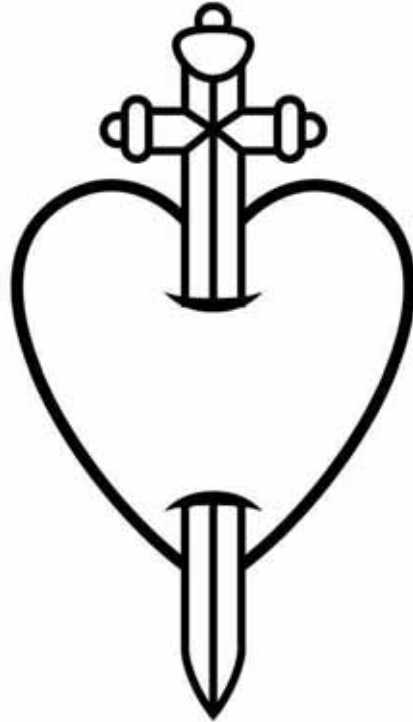


The Ordinary of the Mass
according to the use of
Fraternitas Sacerdotalis Sancti Martini
in English and Latin.



The death of Henry VIII and the accession to the throne of his young son Edward in 1547 made possible a number of liturgical changes in the Church of England. It was made necessary by the passing in both Parliament and Convocation a requirement that communion be administered under both kinds - wine in addition to the traditional bread. This meant changes in the liturgy would be required, and the **Order of Holy Communion, 1548**, was the result.

One will quickly notice that the service is incomplete; it was actually intended as an English insert into the Latin Mass. Thus it only includes those parts of the mass which it was thought that the people ought to hear and understand – that is, the exhortation, the confession, and the words of administration. Having the Mass entirely in English was thought to be sufficiently innovative that it would be wise not to do it all at once. Thus this was the “interim” Communion Service for about 15 months until the complete Prayer Book of 1549 was published. Nevertheless, it is immediately apparent that much of the language of this Rite has survived in the liturgy down to the present day.

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A brief Note on the use of Latin in the liturgy of the Church.

The Latin of the Ordinary is here given for those part which are either traditionally sung or are said privately (Prayers at the Foot of the Altar, Offertory, etc) by the priest (or the sacred ministers).

It should be noted that the use of Latin should be restricted to those priests who are confident in the ancient language of the western Church and who can use it with devotion and understanding.

There are, however, a number of parts of the Mass which should never be said in a language unknown to the people. These being:

The proper prayers of the Mass (ie the Collect, the Secret, and Post Communion)

The Reading of Holy Scripture (inc. the Last Gospel) and the **Sermon**

The Creed

The Canon of the Mass

Other parts may be sung or said in Latin so long as a parallel translation in the language of the people is provided.

THE RITE OF ASPERGES

ASPERGES ME

Before the Principal Sunday Mass

(Except from Easter Sunday to Trinity Sunday inclusive)

π Immediately before the principal Sunday Mass, the celebrant, wearing a cope and accompanied by his ministers, intones at the foot of the altar the “Asperges me” and then sprinkles the altar, the clergy and people with holy water, saying in a low voice the psalm “Miserere”. (During Pascaltide, “Asperges me” and “Miserere” is replaced by “Vidi Aquam” and “Confitemini”).

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and **A**SPERGES me, * Domine, hyssopo et mundabor: lavabis me, et super nivem dealbabor.
I shall be whiter than snow.

Ps 51,1. Have mercy upon me, O God, according to Thy great mercy.

V. Glory be to the Father, and to the Son and to the Holy Spirit.

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

Ant: Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Though shalt wash me, and I shall be whiter than snow.

π *The Gloria Patri is omitted in Passiontide*

Ps 50, 3. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Ant: Asperges me, Domine, hyssopo et mundabor: lavabis me, et super nivem dealbabor.

V. Show us, O Lord, Thy mercy. (Alleluia.)

R. And grant us Thy salvation. (Alleluia.)

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Prayer Following the Aspersion

Let us pray.

GRACIOUSLY hear us O Holy Lord, Father Almighty, eternal God; and vouchsafe to send Thy holy Angel from Heaven to guard, cherish, protect, visit, and defend all those that are assembled together in this house. Through Christ our Lord.

R: Amen

VIDI AQUAM

(At the Principal Sunday Mass From Easter Sunday to Trinity Sunday, inclusive)

π Immediately before the principal Sunday Mass, the celebrant, wearing a cope and accompanied by his ministers, intones at the foot of the altar the antiphon "Vidi Aquam" and then sprinkles the altar, the clergy and people with holy water, saying in a low voice the psalm "Confitemini Domino".

I SAW water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say, alleluia, alleluia.

VIDI aquam * egredientem de templo, a latere dextro, alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: alleluia, alleluia.

Ps 118,1. Praise the Lord, for He is good: for His mercy endureth for ever.

Ps 117, 1. Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus.

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

V. Gloria Patri, et Filio, et Spiritui Sancto.

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

R. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Ant: I saw water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say, alleluia, alleluia.

Ant: Vidi aquam egredientem de templo a latere dextro, alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: alleluia, alleluia.

V. Show us, O Lord, Thy mercy. Alleluia.

R. And grant us Thy salvation. Alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

THE PRAYERS AT THE FOOT OF THE ALTAR

π When the priest, having vested, approaches the Altar, he makes the due reverence, and signs himself with the sign of the cross from forehead to breast, and says in a clear voice:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

IN nomine Patris, et Filii, et Spiritus sancti. Amen.

π Then with hands joined before his breast, he begins the Antiphon:

V. I will go unto the altar of God.

V. Introibo ad altare Dei.

R. Even unto the God of my joy and gladness.

R: Ad Deum qui laetificat juventutem meam.

π Then, alternately with the Ministers, he says the following:

GIVE sentence with me, O God, and defend my cause against the deceitful and wicked man.

R. 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.

V. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

R. 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

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

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

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

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

π P. Repeats the Antiphon:

V. I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R: Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

V: Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R: Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

V: Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R: Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

V: Gloria Patri, et Filio, et Spiritui Sancto.

R: Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

V. Introibo ad altare Dei.

R: Ad Deum qui laetificat juventutem meam.

π He signs himself saying:

V. Our help ✠ is in the name of the Lord.

R. Who hath made heaven and earth.

V: Adjutorium nostrum ✠ in nomine Domini.

R: Qui fecit coelum et terram.

π Then with hands joined, bowing profoundly, he makes the Confession.

π In Masses of the Dead, and in Masses of the Season from Passion Sunday to Holy Saturday exclusive, the Psalm Give sentence is omitted, with Glory be to the Father, and the repetition of the Antiphon; but In the name of the Father, I will go, and Our help having been said, the Confession is made as follows:

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren: that I have sinned exceedingly in thought, word, deed: **(He strikes his breast thrice, saying:)** through my fault, through my fault, through my own most grievous fault and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, all the Angels and you, brethren, to pray for me to the Lord our God.

CONFITEOR Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres, quia peccavi nimis cogitatione verbo, et opere: **(Percutit sibi pectus ter, dicens)** mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

π The Ministers respond:

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

P. Amen.

V. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

R. Amen.

π He stands erect, and the Ministers repeat the Confession: and where you, brethren was said by the Priest, there is said by the Ministers thee, father.

π Then the Priest, with joined hands, makes the absolution saying:

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

R. Amen.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

R. Amen.

π He signs himself with the sign of the cross, saying:

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

R. Amen.

INDULGENTIAM, absolutionem, et remissionem ✠ peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

π And bowing he proceeds:

V. Wilt thou not turn again, and quicken us, O God?

R. That thy people may rejoice in thee.

V. O Lord, shew thy mercy upon us.

R. And grant us thy salvation.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.

V. The Lord be with you.
R. And with thy spirit.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

AUFER A NOBIS

π Then ascending to the Altar, says secretly:

TAKE away from us we beseech thee, O Lord, our iniquities: that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

AUFER a nobis, quaesumus Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

π Then, with hands joined upon the Altar, he says, bowing:

WE pray thee, O Lord, through the merits of thy Saints, whose relics are here, (He kisses the altar in the midst.) and of all the Saints: that thou wouldest vouchsafe to pardon all my sins. Amen.

ORAMUS te, Domine, per merita Sanctorum tuorum, (Osculatur Altare in medio) quorum reliquiae hic sunt et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

π At solemn Mass the Celebrant, before he reads the Introit, blesses incense saying:

BE thou blessed by him in whose honour thou shalt be burned. Amen.

AB illo benedicaris, in cuius honore cremaberis. Amen.

π And receiving the thurible from the deacon, he censes the Altar saying nothing. Then the deacon takes the thurible from the Celebrant and censes him only.

PATER AND COLLECT FOR PURITY

π Moving to the Missal, extending and joining his hands, he says in a clear voice: Let us pray, and then says:

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation But deliver us from evil. 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.
R. Amen.

THE MASS OF THE CATECHUMENS

THE INTROIT

π Then the Celebrant, signing himself with the sign of the cross, begins the Introit.

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

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

THE 'KYRIE'

π The Introit ended, with joined hands he says alternately with the Ministers:

KYRIE, eleison. Kyrie, eleison. Kyrie, eleison. Christe, eleison. Christe, eleison. Christe, eleison. Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

GLORIA IN EXCELSIS

π Then in the midst of the Altar he extends and joins his hands, and bowing his head a little, says, if it is to be said, Glory be to God on high, and continues with joined hands. When he says We worship thee, We give thanks unto thee, Jesu Christ, and Receive our prayer, he bows his head; and at the end, saying, With the Holy Ghost, he signs himself from forehead to breast.

GLORY be to God on high.
And in earth peace towards men of good will. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son 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. Thou that sittest at the right of the Father, have mercy upon us. For thou only art Holy. Thou only art the Lord. Thou only, O Jesu Christ, with ✠ the Holy Ghost, art Most High in the glory of God the Father. Amen.

GLORIA in excelsis Deo,
et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum ✠ Sancto Spiritu in gloria Dei Patris. Amen.

THE COLLECT

π Then he kisses the Altar in the midst, and turning to the people, says: V. The Lord be with you. R. And with thy spirit. Then he says: Let us pray, and the Collects, one or more, as the order of the Office demands.

THE EPISTLE, GRADUAL AND TRACT OR ALLELUIA

π Then follow the Epistle, Gradual, and Tract, or Alleluia, with the Verse, or Sequence as the Season or quality of the Mass requires.

THE GOSPEL

π These being ended, if it be a solemn Mass, the deacon places the book of the Gospels on the middle of the Altar, and the celebrant blesses incense as above: then the Deacon, kneeling before the Altar, says with joined hands:

CLEANSE my heart and my lips, almighty God, who didst cleanse the lips of Isaiah the prophet with a live coal: so of thy gracious mercy vouchsafe to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

π Then he takes the book from the Altar, and again kneeling asks a blessing from the Priest, saying: Bid, Sir, a blessing. The priest answers:

THE Lord be in thy heart and on thy lips: that thou mayst worthily and fitly proclaim his Gospel: (At High Mass only: In the name of the Father, and of the Son, ✠ and of the Holy Ghost.) Amen.

DOMINUS sit in corde tuo (meo) et in labiis tuis (meis): ut digne et competenter annunties (annuntiem) Evangelium suum. (At High Mass only: In nomine Patris, et Filii, ✠ et Spiritus Sancti.) Amen.

π And having received the blessing, he kisses the hand of the celebrant and going with the other ministers, the incense and the lights, to the place of the Gospel, he stands with joined hands and says: V. The Lord be with you. R. And with thy spirit. And announcing: The Continuation of the holy Gospel according to N., or The Beginning, he signs the book with the thumb of his right hand at the beginning of the Gospel which he is to read, then himself on the forehead, the mouth and the breast: and while the ministers respond, Glory be to thee, O Lord, he censures the book thrice, then reads the Gospel with joined hands. Which ended, the Subdeacon carries the book to the Priest, who kisses the Gospel, saying:

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

PER evangelica dicta deleantur nostra delicta.

π Then the priest is censured by the Deacon.

π If, however, the Priest celebrates without Deacon and Subdeacon, when the book has been carried to the other side of the Altar, he bows in the midst, and with joined hands says: Cleanse my heart, as above, and Bid, Lord, a blessing. The Lord be in my heart and on my lips: that I may worthily and fitly proclaim his Gospel. Amen. Then turning to the book, he says, with joined hands: V. The Lord be with you. R. And with thy spirit. And announcing: The Continuation of the holy Gospel according to N., or The Beginning, he signs the book with the thumb of his right hand at the beginning of the Gospel which he is to read, then himself on the forehead, the mouth and the breast: and reads the Gospel, as said before. At the end of which the minister responds: Praise be to thee, O Christ, and the Priest kisses the Gospel, saying: Through the words of the Gospel, as above.

π In Masses of the Dead Cleanse my heart is said, but a blessing is not asked, lights are not carried, and the celebrant does not kiss the book.

THE SERMON

- π On Sundays and other Holy Days, the Priest returns to the centre of the altar, removes his maniple, genuflects before the Blessed Sacrament and ascends to the pulpit.
- π Notices of forthcoming days of fasting or abstinence are made and forthcoming services are announced. The banns of marriage are read and the Priest commends the souls of the recently departed or those dangerously ill to the faithful.
- π A sermon is then preached to instruct the congregation in an aspect of the Faith.

THE CREED

- π Then at the midst of the Altar, extending, raising, and joining his hands, he says, if it is to be said, I believe in one God, and proceeds with joined hands. When he says God, he bows his head to the Cross, which he does likewise when he says Jesus Christ, and together is worshipped. But at the words And was incarnate he genuflects until And was made man is said. At the end at the words And the life of the world to come he signs himself with the sign of the cross from forehead to breast.



I believe in one God. The Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord 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.

π Here genuflect.

And was incarnate by the Holy Ghost of the Virgin Mary: And was made man.

π 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.

And I believe in the Holy Ghost, the Lord, and giver of life: who proceedeth from the Father and the Son. Who with the Father and the Son together is worshipped and glorified: who spake by the Prophets. And I believe one holy, catholic and apostolick 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 OFFERTORY

π Then he kisses the Altar, and turning to the people says: *V.* The Lord be with you. *R.* And with thy spirit. Then he says. Let us pray. and the Offertory.

π Which having been said, if the Mass be solemn, the Deacon presents the Paten with the Host to the celebrant: if it be private, the Priest himself takes the Paten with the Host, which he offers, saying:

RECEIVE, O holy Father, almighty everlasting God, this spotless host, which I, thine unworthy servant, offer unto thee, my living and true God, for my numberless sins, offences and negligences; and for all who stand here around, as also for all faithful christians, both living and departed, that to me and to them it may avail for salvation unto life everlasting. Amen.

SUSCIPE, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

π Then making a cross with the same Paten, he places the Host upon the Corporal. The Deacon ministers the wine, the Subdeacon the water in the Chalice: or if it be a private Mass, the Priest pours in both, and blesses with the sign of the Cross the water to be mixed in the Chalice saying:

O God, who ✠ didst wondrously create, and yet more wondrously renew the dignity of human nature: grant that by the mystery of this water and wine we may be made co-heirs of his divinity, who vouchsafed to be made partaker of our humanity, even 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.

DEUS, qui ✠ humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejusdivinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

π In Masses of the Dead the foregoing Prayer is said: but the water is not blessed.

π Then he receives the Chalice, and offers it, saying:

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 savour for our salvation, and for that of the whole world. Amen.

OFFERIMUS tibi, Domine, calicem salutaris tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute com odore suavitatis ascendat. Amen.

π Then he makes the sign of the cross with the Chalice and places it upon the Corporal, and covers it with the Pall: then with hands joined upon the Altar, he says, bowing slightly:

IN a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord: and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord God.

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificum nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

π Standing erect, he extends his hands, raises them and joins them, and lifting his eyes to heaven and straightway lowering them, says:

COME, O thou Fount of holiness, almighty, eternal God: and bless this sacrifice, made ready for thy holy name.

VENI, Sanctificator omnipotens aeterne Deus: et benedic hoc sacrificum tuo sancto nomini praeparatum.

π Then, if he is celebrating solemnly, he blesses incense, saying:

THROUGH 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 receive it for a sweet smelling savour. Through Christ our Lord. Amen.

PER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

π And receiving the thurible from the Deacon, he censes the Oblations, in the manner prescribed in the general Rubrics, saying:

MAY this incense, which thou hast blessed, ascend unto thee, O Lord, and may thy mercy descend upon us.

INCENSUM istud a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.

π Then he incenses the Altar saying Ps 140:1-3:

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

DIRIGATUR, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verbo malitiae, ad excusandas excusationes in peccatis.

π While he returns the thurible to the Deacon, he says:

THE Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

ACCENDAT in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

π Then the Priest is censed by the Deacon, and afterwards the others in order. Meanwhile the Priest washes his hands, saying Ps. 25, 6-12:

I WILL wash my hands in innocency, O Lord: and so will I go to thine altar: That I may shew the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty: In whose hands is 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. 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.

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine: Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus animam meam: et cum viris sanguinum vitam meam: in quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

π In Masses of the Dead, and during Passion Tide in Masses of the Season, Glory be is omitted.

π Then bowing slightly in the middle of the Altar, with hands joined upon it, he says:

RECEIVE, O holy Trinity, this oblation which we offer unto thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ: and to the honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, and blessed *N. (name of the Saint whose relics are in the Altar)*, of these and of all the Saints, that it may avail for their honour, and for our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

SUSCIPE sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in monorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et *N. (name of the Saint whose relics are in the Altar)*, et monium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

THE 'ORATE FRATRES' AND SECRET(S)

π Then he shall kiss the Altar, and turning to the people, he extends and joins his hands, and says, raising his voice a little:

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

π The minister, or those standing around, respond: otherwise the Priest himself:

The Lord receive the sacrifice at thy (or my) hands, to the praise and glory of his name, to our benefit also, and that of all his holy Church.

π Then with hands extended immediately without Let us pray he adds the secret Prayers, which ended, when he has come to the conclusion, he says in a clear voice: Throughout all ages, world without end, with the Preface, as below.

THE CANON OF THE MASS

THE PREFACE

π He begins the Preface with both hands placed apart on the Altar and raises them a little when he says: Lift up your hearts. He joins them before his breast, and bows his head, when he says: Let us give thanks unto our Lord God.

π Then he separates his hands, and holds them separated till the end of the Preface: which ended, he again joins them, and says, bowing: Holy. And when he says: Blessed is he that cometh, he makes the sign of the cross on himself from forehead to breast.

π [Note: Proper Prefaces are appointed for the seasons and particular days. The common preface, for Masses where a proper Preface is not appointed, is here provided.]

THE Lord be with you.
R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

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

Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, evermore praising thee, and saying:

THE 'SANCTUS'

HOLY, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. **S**ANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. **✠** Benedictus qui venit in nomine Domini. Hosanna in excelsis.

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

THE CANON OF THE MASS.

THEREFORE, most merciful Father, we humbly pray thee through Jesus Christ thy Son our Lord, and we ask **He kisses the Altar and, with both hands joined before his breast, says:** that thou accept and bless **He signs thrice over the Host and Chalice together, saying:** These **✠** gifts, these **✠** presents, these **✠** holy and unspoiled sacrifices. **With extended hands he proceeds:** We offer them unto thee, first, for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant **N.** our Chief Bishop and **N.** our Bishop and all the faithful guardians of the catholic and apostolic faith.

COMMEMORATION OF THE LIVING

REMEMBER, O Lord, thy servants and handmaids **N.** and **N.** **He joins his hands and prays awhile for those for whom he intends to pray: then with extended hands proceeds:** and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for themselves, and for all who are theirs; for the redemption of their souls, for hope of their salvation and safety; and who offer their prayers unto thee, the eternal God, the living and the true.

INFRA ACTIONEM

π NOTE: Proper Communicantes are appointed for certain days. The Communicantes for days when no such proper prayer is appointed is hereinafter set forth:



UNITED in one communion, we venerate the memory, first, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ:

π On the Nativity of the Lord and through the Octave is said:

UNITED in one communion, we celebrate the most sacred day, (most sacred night,) whereon the undefiled virginity of blessed Mary brought forth the Saviour to this world: we venerate moreover the memory, first, of the same glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ †

π On the Epiphany of the Lord is said:

UNITED in one communion, we celebrate the most sacred day, whereon thine only begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ †

π From Holy Saturday to the following Saturday is said:

UNITED in one communion, we celebrate the most sacred day, (most sacred night,) of the Resurrection of our Lord Jesus Christ according to the flesh: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ †

π On the Ascension of the Lord is said:

UNITED in one communion, we celebrate the most sacred day, whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty untied to himself: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ †

π From the Vigil of Pentecost to the following Saturday inclusive is said:

UNITED in one communion, we celebrate the most sacred day of Pentecost, whereon the Holy Ghost appeared to the Apostles in tongues innumerable: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ †

† as also thy blessed Apostles and Martyrs, Peter and 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; grant that by their merits and prayers we may in all things be defended with the help of thy protection. **He joins his hands.** Through the same Christ our Lord. Amen.

π Holding his hands spread out over the Oblations, he says:

WE beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. **He joins his hands.** Through the same Christ our Lord. Amen.

π From Holy Saturday until Saturday in Easter Week inclusive and from the Vigil of Pentecost to the following Saturday inclusive is said:

WE beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: we present it unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting unto them remission of all their sins: order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. **He joins his hands.** Through the same Christ our Lord. Amen.

VOUCHSAFE, O God, we beseech thee, in all things **He signs thrice over the Oblations,** to make this oblation bles^xsed, appro^xved and ac^xcepted, a perfect and worthy offering: **He signs once over the Host.** that it may become for us the Bo^xdy and **once over the Chalice** and Blo^xod of thy dearly beloved Son, **He joins his hands,** our Lord Jesus Christ.

THE CONSECRATION OF THE HOST

WHO the day before he suffered, **He takes the Host**, took bread into his holy and venerable hands, **He lifts up his eyes to heaven**, and with eyes lifted up to heaven unto thee, God, his almighty Father, **He bows his head**, giving thanks to thee, **He signs over the Host**, He blessed, brake and gave it to his disciples, saying: Take, and eat ye all of this.

- π Holding the Host with both hands between the thumbs and forefingers, he utters the words of consecration secretly, distinctly, and attentively over the Host, and at the same time over all, if more are to be consecrated.

For this is my Body

- π Having uttered these words, he immediately genuflects and adores the consecrated Host; rises, shews it to the people, replaces it upon the Corporal, and again genuflects and adores: and does not disjoin his forefingers and thumbs henceforth, except when the Host is to be handled, till after ablution of his fingers.

THE CONSECRATION OF THE WINE

- π Then, having uncovered the Chalice, he says:

LIKEWISE after supper, **He takes the Chalice in both hands**, taking also this goodly chalice into His holy and venerable hands, **again He bows his head**, giving thanks to Thee, **Holding the Chalice in his left hand, he signs over it with his right**, He blessed, and gave it to His disciples, saying: Take and drink ye all of it.

For this is the Chalice of my Blood, of
the new and eternal testament: the
mystery of faith: which shall be shed
for you and for many for the
remission of sins

- π Having uttered these words, he sets down the Chalice upon the Corporal and saying secretly:
As oft as ye shall do these things, ye shall
do them in remembrance of me.
- π Having uttered these words, he immediately genuflects and adores the consecrated Wine; rises, shews it to the people, replaces it upon the Corporal, and again genuflects and adores

WHEREFORE, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven: do offer unto thine excellent majesty of thine own gifts and bounty, **He joins his hands and signs thrice over the Host and Chalice together, saying:** the pure ✠ victim, the holy ✠ victim, the immaculate ✠ victim, **He signs once over the Host, saying:** the holy ✠ Bread of eternal life, **and once over the Chalice, saying:** and the ✠ Chalice of everlasting salvation.

π With extended hands he proceeds.

VOUCHSAFE to look upon them with a merciful and pleasant countenance: and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the Righteous, and the sacrifice of our Patriarch Abraham: and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

WE HUMBLY beseech thee, almighty God: command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty: that all we **He kisses the Altar**, who at this partaking of the altar shall receive the most sacred **He joins his hands and signs once over the Host, and once over the Chalice, Bo**dy and **Blo**od of thy Son, **He signs himself, saying:** may be fulfilled with all heavenly benediction and grace. **He joins his hands.** Through the same Christ our Lord. Amen.

COMMEMORATION FOR THE DEPARTED

REMEMBER also, O Lord, thy servants **N.** and **N.**, who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

π He joins his hands and prays awhile for those departed for whom he intends to pray, then with extended hands proceeds:

TO them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace. **He joins his hands, and bows his head, saying:** Through the same Christ our Lord. Amen.

π He strikes his breast with his right hand, saying in a slightly louder voice:

TO us sinners also, **With hands extended as before, he proceeds secretly:** thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints: within whose fellowship, we beseech Thee, admit us, not weighing our merit, but granting us forgiveness. **He joins his hands.** Through Christ our Lord.

THROUGH whom, O Lord, thou dost ever create all these good things, **He signs thrice over the Host and Chalice together, saying:** dost sanctify, quicken, bless, and bestow them upon us.

π He uncovers the Chalice, genuflects, and takes the Host between the thumb and first finger of his right hand: and holding the Chalice with his left, he signs with the Host thrice from lip to lip of the Chalice, saying:

Through ✠ him, and with ✠ him, and in ✠ him, **He signs twice with the Host itself between himself and the Chalice, saying:** God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, **Elevating the Chalice a little with the Host, he says:** all honour and glory are thine.

π He replaces the Host, covers the Chalice with the Pall, genuflects, rises and says in an audible voice or sings:

Throughout all ages, world without end.
R. Amen.

Let us pray: Comanded by saving precepts, and taught by divine institution, we are bold to say: **He extends his hands:**

OUR Father, which art in heaven, hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven, Give us this day our daily bread; And forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation
V. But deliver us from evil.
 R. Amen.

π Then he takes the Paten between the fore and middle fingers of his right hand, and holding it upright upon the Altar says secretly:

DELIVER us, O Lord, we beseech thee, 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 all the Saints, **He signs himself with the Paten from forehead to breast,** favourably grant peace in our days: **He kisses the Paten,** that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

LIBERA nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

π He puts the Paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host, and holding it with both hands over the Chalice, breaks it in the middle, saying:

Through the same Jesus Christ thy Son our Lord. Per eundem Dominum nostrum Jesum Christum Filium tuum.

π He places the half which he holds in his right hand on the Paten. Then from the part which remains in his left hand, he breaks a particle saying:

Who liveth and reigneth with thee in the unity of the Holy Ghost, God. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

π He joins the other half, which he holds in his left hand, to the half laid upon the Paten, and retaining the small particle in his right hand over the Chalice, which he holds with his left by the knob below the cup, he says in an audible voice or sings:

Throughout all ages, world without end.
R. Amen

π With the particle itself he signs thrice over the Chalice saying:

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

π He puts the particle into the Chalice, saying secretly:

MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us who receive it unto everlasting life. Amen.

HAEC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

π He covers the Chalice, genuflects, rises, and bowing to the Sacrament, joins his hands, and beating his breast thrice, says in an audible voice:

OLAMB of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, grant us peace.

AGNUS Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

π In Masses of the Dead have mercy upon us is not said, but in its place grant them rest, and the third time is added everlasting.

COMMUNION DEVOTIONS AND PRAYER OF HUMBLE ACCESS

π At the time of the celebration of the Holy Communion, if there be any to be communicated, the Priest (or at High Mass, the deacon) shall turn to the people, careful not to turn his back on the Blessed Sacrament, and say to them that come to receive the Holy Communion.

BCP, 1928

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, 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, meekly kneeling upon your knees.

Order of Holy Communion, 1548

YOU that do truly and earnestly repent you of your sins and offences committed to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, and heartily to follow the commandments of God, and to walk from henceforth in his holy ways; draw near, and take this holy Sacrament to your comfort, make your humble Confession to Almighty God, and to his holy Church, here gathered together in his Name, meekly kneeling upon your knees.

π Then shall this general Confession be begun, in the name of all those that are minded to receive the Holy Communion, by the Priest or the deacon; all the people kneeling humbly upon their knees, and saying,



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 honour and glory of thy name; Through Jesus Christ our Lord. Amen.

π Then shall the Priest (or the Bishop, being present) turning himself to the people, pronounce this Absolution.

BCP, 1928



ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; *(he kisses the altar and turns to the people, slightly withdrawing to the gospel side)* pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Order of Holy Communion, 1548



OUR blessed Lord, who hath left power to his Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ; Have mercy upon you; *(he kisses the altar and turns to the people, slightly withdrawing to the gospel side)* pardon and deliver you from all sins; confirm and, strength you in all goodness; and bring you to everlasting life.

THE PRAYER OF HUMBLE ACCESS

π Turning to the altar, the priest says in a clear voice,

BCP, 1928

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 stave mercy: Grant us therefore gracious Lord so to 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.

Order of Holy Communion, 1548

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 be 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, in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

π Then bowing, with hands joined upon the Altar, he says secretly the following Prayers:

OLORD Jesu 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 vouchsafe to grant her peace and unity according to thy will: Who livest and reignest God, throughout all ages; world without end. Amen.

DOMINE Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

π If the pax is to be given, he kisses the Altar, and giving the pax, says:

V. Peace be with you.

V. Pax vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

π In Masses of the Dead the pax is not given, nor is the preceding Prayer said.

OLORD Jesu Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast through thy death given life unto the world: deliver me by this thy most sacred 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 same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas. Qui cum eodem Deo Parte et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

LET the partaking of thy Body, O Lord 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.

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

π He genuflects, rises, and says:

I WILL receive the bread of heaven, and call upon the name of the Lord.

PANEM caelestem accipiam, et nomen Domini invocabo.

π Then bowing slightly, he takes both parts of the Host between the thumb and forefinger of his left hand, and places the Paten between the same forefinger and the middle finger, and beating his breast three times with his right hand, he says thrice, devoutly and humbly, raising his voice a little:

LORD, I am not worthy, **And he proceeds secretly:** that thou shouldst enter under my roof: but speak the word only, and my soul shall be healed.

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

π Afterwards signing himself with his right hand with the Host over the Paten, he says:

THE Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

π And bowing himself, he reverently takes both parts of the Host: which having been consumed, he puts the Paten down upon the Corporal, and raising himself, joins his hands, and is still for a little space in meditation on the Most Holy Sacrament. Then he uncovers the Chalice, genuflects, collects the fragments, if there be any, and cleanses the Paten over the Chalice, saying meanwhile:

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.

QUID retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invoacbo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

π He takes the Chalice in his right hand and signing himself with it says:

THE Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

π Holding the Paten under the Chalice with his left hand, he reverently receives the Blood with the particle.

π Taking the Chalice or Ciborium in his left hand, and one particle, which he holds between the thumb and forefinger of his right hand somewhat raised above the ciborium or Chalice: and turning to the people in the midst of the Altar, he says in a clear voice:

BEHOLD the Lamb of God, behold him who taketh away the sins of the world

R. Lord, I am not worthy, that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed.

π Repeated a second and third time.

π Priest administers the Sacrament saying to each person:

THE Body (Blood) of our Lord Jesus Christ preserve thy body and soul unto everlasting life. Amen.

π The communicant does not respond with "Amen".

π Afterwards, he says:

GRANT, O Lord, that what we have taken with our mouths we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

QUOD ore sumpisimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

π Meanwhile he presents the Chalice to the minister, who pours into it a little wine, wherewith he purifies himself: then he continues:

LET thy Body, O Lord, which I have taken, and thy Blood which I have drunk, cleave unto my members: and grant; that no stain of sin may remain in me, whom thou hast refreshed with these pure and holy sacraments: Who livest and reignest world without end. Amen.

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

π He washes and wipes his fingers, and takes the ablution: he wipes his mouth and the Chalice, which, having folded the Corporal, he covers and places on the Altar as before: then he proceeds with the Mass.

COMMUNION AND POST-COMMUNION

π The priest, on the epistle side, says the Communion verse and final Collect(s).

THE DISMISSAL

π Having said after the last Prayer:

V. The Lord be with you.
R. And with thy spirit.

π He says, according to the quality of the Mass, either The Mass is ended. Go in peace, or Let us bless the Lord.

R. Thanks be to God.

THE BLESSING

π *Having said* The Mass is ended. Go in peace, *or* Let us bless the Lord *the Priest bows himself before the midst of the Altar, and with hands joined thereon, says secretly:*

LET this my bounden duty and service be pleasing to thee, O holy Trinity: and grant; that the sacrifice, which I, unworthy, have offered before the eyes of thy majesty, may be acceptable to thee, and may through thy mercy obtain thy gracious favour for me and for all for whom I have offered it. Through Christ our Lord. Amen.

PLACEAT tibi, sancta Trinitas, obsequium servitutis meae: et praesta, ut sacrificium quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

π *Then he kisses the Altar: and raising his eyes, extending, raising, and joining his hands, and bowing his head to the Cross, he says:*

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: May God almighty,

π *and turning to the people, blessing them once only, even in solemn Masses, he proceeds:*

the Father, the ✠ Son and the Holy Ghost, bless you.

R. Amen.

THE LAST GOSPEL

π Then the Priest at the Gospel corner says with hands joined.

V. The Lord be with you.

R. And with thy spirit.

π And signing with the sign of the Cross first the Altar or book, then himself on forehead, mouth and breast, he says:

The Beginning of the holy Gospel according to John.

R. Glory be to thee, O Lord.



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 made nothing 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 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.

π He genuflects, saying:

And the Word was made flesh,

π And rising proceeds:

and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

PRAYERS AFTER MASS

PRAYERS FOR THE CONVERSION OF RUSSIA (THE “LEONINE” PRAYERS)

π At Low Mass the Priest kneels on the altar steps and says the following prayers (Masses of a solemn character are exempt from this rule):

HAIL Mary, full of grace, the Lord is with thee; blessed art thou amongst 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. Amen.

π The Ave Maria is said three times.

HAIL, Holy Queen, Mother of mercy; hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, thine eyes of mercy towards us. And after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary Mother of God, of Saint Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord.

R. Amen.

HOLY Michael archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls.

R. Amen.

π The following invocation, repeated three times, was added in 1904 by Pope Saint Pius X (7 years and 7 quarantines):

V. Most Sacred Heart of Jesus,

R. Have mercy on us.

**PRAYER FOR THE QUEEN
AFTER HIGH MASS ON SUNDAY**

π The following invocation and prayer is said after High Mass on a Sunday:

V. O Lord, save Elizabeth our Queen.

R. And hear us in the day when we call upon thee.

Let us pray.



ALMIGHTY God, we pray for thy servant Elizabeth our Queen, now by thy mercy reigning over us. Adorn her yet more with every virtue, remove all evil from her past, that with her consort and all the royal family she may come at last in grace to thee, who art the way, the truth, and the life. Through Christ our Lord.

R. Amen.

THE ANGELUS

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Spirit.

Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made Flesh.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY



POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord.

R. Amen.

THE REGINA CÆLI

π The Regina Cæli is said during Eastertide in place of the Angelus. The bells are rung in pairs.



Queen of heaven, be joyful, alleluia,
Because he who so meetly thou barest, alleluia,
Hath arisen as he hath promised, alleluia;

Pray for us to the Father, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia.

For the Lord is risen indeed, alleluia.



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.**