

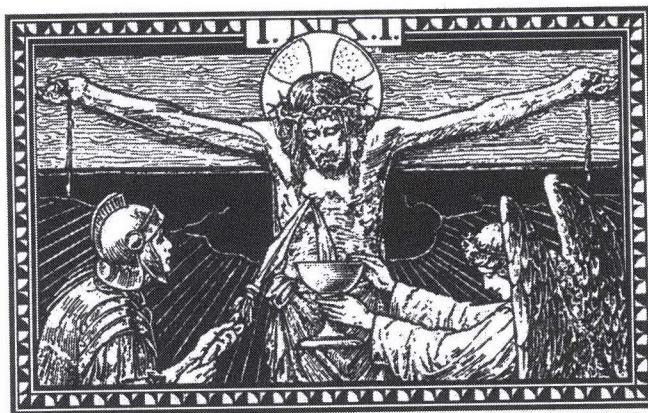


THE ORDER
for the
CELEBRATION OF THE HOLY MASS

THE ORDER FOR THE
—
CELEBRATION
OF THE
HOLY MASS

—
AND BENEDICTION OF THE
BLESSED SACRAMENT

{ AS PRACTICED IN THIS PARISH CHURCH }



{ PLEASE DO NOT REMOVE }



GUIDELINES FOR RECEIVING THE SACRAMENT OF HOLY COMMUNION

For Anglicans

As Catholics, we participate fully in the celebration of the Mass when we encounter the Real Presence of our Lord sacramentally in the reception of His Body and Blood. To receive the Sacrament beneficially, communicants should have fasted for at least an hour (preferably since midnight) and seek to live in love and charity with their neighbours. In addition, anyone conscious of mortal (grave) sin should be reconciled with God and the Church prior to Holy Communion through the sacrament of Holy Penance, often called Confession. Frequent recourse to Confession is encouraged for all.

For Other Christians

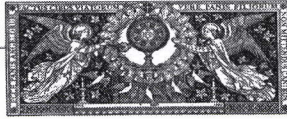
Anglicans believe that the celebration of the Mass is an action of the Church expressing her unity of doctrine, discipline, and worship. Reception of the Sacrament by Christians not united with us in these areas would imply a unity which does not yet exist, and for which we must all pray. This lamentable state of affairs is but one consequence of the scandalous divisions within Christianity. For those who have been confirmed by a bishop in Apostolic Succession (such as Roman Catholics and Eastern Orthodox) or are desirous of the same, the guidelines for receiving the Sacrament are the same as for Anglicans.

For Those Not Receiving

Those not receiving the Sacrament are encouraged to pray diligently for unity with our Lord Jesus Christ and with each other. We welcome you to come to the altar rail for a blessing. Indicate this desire by crossing your arms across your chest.

For Non-Christians

We also welcome to this celebration of the Mass those who do not share our faith in Jesus as the Christ. While we cannot extend to them an invitation to receive the Blessed Sacrament, we do invite them to be united with us in prayer.



A PERSONAL PREPARATION FOR MASS

✽ In the Name of the Father, and of Son, and of the Holy Ghost. Amen.

Self-Examination

O great and good Father, I have come to share in offering to thee the Holy Sacrifice of the Body and Blood of thy Son, our Savior, Jesus. Give me the grace now to search out my faults, so that I may confess my sins and take part in this great Sacrament free from any hidden sin. Since the last time that I took part in the Mass, O God, how have I offended thee? How have I wounded my neighbour? How have I harmed myself?

An Act of Contrition

Almighty God, I confess that I have sinned against Thee and the whole Christian community in heaven, in paradise, and on earth, especially in these ways: _____.
Forgive me my sins and give me the grace to overcome them.

The Offering of One's Intentions

I offer thee this Sacrifice of Praise and Thanksgiving, O Father, in communion with thy Holy Catholic Church in heaven, in paradise, and on earth:

to the praise of thy eternal glory;
for the continual remembrance of the Sacrifice of thy Son on behalf of all creation;
for thy aid for these people _____;
and in these matters _____;
for thy blessing upon _____;
and for the departed, especially _____.

Bless the priest who presides at this Sacrifice. Bless all who are here, and all who would like to be here. Convert all sinners. Heal the troubled. And give me grace truly to love and serve thee, this day and for ever. This I pray through Jesus Christ, our Lord. Amen.

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 thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ, our Lord. Amen.



THE ORDER OF THE MASS

There can be no full appreciation of the Mass unless we arrive well in advance and spend some time in prayer to focus our attention on what is about to unfold. It is customary to bring before God a particular concern or intention, for ourselves or others, at each celebration of the Holy Communion. We remain silent as we direct our thoughts to God, remembering that we will have plenty of time after the Mass to catch up with one another. “Talk to God before Mass and to each other after Mass.”

The division of the Mass into two parts dates from antiquity. First is the Liturgy of the Catechumens (or the Liturgy of the Word), which includes the Collect(s)—our collected thoughts or prayers—Epistle, Gospel, Creed, and Sermon. The second part is the Liturgy of the Faithful, in which the people’s offerings of Bread and Wine are consecrated to become the Body and Blood of our Lord and Saviour Jesus Christ.

The Liturgy of the Catechumens originated in a time when catechumens, those under religious instruction, as well as those among the baptized who were under discipline for their sins, were dismissed from the congregation prior to the Liturgy of the Faithful.

As baptized Christians and members of the Church—the Body of Christ—we are on a journey to the Kingdom of the Blessed Trinity. The Mass is a visible expression of that journey as well as a realisation of that reality.

✠ This symbol indicates that one should make the Sign of the Cross. (When we sign ourselves with the Cross, we invoke the saving power of the Cross, in the name of the Blessed Trinity, to sanctify what we are about to do.) Also, when the Holy Gospel is announced, the People make the Sign of the Cross with their thumb, thrice, once each on their forehead, lips, and breast (thus dedicating their mind, speech, and heart to the teaching of Christ).

Preparatory Prayers of the Celebrant

The Celebrant approaches the Altar with the Server(s), makes the customary reverence, and then proceeds to say the following preparatory prayers with the Server(s). It is important that the Celebrant is properly prepared, and he therefore makes his confession before the start of the Mass.



The Celebrant first makes the Sign of the Cross, saying:

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

RESPONSE: Amen.

The Celebrant begins with the Antiphon, the people kneeling. In Masses for the Dead and during Passiontide, Psalm 43 is omitted, in which case only the Antiphon is said.

CELEBRANT: I will go unto the altar of God,

RESPONSE: Even unto the God of my joy and gladness.

The Celebrant continues alternately with the Server(s), or with the People during weekday Low Mass observances.

PSALM 43. JUDICA ME, DEUS.

The Celebrant pleads to God on behalf of God's People.

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

RESPONSE: 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?

Petition to approach God's Altar devoutly.

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.

RESPONSE: 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.

Act of Confidence in God.

CELEBRANT: Why art thou so heavy, O my soul: and why art thou so disquieted within me?

RESPONSE: O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.



Act of adoration of the Triune God.

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

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

The Antiphon is repeated.

CELEBRANT: I will go unto the altar of God.

RESPONSE: Even unto the God of my joy and gladness.

Acknowledgment of our unworthiness.

CELEBRANT: Our help ✠ is in the Name of the Lord.

RESPONSE: Who hath made heaven and earth.

The Celebrant then says the General Confession (the CONFITEOR) as below, except that he changes the words *thee, Father* to *you, my brethren*, whereupon the Server(s) asks God to accept his Confession, as follows:

MISEREATUR

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

CELEBRANT: Amen.

Then the Server(s) or People repeat the General Confession. Sin is an offense not only against God, but against the Mystical Body of Christ as well. Thus confession is made to God, representatives of the Mystical Body, and the Celebrant as follows:

CONFITEOR

I CONFESS to Almighty God, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, (*here the Server(s) strikes his breast three times*) by my fault, by my own fault, by my own grievous fault.



Wherefore I beg Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray for me to the Lord our God.

The Celebrant asks God to accept our Confession.

ALMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life.

RESPONSE: Amen.

The Celebrant prays for full absolution.

INDULGENTIAM

THE ALMIGHTY and merciful Lord grant unto us pardon, ✠ absolution, and remission of all our sins.

RESPONSE: Amen.

The Celebrant asks for spiritual renewal.

CELEBRANT: Wilt thou not turn again and quicken us, O God?

RESPONSE: That thy people may rejoice in thee.

CELEBRANT: O Lord, show thy mercy upon us.

RESPONSE: And grant us thy salvation.

CELEBRANT: O Lord, hear my prayer.

RESPONSE: And let my cry come unto thee.

CELEBRANT: The Lord be with you.

RESPONSE: And with thy spirit.

CELEBRANT: Let us pray.

The Celebrant ascending to the altar says the following prayer, secretly:

PURIFY our consciences, we beseech thee, O Lord, that with pure hearts and pure minds, we may enter into thy Holy of Holies, through Christ our Lord.



PART I.
THE LITURGY OF THE WORD

We begin with a processional Psalm, called the Introit. The text of the Introit is found in the service bulletin or in the Anglican Missal. The Introit and other so-called "Minor Propers"—the Gradual or Tract, Alleluia, Offertory, and Communion Sentence—are taken from the Psalms or other hymns found in Holy Scripture. The Minor Propers present the theme of the particular Mass just as Scripture presents the theme of the sermon.

The Collect for Purity, originally said by the Celebrant as a private devotion, asks that we who are known by our Creator more profoundly even than we know ourselves, may equally be open to His love and so become transformed by His love.

Traditionally, at High Mass the People remain standing while kneeling for Low Mass.

The Celebrant says the following prayer:

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 thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

RESPONSE: Amen.

Having recalled that God knows our inmost thoughts and having declared our desire to be transformed by His love through His Holy Spirit, we are reminded of His perfect will for mankind given to us in the Ten Commandments.

Then the Ten Commandments may be said, or the following:

HEAR what our Lord Jesus Christ saith.

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

If the Ten Commandments are said, the following response is given to each of the first nine:

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



The following response is given after the tenth Commandment (Thou shalt not covet.):

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

As we realize that we have fallen short of God's will for us, we cry out for the Blessed Trinity's great and abundant mercy.

Here is said (alternating with the Celebrant) or sung (see page 40):

	<i>Or in Greek:</i>
CELEBRANT: Lord, have mercy upon us.	Kyrie, eleison
RESPONSE: Lord, have mercy upon us.	Kyrie, eleison
CELEBRANT: Lord, have mercy upon us.	Kyrie, eleison
RESPONSE: Christ, have mercy upon us.	Christe, eleison.
CELEBRANT: Christ, have mercy upon us.	Christe, eleison.
RESPONSE: Christ, have mercy upon us.	Christe, eleison.
CELEBRANT: Lord, have mercy upon us.	Kyrie, eleison.
RESPONSE: Lord, have mercy upon us.	Kyrie, eleison.
CELEBRANT: Lord, have mercy upon us.	Kyrie, eleison.

God the Father's mercy to mankind was most profoundly indicated by sending His Son to become man, restoring us as creatures in the image of God. In our Lord's passion, death, and resurrection, we were delivered from the curse of death and separation from God. Thus it is appropriate at this point to recall the angelic greeting to the shepherds, which announced the Incarnation and proclaimed the glory of God and His goodness to us.

When appointed, the following hymn is sung or said by everyone, standing:

The Celebrant either says or sings:

Glory be to God on high

And the people join in accordingly (if sung, see pages 41 or 43):



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

The Collect, Epistle, and Gospel that follow belong together, and a different Collect, Epistle, and Gospel (Major Propers) are set for each Sunday and for every major holy day. The Major Propers carry us through the Christian year, in which we are called to relive the whole life of Christ. The liturgical year forms Christ in us, as we are united to Him in His birth, life, death, resurrection, and Ascension. As we move through the liturgical year, we are reminded of our journey towards the Kingdom of God.

The Gospel is God's "good news" to us, and teaches us who we were created to be, as declared and witnessed in the life and ministry of Jesus Christ. The Epistle, a passage from one of the apostolic letters in the New Testament, addresses some aspect of the Gospel for the day. Occasionally, the Epistle is preceded or sometimes replaced by a Lesson from the Hebrew Scriptures (Old Testament), reminding us of the Jewish foundation of our faith.

The Collect appointed for the day takes up the general theme of the Epistle and Gospel in the form of a prayer.



The Collect(s) of the Day

The Celebrant says to the people:

The Lord be with you.

RESPONSE: And with thy spirit.

CELEBRANT: Let us pray.

Or in Latin:

Dóminus vobíscum.

Et cum spírítu tuo.

Orémus.

At Low Mass, the people kneel during the Collect(s), following the tradition of public prayer in the Anglican Church. The Collect(s) is taken from the Book of Common Prayer or the Anglican Missal.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying:

The Lesson from the Epistle (or other Book of the Bible) of N. to N.

The Lesson ended, he shall say:

Here endeth the Lesson.

RESPONSE: Thanks be to God.

Or in Latin:

Deo grátias.

A Psalm may follow, as indicated in the Bulletin, read responsively between Reader and people.

The Epistle ended, he shall say:

Here endeth the Epistle.

RESPONSE: Thanks be to God.

Or in Latin:

Deo grátias.

The Gradual (or Tract in Lent), is a Psalm related to the Gospel. It said or chanted immediately after the Epistle. The people stand as the Missal is moved from the Epistle to the Gospel side of the Altar. Except during Lent, the Alleluia follows the Gradual and immediately precedes the reading of the Gospel. The text of these Minor Propers is found in the service bulletin.



The reading of the Gospel signifies God's Word in our midst. This is the climax of the Liturgy of the Word. We stand for the Gospel in deference to "the Word that was made flesh and dwelt among us," and to express our willingness to follow that Gospel in our lives; we also signify our desire that the Gospel be carried to all lands. Torches accompany the Gospel to signify Christ, the Light who has come into the world. At Sung Mass, the Gospel is read from the center of the nave, with the Celebrant or Deacon facing the north, reflecting a former time when those in the "north" had not yet been converted to Christ. Bowing the head when the Gospel passes in procession is a traditional practice.

The Holy Gospel

Then, all the People standing and facing the book, the Deacon or Celebrant reads the Gospel, first saying:

The Lord be with you.

RESPONSE: And with thy spirit.

Or in Latin:

Dóminus vobíscum.

Et cum spírítu tuo.

When the Holy Gospel is announced, the People make a small Sign of the Cross on their forehead, lips, and breast with the thumb, thus dedicating their mind, speech, and heart to the teaching of Christ.

✠ *The Continuation (or Beginning) of the Holy Gospel according to N.*

Or in Latin:

RESPONSE: Glory be to thee, O Lord. Glória tibi, Dómine.

After the Gospel, the People say:

RESPONSE: Praise be to thee, O Christ. Laus tibi, Christe.



The Nicene Creed

The Nicene Creed (from the Latin word CREDO: I believe) was formulated as a profession of the orthodox Faith at two Councils of the ancient undivided Church: the Council of Nicea in A.D. 325 and the Council of Constantinople in A.D. 381. We recite the Creed to indicate that our belief is the same as that of Christians throughout the centuries. This is our pledge of faithfulness to the Faith: the response of the Bride (the Church) to the Bridegroom (Christ).

Following the tradition of the ancient and undivided church, S. John's shows the Creed's FILIOQUE [and the Son] is in brackets, signifying that it was not originally part of the Creed accepted by the Ecumenical Councils of the church. The Nicene Creed precedes the sermon, which is meant to instruct us in the Christian faith as well as to challenge, exhort, and instill Christian virtues.

On Sundays and other Major Feasts there follows, all standing:

The Celebrant either says or sings (if sung, see pages 46 or 50):

I believe in one God

And the people join in accordingly:

God the Father and Creation.

**THE Father Almighty, Maker of heaven and earth,
And of all things visible and invisible:**

God the Son and Redemption.

**And in one Lord (*here bow*) Jesus Christ, the only-begotten Son of God;
Begotten of His Father before all worlds,
God of God, Light of Light, Very God of very God;
Begotten, not made;
Being of one substance with the Father;
By whom all things were made:
Who for us men and for our salvation came down from heaven,**

(here genuflect)

**AND WAS INCARNATE BY THE HOLY GHOST
OF THE VIRGIN MARY,
AND WAS MADE MAN:**

(here rise)



And was crucified also for us under Pontius Pilate;
He suffered and was buried:
And the third day he rose again according to the Scriptures:
And ascended into heaven,
And sitteth on the right hand of the Father:
And he shall come again, with glory, to judge both the quick
and the dead;
Whose kingdom shall have no end.

God the Spirit and Sanctification

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

The Catholic Church and its work in souls

And I believe one Holy Catholic and Apostolic Church:
I acknowledge one Baptism for the remission of sins:
And I look for the Resurrection of the dead:
And the Life ☩ of the world to come. Amen.

The Notices

The people sit when invited to do so.

The Sermon

The Homilist (the one who delivers the sermon) is indicated in the bulletin. The people remain seated for the sermon. They stand when the Homilist leaves the pulpit and returns to the chancel.



PART II. THE LITURGY OF THE FAITHFUL

We now begin the second half of the Holy Communion, in which we are lifted up into the Kingdom of God, where with "Angels and Archangels, and with all the company of heaven" we worship the Lamb of God, Jesus Christ, who was slain for us, and where we partake of His Body and Blood.

This is part of the great "Royal exchange:" where God the Son "became man so that we might become God," that is, through the joining of God and man in the person of Jesus Christ, we are restored as creatures in the image of God, being made—through God the Spirit—into the very likeness of God. This exchange is at the heart of creation; old things are constantly being made new.

This exchange is also at the heart of Holy Communion. We remember how our Lord (1) took Bread and Wine (Oblation); (2) gave thanks (Consecration); (3) broke the Bread (Utilization); and (4) shared what was broken (Unification). In similar fashion, we offer to God bread and wine, our earthly food and drink, to be made into spiritual Bread and Wine: the Body and Blood of Jesus Christ. In addition, we offer ourselves (Oblation) sacrificially to God (Consecration), through the token of our money and goods, to be used (Utilization) as a means of advancing the Kingdom of God on earth inasmuch as we are members of the Body of Christ (Unification).

The Offertory

CELEBRANT: The Lord be with you.

RESPONSE: And with thy spirit.

CELEBRANT: Let us pray.

Or in Latin:

Dóminus vobíscum.

Et cum spírítu tuo.

Orémus.

Then follows the Offertory, a Psalm or other verse taken from Holy Scripture. The text for the Offertory is found in the bulletin.



The Offering of Oblations and Alms

The people sit.

During the Offertory, a Hymn, Psalm, or Anthem may be sung while the people sit. At a Sung Mass, the People stand to be censed, returning the Thurifer's bow before and after censing. They remain standing while representatives of the congregation bring the people's offerings of money and other gifts to be blessed at the altar. At a Low Mass, when alms are not collected, the People sit until the **Orate Fratres**.

The prayer of the Church is more than the aggregate of the personal prayers of its members. We must also remember before God many concerns and persons with whom we are not so deeply concerned. As members of the Body of Christ, we are called beyond our own immediate preoccupations to desire the Divine goodness for those whose need we begin to recognize; we are called to share more widely and more deeply in God's care for His world. Intercession is offered to God in the **Prayer for the Whole State of Christ's Church**. [However, the **Prayer for the Whole State of Christ's Church** may be omitted when the Gregorian Canon is used, as the same petitions are offered in this traditional Canon of the Western Church. The Exhortation and General Confession and Absolution may also be omitted, with the understanding that auricular confession is considered normative practice in a Christian's life.]

The people stand when the particular Mass intention is indicated and those who have asked for special prayers are remembered.

The Orate Fratres

Then the Celebrant and people pray for each other, saying:

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

RESPONSE: The Lord receive this sacrifice at thy hands, to the praise and glory of His Name; both for our benefit and that of all His holy Church.

CELEBRANT: Amen.

The Celebrant (or Deacon) says the following, or if using the Gregorian Canon begins with the Great Thanksgiving on page 21.

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



The People kneel.

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

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

GIVE grace, O heavenly Father, to all Bishops, Priests, and Deacons, especially to thy servant *N.* our bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

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

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

AND we also bless ✠ thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

GRANT this, O Father, for Jesus Christ's sake. Our only Mediator and Advocate.

RESPONSE: Amen.



The Preparation of the People for Holy Communion

Before the Mass began, the Celebrant made his confession of sin in the presence of the assisting clergy and any servers. Now the rest of the assembled congregation make their general confession of sin, having become more aware—through the Lessons and the Word of God preached—of the great distance between God and ourselves caused by our many sins.

The Exhortation, or Bidding, which precedes the Confession, reminds us that we can gain entrance into the Presence of Almighty God through faith and a desire to live our lives in accordance with God's Holy Word. This, of course, leads us to the Confession. There may well be specific acts of sin that we ought to confess privately. But the General Confession is primarily our acknowledgment before God that we are involved in patterns of sin that we only recognize imperfectly.

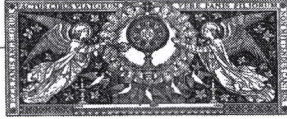
Our own growing understanding of the confused motives for our actions and of the direct and indirect consequences of what we have done leads us to acknowledge that from the very beginning we have been caught up in patterns of sin that have shaped the world in which we live. We also admit that we have been fashioned by those patterns of sin: in the traditional language of the church, we were "begotten in sin," and, willingly or unwillingly, we are "in bondage" to those patterns of sin.

It is this "bondage" we need to confess: it is release and a new life of new possibility that we seek. Release from our sins and newness of life through Christ's redemptive act on the Cross are two aspects of the one divine act of forgiveness; the Absolution (declaration of release) speaks of both. The Comfortable Words (the word "Comfort" originally meant "strengthening" or "invigorating") exhort us to be open to the gift of that newness of life. In the Holy Communion that soon follows, we who are baptized into Christ's Body will once again receive the restorative spiritual food of the Body and Blood of our Lord.

The Exhortation

The Celebrant (or Deacon) says the following:

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your



comfort; and make your humble confession to Almighty God, devoutly kneeling.

The General Confession of Sin

The people remain kneeling and say the following after the Celebrant (or Deacon):

ALMIGHTY God,
Father of our Lord Jesus Christ,
Maker of all things, Judge of all men;
We acknowledge and bewail our manifold sins and wickedness,
Which we, from time to time, most grievously have committed,
By thought, word, and deed,
Against thy Divine Majesty,
Provoking most justly thy wrath and indignation against us.
We do earnestly repent,
And are heartily sorry for these our misdoings;
The remembrance of them is grievous unto us;
The burden of them is intolerable.
Have mercy upon us,
Have mercy upon us,
Most merciful Father;
For thy Son our Lord Jesus Christ's sake,
Forgive us all that is past;
And grant that we may ever hereafter
Serve and please thee
In newness of life,
To the honor and glory of thy Name;
Through Jesus Christ our Lord. Amen.



The General Absolution

Then shall the Celebrant (or the Bishop if he be present) turning to the People, say:

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

RESPONSE: Amen.

The Comfortable Words

Then shall the Celebrant say:

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

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

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

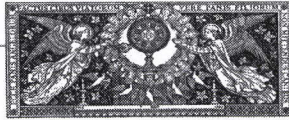
Hear also what Saint Paul saith.

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *I Timothy 1:15*

Hear also what Saint John saith.

IF any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation (*Perfect Offering*) for our sins. *I John 2:1, 2*

We are now at the mid-point of our journey—via the Holy Communion—to the Kingdom of the Blessed Trinity. We have been instructed by God’s Holy Word, we have become more aware of our sinful state, we have confessed our awareness of that state, and have been granted absolution by the mercy of God, through the assurance of Holy Scripture.



We are now ready to enter into the very heights of the Kingdom of God, to join our voices with the endless praise of the heavenly company around the Throne of God and the Lamb who eternally offers Himself to the Father on our behalf. Thanksgiving is the experience of the Kingdom of Heaven; as we continue our journey into the Kingdom of the Blessed Trinity, it is only right that we begin to emphasize *our* thankfulness ("eucharist" means thanksgiving). So our prayer gathers us with those who are already in the Divine Realm, and together we offer our thanks and praise in words of adoration taken from Isaiah's vision of God enthroned, "Holy, Holy, Holy . . ." This is followed by the acclamation that welcomed our Lord into Jerusalem as the Messiah, our recognition that Jesus Christ is truly present in His humanity as well as His divinity in Holy Communion. The prayer then moves on to the words of the Last Supper, to a precise event in which all else is comprehended. Finally we ask that we, through this Bread and Wine, may be made into the likeness of Christ, that is, that we may at the last enter into the presence of God.

The Great Thanksgiving

CELEBRANT:	The Lord be with you.	<i>Or in Latin:</i> Dóminus vobíscum
RESPONSE:	And with thy spirit.	Et cum spírítu tuo.
CELEBRANT:	Lift up your hearts.	Sursum corda.
RESPONSE:	We lift them up unto the Lord.	Habémus ad Dóminum.
CELEBRANT:	Let us give thanks unto our Lord God.	Grátias agámus Dómino Deo nostro.
RESPONSE:	It is meet and right so to do.	Dignum et justum est.

Then shall the Celebrant turn to the Altar, and say:

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

Here a Proper Preface, chosen for the occasion or season of the Liturgical Year, is said or sung on all Sundays and on other occasions as appointed.



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

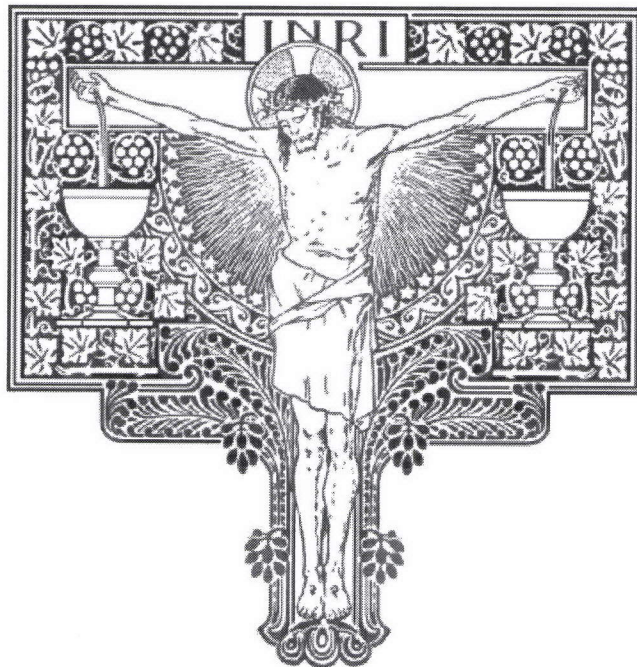
Bowing, the Celebrant and People join in the SANCTUS (if sung, see page 54 or 55):

HOLY, HOLY, HOLY, Lord God of Hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord Most High.

Here is added the BENEDICTUS:

✠ Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

Then will follow, as indicated in the bulletin, either the Gregorian (page 23) or the Anglican (page 26) Canon of the Mass.





The Canon of the Mass — Gregorian

THEREFORE, most gracious Father, through Jesus Christ, Thy Son our Lord, we humbly beseech Thee, and we desire that Thou accept, and bless these gifts, these presents, these holy and unspotted sacrifices, which, first of all, we offer unto Thee for Thy holy Catholic Church: that Thou vouchsafe to pacify, keep, unite, and govern it throughout the whole world: with Thy servant *N.* our chief Bishop, and *N.* our own Bishop, and all true believers, and such as have the Catholic and Apostolic Faith in due estimation.

REMEMBER, Lord, Thy servants and handmaids, *N.* and *N.* and all who stand here round about, whose faith and devotion unto Thee is known and manifest: for whom we offer unto Thee, or who themselves do offer unto Thee, this sacrifice of praise (for them and theirs, for the redemption of their souls, for the hope of their salvation and health) and render their vows unto Thee, the eternal living and true God.

IN Communion with (here may be made mention of the day or feast itself, then continuing) and in worshipful remembrance of the glorious and Ever-Virgin Mary, the Mother of our God and Lord Jesus Christ: and also of Thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy Saints; by whose merits and prayers grant Thou that in all things we may be defended with the help of Thy protection. Through the same Christ our Lord.

RESPONSE: Amen.

THEREFORE, Lord, we beseech Thee, that Thou wilt graciously receive this oblation of our bounden service, and of all Thy household:

(on the Vigil of Easter, and thereafter through the following Saturday inclusive, and on the Vigil of Pentecost here is inserted another prayer, then continuing . . .)

WHICH oblation, we beseech Thee, O Almighty God, in all things to make blessed, appointed, ratified, reasonable and acceptable, that unto us it may be the Body and Blood of Thy most dearly beloved Son, our Lord Jesus Christ.



WHO the next day afore He suffered, took bread into His holy and reverent hands, and His eyes being lifted into heaven unto Thee, God Almighty His Father, rendering thanks unto Thee, He blessed, He brake, and gave unto His disciples, saying: Take and eat this, ye all

FOR THIS IS MY BODY

LIKEWISE after they had supped, He taking this excellent Cup into His holy and reverent hands, rendering thanks unto Thee, blessed, and gave unto His disciples, saying, Take and drink of this, ye all

FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT: THE MYSTERY OF FAITH: WHICH FOR YOU AND FOR MANY SHALL BE SHED TO THE REMISSION OF SINS

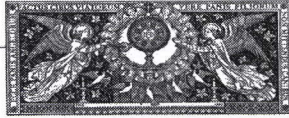
As oft as ye do these things, ye shall do them in remembrance of me.

WHEREFORE, O Lord, we also, Thy servants, and Thy holy people, being mindful as well of the blessed passion and resurrection, as of the glorious Ascension of the same Christ Thy Son, our Lord God, do offer unto Thy excellent Majesty of Thy own rewards and gifts, a pure host, a holy host, an undefiled host, the holy bread of eternal life, and the cup of eternal salvation.

VOUCHSAFE Thou also, with a merciful and pleasant countenance, to have respect hereunto: and to accept the same, as Thou didst vouchsafe to accept the gifts of Thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice, the undefiled host, that the high priest Melchizedek did offer unto Thee.

WE humbly beseech Thee, O Almighty God, command Thou these to be brought by the hand of Thy holy Angel unto Thy high Altar in the presence of Thy Divine Majesty, that as many of us as of this partaking of the Altar shall receive Thy Son's holy Body and Blood may be replenished with all heavenly benediction and grace. Through the same Christ our Lord.

RESPONSE: Amen.



REMEMBER, Lord, also the souls of Thy servants and handmaidens, *N.* and *N.*, which are gone before us with the mark of faith and rest in the sleep of peace. We beseech Thee, O Lord, that unto them, and unto all such as rest in Christ, Thou wilt grant a place of refreshing, of light, and of peace. Through the same Christ our Lord.

RESPONSE: Amen.

UNTO us sinners also, Thy servants, hoping of the multitude of Thy mercies, vouchsafe to give some portion and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all Thy Saints: within whose fellowship we beseech Thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

BY Whom, O Lord, all these good things Thou dost ever create, Thou sanctifiest, Thou quickenest, Thou blessest, and givest unto us. Through Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory. World without end.

RESPONSE: Amen.

The Celebrant continues:

LET us pray: Commanded by saving precepts, and taught by divine example, we are bold to say:

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.

RESPONSE: But deliver us from evil.

The Mass continues with the LIBERA NOS on page 28.



The Canon of the Mass — American Book of Common Prayer

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

FOR in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to His disciples, saying, Take, eat,

THIS IS MY BODY
WHICH IS GIVEN FOR YOU;
DO THIS IN REMEMBRANCE OF ME.

LIKEWISE, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for

THIS IS MY BLOOD
OF THE NEW TESTAMENT,
WHICH IS SHED FOR YOU,
AND FOR MANY,
FOR THE REMISSION OF SINS;
DO THIS, AS OFT AS YE SHALL DRINK IT,
IN REMEMBRANCE OF ME.

The Oblation or Prayer of Offering.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.



Prayer of Invocation of the Holy Ghost.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in His blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of His passion.

Prayer for Communicants.

AND here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and a heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

(Here may follow a Prayer for the Faithful Departed)

Prayer for the Acceptance of the Offering.

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

The Concluding Doxology.

BY whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

RESPONSE: Amen.



The Eucharistic Prayer is brought to a close by the Celebrant and People reciting together the most perfect of vocal prayers:

The Lord's Prayer

The Celebrant either says or sings (if sung, see page 56):

LET us pray. And now, as our Savior Christ hath taught us, we are bold to say, Our Father,

The People join in accordingly:

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.

For thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.

The Celebrant prays secretly the LIBERA NOS, a prayer asking that through the intercession of the Saints, we may enter into perfect peace with God.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and with all the Saints, give peace graciously in our days, that we, being holpen by the succor of thy mercy, may both always be free from sin and safe from all disquietude. Through the same 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.

RESPONSE: Amen.



The Fraction (Breaking of the Bread) occurs here, followed by the exchange of peace between the Celebrant, who represents Christ, and the People.

Traditionally, the Peace is exchanged at the Fraction. Remember how our Lord's disciples only recognized His glorified Body in the breaking of the Bread (Luke 24:13–35). Through the Liturgy, we have walked with our Lord down the road to Emmaus, and perhaps, like these disciples, have not recognized His Presence. But now, in the breaking of the Bread, we recognize both our Lord's broken Body as well as our broken humanity, restored in Christ, who offers us true peace in the offering of Himself.

Or in Latin:

CELEBRANT: The peace of the Lord
be always with you.

Pax Dómini sit semper
vobíscum.

RESPONSE: And with thy spirit.

Et cum spírítu tuo.

The Celebrant prays the following secretly:

MAY this mingling and consecration of the Body and Blood of Jesus Christ our Lord be unto us who receive it an approach to everlasting life. Amen.

Agnus Dei

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

In Masses for the Dead:

RESPONSE: have mercy upon us.

grant them rest.

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

RESPONSE: have mercy upon us.

grant them rest.

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

RESPONSE: grant us thy peace.

grant them rest eternal.

The Celebrant prays the following secretly:

O LORD Jesus Christ, who saidst to thine Apostles: Peace I leave with you, my peace I give unto you: regard not my sins but the faith of thy



Church and grant unto her that peace and unity which is according to thy will. Who livest and reignest, one God, world without end. Amen.

In recognition that our Lord is truly present in the Bread and Wine, we ask for His mercy, and the perfect peace that can only result from communion with Him. Then in the prayer that follows, we are reminded that God is always merciful, even though we can do nothing to deserve His mercy other than accept it by faith.

The Prayer of Humble Access

The People may join the Celebrant in saying this prayer:

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

The Celebrant then makes his communion, after which he turns to the People exposing the Host and saying:

CELEBRANT: ✠ Behold the Lamb of God, behold Him that taketh away the sins of the world.

The following words taken from the account of the healing of the Centurion's servant (S. Matt. 8.5ff) are appropriately said by the Celebrant and People together, thrice:

LORD, I am not worthy that thou shouldest come under my roof. But speak the word only and my soul shall be healed.

Those who intend to receive the Sacrament approach the Altar rail at this time.

In the presence of such mercy we now approach our Lord to receive His Body and Blood. Heaven is no longer something distant from us; our journey through the Liturgy brings us to the Kingdom and presence of Almighty God.



The assisting clergy receive the Sacrament in both kinds, and then immediately deliver it to the people. The Bread and Cup are given to the communicants with these words:

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Or in Latin:

CORPUS Christi.

SANGUIS Christi.

The Communion Sentence

The text is found in the bulletin. A Communion Hymn may also be sung.

The Conclusion

There is little more to be said and much to be done. We thank God for feeding us with the food necessary for our spiritual journey, and ask that He will be present with us as we go out into the world to do His work, for each and every one of us is His minister. We have no cause to doubt the faithfulness of God; it is only our faithfulness that is questionable. His faithfulness is assured, and He is with us, as the Blessing reminds us. For that reason alone we may **Depart in peace** to love and serve the Lord.

The Post-Communion Thanksgiving

Then shall the Celebrant say:

Let us pray.

The People kneel and may join the Celebrant as he says the following prayer.

ALMIGHTY and everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the



mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of His most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.

RESPONSE: Amen.

The Post-Communion Collect(s)

Or in Latin:

CELEBRANT: The Lord be with you.

Dóminus vobíscum.

RESPONSE: And with thy spirit.

Et cum spírítu tuo.

CELEBRANT: Let us pray.

Orémus.

Then follows one or more collects from the Anglican Missal.

The Dismissal

Or in Latin:

CELEBRANT: The Lord be with you.

Dóminus vobíscum.

RESPONSE: And with thy spirit.

Et cum spírítu tuo.

The Celebrant (or Deacon) dismisses the people with these words, adding ALLELUIA during the Easter octave:

Depart in peace.

Ite, Missa est.

or when the Gloria is omitted (and on Maundy Thursday):

Let us bless the Lord.

Benedicámus Dómino.

RESPONSE: Thanks be to God.

Deo grátias.

or in Masses of the Dead:

CELEBRANT: May they rest in peace.

RESPONSE: Amen.



Then, the People still kneeling, the Celebrant (or the Bishop if he be present) shall let them depart with this Blessing, which is omitted in Masses of the Dead.

[THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord.

And] THE Blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost be amongst you and remain with you always.

RESPONSE: Amen.

The Last Gospel

The last thing we hear at Mass is S. John's great proclamation concerning God who became Man and dwelt among us. This serves to remind us that we are to proclaim the Good News of Jesus Christ as we go into the world. On certain feast days, a different Gospel is read.

This Gospel is read from the North end of the Altar, again to reflect a former time when those in the "north" had not yet been converted to Christ. Everyone stands to profess a willingness to follow the Gospel and to signify our purpose that the Gospel should be carried to all lands. When the Holy Gospel is announced, the Sign of the Cross is again made thrice, on the forehead, lips and breast, as the Celebrant signs himself.

CELEBRANT: The Lord be with you.

RESPONSE: And with thy spirit.

CELEBRANT: The beginning of the Holy Gospel according to John.

RESPONSE: Glory be to thee, O Lord.

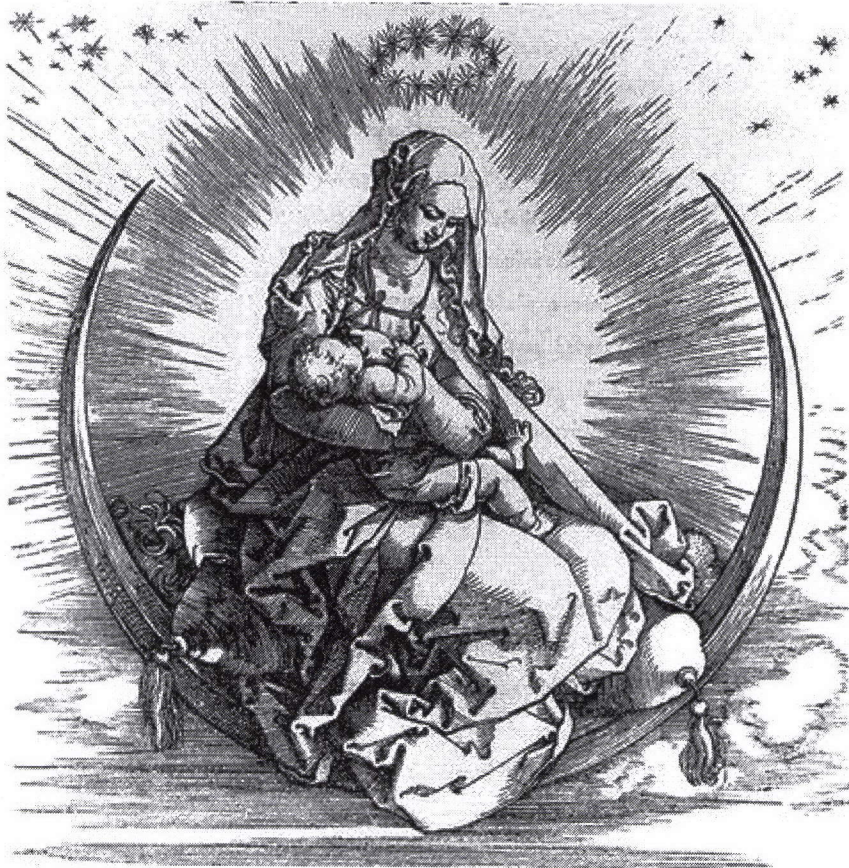
In Principio John 1:1-14

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that



Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto His own, and His own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*here genuflect*) And the Word was made flesh, and dwelt among us, (*here rise*) and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

RESPONSE: Thanks be to God.





In many places, the Angelus is recited after the main Sunday Mass, as follows:

THE ANGELUS (stand)

- VERSICLE: The Angel of the Lord announced unto Mary:
RESPONSE: And she conceived by the Holy Ghost.
VERSICLE: Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.
RESPONSE: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
VERSICLE: Behold the handmaid of the Lord:
RESPONSE: Be it unto me according to thy word.
VERSICLE: Hail Mary...
RESPONSE: Holy Mary...
VERSICLE: And the Word was made flesh:
RESPONSE: And dwelt among us.
VERSICLE: Hail Mary...
RESPONSE: Holy Mary...
VERSICLE: Pray for us, O holy Mother of God:
RESPONSE: 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 as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his ✠ cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord.
RESPONSE: Amen.

or this, from Easter Day through the Octave of Pentecost:

REGINA COELI (stand)

- VERSICLE: Joy to thee, O Queen of Heaven:
RESPONSE: Alleluia.
VERSICLE: He whom thou wast meet to bear:



RESPONSE: Alleluia.

VERSICLE: As He promised hath arisen:

RESPONSE: Alleluia.

VERSICLE: Pour for us to God thy prayer:

RESPONSE: Alleluia.

VERSICLE: Rejoice and be glad, O Virgin Mary, alleluia.

RESPONSE: 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 joy to the whole world; we beseech thee, that through his mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

RESPONSE: Amen.

During the closing Voluntary, or until the candles are extinguished, the worshiper should remain silent and make his thanksgiving, which may include the following.

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 wounds 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 to thee,

That with thy Saints I may praise thee for ever and ever. Amen.



THE BENEDICTION OF THE BLESSED SACRAMENT

Alleluia is said only during Eastertide and the Octave of Corpus Christi.

When the Sacred Host has been placed in the monstrance, the hymn *O SALUTARIS HOSTIA* is begun.

O Saving Victim! Opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, thy strength bestow.
All praise and thanks to thee ascend
For evermore, blest One in Three
O grant us life that shall not end,
In our true native land with thee.
Amen.

After a time of silent adoration, the hymn *TANTUM ERGO SACRAMENTUM* is begun.

Therefore we, before him bending
This great Sacrament revere;
Types and shadows have their ending.
For the newer rite is here;
Faith, our outward sense befriending.
Makes our inward vision clear.
Glory let us give and blessing
To the Father and the Son,
Honor, thanks, and praise addressing
While eternal ages run:
Ever to his love confessing
Who from Both with Both is One.
Amen.



CELEBRANT: Thou gavest them bread from heaven. (Alleluia.)

RESPONSE: Containing in itself all sweetness. (Alleluia.)

CELEBRANT: Let us pray.

O GOD, who in a wonderful Sacrament hast left unto us a Memorial of thy Passion: grant us, we beseech thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruit of Thy redemption. Who livest and reignest, world without end. Amen.

The Officiant now gives the Benediction in silence, making the sign of the Cross with the monstrance over the kneeling congregation. Look up and adore, saying in your heart: My Lord and my God; repeating the Holy Name over and over; or simply asking, in your own words, Christ's blessing upon yourself and upon those for whom you wish to pray. It is usual to make the Sign of the Cross, blessing yourself, when the Officiant blesses the Congregation with the Blessed Sacrament.

THE DIVINE PRAISES

The Officiant speaks each line, after which the People then repeat.

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be his Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Ghost the Comforter.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in his Angels and in His Saints.



The sacred Host is replaced in the tabernacle.

CANTOR: Let us forever adore

RESPONSE: the most holy Sacrament. (Alleluia.)

OFFICIANT AND PEOPLE:

O praise the Lord, all ye nations: praise him, all ye peoples.

For his merciful kindness is ever more and more toward us;

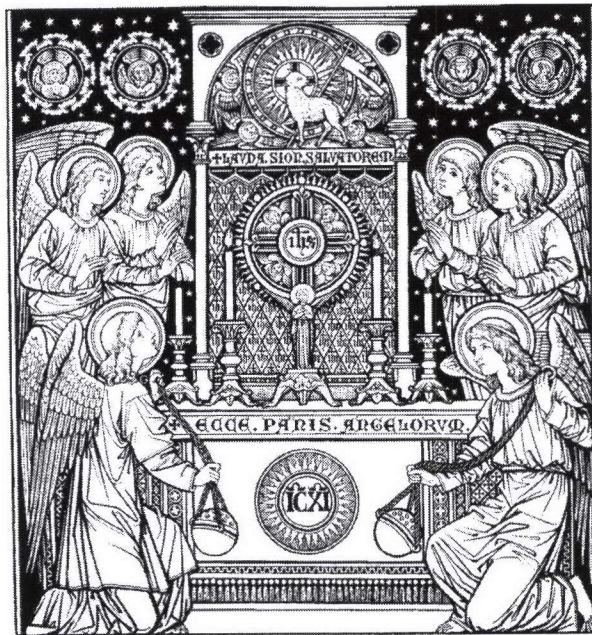
and the truth of the Lord endureth forever. Praise the Lord.

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

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

Amen.

Let us forever adore the most holy Sacrament. (Alleluia.)





KYRIE ELEISON

Merbecke

In unison

Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

Each Kyrie may be sung thrice

Healey Willan

In unison, moderate time

Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord,
have mer - cy up - on us. Christ, have mercy up - on us. Christ, have mercy up -
on us. Christ, have mercy up - on . . . us. Lord, have mercy up -
on us. Lord, have mercy up - on us. Lord, have mercy up - on us.



GLORIA IN EXCELSIS DEO

Old Scottish Chant

1. Glory be to God on high, and on earth peace, good will towards men.

2. We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks

to thee for thy great glo - ry, 3. O Lord God, heaven - ly King,

God the Father Al - mighty - y. 4. O Lord, the only - begotten Son, Je - sus Christ;

O Lord God, Lamb of God, Son of the Fa - ther,



5. that takest away the sins of the world, have mercy up - on us.

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. Thou only, O Christ,

with the Ho - ly Ghost, art most high in the glory of God the Fa - ther. A - men.



Healey Willan

Priest *In unison, in moderate time*

mp
Glo - ry be to God on high, and on earth peace, good will towards men.

We praise thee, we bless thee, we wor - ship thee, we

glo - ri - fy thee, we give thanks to thee for thy great glo - ry,

O . . . Lord God, heav'n - ly King, God . . . the Fa - ther Al -

A little slower
migh - - - - - ty. . . . O Lord, the



on - ly-be-got-ten Son, Je - sus Christ; O Lord God, Lamb of God,

Son of the Fa - ther, that ta - kest a - way the sins of the world, have

mer - cy up - on us. Thou that ta - kest a - way the sins of the

world, re - ceive our prayer. Thou that sit - test at the

right hand of God the Fa - ther, have mer - cy up - on us.



First pace

For thou on - ly art ho - ly; thou on - ly art the Lord; thou

on - ly, O Christ, with the Ho - ly Ghost, art most

high in the glo - ry of God the Fa - ther.

rall.

A - - - - - men.



CREDO

Plainchant

Priest

Choir and Congregation

I be-lieve in one God the Fa-ther Al-migh-ty, Ma-ker of hea-ven and earth,

And of all things vi - si-ble and in - vi - si - ble: And in one Lord Je - sus Christ,

the on-ly-be-got-ten Son of God; Be - got-ten of his Fa-ther be-fore all worlds,

God of God, Light of Light, Ve-ry God of ve-ry God; Be - got-ten, not made;



Be - ing of one sub - stance with the Fa - ther; By whom all things were made:

Who for us men and for our sal - va - tion came down from heaven,

A little slower
And was in - car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry, And was made man:

rit.
And was cru - ci - fi - ed al - so for us un - der Pontius Pi - late; He suffered and was

a tempo -
bu - ri - ed: And the third day he rose a - gain ac - cord - ing to the Scrip - tures:



And as-cend-ed in - to hea-ven, And sit-teth on the right hand of the Fa-ther:

And he shall come a - gain, with glo - ry, to judge both the quick and the dead;

Whose kingdom shall have no end. And I be-lieve in the Ho - ly Ghost, The

Lord, and Giv-er of Life, Who proceed-eth from the Fa-ther and the Son;

Who with the Father and the Son to-gether is worshipp'd and glo-ri - fi - ed;



Who spake by the Pro-phets: And I be-lieve one Cath-o - lic and

Ap-os-tol - ic Church: I ac-knowledge one Bap - tism for the re-mis-sion of sins:

And I look for the Re-sur-rec-tion of the dead: And the Life of the

world . . . to come. A - - - men.



Mode V

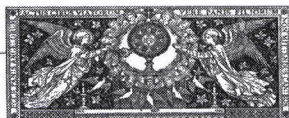
I be-lieve in one God The Fa-ther Al-migh-ty ma-ker of heav-en and earth,

And of all things vi - si-ble and in - vi - si-ble. And in one Lord Je - sus Christ,

the on - ly - be - got - ten son of God; Be - got - ten of his Fa - ther be - fore all worlds,

God of God, Light of Light, Ver - y God of Ver - y God; Be - got - ten, not made;

Be - ing of one sub - stance with the Fa - ther; By whom all things were made:



Who for us men and for our sal - va - tion came down from hea - ven.

And was in - car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry, And was made man :

And was cru - ci - fied al - so for us un - der Pon - tius Pi - late :

He suf - fered and was bu - ried : And the third day he rose a - gain

ac - cord - ing to the Scrip - tures : And as - cend - ed in - to hea - ven,



And sit - teth on the right hand of the Fa - ther And he shall come a - gain, with

glo - ry, to judge both the quick and the dead, Whose king - dom shall have no end.

And I be - lieve in the Ho - ly Ghost, the Lord, and Giv - er of Life,

Who pro - ce - deth from the Fa - ther and the Son; Who with the Fa - ther

and the Son to - geth - er is wor - shipped and glo - ri - fied; Who spake by the



pro - phets: And I be-lieve one Cath-o - lic and A - pos - tol-ic Church:

I ac - know-ledge one Bap - tism for the re - mis - sion of sins:

And I look for the Re - sur - rec-tion of the dead: And the Life of the

world to come. A - - - - - men.



SANCTUS & BENEDICTUS

Merbecke

HO - LY, HO - LY, HO - LY, Lord God of hosts,

Heav'n and earth are full of thy glo - ry: Glo - ry be to thee,

BENEDICTUS

O Lord Most High. Bless - ed is he that com - eth

in the Name of the Lord. Ho - san - na in the High - est.



Healey Willan

p
Ho - ly, ho - ly, ho - ly,

p

mf *f e cresc.*
Lord God of hosts, heav - en and earth are full — of — thy

mf *f e cresc.*

ff
glo - ry: Glo - ry be to thee, O Lord most High.

ff

mf
Bless - ed — is he that com - eth — in — the

mf

f *rall.*
name — of the Lord, Ho - san - na in the high - est.

rall.



PATER NOSTER

Traditional

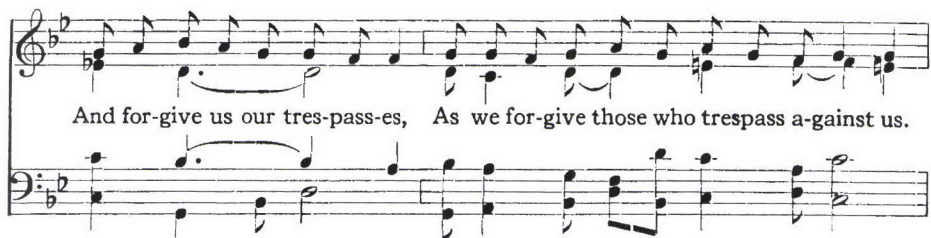
Priest *Choir and Congregation*



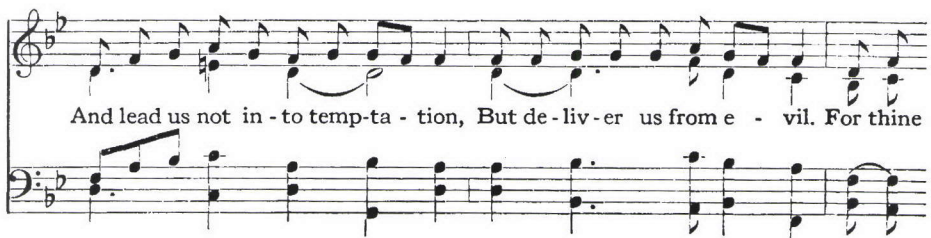
Our Fa-ther, who art in heaven, Hal-low - ed be thy Name. Thy kingdom come.




Thy will be done, On earth as it is in heaven. Give us this day our daily bread.



And for-give us our tres-pass-es, As we for-give those who trespass a-against us.



And lead us not in - to temp-ta - tion, But de - liv - er us from e - vil. For thine



is the kingdom, and the power, and the glo - ry, for ev - er and ev - er. A - men.



AGNUS DEI

Merbecke

In unison

O Lamb of God, that ta - kest a - way the sins of the world,

have mer - cy up - on us. O Lamb of God, that ta - kest a - way the

sins of the world, have mer - cy up - on us. O Lamb of God,

that ta - kest a - way the sins of the world, grant us thy peace.



Healey Willan

In unison, slow **Men**

mp
O Lamb of God, that ta - kest a - way the

sins of the world, . . . have mer - cy up - on

p **Boys**

us. O Lamb of God, that ta - kest a -

way the sins of the world, have mer - cy up -

Ped.



mf Full Choir

on us. O Lamb of God, that

cresc. *mf*

Detailed description: This system contains the first two lines of music. The top line is a vocal line in treble clef with a key signature of one sharp (F#) and a common time signature. It begins with the lyrics 'on us.' followed by a long rest, then 'O Lamb of God, that'. The piano accompaniment consists of two staves (treble and bass clefs) with a grand staff brace. The piano part starts with a 'cresc.' marking and a 'mf' dynamic. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

ta - kest a - way the sins of the world, . .

p

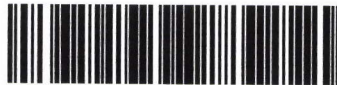
Detailed description: This system contains the second two lines of music. The vocal line continues with 'ta - kest a - way the sins of the world, . .'. The piano accompaniment continues with a 'p' dynamic marking. The piano part features a steady eighth-note bass line and chords in the right hand, with some chromatic movement in the upper register.

grant us thy peace.

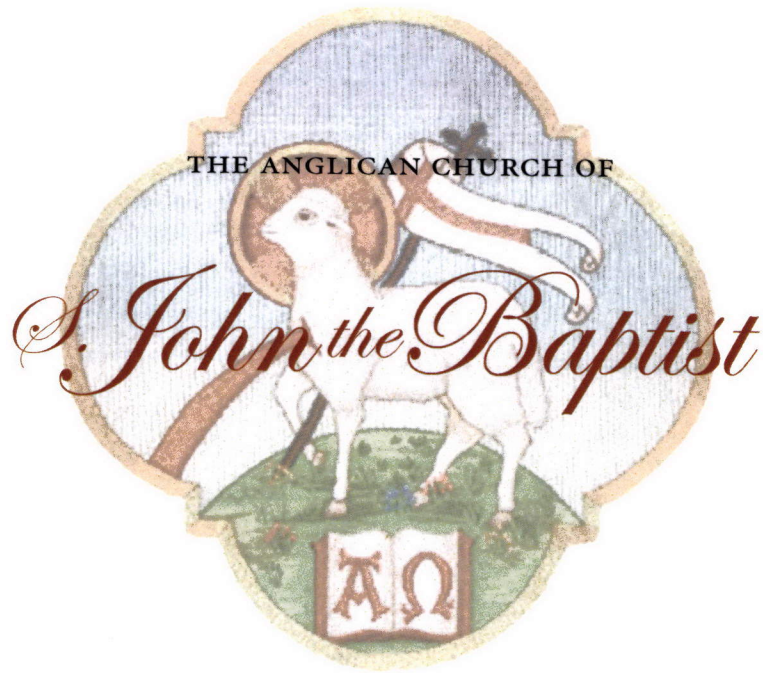
p

Detailed description: This system contains the final two lines of music. The vocal line concludes with 'grant us thy peace.'. The piano accompaniment continues with a 'p' dynamic marking. The piano part features a steady eighth-note bass line and chords in the right hand, ending with a final cadence.

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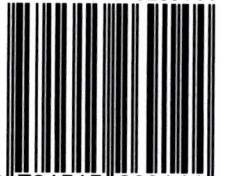


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