

## PREPARATION FOR MASS

*If it is a Solemn Mass, the Priest and others say the following Psalms responsorially in a subdued voice, so as to be heard only among themselves. But at a Low Mass, the Priest and Servers recite them in the Sacristy:*

### Psalm 50

**H**AVE mercy on me, O God, according to Your great mercy; and according to the multitude of Your compassions blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I acknowledge my iniquity, and my sin is continually before me.

Against You only have I sinned and done this evil before You, that You might be justified in Your words, and prevail when You are judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, You have loved truth; the hidden and secret things of Your wisdom You have made clear to me.

You shall sprinkle me with hyssop, and I shall be made clean; You shall wash me and I shall be made whiter than snow.

You shall make me to hear joy and gladness; the bones which have been humbled shall rejoice.

Turn Your face away from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within me.

Cast me not away from Your presence, and take not Your Holy Spirit from me.

Restore to me the joy of Your salvation, and with Your governing Spirit establish me.

I shall teach transgressors Your ways and the ungodly shall turn back to You.

Deliver me from blood-guiltiness, O God, Who are the God of my salvation; my tongue shall rejoice in Your righteousness.

O Lord, You shall open my lips, and my mouth shall declare Your praise.

For if You had desired sacrifice, I would have given it; with whole burnt offerings You shall not be pleased.

A sacrifice to God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Your good pleasure to Sion, and let the walls of Jerusalem be built.

Then shall You be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings, then shall they offer bullocks upon Your altar.

Glory to the Father and to the Son and to the Holy Spirit.

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

### Psalm 42

**V**INDICATE me, O God, and plead my cause against ungodly nations.  
Save me from the unjust and deceitful.

Since You, O God, are my strength, why then have You rejected me?

And why do I go about as if in mourning while my enemy oppresses me?

Send forth Your light and Your truth: these have led me and brought me to Your holy mountain and to Your Tabernacle.

And I will go in to the altar of God, to the God Who gladdens my youth;  
I will give thanks to You on the harp, O God, my God!

O my soul, why are you so downcast, and why do you trouble me so?

Hope in God, for I will give thanks to Him, my salvation and my God.

Glory to the Father and to the Son and to the Holy Spirit.

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

## THE DIVINE AND HOLY LITURGY OF OUR FATHER AMONG THE SAINTS AMBROSE OF MILAN

*The Celebrant, Deacon, and Altar servers enter the Church reciting responsorially Psams 50 and 42 as the Ingressa (Introit) is sung. There is neither Verse nor Glory be.*

*At a Solemn Mass, the Celebrant and the Ministers stand at the foot of the Altar, and say the Opening Verses, Confiteor and other Prayers among themselves with a subdued voice. But at a Low Mass, the Priest and People say them.*

In the name of the Father ✠ and of the Son and of the Holy Spirit.

*Ministers:* Amen.

*Then joining his hands before his breast, he begins the Antiphon:*

*Priest:* I will go in to the altar of God.

*Ministers:* To the God Who gladdens my youth.

*Priest:* O give thanks to the Lord, for He is good.

*Ministers:* For His mercy endures forever.

*Then the Priest, joining his hands and bowing profoundly, says the confession:*

*Priest:* I confess to Almighty God, to blessed Mary every Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to the blessed Confessor Ambrose, and to you, brethren, that I have sinned in thought, word, and deed (*he strikes his breast thrice, saying*) through my fault, through my own fault, through my own most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, the blessed Confessor Ambrose, all the saints, and you, brethren, to pray for me to the Lord our God.

*Ministers:* May the Almighty and merciful Lord grant you the forgiveness of all your sins, and bring you to everlasting life.

*Priest:* Amen.

*The Ministers then repeat the Confession:*

I confess to Almighty God, to blessed Mary every Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to the blessed Confessor Ambrose, and to you, Father, that I have sinned in thought, word, and deed (*they strike their breasts*

*thrice, saying*) through my fault, through my own fault, through my own most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, the blessed Confessor Ambrose, all the saints, and you, Father, to pray for me to the Lord our God.

*Priest:* May the Almighty and merciful God grant us pardon, absolution, and forgiveness of all our sins and bring us to everlasting life.

*Response:* Amen.

*The Celebrant stands upright, again signs himself, and says:*

Our help ✠ is in the Name of the Lord.

*Response:* Who made heaven and earth.

*Priest:* Blessed be the Name of the Lord.

*Response:* Henceforth and forever.

*The Celebrant again bows and approaches the Altar saying mystically:*

I beseech You, O Lord God of Hosts, Holy Father Almighty, that I may be able to intercede for my sins, and for those present to gain pardon of their sins, and to offer a peace offering for each one. Through Christ our Lord. Amen.

We beseech You, O Lord, through the prayers of Your saints [whose relics lie here] (*he signs the Altar in the midst and kisses it*) and all saints to pardon me all my sins.

*At Solemn Mass, the Priest blesses incense, saying:*

May you be blessed ✠ by Him in Whose honor you shall be burnt.

*The Altar, Sanctuary, Ministers, and Choir are censed. At a Low Mass, the Celebrant goes to the Epistle side of the Altar (i.e., the south end), where he signs himself and reads the Ingressa. At the end, he joins and extends his hands and says facing East:*

*Priest:* The Lord be with you.

*Response:* And with your spirit.

## GLORIA IN EXCELESIS DEO

*Then the Celebrant extends, raises, and joins his hand and bows his head saying in a clear voice or intoning (if it is to be said) Glory to God in the highest, and says the rest with joined hands. At the words We adore You, and We give thanks to You, and Jesus Christ, and receive our prayer, he bows his head to the Cross. At the final words with the Holy Spirit, he signs himself.*

**Priest:** Glory to God in the highest.

**People:** And on earth peace and good will among mankind.

We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory.

O Lord, heavenly King, God the Father Almighty:

O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who take away the sin of the world, have mercy on us.

You Who take away the sin of the world, receive our prayer.

You Who sit at the right hand of the Father, have mercy on us.

For You only are holy, You only are the Lord, O Jesus Christ, with the Holy Spirit, to the glory of God ✠ the Father. Amen.

Kyrie eleison. Kyrie eleison, Kyrie eleison.

## COLLECT OR ORATIO SUPER POPULUM

*Then the Priest says facing East.*

**Priest:** The Lord be with you.

**Response:** And with your spirit.

*According to the Ordo, the Celebrant reads one or more Prayers over the People, saying before each: The Lord be with you. There is always an odd number but never more than nine. The same applies to the prayers Super Sindonem, Super Oblatam and Post-Communionem.*

## THE READINGS

*Before the Prophecy and the Epistle, the following dialogue is said in a subdued voice:*

**Reader:** Master, bless.

*But if a Bishop is present, he says* Right (Most) reverend Master, ask a blessing.

**Celebrant:** May the Reading ✠ of the Prophet (*or* Apostle) grant us saving knowledge

*The Reader turns to the People and reads the Scriptures in the hearing of all. After the Prophecy comes the Psalmellus. After the Epistle, the Hallelujah.*

*During the Halleluia, "the Priest places the book at the Gospel side (that is, the north) of the Altar, stands in the midst, joining his hands and bowing profoundly, says quietly:*

**Priest:** Cleanse my heart and my lips, Almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal, so make me worthy by Your grace to announce Your Holy Gospel. Through Christ our Lord.

*Bowing to the Cross, and joining his hands, the Priest say quietly::*

**Priest:** Lord, bless. The Lord be in my heart and on my lips that I may worthily announce His Holy Gospel. In the Name of the Father ✠ and of the Son and of the Holy Spirit. Amen.

*If a Deacon reads the Gospel, he asks for a blessing as indicated above, and the Celebrant says in a subdued voice:* The Lord be in your heart and on your lips that you may worthily announce His Holy Gospel. In the Name of the Father ✠ and of the Son and of the Holy Spirit. Amen.

*Then turning toward the book, the Gospeller joins his hands and says:*

The Lord be with you.

**Response:** And with your spirit.

*He announces the title of the Gospel and with his thumb he signs the ✠ book, ✠ his forehead, ✠ his lips, and ✠ his breast. The People respond:*

**Response:** Glory be to You, O Lord.

*And at the end of the Gospel:*

**Response:** Praise be to You, O Christ.

*And the Celebrant kisses the book saying quietly:*

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

*Standing in the midst of the Altar, the Priest extends and joins his hands, saying:*

The Lord be with you.

**Response:** And with your spirit. Kyrie, eleison. Kyrie, eleison, Kyrie, eleison.

*Then joining his hands, the Priest reads the Post-Gospel Anthem, if it is to be read, then extending and joining his hands, he says:*

*Priest:* May you ever have peace

*Response:* And with your spirit.

*Priest:* The Lord be with you.

*Response:* And with your spirit.

*The Priest extends his hands and reads the Prayer over the Corporal (Oratio super sindonem).*

#### OFFERTORY

*The People sing the Offerenda. The Priest takes the Paten with the Bread on it and says the following prayers quietly:*

Accept, most clement Father, this holy Bread, that it may become for us the Body of Your Only-begotten Son, in the Name of the Father ☩ and of the Son and of the Holy Spirit. Amen.

*Placing the Paten on the Corporal, he pours wine in the Chalice, saying:*

From the side of Christ there came Blood

*Blessing the water, he says:*

and water flowing, in the Name of the Father ☩ and of the Son and of the Holy Spirit. Amen.

*He offers the Chalice saying:*

Accept, O Holy Trinity, this Chalice of wine mixed with water, that it may become the blood of Your Only-begotten Son, in the name of the Father ☩ and of the Son and of the Holy Spirit. Amen.

*He places the Chalice on the Corporal, covering it with a Pall, joins his hands, and bowing profoundly over the Altar, says:*

Almighty and eternal God, may this oblation be acceptable to you, though I be unworthy because of innumerable miserable sins. But may I receive their remission, and may the sins of all be forgiven. Do not regard my sins, but by Your mercy, make up for my unworthiness. Through Christ our Lord. Amen.

*He extends his hands and continues:*

Receive, O holy Trinity, this oblation, which we offer to You for [our divinely protected country, her authorities, armed forces, and all her

people] and all those who protect us, and also for the unity of the Orthodox Catholic Faith, for the unity of the Catholic Faith, for the veneration of the blessed Theotokos Mary, and all the saints: for my salvation, for the salvation of all Your servants, and of all who implore Your clemency, and all the Christian faithful both living and departed, who beg Your mercy.

*And on Sundays and Feasts, this Prayer as well:*

Receive, O Holy Trinity, this oblation, which we offer to You, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of all the saints, who make this request of You from the beginning of the world, and also they whose Festival we keep, whose names and relics we have, that it may be to their honor and our salvation; and may they intercede for us in heaven, whose memory we keep on earth (*here he joins his hands*). Through Christ our Lord. Amen.

*Stretching his hands over the Oblata, he says:*

And receive, O holy Trinity, this oblation for our salvation, and purge me from every stain of sin, that I may be worthy to serve You, O God and most clement Lord.

*Blessing the Oblata, he continues:*

May the blessing of almighty God, the Father ✠ and the Son ✠ and the Holy ✠ Spirit, plentifully descend from heaven upon this oblation, that this may be acceptable to You, Holy Lord, Father Almighty and eternal God, O most merciful Creator of all things.

*Then, at Solemn Mass, he blesses incense, saying:*

Through the intercession of Saint Michael the Archangel standing at the right hand of the altar of incense, and of all His elect may the Lord deign to bless ✠ this incense and receive it as an odor of sweetness. Through Christ our Lord. Amen.

*Taking the Thurible from the Deacon, the Priest censens the Oblata:*

May this incense blessed by You arise before You, O Lord, and may Your blessing descend upon us.

*He censens the Altar, saying:*

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



Set a watch, O Lord, before my mouth; and a protecting door about my lips.  
Incline not my heart to evil words to make excuses in sins.

*Returning the Thurible to the Deacon or Thurifer who censes the Ministers, Choir and Faithful, the Priest says:*

Behold, the fragrance of God's saints is as the perfume of a fertile field which God has blessed. "*Genesis 27.*"

*He then reads the Offerenda if it has not been sung by the Choir, extending and joining his hands, saying:*

*Priest:* The Lord be with you.

*Response:* And with your spirit.

### THE SYMBOL OF CONSTANTINOPLE

*All recite the Creed. The Priest extends, raises, and joins his hands at the words I believe in one God, he says the rest with joined hands. At the words in one God and Jesus Christ and is worshipped and glorified we bow our heads. At the words And was incarnate, we all bow profoundly toward the Crucifix, rising at the words And He was crucified. At the final words And the life in the world to come we sign ourselves.*

I believe in one God, the Father, Almighty, Creator of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light from Light, True God from True God, begotten, not created, being of one essence with the Father, by Whom all things were created. Who for us, and for our salvation came from heaven and was incarnate by the Holy Spirit of the Virgin Mary and became human. And was crucified for us under Pontius Pilate, and suffered and was buried. And on the third day, He rose, according to the Scriptures. And ascended to heaven, and sits at the right hand of the Father. And He shall come again with glory to judge the living and the dead, and His kingdom shall have no end.

And in the Holy Spirit, Lord Giver of Life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke through the Prophets. In One Holy, Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead. And the life ✠ of the world to come. Amen.

*Priest:* The Lord be with you.

*Response:* And with your spirit.

*Extending his hands, the Priest reads the Prayer over the Gifts. At the end of the final one, he says;*

*Priest:* ... unto all ages of ages.

*Response:* Amen

*Priest:* The Lord be with you.

*Response:* And with your spirit.

*Priest:* Lift up your hearts.

*Response:* We lift them up to the Lord.

*Priest:* Let us give thanks to the Lord our God.

*Response:* It is meet and right.

*Priest:* It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto You, O Holy Lord, Father Almighty, everlasting God: Through Jesus Christ our Lord

*There may be a proper Preface.*

Whose majesty is lauded by Angels, venerated by Archangels: adored by Thrones, Dominions, Virtues, Principalities, and Powers, Whom Cherubim and Seraphim join together to exalt. And with them we pray that our voices may be added, as we supplicate, confess, and say:

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of Your glory. Hosanna in the highest.

Blessed ✠ is He who comes in the Name of the Lord. Hosanna in the highest.

## THE CANON OF THE MASS



**HEREFORE, MOST GRACIOUS FATHER,** we humbly pray and beseech You (*he bows to the Cross*) through Jesus Christ, Your Son our Lord, (*he signs once over the Oblations*) to receive and bless ☩ these Gifts, these holy and spotless Oblations, (*he extends his hands*) which we offer unto You, first for Your Holy Orthodox Catholic Church: that it may please You to preserve and govern it in peace and unity throughout the world; together with Your servant our *Chief Bishop* \_\_\_\_, our Bishop \_\_\_\_; and all the Orthodox defenders of the Catholic and Apostolic Faith.

### COMMEMORATION OF THE LIVING

**B**E MINDFUL, O Lord, of Your servants and handmaids \_\_\_\_, (*he joins his hands and prays silently for those he intends to remember; then extends his hands*) and of all round about us, whose faith and devotion are known to You: who offer to You this sacrifice of praise, for themselves and for their own, for the redemption of their souls, and for their hope of health and salvation; for which they now pay their vows unto You, O eternal God, the Living and the True.

### COMMEMORATION OF THE SAINTS

**U**NITED IN ONE COMMUNION, we honor first, the memory of the glorious ever Virgin Mary, Mother of Jesus Christ our Lord and God;

*On Christmas Day and during its octave:*

United in one communion, we celebrate this most holy Day (*or* Night), in which the spotless Virginity of blessed Mary brought forth the Savior of the world; we honor moreover the memory of the same glorious ever Virgin Mary Mother of the same Jesus Christ our Lord and God;

*On Epiphany and during its octave:*

United in one communion, we celebrate this most holy Day (*or* Night), in which Your only begotten Son, co-eternal with You in your Godhead, manifestly appeared in the substance of our flesh; we honor moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

*On Maunday Thursday only:*

United in one communion, we celebrate this most holy Day (*or* Night), in which our Lord Jesus Christ was betrayed for us; we honor moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

*On Easter Day and through Saturday in its octave:*

United in one communion, we celebrate this most holy Day (*or* Night) of the Resurrection of our Lord Jesus Christ according to the flesh; we honor moreover the memory of the glorious ever Virgin Mary, mother of the same Jesus Christ our Lord and God;

*On Ascension Day and during the octave:*

United in one communion, we celebrate this most holy Day, in which Your only begotten Son exalted the substance of our frail humanity, united in Himself, to the right hand of Your glory; we honor moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

*On Easter Day and through Saturday in its octave:*

United in one communion, we celebrate this most holy Day, in which the Holy Spirit appeared to the Apostles in tongues of fire innumerable; we honor moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

*On all days he continues:*

**A** S ALSO of Your holy Apostles and Martyrs, (of blessed \_\_\_, *naming the Saint or Saints of the Day*) and of all Your saints, through whose prayers may You grant, that in all things we may be defended by the help of Your protection.

*He bows, with hands crossed upon his breast:*

**WE THEREFORE BESEECH YOU**, O Lord, graciously to accept this oblation of our bounden service, and of your whole family, and to order all our days in Your peace; to preserve us from eternal damnation, and to count us in the number of Your chosen flock.

*He stands erect, and extends his hands:*

**WHICH OBLATION** may You, O God, vouchsafe in all things (*he signs once over the Oblations*) to ☩ bless, approve, ratify, and accept: that it may become unto us (*he signs once over the Host, and once over the Chalice*) the Bo☩dy and Blo☩od of Your most beloved Son Jesus Christ our Lord:

*He uncovers the Oblations, then takes the Host:*

**WHO IN THE DAY** before He suffered took Bread into His holy and venerable hands, (*he lifts his eyes to the Cross*) and lifting his eyes up to heaven, unto You Almighty God His Father, giving thanks unto You, (*holding the Host is his left hand, he signs over it with his right*) He bles☩ed it, broke it, and gave it to His disciples, saying: All of you, take and eat of this: (*he holds the Host with both hands*) For this is My Body which is broken for you.

*He replaces the Host upon the Paten. He then takes the Chalice in both hands, saying:*

**IN LIKE MANNER** after He had supped, taking this excellent Chalice into His holy and venerable hands, and again giving thanks unto You, (*he replaces the Chalice upon the Antimension, and signs over it*) He bles☩ed and gave it to His disciples, saying: All of you, take and drink of this: (*he holds the Chalice with both hands*) 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.

*(He replaces the Chalice)* Commanding them and saying to them: As often as you do these things, you shall do them in remembrance of Me.

*He extends his hands:*

**W**HEREFORE, O LORD, we Your servants, and Your holy people, calling to mind the blessed Passion of the same Christ, Your Son our Lord, His Resurrection from the dead, and His glorious Ascension into heaven, now offer unto Your most excellent Majesty, of Your own gifts and bounty, *(he signs once over both Oblations)* a pure ✠ Sacrifice, a holy Sacrifice, a spotless Sacrifice; *(he signs once over the Host, and once over the Chalice)* the holy ✠ Bread of eternal Life, and the ✠ Chalice of everlasting Salvation;

*He extends his hands:*

**U**PON WHICH vouchsafe to look with a gracious and serene countenance, and to accept them; as You were pleased to accept the gifts of Your just servant Abel, the sacrifice of our Patriarch Abraham, and the holy sacrifice and pure oblation which your High Priest Melchizedech offered to You.

#### EPIKLESIS

*He extends, elevates, and joins his hands, saying:*

**A**GAIN we offer to You this reasonable and bloodless worship, and ask You, and pray You, and supplicate You: send down Your Holy Spirit upon us and upon these gifts here offered.

*The Deacon points to the Paten and says in a subdued voice:*

*Deacon:* Bless the Holy Bread, Master.

*Priest:* And make this Bread ✠ the precious Body of Your Christ.

*People:* Amen.

*The Deacon points to the Chalice and says in a subdued voice:*

*Deacon:* Bless the Holy Cup, Master.

*Priest:* And make that which is in this Cup ✠ the precious Blood of Your Christ.

*People:* Amen.

*The Deacon points to both and says in a subdued voice:*

*Deacon:* Bless both, Master.

*Priest:* Changing them ✠ by Your Holy Spirit.

*People:* Amen. Amen. Amen.

*He bows profoundly in worship of the sacred Body and Blood. Then rising, he covers the Oblations. He bows, with hands crossed upon his breast:*

**W**E HUMBLY PRAY YOU, Almighty God, to command these Gifts to be borne by the hand of Your holy Angel to Your Altar on high, in the presence of Your divine majesty: *(he stands erect)* that whosoever shall partake, at this Altar, of the most sacred Body and Blood of Your Son *(he signs himself)* may be filled with all grace ✠ and heavenly benediction.

*He extends his hands:*

*Commemoration of the departed*

**R**EMEMBER ALSO, O Lord, Your servants and handmaids \_\_\_\_, who have gone before us with the sign of faith, and who rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, we beseech You to grant a place of refreshment, light and peace.

*He strikes his breast, and extends his hands:*

**A**LSO TO US SINNERS, Your servants, who trust in Your infinite mercy, vouchsafe to grant some part in the fellowship of Your holy Apostles and Martyrs, and of all Your Saints, into whose company we beseech You to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord: by Whom, O Lord, You ever create, sanctify, quicken, bless, bestow all good things upon us and come to us Your servants to augment our faith, and grant remission of all our sins.

And to You, God the Father Almighty,

*Elevating the Host above the Chalice, or with the other Sacred Ministers assisting with Elevating the Gifts:*

From Him, and through Him, and in Him, is all honor, virtue, praise, and glory, king ship, foundation unshakable, and power, in the unity of the Holy Spirit, through infinite ages of ages.

*Response:* Amen.

*Breaking the Host into as many pieces as necessary over the Chalice, the Priest says:*

*Priest:* Your Body is broken, O Christ; and the Chalice is blessed.

*Placing a small Particle of the Host into the Chalice, the Priest says:*

*Priest:* Your Blood is to us life everlasting, and the salvation of our souls, O God.

*Placing the part in his left hand on the Paten, and holding the fragment in his right over the Chalice, he signs it, and places it into the Chalice saying:*

May the mixture ☩ and the consecration of the Body and the Blood of our Lord Jesus Christ be to us who eat and drink it life and eternal joy.

*During the Commixture, the People sing (or the Priest reads aloud) the Confractorium.*

*Raising his voice and joining his hands the Priest intones:*

Commanded by Your saving precepts, and taught by divine direction, we presume to say:



*All:* 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 the evil one. Amen.

*Then signing himself, in a clear voice or with chant the Priest continues:*

**D**ELIVER us, we beseech You, O Lord, from all evil, past, present, and to come; and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, our blessed father Amrose, and of all Your Saints, graciously give peace in our days; that by the help of Your mercy, we may ever be free from sin, and safe from all adversity.

*He joins his hands:*

**T**HROUGH THE SAME Jesus Christ Your Son our Lord, Who with You in the Unity of the Holy Spirit, lives and reigns God \* unto all ages of ages.

*Response:* Amen.

*Signing over the Corporal, the Priest says:*

*Priest:* The peace and communion of our Lord Jesus Christ be always with you.

*Response:* And with your spirit.

*If the Peace is to be given (never in Masses for the Departed), the Celebrant signs in the middle of the Altar, then kisses it, saying:*

Peace be with you.

*Response:* And with your spirit.

*Then the Deacon (if there is one, otherwise the Priest) says:*

Offer one another your peace.

*Response:* Thanks be to God.

*Only in Masses for the Departed do we sing Agnus Dei. Furthermore, in Masses for the Departed, we do not say Offer one another or the prayer O Lord Jesus Christ. We also do not say Peace be with you, but the Priest joins his hands, bows, and says in an audible voice (subdued voice in a Solemn Mass):*

O Lamb of God, Who take away the sins of the world, grant them rest. *Twice*

O Lamb of God, Who take away the sins of the world, grant them rest eternal and forgiveness and a place in glory with Your saints.

*In all other Masses, after saying Offer one another your peace, the Priest bows, joins his hands, and in a subdued voice says the following three prayers, which the Communicants say with him:*

O Lord Jesus Christ, Who said to Your Apostles: Peace I leave with you, My peace I give unto you, regard not my sins, but the faith of Your Church, and grant to her peace, and protection according to Your will, Who live and reign God, throughout the ages of ages. Amen.

O Holy Lord, Father almighty, Eternal God, grant me the Body of Your Son Jesus Christ to eat, but let it not be unto for condemnation to judgement, but for the remission of all my sins. Who live and reign in the unity of the Holy Spirit, throughout the ages of ages. Amen.

O Lord Jesus Christ, Son of the living God, Who according to the will of the Father, and the co-operation of the Holy Spirit, have by Your Death given Life unto the world: deliver me, I beseech You, by this most sacred Body and Blood, from all my iniquity, and from every evil; make me ever to obey Your commandments; and suffer me never to be separated from You. Who live and reign God, unto ages of ages. Amen.

Let not the partaking of Your Body and Blood, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation, but through Your mercy, may it become a means of defense and healing, both of body and of soul, who with God the Father in the unity of the Holy Spirit, lives and and reigns God unto ages of ages. Amen.

*Bowing and striking his breast, the Priest says three times:*

*Priest:* Lord, I am not worthy that you should come under my roof, but only say the word and my soul shall be healed.

*Taking the Host in his hand, the Priest says:*

**Priest:** I will take the Bread of Heaven and call upon the Name of the Lord.

*Then signing himself with the Host, he says:*

**Priest:** May the Body of our Lord Jesus Christ profit me who receive it, and to all for whom I have offered this sacrifice, unto life and joy everlasting.

*And he receives the Host. He joins his hands and is quiet for a moment. Then uncovering the Chalice, he empties the Paten above it, and says:*

**Priest:** What can I give in return to the Lord for all He has lavished upon me? I will take the cup of salvation and call upon the Name of the Lord. With praise I will call upon the Lord, and so shall I be saved from my enemies.

*Taking the Chalice, and signing before his face with it, the Priest says:*

**Priest:** Be pleased, O Lord, that I may receive the Body and Blood of our Lord and Savior Jesus Christ, and bring us unto life everlasting.

*He receives the Precious Blood and consumes the particle of the Host therein. Concelebrants may either commune themselves with the Holy Body simultaneously with the Priest and then in their turn the Precious Blood, or they may wait until the Celebrant has received from the Chalice, saying simply The Body (or Blood) of Christ. Amen. The Deacons and other ministers are communed in their order.*

*After the Communion of the Clergy and Ministers, the Celebrant, assisted by Priests and Deacons as needed, will communicate the Faithful saying*

**Priest:** The Body (or Blood) of Christ.

*(But if both Species are given together, he says The Body and Blood of Christ.)*

**Response:** Amen.

*After the Communion of the Faithful, they say the following Prayer together:*

Thanks be to God! Thanks be to God! We take the accepted gift of Christ the grace of God not for our judgement but for the salvation of our souls, O our God. O Lamb of God who take away the sins of the world, have mercy on us. Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. O Lamb of God Who take away the sins of the world, have mercy on us, and

Who sit at the right hand of the Father, receive our prayer. O Lamb of God who take away the sins of the world, grant us peace.

*The People then Chant the Transitorium.*

*Meanwhile the Priest or Deacon purifies the vessels, saying quietly.*

What has passed our lips as food may we receive with pure minds, and may the Body and Blood of our Lord Jesus Christ be to us an eternal remedy.}

*The Priest folds the Corporal, then standing at the Epistle side of the Altar he says:*

*Priest:* The Lord be with you.

*Response:* And with your spirit.

*And the Priest reads the Post-Communion Prayer.*

*Priest:* The Lord be with you.

*Response:* And with your spirit. Kyrie eleison, Kyrie eleison, Kyrie eleison.

*Priest:* May God hear us and bless us.

*Response:* Amen.

*The Deacon (if not present, the Priest) says:*

Let us go forth in peace.

*Response:* In the name of Christ.

*Deacon:* Let us bless the Lord.

*Response:* Thanks be to God.

*In Masses for the Departed:*

*Priest:* The Lord be with you.

*Response:* And with your spirit (*without* Kyrie eleison).

*The Priest stands in the middle of the Altar, signing, and saying:*

Eternal rest grant them, O Lord.

*Response:* And light perpetual shine upon them.

*Priest:* May *his soul*, and the souls of all the faithful departed, through the mercy of God, rest in peace.

*Response:* Amen.

*And after saying the prayer* May the performance, *no blessing is given.*

*Bowing profoundly before the Altar, and joining his hands, the Priest says:*

*Priest:* May the performance of my homage be pleasing to You, O Most Holy Trinity, and grant that the sacrifice which I have offered before Your eyes may be acceptable to You, and through Your mercy be a propitiation for me and for those for whom I have offered it.

*Signing the midst of the Altar, and kissing it, then rising, the Priest extends, raises, and joins his hands, and inclining his head to the Cross, the Priest says:*

*On feasts of Saints, first the Priest says,* Through the prayers and intercessions of blessed *Name, ...*

May the blessing of almighty God,

*Then turning to the People to bless them, he says:*

the Father ✠ and the Son and the Holy Spirit, be with you all.

*Response:* Amen.

*Then standing at the Gospel side, the Priest says with joined hands*

*Priest:* The Lord be with you.

*Response:* And with your spirit.

*Then signing the ✠ Book or Tablet, the Altar, and then his forehead, mouth ✠ th, and breast ✠ ast, the Priest says:*

The beginning of the Holy Gospel according to John.

*Response:* Glory be to You, O Lord.

*And the Priest reads with joined hands.*

**I**N THE BEGINNING was the Word and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man who comes into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Profound bow:* And the Word became 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.

*Response:* Thanks be to God.