

On Sundays and other special Feast days, the Liturgy may continue with the reminder of our Baptism, called:

The Asperges

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

Ps. 51. Have mercy upon me, O God, after Thy great goodness.

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.

The Gloria Patri is omitted on Passion Sunday and on Palm Sunday.

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

On Sunday, from Easter Day to Pentecost inclusive, the following shall be sung instead of the above.

ANT. I beheld water which proceeded from the temple, on the right side thereof, Alleluia; And all they to whom that water came were healed every one, and they say, Alleluia, Alleluia.

Ps. 118. O give thanks unto the Lord, for He is good, and His mercy endureth for ever.

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.

ANT. I beheld water which proceeded from the temple, on the right side thereof, Alleluia; And all they to whom that water came were healed every one and they say, Alleluia, Alleluia.

P. O Lord, show Thy mercy upon us. (Alleluia)

R. And grant us Thy salvation. (Alleluia)

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

GRACIOUSLY hear us, O Lord, Holy Father, Almighty, everlasting God; and vouchsafe to send Thy holy Angel from heaven, to guard and cherish, to protect and visit, and to defend all who dwell in this Thy holy habitation; Through Christ, our Lord. Amen.

The Divine Liturgy of St. Tikhon (Commonly Called The Mass)

During Advent and Lent, the Liturgy may begin with the recitation of the Litany, which appears in your bulletin.

At Solemn Liturgy, incense is set, after which the altar and priest are censed. The priest, standing at the altar, may begin the following preparation:

P. In the Name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

P. I will go unto the altar of God.

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

P. Ps. 43. Give sentence with me O God, and defend my cause against the ungodly people: O deliver me from 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.

P. 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.

P. 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.

P. 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.

The foregoing psalm is omitted in Requiem Masses, and from Passion Sunday to Easter.

P. I will go unto the altar of God.

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

P. Our help is in the (+) Name of the Lord.

R. Who hath made heaven and earth.

P. I confess to Almighty God, to blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to 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 the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

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

P. Amen.

In the following, the word "Father" replaces the word "brethren" in the confiteor just recited.

R. I confess . . . and to you, Father: that I have sinned . . . etc.

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

R. Amen.

P. May the Almighty and Merciful Lord grant us pardon, absolution (+) and remission of all our sins.

R. Amen.

P. Turn us, again, O Lord, and quicken us.

R. That Thy people may rejoice in Thee.

P. O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

All that has gone before may be said by the Celebrant, together with the Ministers in the Sacristy, before a Simple Entrance The priest ascends to the altar and reverences it with a kiss.

P. Let us pray.

ALMIGHTY God unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ, our Lord. Amen.

The Introit is sung or said here.

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.

Then shall be said or sung:

The Kyrie

Lord, have mercy upon us. (Kyrie, eleison)

Lord, have mercy upon us. (Kyrie, eleison)

Lord, have mercy upon us. (Kyrie, eleison)

Christ, have mercy upon us. (Christe, eleison)

Christ, have mercy upon us. (Christe, eleison)

Christ, have mercy upon us. (Christe, eleison)

Lord, have mercy upon us. (Kyrie, eleison)

Lord, have mercy upon us. (Kyrie, eleison)

Lord, have mercy upon us. (Kyrie, eleison)

The Gloria In Excelsis

P. Glory be to God on high,

R. 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 (Jesus) Christ, with the Holy Ghost, art most high in the (+) glory of God the Father. Amen.

The Gloria is omitted during Advent and Lent, and at Nuptial and Requiem Masses.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The Collects

Then the priest shall read the appropriate Collects for the day, at the end of which is said . . . world without end.

R. Amen.

The Epistle

Then the Epistle appointed for the day is read or sung, concluding with R.

P: Here endeth the Epistle.

R: Thanks be to God.

The Gradual Hymn or Psalm

The priest prays to worthily proclaim the Gospel, incense is set, and the Book of the Gospels censed after the salutation.

The Gospel

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (beginning) of the Holy Gospel according to St N..

The people, standing, sign themselves on the forehead, lips and breast.

R. Glory be to Thee, O Lord.

The Gospel is then read or sung, concluding with

R. Praise be to Thee, O Christ.

The Sermon

Here, the Sermon may be delivered and announcements made. But note that the sermon may be delivered at another place, at the discretion of the priest.

The Nicene Creed

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 (kneel), and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; (rise) And was crucified also for us under Pontius Pilate, He suffered and was buried; and the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father; who, with the Father and the Son together is worshipped and glorified; who spake by the Prophets; And I believe One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, (+) and the Life of the world to come. Amen.

The creed is said on all Sundays and Greater Feasts, but is omitted at Nuptial and Requiem Masses.

The Offertory

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The appropriate verse is said or sung. A Hymn may be sung while the priest prepares the offering of bread and wine.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for your-selves treasures in heaven, where neither moth nor 'rust doth corrupt, and where thieves do not break through' nor steal. St. Matt. vi. 19,

WHILE we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

THINE, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. I Chron. xxix.

The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and Other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

The Offertory having been read, the Priest takes the Paten with the Host and goes to the Epistle end. There he places upon the Paten, unless a Ciborium is used, the particles for the people's Communion. Returning to the midst, he offers the Paten with the bread; raising it as high as his breast, then lifting his eyes to the Cross, and straightway casting them down, he says:

RECEIVE, O Holy Father, Almighty, Everlasting God, this spotless Host, which I, thine unworthy servant, do offer unto thee, my God, the living and the true, for my countless sins, offences, and negligences, for all here present, and for all the faithful in Christ, both quick and dead: that it may be profitable both to me and to them for salvation unto life eternal.
Amen.

Then making the sign of the Cross with the Paten, he places it upon the corporal. Then taking the Chalice he goes to the Epistle end, and pours Wine and a few drops of water into the Chalice. Before pouring the water he blesses it, saying:

O GOD who didst wonderfully create, and yet more wonderfully renew the dignity of the nature of man; grant unto us, that through the mystery of this water and Wine, we may be sharers in his divinity who vouchsafed to be made partaker of our humanity, Jesus Christ, thy Son our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then taking the Chalice and returning to the midst, he offers it, saying:

WE offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy, that it may go up before thy Divine Majesty with a sweet savour for our salvation, and for that of the whole world. Amen.

He then makes the sign of the Cross with the Chalice, places it upon the corporal, behind the Paten, and covers it with the Pall.

In the spirit of humility, and with a contrite heart, let us be accepted by 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.

Then standing erect, and straightway lifting his eyes to the Cross, at the same time disjoining his hands, and raising them as high as the shoulders, and then signing both elements at once with the sign of the Cross at the word bless, he says:

COME, O Sanctifier, Almighty, Ever-lasting God, and bless this Sacrifice prepared for thy holy Name.

At Solemn Mass, incense is set, and the offering, altar, celebrant, and people are censured.

THROUGH the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to +bless this incense, and to accept it as a sweet-smelling savour; through Christ our Lord. Amen.

And, taking the censer from the Thurifer, he censes the oblations, in the manner prescribed in the General Rubrics, saying:

MAY this incense, blessed by thee, rise up to thee, O Lord, and may thy mercy come down upon us.

Then he censes the Altar, saying

Psalm 141:2.4

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.

As he returns the censer to the Thurifer, he says:

MAY the Lord kindle in us the fire of his love, and the flame of everlasting charity. Amen.

Then the Priest is censed by the Thurifer, and afterward the rest in order. Having presented the Alms if they are to be presented, the Priest goes to the Epistle side of the Altar and washes his hands, saying:

Psalm 26: 6-12

I WILL wash my hands in innocency, 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 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.*

In Masses for the Dead, and during Passiontide in Masses of the Season, Glory be to the Father is omitted.

Then bowing slightly at 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 Jesus Christ our Lord; and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and of all thy Saints: that it may avail them to their honour, and us to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven; through the same Christ our Lord. Amen.

This done, the priest turns to the people and bids them to share in the offering.

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

R. May 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.

The Secret Prayers are said here.

The Prayers

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

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

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

Give grace, O heavenly Father, to all Bishops and other Ministers, especially Nikon, our Patriarch, Victor our Presiding Archbishop, and the North American Holy Synod, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments.

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

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

The priest or deacon may here commemorate specific names.

And we also bless Thy Holy Name for all Thy servants, departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service. And give us grace so to follow the good examples of blessed Mary, the Ever-Virgin Mother of God, Aftimios Ofiesh, Martyr and Confessor of America and first Archbishop of this Church, (Saint N.), and all Thy Saints, that, through their intercessions, we with them may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Here may be said the following communion devotions. But note, that they may be omitted, or said immediately before communion, at the discretion of the priest.

The Communion Devotions

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

Then shall the priest and all those of a mind to receive Holy Communion say together:

The General Confession

*ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, By thought, word, and deed, against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life. To the honor and glory of Thy Name; through Jesus Christ, our Lord.
Amen.*

Then shall the priest turn to the people and say

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

The Comfortable Words

P. Hear what comfortable words our Saviour Christ saith unto all who truly turn unto Him:

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

St. Matthew xi. 28.

God so loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

St. John iii. 16.

Hear also what St. Paul saith:

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

I Timothy i. 15.

Hear also what St. 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 John ii. 1, 2.

The Sursum Corda

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We lift them up onto the Lord.

P. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

P. 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.

The Proper Preface

Here shall follow the proper preface, if there be one

Preface of the Lord's Day

To be used on Sundays as appointed, but not on the succeeding weekdays

1. Of God the Father

Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

or the following

2. Of God the Son

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or this

3. Of God the Holy Spirit

Who by water and the Holy Spirit hast made us a new people in Jesus Christ our Lord, to show forth thy glory in all the world.

Prefaces for Seasons

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

Advent

Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we man without shame or fear rejoice to behold his appearing.

Incarnation

Because thou didst give Jesus Christ, thine only Son, to be born for us; who, by the mighty power of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother; that we might be delivered from the bondage of sin, and receive power to become thy children.

Epiphany

Because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge

of thy glory in the face of thy Son Jesus Christ our Lord.

Lent

Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; By whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

or this

Who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

Holy Week

Through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

Easter

But chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Ascension

Through thy dearly beloved Son Jesus Christ our Lord; who after his glorious resurrection manifestly appeared to his disciples; and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost

Through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the Gospel to all nations.

Prefaces for Other Occasions

Trinity Sunday

For with thy co eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

All Saints

Who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away.

A Saint

For the wonderful grace and virtue declared in all thy saints, who have been chosen vessels of thy grace, and the lights of the world in their generations.

or this

Who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

Because thou are greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

Apostles and Ordinations

Through the great shepherd of thy flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even unto the end of the ages.

Dedication of a Church

Through Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

Baptism

Because in Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

Marriage

Because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead

Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

Following the Preface is said

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

The Sanctus

HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Blessed (+) is He that cometh in the Name of the Lord. Hosannah in the highest.

The Canon of the Mass

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 there (by His own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, He took bread;

Here shall the celebrant lay hands upon or pick up the bread

and when He had given thanks, He brake it, and gave it to His disciples, saying,

Take, eat, this is My Body, which is given for you; Do this in remembrance of Me.

Likewise, after supper, He took the cup;

Here shall the celebrant lay hands upon or pick up the Chalice

*and when He had given thanks, He gave it to them, saying,
Drink ye all of this; For this is My Blood of the New Testament, which is shed for you,
and for many, for the remission of sins; Do this as oft as ye shall drink it, in*

remembrance of Me

The Oblation

WHEREFORE, 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.

The Epiclesis

AND we most humbly beseech Thee, O merciful Father, to hear us; and of Thy almighty goodness, vouchsafe to send down Thy Holy Spirit upon us + and upon these Thy gifts and creatures of bread and wine, that they may be changed into the Body + and Blood + of Thy most dearly beloved Son. Grant 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.

R. Amen. Amen. Amen.

Priest and People:

AND we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and + heavenly benediction, and made one body with Him, that He may dwell in us, and we in

Him.

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace.

Here the Faithful Departed are Remembered

To them, O Lord, and to all who rest in Christ grant we pray thee a place of refreshment, light, and peace. To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy Apostles and Martyrs: John, Stephen, Matthias, Barnabas, Marcellinus, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, Tikhon, (N.N), Aftimios and with all thy Saints into whose company we pray thee of thy mercy to admit us.

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

By + whom, and with + whom, in the unity of + the Holy Spirit, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

And now as our Saviour Christ hath taught us, we are bold to say,

The Lord's Prayer

OUR Father, who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Doxology is omitted from the Lord's Prayer at all Low, Nuptial, and Requiem Masses.

The priest now says the prayer for the Fracture, or breaking of the Bread, and exchanges the Pax, or Peace, with the congregation.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and yet to come: At the intercession of the blessed, glorious, Mary, the Ever-Virgin Mother of God, with that

of Thy blessed Apostles, Peter and Paul, Andrew, (Saint N.), and all Thy Saints favourably grant peace in our time, that we may ever be kept free from sin, and safe from all disquietude; through the same Jesus Christ, Thy Son our Lord, who with Thee, in the unity of the Holy Ghost, liveth and reigneth one God,

The Priest breaks the Host and then says:

World without end.

Amen.

The Priest places a small piece of the host into the chalice and then says:

The Peace

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be effectual for us who receive it unto eternal life. Amen.

O Lord Jesus Christ who didst sat to thine Apostles, "Peace I leave with you, my own peace I give unto you", regard not our sins but the Faith of thy Church and grant her that peace and unity which are agreeable to thy will. Who livest and reignest through ages of ages. Amen.

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

R. And with thy spirit.

The Agnus Dei

*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.*

In Requiem Masses, instead of "Have mercy upon us," the following is said: "Grant them rest, grant them rest, grant them rest eternal."

Then shall the priest and people say together:

The Prayer of Humble Access

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

Amen.

The priest quietly prays:

O Lord Jesus Christ, Son of the Living God, who by the will of the Father and the cooperation of the Holy Ghost hast, by thy death, given life to the world, deliver me I beseech thee, by this thy most holy Body and Blood from all iniquities and from every evil. Make me ever obedient to thy commandments, and suffer me not to be ever separated from thee, who livest and reignest with God the Father in the unity of the same Spirit, God, throughout all ages of ages. Amen.

Let not the participation of thy Body and Blood, O Lord Jesus Christ, which I albeit unworthy, receive, be to me for judgment and condemnation; but by thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

I will take the bread of heaven and call upon the Name of the Lord. Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed.

The priest makes his own Communion, first saying:

May the Body of our Lord Jesus Christ preserve my body and soul unto everlasting life.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will call upon the Name of the Lord, which is worthy to be praised, so shall I be safe from mine enemies.

The priest then receives the Precious Blood, first saying

May the Blood of our Lord Jesus Christ preserve my body and soul unto everlasting life.:

*The bell may ring **three times**, signaling the people to come forward for Communion. Turning to the faithful, the priest says:*

P. Behold the Lamb of God; behold Him that takest away the sins of the world.

Repeated three times:

P. Lord, I am not worthy that Thou shouldest come under my roof,

R. But speak the word only and my soul shall be healed.

Then shall the priest and people say together the following prayer in preparation to receive Holy Communion.

I BELIEVE, O Lord, and I confess that Thou art truly the Christ, the son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore I pray Thee, have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Holy Communion

The priest and assisting clergy communicate the people with the following words:

(For the Host)

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

Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart

by faith, with thanksgiving.

(For the Chalice)

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

(If the Body and Blood are administered together)

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

After Communion, the priest performs the Ablutions, cleansing the sacred vessels. During the Ablutions, the Priest says the following:

What we have partaken with our mouths, O Lord, may we receive with pure hearts, and of a temporal gift, may it become for us an eternal remedy.

May the Body and Blood which I have received, cleave unto my heart, O Lord; and grant that no stain of sin may remain in me, Having been fed with this pure and holy sacrament. Who livest and reigneth in the unity of the Holy Ghost, God throughout the ages of ages.

The Communion Verse for the day is then sung or said. After Communion the priest says:

P. Let us pray.

The priest and people shall say together:

ALMIGHTY and ever-living 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 favor and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of His most precious death and passion. And we humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ, our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then are said or sung, the Post-Communion Collects that are appointed for the day, ending with . . . world without end. Amen.

The Blessing

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. Amen.

The Dismissal

P. The Lord be with you.

R. And with thy spirit.

P. Depart in peace

R. Thanks be to God.

Or, in penitential seasons:

P. Let us bless the Lord.

R. Thanks be to God.

At Requiem Masses is said:

P. May they rest in peace.

R. Amen.

Then may be said, all standing:

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the Holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

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

OTHER PROPER PREFACES

CHRISTMAS. Upon Christmas Day and seven days after

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Spirit, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

EPIPHANY. Upon the Epiphany and seven days after

Through Jesus Christ our Lord; who, In substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

PURIFICATION, ANNUNCIATION, TRANSFIGURATION. Upon the feasts only

Because in the Mystery of the Word made flesh, thou has caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

FEAST OF THE RESURRECTION. Upon the day and for seven days after

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

ASCENSION. Upon the day and seven days after

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

PENTECOST or WHITSUNDAY. Upon the feast and seven days after

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

TRINITY SUNDAY. Upon the feast only

Who, with thine only-begotten Son, and the Holy Spirit, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit, without any difference of inequality.

or this:

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Spirit, the Comforter; who are one with thee in thy Eternal Godhead.

ALL SAINTS. Upon the day, and seven days after

Who, in the multitude of thy Saints, has compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them, may receive the crown of glory that fadeth not away.