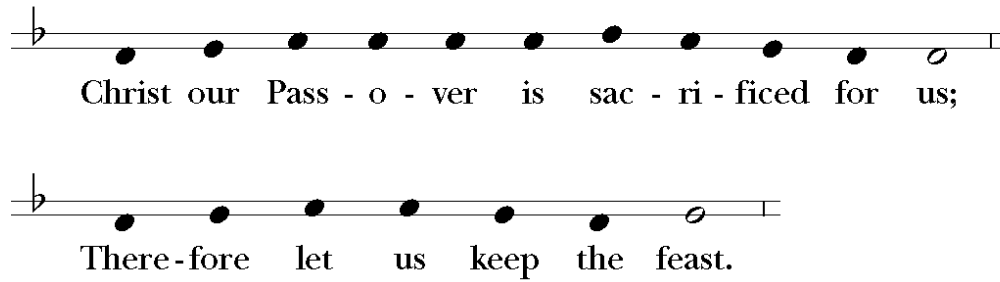


Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



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.

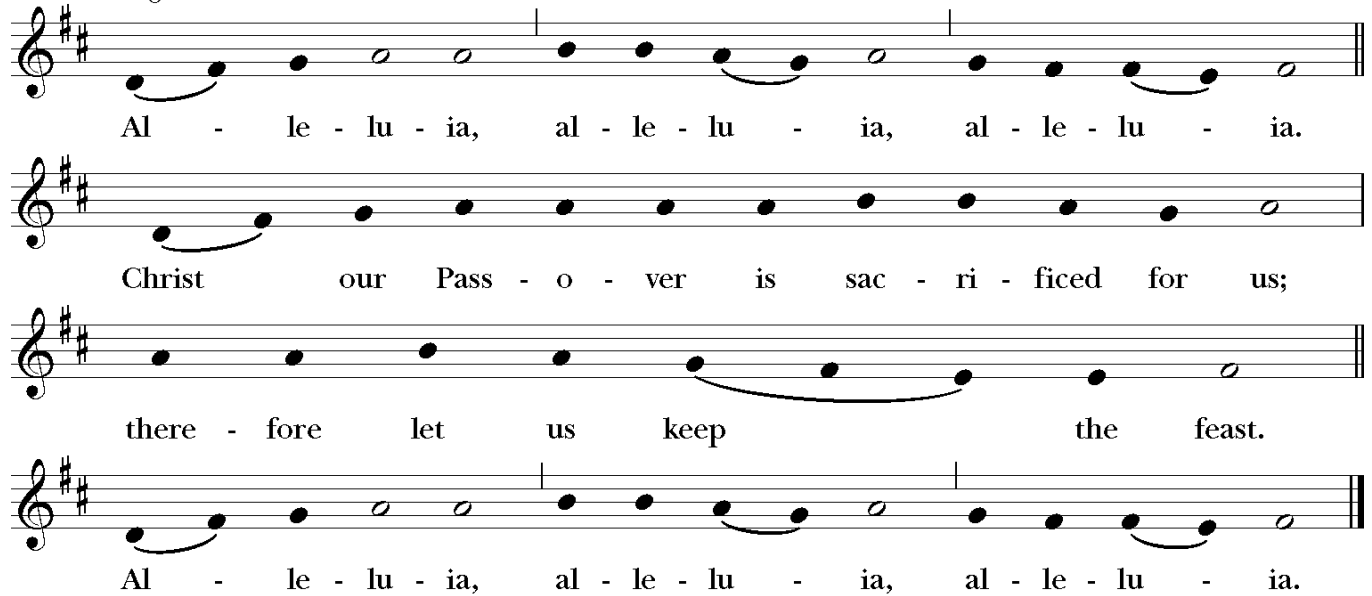
S-153 *(for use in Lent)*


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** Lamb of God, [**strike breast with right hand**]

You take away the sins of the world,

People Have mercy on us.**Celebrant** Lamb of God, [**strike breast with right hand**]

You take away the sins of the world,

People Have mercy on us.**Celebrant** Lamb of God, [**strike breast with right hand**]

You take away the sins of the world,

People Grant us peace.**Agnus Dei (*the following is used at Requiems*)****Abreast Arrangement****Celebrant with hands together (not striking his breast)
and resting on the Altar says,**

Lamb of God,

you take away the sins of the world,

People Grant them rest.**Celebrant** Lamb of God,

you take away the sins of the world,

People Grant them rest.**Celebrant** Lamb of God,

you take away the sins of the world,

People: Grant them rest eternal.

The Peace [BCP 360]

If the Peace was not said earlier before the Offertory, the Celebrant now extends the hands and says to the people

The peace of the Lord be always with you.

People

And also with you.

Celebrant

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

People

And al - so with you.

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]

The D and Sub kneel on the top step.

The Celebrant takes the complete half of the Host in the right hand and the chalice in the left. Holding the Host over the chalice and raising it to the height of the breast, the Priest 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 present) 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 the Priest 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 365]

Center I Arrangement

The postcommunion prayer for a Requiem or Nuptial Mass can be found on the pages 72 & 74.

The Celebrant turns to the People [the other Ministers do not separate] and says with hands joined,

[V. The Lord be with you.

R. And also with you.]

Let us pray.

Turning back again, the Celebrant goes to the epistle corner, the other Ministers remaining in a line behind.

In Orans, the Celebrant says:

Eternal God,

All join

heavenly Father,

you have graciously accepted us as living members

of your Son our Savior [bow] Jesus Christ,

and you have fed us with spiritual food

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart;

[hands are joined while saying]

through Christ our Lord. Amen.

or the following

Celebrant

[BCP 366]

Almighty and everliving God,

All join

we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior **[bow]** Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.

And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.

[The Celebrant joins hands and bows slightly, saying]

To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

[BCP

366]

The Bishop when present, or the Priest, gives this or a seasonal blessing or solemn prayer over the people in Lent (all of which begin on page 66).

The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement, the Deacon and Subdeacon kneeling unison.

The Celebrant begins, facing the Altar with hands joined:

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

[The Celebrant kiss the altar and turns to the People]

and the blessing of God Almighty, the Father, the Son, ✠ and the Holy Spirit, be among you, and remain with you always. *Amen.*

or

The blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, be among you, and remain with you always.

Amen.

The peace of God which passeth all un - der - stand - ing, keep your hearts and
 passes
 minds in the knowledge and love of God, and of his Son Jesus Christ our Lord,
 and the blessing of God Al - migh - ty, the Father, the Son, and the Ho - ly
 Ghost, be amongst you and remain with you al - ways. A - men.
 Spirit, among

Dismissal

The Deacon stands, turns on their step, and says with hands joined:

V. The Lord be with you.

R. And also with you.

Let us go forth in the name of Christ.

or

Go in peace to love and serve the Lord.

or

Let us go forth into the world, rejoicing in the power of the Holy Spirit.

or

Let us bless the Lord.

People

Thanks be to God.

***Alleluia, alleluia* is used from the Easter Vigil through Pentecost.**

Final prayer for the Priest, said inclined with joined hands:





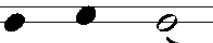

Placeat tibi

Let this my bounden duty and service be pleasing unto thee,
O Holy Trinity; and grant that this sacrifice which I, though
unworthy, have offered in the sight of thy Divine Majesty
may be acceptable unto thee; and be for me and all them for
whom I have offered it, a propitiation of thy loving-kindness.

Through Christ our Lord. Amen.


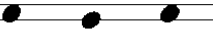




**The Celebrant kisses the Altar, then lines up with the other
Ministers on the west side of the Altar.**

All reverence with a genuflection or solemn bow.

Deacon    *People*   



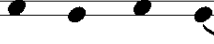


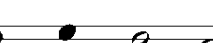

Let us go forth in the name of Christ. Thanks be to God.

or

Deacon    *People*   

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

or

Deacon     *People*   

Let us go forth into the world, rejoicing in the power of the Spirit.
Thanks be to God.

or

The musical notation consists of a single staff with a treble clef and a common time signature. The staff is divided into two parts by a vertical bar line. The first part is labeled "Deacon" and contains the lyrics "Let us bless the Lord." The second part is labeled "People" and contains the lyrics "Thanks be to God." The notes are as follows: Deacon: quarter note G4, quarter note A4, quarter note B4, quarter note C5, quarter note D5, quarter note E5, quarter note F5, quarter note G5. People: quarter note G4, quarter note A4, quarter note B4, quarter note C5, quarter note D5, quarter note E5, quarter note F5, quarter note G5. The notes are connected by a slur.

Deacon
Let us bless the Lord.

People
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 you thanks

for binding us together in these holy mysteries

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

Grant that by your Holy Spirit,

N. and N., now joined in Holy Matrimony,

may become one in heart and soul,

live in fidelity and peace,

and obtain those eternal joys prepared for all who love you;

for the sake of [**bow**] Jesus Christ our Lord.

Amen.

The Blessing & Dismissal

The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement.

When all are in place, the Deacon and Subdeacon kneel in unison.

The Celebrant says,

The blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, be among you, and remain with you always.

Amen.

The Celebrant turns to the Groom and says,

N., you may greet your Bride.

The Celebrant (or Deacon, if present) says

Deacon Let us go forth in the name of Christ.

People Thanks be to God.

At a Requiem or All Souls' Day Mass

Postcommunion Prayer

[BCP 482]

Center I Arrangement

The Celebrant turns to the People [the other Ministers do not separate] and says with hands joined,

Kneeling, let us pray together the post-Communion prayer.

Turning back again, the Celebrant goes to the epistle corner, the other Ministers remaining in a line behind.

In Orans, the Celebrant says:

Almighty God,

All

we thank you that in you great love
you have fed us with the spiritual food and drink
of the Body and Blood of your Son [**bow**] Jesus Christ,
and have given unto us a foretaste
of your heavenly banquet.

Grant that this Sacrament may be to us
a comfort in affliction,
and a pledge of our inheritance in that kingdom
where there is no death,
neither sorrow nor crying,
but the fullness of joy with all your saints;

through [**bow**] Jesus Christ our Savior. *Amen.*

The Commendation [482]

If the body or the remains are present, the Ministers gather at the body, facing the Altar.

If the body or remains are not present, the Ministers remain in the Epistle “I” formation, the Celebrant at the missal stand.

Note: all that follows (beginning with “Give rest...”) until (but not including the prayer) “Into thy hands,” may be sung by the choir.

Celebrant Let us stand to pray.

Give rest, O Christ, to your servant(s)
with your saints,

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

The Celebrant continues

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so did you ordain when you created me, saying, “You are dust, and to dust you shall return.” All we go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Celebrant Give rest, O Christ, to your servant(s)
with your saints,

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

At a Requiem, the Celebrant continues, in Orans

Into your hands, O merciful Savior, we commend your servant *N*. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen*.

The Celebrant may then add

May the angels lead you into paradise; and the Martyrs receive you at your coming and bring you into the holy city Jerusalem. May the choirs of angels receive you, and may you, with Lazarus once poor, have everlasting rest. *Amen*.

The Dismissal

The Celebrant comes to the center and faces the People the other two Ministers move into the Divided I Arrangement. When all are in place, the Deacon and Subdeacon kneel in unison. Then the Celebrant says

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen*.

The Celebrant continues

The Lord be with you.

People And also with you.

Deacon May they rest in peace.

People

Amen.

Rite II, Eucharistic Prayer A **[BCP 362]**

The People stand or kneel.

[Laudans] Holy and gracious Father:
In your infinite love you made us for yourself;
[Now in Orans]
and, when we had fallen into sin
and become subject to evil and death,
you, in your mercy, sent **[bow]** Jesus Christ,
your only and eternal Son,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.

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

[If there be ciboria with other hosts, he touches them as he says]

On the night he was handed over to suffering and death,
even this night,

[takes the host with thumb and forefinger]

our Lord Jesus Christ took bread;

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

he broke it,

and gave it to his disciples, 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, he touches them as he says]

After supper,

[BCP 363]

[lifts chalice w/ both hands and 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 the priest says in a low voice]

Rite II, Eucharistic Prayer B **[BCP 368]**

The People stand or kneel.

[Laudans] We give thanks to you, O God,
for the goodness and love
which you have made known to us in creation;

[Now in Orans]
in the calling of Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh,
[bow and keep hands joined] Jesus, your Son.

For in these last days
you sent him to be incarnate from the **[bow]** Virgin Mary,
[Now in Orans]
to be the Savior and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us out of error into truth,
out of sin into righteousness,
out of death into life.

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

[If there be ciboria with other hosts, he touches them as he says]

On the night he died for us,

even this night,

[takes the host with thumb and forefinger]

our Lord Jesus Christ took bread;

and when he had given [✠ **over host**] thanks to you,

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, he touches them as he says]

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,

Rite II, Eucharistic Prayer C

[BCP 369]

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

On the night he was betrayed
[takes the host with thumb and forefinger]
 he took bread,
 said the [✠ **over host**] blessing,
 broke the bread,
 and gave it to his friends,
 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]

After supper,

[lifts chalice w/ both hands as he says]

he took the cup of wine;

gave [✠ **over chalice**] thanks,

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

and said,

[Bowing and saying in a low voice]

DRINK THIS, ALL OF YOU:
THIS IS MY BLOOD OF THE NEW COVENANT,
WHICH IS SHED FOR YOU, AND FOR MANY,
FOR THE FORGIVENESS OF SINS.

WHENEVER YOU DRINK IT,
DO THIS FOR THE IN REMEMBRANCE OF ME.”

Genuflect

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

Genuflect & replace pall

[The Celebrant continues with hands joined, saying]

Remembering now his work of redemption,

and offering to you

this [✠ **over the Bread/Wine**] sacrifice of thanksgiving,

We celebrate his death and resurrection,

as we await the day of his coming.

Rite II, Eucharistic Prayer D

[BCP 372]

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

When the hour had come
for him to be glorified by you, his heavenly Father,
on the night in which he was betrayed,
even this night,

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 you,
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]

After supper,

[lifts chalice w/ both hands saying]

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

Genuflect

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

Genuflect & replace pall