

## THE MASS

The Mass is the Church's obedient response to the solemn command of the Saviour at the Last Supper: Do this in remembrance of me. Because the Church is the Body which the Risen Christ uses in operating on earth, the Mass is essentially Christ offering his sacrificial life and death to the Father. The Body of Christ is made up of the multitude of souls who have been made cells in the Body by Baptism and of those souls who have been made specialized members of the Body by ordination. Thus the Mass is an organic action of offering in which Priest and People alike are participants. To effect this action, a variety of rites has developed in the Church. The service in the Book of Common Prayer is the rite provided by the American Church for this action. As it is used by Priest and People together, the Glorified Christ makes the offering of his Sacrifice in the midst of the life of this world.

Come to Mass in good time in order to prepare yourself for your part in this mighty action. Kneel quietly and try to realize the wonder of participating in what is the very life of heaven itself. Then say some such prayers as follows. If you are to receive Holy Communion, preparatory prayers will be found on page 94.

PRIVATE PRAYERS BEFORE  
MASS

IN the Name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

O GREAT and good God, I have come into thy presence to share in offering

to thee the great Sacrifice of thy Blessed Son, our Saviour, Jesus Christ (and to receive the Holy Sacrament of the Body and Blood of the same Jesus Christ) in remembrance of his life, death and Passion, and in thanksgiving for all thy blessings bestowed upon thy whole Church and on me a most unworthy sinner. I desire to offer (and to receive) with all the love and contrition of which I am capable, in conformity with those sacred intentions wherewith our Saviour instituted and our holy Mother the Church ever offers it. I wish, then, to offer (and to receive) it:

1. For thy greater glory;
2. For the continual remembrance of the Sacrifice of Christ;
3. To give thee thanks for all the blessings thou hast bestowed, especially . .
4. To ask thy help in any matter I have in hand, especially . . . . .
5. To ask thee to bless all my friends and relations, especially . . . . .
6. For the dead, especially . . . . .

**B**LESS the Priest through whom I am to make this oblation. Bless all the people who are here to participate in this glorious action and all who would like to be here. Convert all sinners. Heal the an-

guish of the world. And have mercy upon all the faithful departed.

**O** GOD accept all my prayers during this holy service of our bounden duty, for Jesus Christ's sake. Amen.

## THE ASPERGES

In many places, before the principal Mass on Sunday, the Priest sprinkles the congregation with holy water as a weekly reminder of Baptism. The rite is as follows:

ANT. Thou shalt purge me with hyssop, O Lord, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Psalm 51. Have mercy upon me, O God, after thy great goodness.

Glory be . . . . . As it was.

Thou shalt purge me with hyssop, etc.

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But on Sundays from Easter Day through Pentecost, the following antiphon and psalm are substituted for the above:

ANT. I saw water proceeding out of the temple, from the right side thereof, alleluia: and all men, whithersoever the waters shall come, shall be healed, and shall say, alleluia, alleluia.

Psalm 118. O give thanks unto the Lord,  
for he is gracious, ★ because his mercy  
endureth forever.

Glory be . . . . . As it was.

I saw water proceeding out of the temple,  
etc.

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The antiphon having been repeated, the Priest  
who has sprinkled the People, standing at the  
foot of the altar, sings:

V. O Lord, show thy mercy upon us. (*In  
Eastertide Alleluia is added.*)

R. And grant us thy salvation. (*In Easter-  
tide Alleluia is added.*)

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.

Let us pray.

**G**RACIOUSLY hear us, O Lord holy,  
Father Almighty, everlasting God: and  
vouchsafe to send thy Angel from heaven,  
to guard, cherish, protect, visit and defend  
all who are assembled in this thy holy  
temple. Through Jesus Christ our Saviour.

R. Amen.

## THE PREPARATION AT THE FOOT OF THE ALTAR

The Priest comes before the altar and begins the Mass by saying the Preparation with the server or, at High Mass, with the Deacon and Subdeacon. When Mass is sung, this Preparation, as well as the Introit which follows, is usually said while the People are singing the Introit or Introit hymn.

*Priest.* In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen. I will go unto the altar of God.

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

### Psalm 43

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

*Ministers.* 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?

*Priest.* O send out thy light and thy truth, that they may lead me, ★ and bring me unto thy holy hill, and to thy dwelling;

*Ministers.* 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.

*Priest.* Why art thou so heavy, O my soul?  
★ and why art thou so disquieted within me?

*Ministers.* O put thy trust in God; ★ for I will yet give him thanks, which is the help of my countenance, and my God.

*Priest.* Glory be to the Father, and to the Son, ★ and to the Holy Ghost.

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

*Priest.* I will go unto the altar of God.

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

*Priest.* ✠ Our help is in the Name of the Lord.

*Ministers.* Who hath made heaven and earth.

*In Masses of the Dead, and in Masses of the Season from Passion Sunday to Holy Saturday, the Psalm Give Sentence is omitted, with Glory be.*

*Then, bowing profoundly, the Priest makes the Confession.*

**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, and deed; by my fault, by my own fault, by my own most grievous fault. Therefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

*The Ministers respond:*

**A**LMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

*Priest. Amen.*

*Then the Ministers repeat the Confession.*

**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 thee, Father: that I have sinned exceedingly in thought, word and deed: by my fault, by my own fault, by my own most grievous fault. Therefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints,

and thee, Father, to pray for me to the Lord our God.

*The Priest responds:*

**A**LMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life. R. Amen.

**T**HE almighty ✠ and merciful Lord grant unto us pardon, absolution and remission of our sins. R. Amen.

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

R. That thy people may rejoice in thee.

V. O Lord, show thy mercy upon us.

R. And grant us thy salvation.

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.

Let us pray.

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

*Ascending the steps, the Priest prays secretly:*

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

*Kissing the altar, he says:*

WE beseech thee, O Lord, by the merits of all thy Saints, that it may please thee to forgive me all my sins. Amen.

*Here, at High Mass, the altar and Priest are incensed.*

## THE INTROIT

The Priest goes to the right side and, signing himself, reads the following for the Introit, or else the proper psalm appointed as the Introit of the day.

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 neighbour as thyself. On these two commandments hang all the Law and the Prophets.

## THE KYRIE ELEISON

Then follows the little Litany called "Kyrie eleison". At Low Mass it is said between the Priest and People. At sung Masses, it is sung throughout by the People.

*Priest.* Lord, have mercy upon us. *or* Kyrie eleison.

*People.* Lord, have mercy upon us. *or* Kyrie eleison.

*Priest.* Lord, have mercy upon us. *or* Kyrie eleison.

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

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

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

*Priest.* Lord, have mercy upon us. *or* Kyrie eleison.

*People.* Lord, have mercy upon us. *or* Kyrie eleison.

*Priest.* Lord, have mercy upon us. *or* Kyrie eleison.

## THE GLORIA IN EXCELSIS DEO

This magnificent hymn of praise is added to the rite on all Sundays, except during Advent and Lent, and on all feasts. At other times the Collect follows the Kyrie immediately. (*While the Gloria is printed at the end of the rite in the*

*Prayer Book, its rubric allows the substitution of some other hymn there and, in many places, it is restored to its traditional position here after the Kyrie eleison.)*

**G**LORY be to God on high, and on earth peace, good will towards men. We praise thee, 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, 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. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high ✠ in the glory of God the Father. Amen.

## THE COLLECTS

The Priest then reads the Prayer of the Mass called the Collect, which varies with the season. Except on greater feasts, it is followed by one or more other prayers. Before he begins the Collect, he turns to the People and says the following. This mutual salutation occurs eight times in the rite, each time before an important action in which the People are especially exhorted to participate.

V. The Lord be with you.

R. And with thy spirit.

## THE EPISTLE

Then follows the first Scripture Lesson of the rite, called the Epistle. It is usually taken from one of the Epistles of the New Testament, but sometimes it is to be found in some other part of the Bible. At High Mass, the Epistle is sung by the Subdeacon. At the end of the Epistle, the people say:

R. Thanks be to God.

## THE GRADUAL

When the Epistle is ended, the Priest reads the portion of the psalms appointed for the Gradual. When Mass is sung, the Gradual is sung while the Priest reads it and while preparations are being made for the singing of the Gospel.

## THE HOLY GOSPEL

The second Scripture Lesson of the rite is called the Gospel. It is always taken from one of the four New Testament Gospels and proclaims some action or words of the Saviour. At High Mass the Gospel is sung by the Deacon and its singing is accompanied by a procession with incense and lights. It is preceded by the following secret prayers of preparation:

CLEANSE my heart and my lips, O thou Almighty God, who didst purge the lips

of Isaiah the Prophet with a live coal: and of thy sweet mercy vouchsafe so to purify me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

PRAY, Lord, give me thy blessing.

THE Lord be in my heart and on my lips, that worthily and rightly I may proclaim his Gospel. Amen.

*The Gospel is begun as follows:*

V. The Lord be with you.

R. And with thy spirit.

✠ The Holy Gospel is written in the . . . Chapter of . . . . beginning at the . . . . Verse.

*or*

✠ The continuation of the holy Gospel according to . . .

R. Glory be to thee, O Lord.

*And when the Gospel is finished, the People say:*

R. Praise be to thee, O Christ.

## THE NICENE CREED

On all Sundays in the year and on certain feasts, the Priest comes to the midst and begins the Nicene Creed, the People saying it with him. At the words, "And was incarnate . . . and was

made man", all kneel in honour of the mystery of the Incarnation of God. If it is not a day when the Creed is added to the rite, the Priest begins the Offertory immediately after the Gospel has been read.

**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, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN: 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 Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life  of the world to come. Amen.

After the Creed, if it be a Sunday, notices of feast and fast days, to be observed during the week, are given and the Sermon is preached.

This ends the first part of the rite, called 'The Mass of the Catechumens'. The actual offering of the Sacrifice now begins.

## THE OFFERTORY

The Priest begins this first action of the Sacrifice by turning to the People and saying:

V. The Lord be with you.

R. And with thy spirit.

He then says, "Let us pray", and reads the Offertory sentence, either one from the selection in the Prayer Book or else the psalm verse appointed for the Offertory of the Mass of the day. After the sentence he prepares the Sacrifice. When Mass is sung, it is usual to sing a hymn while the Priest makes the offering.

*The Priest makes the offering of the bread as follows:*

**R**ECEIVE, O Holy Father, Almighty and Everlasting God, this spotless Host, which I thine unworthy servant now

offer unto thee, my God, the living and the true, for all my countless sins, wickedness, and neglect; and for all those here present; as also for all the faithful in Christ, both quick and dead; that it may set forward their salvation and mine, unto life everlasting. Amen.

*He prepares the cup, pouring in the wine and adding a little water, saying:*

O GOD, who didst lay the foundation of man's being in wonder and honour, and in greater wonder and honour didst renew the same: grant by the mystery of this water and wine, that he who was partaker of our humanity may make us joint-heirs of his very Godhead, even Jesus Christ thy Son our Lord. Who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. Amen.

*He makes the offering of the cup as follows.  
(At High Mass, the Deacon joins in this offering of the cup.)*

WE offer unto thee, O Lord, the Cup of Salvation; beseeching thy mercy that it may ascend in the sight of thy Divine Majesty as a sweet-smelling savour for our salvation, and that of the whole world. Amen.

*Now, bowing over the altar, he makes the offering of himself and of the People:*

**I**N a contrite heart and an humble spirit let us be accepted of thee, O Lord, and so let our sacrifice be in thy sight this day that it may be well-pleasing unto thee, O Lord our God.

*And he adds a prayer of invocation of the Holy Ghost:*

**C**OME, O thou Sanctifier, Almighty and Everlasting God, and bless ✠ this sacrifice made ready for thy Holy Name.

*Here, at High Mass, the offering, the altar, the Priest and the People are incensed. And if there has been a collection of the People's offerings, they are brought to the altar here.*

*The Priest washes his hands, saying:*

### Psalm 26:6

**I** WILL wash my hands in innocency, O Lord; ★ and so will I go to thine altar; That I may show 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 . . . . . As it was.

*Returning to the midst, he prays to the  
Holy Trinity:*

**R**ECEIVE, O Holy Trinity, this oblation  
which we offer unto thee, in memory  
of the passion, resurrection, and ascension  
of our Lord Jesus Christ; and in honour  
of blessed Mary Ever-Virgin, of blessed  
John Baptist, of the holy Apostles Peter and  
Paul; of these and all the Saints; that it  
may be to their honour and our salvation:  
and that like as we remember them on earth,  
so in heaven they may plead for us.  
Through the same Christ our Lord.

*Here, in some places, the Priest turns to  
the People and asks their prayers:*

V. Brethren, pray: that my sacrifice and  
yours may be acceptable to God the  
Father Almighty.

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

*Now the Priest goes on to pray that God will accept the offering, and the prayer expands into a series of intercessions, bringing others around the altar:*

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

### For the Acceptance of the Offering

**A**LMIGHTY 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;

### For the Church and its Unity

**B**ESEECHING 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.

### For all Rulers of Men

**W**E 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.

### For all Bishops, Priests and Deacons

**G**IVE grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments.

### For the Congregation

**A**ND 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.

### For the Tempted and Tried

**A**ND 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.

### For the Departed

**A**ND 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,

V. Our only Mediator and Advocate.

R. Amen.

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## THE COMMUNION DEVOTIONS

When Holy Communion is to be administered to the People, the following provision for preparation is made in the Prayer Book. In many places this is said in its older place after the Priest's Communion. When there will be no Communions other than that of the Priest, these devotions are omitted and the Preface to the Canon is begun immediately.

### The Exhortation

Ye who 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, devoutly kneeling.

## The Confession

**A**LMIGHTY 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.

## The Absolution

**A**LMIGHTY 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. R. Amen.

### The Comfortable Words

Hear what comfortable words our Saviour 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. (*St. Matt. xi. 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. (*St. John iii. 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 Tim. i. 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 for our sins. (*i St. John ii. 1, 2*).

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## THE PREFACE TO THE CANON

Now the Priest begins the most solemn part of the rite by the dialogue with the People which forms a preface to the great prayer of the rite. This leads to a "giving of thanks" which, together with the Eucharistic Prayer, is the second traditional element of the Christian Sacrifice.

V. 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.

*The Priest continues:*

**I**T 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, on certain feasts and in certain seasons, follows a Proper Preface, in which thanks is given for the particular benefits of God being celebrated on the day.

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

*The bell rings thrice and the People join the Priest in saying the Sanctus:*

**H**OLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. (Amen.) Blessed ✠ is he that cometh in the Name of the Lord: Hosannah in the Highest.

## THE CANON OF THE MASS

The Priest now begins the "Eucharistic Prayer", the most sacred part of the Mass. It consists of the consecration of the bread and wine and the prayers by which the Sacrifice is offered. It is called the "Canon", i.e. rule or standard.

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;

*Here the Priest spreads his hands over the offering:*

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:

*The bell rings one warning stroke and the Priest proceeds to consecrate the bread and the wine.*

## The Consecration of the Bread

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.

*As the bell rings thrice, the Priest kneels in adoration and lifts the Sacred Host for all to see. Look up and adore. Say with St. Thomas: My Lord and my God!*

### The Consecration of the Wine

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 bell rings again thrice and, having knelt in adoration, the Priest lifts the cup. Look up again and say: My Lord and my God!*

### Prayer of Offering

**W**HEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour 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

**A**ND 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 Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

### Prayer for the Benefits of the Offering

**A**ND 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, ourselves, 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 heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

*Here it is usual to say a Prayer for the departed as follows:*

REMEMBER, Lord, also the souls of thy servants and handmaidens, 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.

### Prayer for the Acceptance of the Offering

**A**ND 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 offences, through Jesus Christ our Lord;

### The Concluding Doxology

**B**Y whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee,

V. O Father Almighty, world without end.

R. Amen.

## THE COMMUNION

The most perfect of vocal prayers is now said, acting to close the Canon and to begin the Communion section of the rite. The breaking of the Host, symbolizing the suffering of Christ, is the third traditional element of the Eucharistic Sacrifice.

**L**ET us pray. And now, as our Saviour Christ hath taught us, we are bold to say,

**O**UR 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 for-

give those who trespass against us. And lead us not into temptation, (R.) But deliver us from evil. (For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.)

*The Priest continues secretly:*

**D**ELIVER 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 Saints, give peace graciously in our days, that we, being holpen by the succour of thy mercy, may both always be free from sin and safe from all disquietude.

### Here He Breaks the Host

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,

V. World without end.

R. Amen.

*Signing thrice over the cup with a small particle of the broken Host, he greets the People with our Lord's Resurrection salutation:*

V. The peace of the Lord be always with you.

R. And with thy spirit.

*He puts the particle of the Host into the cup, saying secretly:*

**M**AY 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.

*Bowing and striking his breast, the Priest says with the People:*

**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: have mercy upon us. O Lamb of God, that takest away the sins of the world: grant us thy peace.

At Sung Masses, the "O Lamb of God" is sung by the People while the Priest continues the Communion prayers which follow.

**O** LORD Jesus Christ, who saidst unto 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 to it that peace and unity which is according to thy will. Who livest and reignest world without end. Amen.

Here, at High Mass, the Kiss of Peace  
is Given

**O** LORD Jesus Christ, Son of the living God, whom the Father with the Holy Ghost hath willed by death to make the world to live: by this most holy Body and Blood of thine, set me free from all my sins, and from all evil things: and make me in such wise ever to abide in thy commands that I may never be separated from thee. Who livest and reignest, with the Father and the Holy Ghost, ever one God, world without end. Amen.

**W**E 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. R. Amen.

## THE COMMUNION OF THE PRIEST

*The Priest now takes the Sacred Host, saying:*

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

*Then, striking his breast, he says thrice:*

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

Here the bell is rung thrice to call attention to the fourth traditional element of the Eucharistic Sacrifice, viz. the Communion. This bell also is a signal for intending Communicants to approach the altar. If you are to receive, rise and go to the rail here without delay.

*The Priest receives the Sacred Host, saying:*

The Body of our Lord Jesus Christ, preserve my body and soul unto everlasting life.

*He gathers the crumbs from the corporal, saying:*

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.

*He receives the Precious Blood, saying:*

The Blood of our Lord Jesus Christ, preserve my body and soul unto everlasting life.

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If you are not to receive Holy Communion, make an act of spiritual communion during the Communion of the Priest and People:

I worship thee, Lord Jesus,  
And kneeling unto thee,  
As thou didst come to Mary,  
I pray thee come to me.

O MOST loving Jesus, O most blessed Saviour, come to me, I beseech thee, and unite me to thyself. Though I cannot now receive thee sacramentally, yet I believe that thou art able, even when received by faith and desire only, to heal, enrich and sanctify me. Come thou spiritually into my heart. I desire to unite myself to thee, with all the affections of my soul. Possess me wholly; let the consuming fire of thy love absorb me, and thy presence abide so intimately in me, that it will be no longer I that live, but thou who livest in me. Amen.

✠ COME, Lord Jesus, and dwell in my heart. Amen.

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## THE COMMUNION OF THE PEOPLE

(In some places, the Communion Devotions on page 70 are said here instead of at the Offertory.)

The Communicants having come forward, the Priest elevates a particle of the Sacred Host and, turning to the People, says:

**B**EHOLD the Lamb of God; behold him that taketh away the sins of the world.

*Then the People say with him thrice:*

**L**ORD, I am not worthy: that thou shouldest come under my roof, but speak the word only and my soul shall be healed.

*Descending the steps, the Priest administers the Holy Communion.*

*As soon as you have received your Communion return to your place without looking around, kneel quietly and, if there is time, say the following prayers:*

I adore thee, O Christ, and I bless thee, because by thy Holy Cross thou hast redeemed the world.

I thank thee, O heavenly Father.  
I thank thee, O Divine Son.  
I thank thee, most Holy Spirit of God.

I praise, bless, and magnify thee, O Holy, Blessed, and Glorious Trinity for thy power, wisdom and love, displayed in this wonderful Sacrament, beseeching thee that through its grace and virtue I may be so hallowed in body and soul, that I may be counted worthy, through the merits of Christ, to praise and adore thee with thanksgiving in thy kingdom forever. Amen.

If there is extra time, begin your thanksgiving, page 113.

## THE ABLUTIONS

*When all have been communicated, the Priest returns to the altar where he reverently consumes any of the consecrated elements that remain. Then he purifies the cup, saying:*

**G**RANT that what we have received with the mouth, O Lord, we may keep with a pure heart; and that from this temporal gift may come unto us life everlasting.

*He proceeds to cleanse the fingers which have touched the Sacred Host, consuming the ablution and saying:*

**M**AY thy Flesh which I have taken and thy Blood which I have drunk, O Lord, cleave unto mine inmost soul; and grant that no spot of sin may abide in me, whose meat hath been thy incorrupt and holy sacraments. Who livest and reignest, world without end. Amen.

The Communion is the climax of the Sacrifice and the service is now brought quickly to an end. Having covered the vessels with the veil, the Priest goes to the right side of the altar to finish the rite.

In some places the Priest reads the Prayer of Thanksgiving printed below before he proceeds with the Communion Verse.

## THE COMMUNION VERSE

This is a verse of a psalm which varies with the season. At sung Masses it is usual to sing it during the ablutions.

## THE POST-COMMUNION COLLECTS

*The Priest then says the Post-Communion Prayers, first saluting the People:*

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

*The following is the unchanging Post-Communion Prayer in the Prayer Book. Often the proper Post-Communion Collect, appointed for the day, is substituted:*

**A**LMIGHTY 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 Saviour Jesus Christ; and dost assure us thereby of thy favour 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 honour and glory, world without end.  
R. Amen.

(The Gloria in excelsis Deo, page 60, follows here in the Prayer Book. If it has been said in its traditional place after Kyrie eleison, the following dismissal takes its place here.)

## THE DISMISSAL

V. The Lord be with you.

R. And with thy spirit.

V. Depart in peace. *Or (if Gloria in excelsis has not been said)* Let us bless the Lord.

R. Thanks be to God.

*Bowing over the altar, the Priest says this final secret prayer:*

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

## THE BLESSING

*The Priest now blesses the People as follows:*

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. R. Amen.

## THE LAST GOSPEL

The Priest goes to the Gospel corner of the altar and reads the Last Gospel as follows. But when a feast falls on a Sunday or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

V. The Lord be with you.

R. And with thy spirit.

✠ The beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

**I**N 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 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, (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.

## PRIVATE PRAYERS AFTER MASS

**G**RANT, O Lord, that we which are thy soldiers here may enjoy thy peace hereafter; that the eyes which have looked upon thee in thy Sacrament of love may also behold the fruition of thy blessed hope; that the tongues which have sung thy praises may also speak the truth; that the feet which have stood in thy sanctuary may walk in the land of light; and that the bodies which have feasted on thy living Body may be restored in newness of life, to dwell with thee where thou reignest with the Father, and the Holy Ghost, in the

Unity of the Godhead, King for evermore.  
Amen.

**B**EHOLD, O Eternal Father, the Salu-  
tary Sacrifice of the Mass is done. May  
it be acceptable to thee, inasmuch as in it  
thy Son, in whom thou art ever well  
pleased, is set forth before thee. May he  
now, I beseech thee, perform the office of a  
Mediator and Advocate, where he sitteth  
at thy right hand, and maketh intercession  
for us. Remember all his patience, love,  
and pity; and vouchsafe to listen to one  
who prayeth in the Name of thy beloved  
Son; for he himself hath said, If ye shall  
ask anything in my Name, he will give it  
to you. This one thing I ask, O Lord, let  
this Sacrifice be well pleasing to thee, to  
the glory of thy Name; and may it be  
profitable to the salvation of all thy faithful  
servants. Amen.

*See page 113 for Thanksgiving after Communion.*