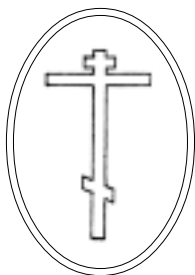


DIVINE  
LITURGY  
VOLUME SIX



ST. PETER THE APOSTLE,  
WESTERN RITE

PRIEST'S EDITION

SDP

**ORDINARY  
OF THE MASS,**

**That is, the Divine Liturgy  
of St. Peter the Apostle**



SC̄S PETRUS APOSTOLUS

**PRIEST'S EDITION**

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SDP

## From the Editor

This unique book for the ancient Western Liturgy is assembled from books of the Sarum tradition, in the translation which appears in *Orthodox Prayers of Old England*, with Psalms from Holy Transfiguration Monastery's Septuagint Psalter by permission.

The book's purpose is to render the Sarum Liturgy easy to celebrate and serve. It shows Priests, Deacons, other Clergy, and servers where to stand, bow, intone a text aloud, or say it softly. The Choir parts are mapped out for the convenience of the Clergy and are not a full guide to how the chants are carried out, which we leave to other books. The Sarum version of the ancient Roman Liturgy is celebrated amongst certain communities of the Synod of Milan and of the Russian Church Outside of Russia. Its publication here evokes in me strong sentiments of gratitude to Archpriest John Shaw of the Russian Church Abroad, who—decades ago—encouraged us strongly to consider the Sarum as an excellent choice for a historic form of the West's Orthodox liturgy. The complexities of the Missal are resolved herein in favour of common parish practice, where the Choir is situated west of the rood screen and the vestry door is east of it. We hope that this little volume makes the Liturgy easier to follow and more prayerful for all the Clergy and servitors, whose prayers we earnestly request in behalf of our humble brotherhood.

*fr. Aidan*

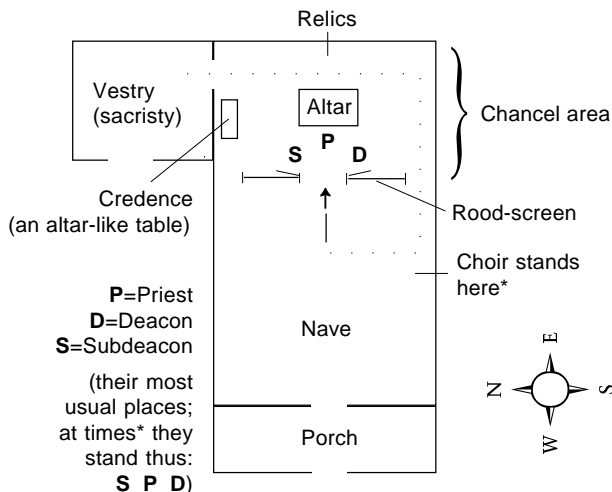
Rev. Hieromonk Aidan,  
St. Hilarion Monastery & Press

## Notes

1. A black ✠ indicates the sign of the Cross is made over oneself; a red ✠ indicates it is made over something or someone else.
2. **Text in boldface** is sung or chanted aloud, while text in regular typeface is recited softly, in a speaking voice.

# ILLUSTRATIONS

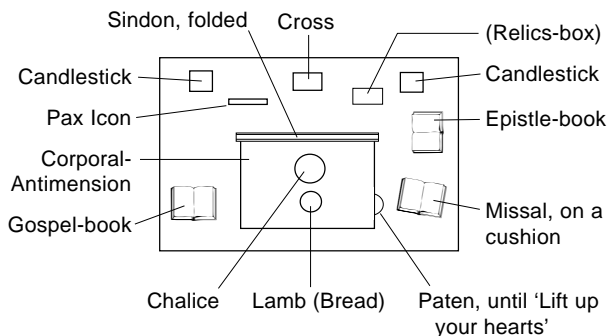
## Church Building



..... = entrances route \* or on either side of holy doors  
 \*\* e.g., at the Angelic Hymn, Sanctus, & Agnus Dei



## The Altar or Holy Table



## Censing of the Altar

Note: It will be seen in the diagramme below that when a triple swing is made, the 1st stroke is straight forward; the 2nd is a little to the left of it; the 3rd is a little to the rt. of the 1st stroke.

The Priest  
censes altar

3x in the  
centre (1, 2,

3); 3x

to the

rt. horn

(4, 5,

6); 3x to

the left horn

(7, 8, 9); 3x

in the centre

again (10, 11,

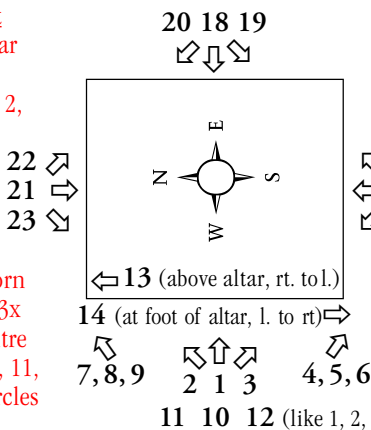
12); in circles

over the

altar, rt. to l. (13); & in circles

between himself & the altar, at

the altar's foot, l. to rt. (14).



[The Deacon  
takes the cen-  
ser, kisses the  
Priest's hand,

& cen-

ses him

4x.]

Deacon

(or

Priest, if no

Deacon) cen-

ses the s.

side of the

altar, 3x

(15, 16,

17); the e.

side 3x (18, 19, 20); & n. side

3x (21, 22, 23).

## Censing of Chancel & Nave

The Deacon, having  
censed the altar,

censes the Relics e.

of the altar (24, 25,

26); [Clergy, if

any—not shown at

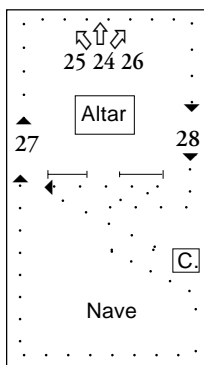
rt.]; & chancel

walls, n. to s. (27).

The Thurifer takes

the censer, kissing

the Deacon's hand,



& censes him 2x

(not shown); the

Servers 2x ea. (not

shown); roodscreen

icons (28); choir,

2x ea. (28, contin-

ued.); people, 1x

ea. (28, cont.; done

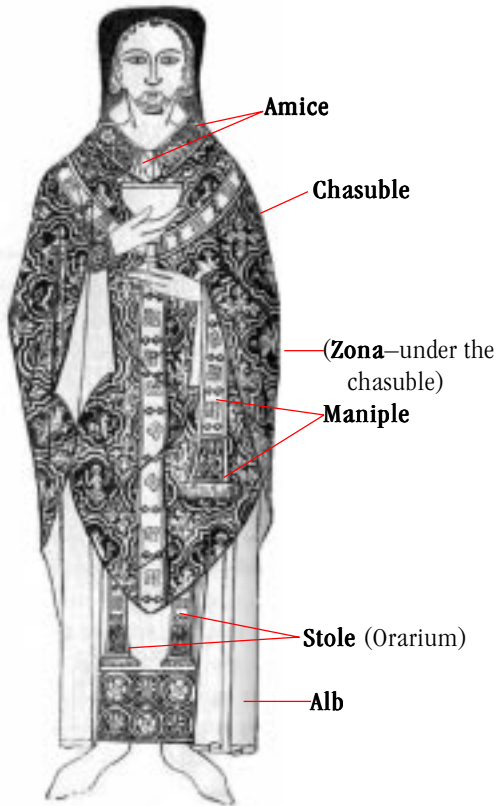
from the centre

usually); & the

nave (28, cont.).

## Priest's Vestments

The following shows the vestments which the Servers place upon the altar for the Priest's vesting prior to the beginning of the Liturgy. The zona, not visible below, is a belt of rich cloth. If the Priest is awarded a subcingulum— similar belt, with maniple-like pendants—he puts it on over the stole; otherwise, the Priest must put on first the stole, then the zona.



## GLOSSARY

- ablution goblet—a goblet with wine the Thurifer offers to each communicant to help wash down Holy Communion.
- alb—essential vestment of all clergy and servers; silk ankle-length robe with narrow sleeves, white or coloured. The sleeves have cuff-like ornaments sewn on them.
- Alleluya—a choir chant usually following the Graduale; consists of an ornate ‘alleluya’ sung 2x, then a verse, then a 3rd ‘alleluya.’
- ambo—means either the rood-loft or, if there is no rood-loft, a space several paces west of the holy (rood) doors.
- amice—essential vestment of all clergy and servers. Rectangular cloth with an ornate edge (the apparel), tied on over the shoulders before the alb is put on.
- ante et retro—deep bow eastward, followed by a bow to the others in church, sweeping ’round in an arc or circle.
- antimension—modern practice. A consecrated altar cloth which the Priest must have to celebrate Liturgy. In practice it also serves as the middle corporal, q.v.
- apologiae—priest’s prayers said softly while the choir is chanting. These prayers were never standardised, so the priest may say as many or few of them as he wishes.
- aumbrey—storage cabinet built into the chancel wall. The aumbrey shelf is in the wall below the aumbrey itself.
- banns—required announcements of upcoming weddings.
- bidding prayers—intercessions for the living and dead which varied place to place. Like the apologiae, they were never standardised, so variety in texts is possible.
- bow—always means a deep bow of the body, such that the head is level, if possible, with the hips.
- Bowed Heads—variable prayer, later restricted to Lent, which is a blessing over the people at the end of Mass.
- burse—a square, purselike container which is placed atop the chalice and in which the corporals and spoon are brought to the chancel.
- Canon—the most unchanging and sacred part of the Mass, from the Sanctus to the Elevation of the Gifts.
- chancel—area east of the rood-screen; sanctuary.
- chasuble—the outermost vestment of the priest at Mass and, in Advent & Lent, of the Deacon and Subdeacon.
- choir step—in small parishes, approximates to a space a yard or two west of the holy doors.
- collect—short variable prayer ending in a doxology. The



- Collect of the Mass is a keynote prayer found in the Missal.
- Communicantes—variable prayer in the Canon Missae.
- Communion Antiphon—chant the choir sings for the communion of the clergy (and/or people).
- Companion—a book by St. Hilarion Press, containing all Scripture readings for Mass throughout the year.
- cope—vestment worn by Priests and singers in processions and for certain ceremonies apart from Mass.
- corporals—cloths, of linen or silk, placed upon the altar during Mass. Today, the first one is usually of linen; over it goes the antimimension, which in common practice serves as the 2nd of the 3 corporals; the 3rd corporal is the sindon, q.v.—this latter is used to veil the Gifts.
- credence—an altar-like table set up at some distance from the altar. Upon it are placed the cruets tray, chalice, etc.
- Crucified—image of Christ found in the Missal at the opening of the Canon of the Mass or Canon Missae.
- cruet—gold or silver container holding wine or water.
- Cup—the holy chalice
- dalmatic—sakkos-like vestment of the Deacon, typically matching the priest's chasuble. It comes down at least to the knees and its sleeves are wide.
- Divine Office—daily round of prayer services: Vespers, Compline, Matins, First Hour (Prime), Third Hour (Terce), Sixth Hour (Sext), and Ninth Hour (None).
- Double Feasts—great feasts characterised by processions, the best vestments, and singing the antiphon before as well as after the Gospel canticles at Vespers and Matins.
- Dove—dove-shaped container for the Reserved Gifts.
- eagle stand—an eagle-shaped lectern.
- economia—the compassionate ‘bending of rules’ by the Church or by the Lord God, permitting a maximum of good to be accomplished overall. In Latin this word is ‘dispensatio.’
- Epiclesis—invocation of the Holy Spirit upon the Gifts of bread and wine. There are 2 in the ancient Western Liturgies, one before the Sanctus and an ‘ascending’ epiclesis in the Canon at ‘We humbly beseech Thee, O almighty God, command these things to be carried...’ A 3rd is added by modern-day Western Rite Orthodox.
- Epistle-book—book containing the Epistles and Lessons for Mass throughout the year.
- epistoler—Subdeacon (or server) who reads the Epistle.
- Gifts—the Holy Gifts, that is, the bread and wine

- consecrated as the Body and Blood of Christ.
- Gloria—the Angelic Hymn: ‘Glory to God in the highest...’
- Glory be—the Gloria Patri: ‘Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, and now and always, and unto the ages of ages. Amen.’
- Gospel-book—book containing all the Gospel pericopes sung throughout the year at Mass.
- Graduale—(1.) a book containing all the chants for the choir with musical notation; (2.) a chant sung by the choir immediately after the Epistle or Lesson.
- Hanc Igitur—variable prayer in the Canon of the Mass.
- holy doors—doors in the centre of the rood screen.
- holy spoon—used to lower water into the chalice and, in some places, to give Holy Communion to the people.
- horns of altar—edges or corners of the holy altar table.
- Hour—one of the prayer services of the Divine Office.
- houeling cloth—long cloth held by the Servers under each communicant’s chin so none of the Gifts are spilled.
- humeral veil—long veil thrown over the shoulders; prevents the hands from touching something directly.
- kissing the altar—the sign of the cross is traced upon the altar; a bow is made and the place of the cross is kissed.
- Lamb—the obley set forth for consecration as the Body of Christ. The Latin is ‘hostia’—or Sacrificial Animal.
- lavabo—(1.) act of washing the hands; (2.) the ewer, pitcher, and towel used for this purpose.
- litany—Litany of Saints, done before Mass in Lent.
- maniple—vestment for Priest, Deacon, and Subdeacon; a band of cloth which hangs from the left wrist.
- ministers—altar servers; clergy assisting the Priest.
- Missal—book containing everything needed for the Priest to sing Mass, having changeable prayers for each day.
- nave—body of the church, where the people gather.
- obley—a small loaf of bread for use in the Mass.
- Offerenda Antiphon—variable choir chant sung at the offertory, with verses between the repeats.
- offertory veil—richly ornamented veil which drapes over the chalice until the chalice is placed on the altar.
- Officium Antiphon—a variable choir chant sung as the priest enters for Mass. Includes one or more verses and a Glory be, after each of which the antiphon repeats.
- Over the Gifts—variable Mass prayer found in the Missal.
- pall—modern usage. Stiff square placed across the mouth of the Cup; helps the veil drape over the Cup.

Paschaltide—begins on the Day of Pascha (Easter-Day) and concludes at the Ninth Hour before 1st Vespers of Trinity Sunday.

paten—sacred gold vessel, plate on which bread is placed at Mass; represents the manger of the Christ Child.

patener—server who holds the paten during the Canon.

pax icon—icon of Christ brought 'round for the people to kiss at the time of the pax or kiss of peace.

pericope—pronounced puh-RIH-kuh-pee. An excerpt of Scripture appointed for the day.

petitions—the 9 Kyrieleyson verses sung by the Deacon.

Placeat—prayer to the Holy Trinity at the end of Mass.

Postcommunion—priest's variable prayer from the Missal.

Preface—priest's variable chant or prayer which leads into the Sanctus. Each day's Preface is in the Missal; the beautiful Preface chant is used to sing the Canon.

procession—refers to a procession of clergy and ministers (choir may be included) circling the church (on Sundays, on the inside; on feasts, around the outside).

P.T.:—an indication that something is to be done, as shown, throughout Paschaltide (see Paschaltide).

purificator—small cloth used for wiping the priest's fingers and the chalice, after Communion.

pyx—a small square box in which the bread or the Gifts are placed.

Relics—Relics of the Saints. These were orig. placed in a great box or shrine east of the altar. In common practice, the 'censing of Relics' now includes censing east of the altar.

Reserved Gifts—Holy Gifts saved after Mass in case a sick person needs Communion to be brought to him or her.

response—short phrase sung in response to a short phrase ('versicle') of the priest. Tone is: Fa-Fa-Fa-Fa-Re. A bow is always made before each response.

rood—great cross surmounting the rood-screen. 'At the rood' means just outside the holy or rood doors.

rood doors—doors in the rood-screen or iconostasis.

rood-loft—area atop the rood-screen in larger churches, from which the Epistle, Alleluya, and Gospel are sung, and certain proclamations made.

rood-screen—divides the altar area from the nave.

sedilia—seats set up for the Priests, or, in later usage, for the Priest, Deacon, and Subdeacon.

Sequence—variable choir chant for Sundays and feasts.

server—ordained Acolyte, or unordained parishioner, who

vests and assists the priest in the chancel at services.

sign—verb: to make the sign of the cross over something.

signing the forehead—the thumb and first 2 fingers of the rt. hand are joined, and a cross is traced on the forehead with the thumb, up to down, right to left.

sindon—topmost of the corporals, a jewelled, richly ornamented silk cloth kept in a folded row at the back (east end) of the 2nd corporal (antimension). In the Mass it is drawn forward and over the Cup (and it is drawn back).

spoon—see holy spoon.

station—a formation made when clergy and servers pause during a procession or when they reach the destination.

stole—also called ‘orarium,’ standard vestment of Priests and Deacons. The Priest’s is worn ’round his neck and hangs down, in front, on the rt. and l. sides. The Deacon’s hangs from his l. shoulder and falls ankle-length before and behind. In later times the Deacon’s was fastened under his rt. shoulder.

subcingulum—belt-like, the subcingulum attaches the stole to the zona and has maniple-like pendants hanging from it to below the level of the zona or cinctum (hence the name).

taper-bearer—any server who holds a lit candle at service.

Third Hour—or Terce. Part of the Divine Office sung just before Mass on Sundays and feasts.

Thurifer—server who wields the censer. He is the highest-ranking of the servers and always wears a dalmatic.

Tract—variable choir chant sung only at penitential times.

tunicle—Subdeacon’s vestment; a dalmatic made narrower.

verses—refers to (1.) the Deacon’s 9 petitions on the Kyrieleyson; (2.) small phrases, usually scriptural, inserted between repetitions of a chant; or (3.) the sentences which together make up a Psalm and are sung by one side then the other.

versicle—short, usually scriptural, phrase sung by the Priest while all bow. Tone is Fa-Fa-Fa-Fa-Re. See ‘versicle.’

vestry—sacristy, the place where the vestments are kept.

zona—richly adorned liturgical belt, worn by all clergy and servers to gird up the alb. Also called the cingulum (i.e., belt).



# PREPARATION of the Mass

Charcoal: A Server lights the charcoal before washing his hands.

WASHING OF HANDS: When the Priest, Clergy, & Ministers arrive in the vestry, each washes his hands & his face, saying:

**Each**: O almighty Father, grant to our minds that like as the stains of our hands are here washed away, so also the defilements of the mind may be inwardly cleansed by Thee—and may the array of holy virtues ever increase within us. ✝ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

PRIEST'S VESTMENTS: A Server places the Priest's vestments on the altar, laying down first (a) maniple, then (b) chasuble, [(c) cope (if there is procession)], [(d) subcingulum—if the Priest is awarded one], (e) stole, (f) zona, (g) alb, & (h) amice.

Cruets: A Server fills with wine & water & sets them upon the tray.

Epistle-Book: A Server sets it at the southeast horn of the altar.

Relics: A Server makes sure the Relics are exposed on the altar.

Lights: A Server lights all stationary lights in the chancel.

Lavabo: Server sets pitcher, water-basin & towel on the credence.

## Apologiæ

While the Choir is singing the Third Hour, before the altar is said:

**Priest**: O God, Who rebukest us justly and forgivest us graciously, and dost not desire to find in us something to condemn, but rather something to crown, Who moreover desirest not the death but the life of sinners: cast me not away from Thy tender compassion, who am a miserable and weak sinner, full of sin's soiling: neither look Thou upon my sins, and crimes, and impurities,

and wicked thoughts (whereby I have exchanged the sweetness of Thy mercy for the bitterness upon me of sins, by mine own fault) but upon Thy measureless mercies wherewith Thou art accustomed to help me freely. And I humbly pray that Thou wouldest not be mindful of my sins, and wouldest be mindful of Thy mercies, and graciously accept my longings and prayers, and grant me to ask for those things which well please Thee, and that to the company of Thy Saints who have pleased Thee in this ministry Thou wouldest assign me, and by their examples wouldest make me to please Thee for ever, and draw near to Thee with Thy faithful flock. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

O Lord Jesus Christ, be merciful to me a sinner, for I am the first to stand in need of Thy mercy, and dare to pray for my fellow Priests: for Thou only art immortal and without sin, O Lord our God. Thou art blessed that blessest all. Thou art holy that hallowest all. Forgive us Thine unworthy servants, for we are sinners and unworthy, we who presume to call upon Thee at Thy holy Altar. For we have sinned before Thee, and before Thine Angels: but grant us forgiveness of transgressions, and strengthen Thy Holy Church in the Orthodox Faith, and teach us to do Thy will all our days. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

By the intercessions of the blessed Ever-Virgin Mary, of the blessed Apostles and Martyrs, and Confessors, Virgins, and of all Thine elect, and those whose

natalities are celebrated throughout the world today, especially N. & N., we beseech Thee, O Lord, protect us by Thy grace, and unto Thy servants and handmaidens who have commended themselves unto our prayers, and who have given us their alms, as well as those who have confessed to us before Thy majesty their own sins and crimes, and all our benefactors, and all our enemies, as well as those placed in affliction, and our blood-kin, and all faithful Christians, grant forgiveness of sins and eternal life. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

**Prayer of St. Ambrose:** Before the sight of Thy Divine majesty, O God, I stand, who am guilty of sin, who dare to call upon Thy name. Have mercy on me, a sinful man, pardon Thine unworthy Priest, through whose hands this oblation is offered openly: spare Thou the lips defiled more than all others' by heinous crimes. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. But although I am weighed down with sinful habits and indulgences of the flesh, remember, O Lord, that I am but flesh; for even the heavens are not pure in Thy sight: how much more am I, an earthly man, as unclean as a filthy rag? But Thou, O Lord, Who desirest not the death of a sinner, grant forgiveness to me who am placed in the flesh, that by labours of long-suffering I might be found worthy to have the fruition of life eternal. ✠ Through Thee, Jesus Christ, Saviour of the world, Who with God the Father in the unity of the Holy Spirit livest and reignest, God through all the ages of ages. Amen.

**OBLEYS:** Singing-breads are prepared for the Priest.

The Priest chooses 3 obleys for consecration, arranging them in the pyx.

DRESSING OF THE CHALICE: The Deacon (1) places the chalice upon the preparation table or aumbrey shelf; (2) places the purificator over the mouth of the chalice; (3) places the paten over the chalice & purificator; (4) places the pall over the paten; (5) drapes the offertory-veil over the pall; & (6) places atop the veiled chalice the burse containing (a) the 2 uppermost corporals, (b) the purificator, & (c) the holy spoon.

## Vesting at the Altar

Priest and ministers vest in their vestments.\* Out of custom, the ministers also say the prayers for each vestment they put on. The Priest (a) signs & kisses the cross on the vestment; (b) prays; & (c) vests.

**Amice:** ✝ The Holy Spirit shall come upon me, and the power of the Most High shall overshadow my head. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God through all the ages of ages. Amen.

**Alb:** ✝ Clothe me, O Lord, with the vesture of salvation, and with the raiment of joy encompass me, O God of my salvation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

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\* Acolytes/Servers: (a) amice; (b) alb; (c) zona.

(Thurifers also vest in the dalmatic.)

Subdeacon: (a) amice; (b) alb; (c) zona; (d) maniple; & (e) tunicle.

Deacon: (a) amice; (b) alb; (c) zona; (d) stole; (e) maniple; & (f) dalmatic.

Priest: (a) amice; (b) alb; (c) zona; (d) stole; [(e) subcingulum]; [(f) cope, if a procession]; (g) chasuble.



**Zona:** ✝ Gird me, O Lord, with the girdle of righteousness, and bind fast within me love of God and of my neighbour. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

**Stole:**\* ✝ O Lord, encircle my neck with the stole of righteousness, and cleanse my soul from every defilement of sin. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

**[Subcingulum:** ✝ Gird Thy sword upon Thy thigh, O most mighty One, that manfully I may do battle against mine enemies, with the steadfast hope of life eternal. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.])\*\*

(When there is procession the Priest vests next in the cope.)

**Chasuble:** ✝ Clothe me, O Lord, in the adornment of humility and chastity, and grant me protection against mine enemies, that I may be worthy to praise with a pure heart Thy glorious name, Thou that art blessed unto the ages of ages. Amen. **another:** Invest me, O Lord, with the breastplate of faith, and the helmet of salvation, and the sword of the Holy Spirit. Amen.

For the Dalmatic or Tunicle: The above prayer may be said.

Maniple: The prayer is found on the next page.

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\* The Priest gets the blessing of the Bishop, Abbot, or highest-ranking Priest before vesting in the stole.

\*\* Only if the Priest is awarded a subcingulum; this prayer is found only in some older books.

**Maniple:** ✠ Grant me, O Lord, to perceive with uprightness and to labour with purity, that sowing in the spirit, I may reap of the spirit life eternal. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.



## Prayers After Vesting

The taper-bearers light their tapers. Before the altar, the Priest lifts his eyes & hands as he begins the Hymn 'Veni Creator':

O come, Creator Spirit, come,  
Visit the minds of Thy people.  
Fill with Thy celestial grace,  
O Lord, the breasts Thou didst create. (He bows deeply.)

Thou Who art called the Paraclete,  
The gift of God, of the Most High,  
Living fountain, fire, charity,  
The soul's anointing from above.

Thou Who art sevenfold in gift,  
The finger Thou of God's right hand,  
Solemn promise of the Father,  
Giving to tongues the gift of speech.

Enkindle light in every sense,  
And pour Thy love into our hearts,  
Our bodily infirmities  
With might perpetual strengthening.

Drive far away the enemy  
And Thine abiding peace bestow;  
So lead, Thyself preceding us,  
That we may flee from every harm.

The Father may we know through Thee,  
And through Thee may we know the Son.  
Thee, Spirit sent from the Father,  
May we believe throughout all time.

✠ Praise to the Father, with the Son,  
And to the Holy Paraclete,  
And may the Son send upon us  
The gifts of the Holy Spirit. Amen. **Priest:**

✠ Thou wilt send forth Thy Spirit & they shall be created.

✠ And Thou shalt renew the face of the earth.

**Priest:** Let us pray. O God, to Whom every heart is open,  
and every act of will is known, and from Whom not any  
secret is concealed: purify through the inpouring of the  
Holy Spirit the thoughts of our hearts, so that we may be  
worthy to love Thee perfectly and to praise Thee  
fittingly. ✠ Through our Lord Jesus Christ Thy Son,  
Who liveth and reigneth with Thee in the unity of the  
same Holy Spirit, God through all the ages of ages.  
Amen. **Then, alternating verses with the others, the Priest says:**

#### PSALM 42

Judge me, O God, and give judgment in my cause,  
against a nation that is not holy : from a man unjust  
and crafty deliver me.

For Thou, O God, art my strength : wherefore hast  
Thou cast me off? and wherefore go I with downcast  
face whilst mine enemy afflicteth me?

O send out Thy light and Thy truth : they have guided  
me along the way, and have brought me unto Thy  
holy mountain, and unto Thy tabernacles.

And I shall go in unto the altar of God : unto God Who  
giveth gladness to my youth; I will give praise unto  
Thee, O God, my God, with the harp.

Why art thou cast down, O my soul : and why dost thou disquiet me?

Hope in God, for I will give thanks unto Him : He is the salvation of my countenance, and my God.

All cross themselves & bow deeply for:

✝ Glory be to the Father and to the Son : and to the Holy Spirit. They rise at:

As it was in the beginning, and now and always : and unto the ages of ages. Amen. All:

antiphon: And I shall go in unto the altar of God, unto God Who giveth gladness to my youth.

Choir: They complete the  **Third Hour.**

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## Continuation

- SUNDAYS: Next the Priest blesses & sprinkles holy water.
- FEASTS with Procession: Next the Procession is made, p. 12.
- OTHER DAYS: Next the Mass begins, p. 15.\*

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## Sunday Sprinkling of Water

BELLS: Three great bells are pealed to announce the blessing, & the Priest & ministers make a station at the choir step.

**Priest: I exorcise thee, O creature of salt, by the living ✝ God, by the true ✝ God, by the holy ✝ God, by the God Who commanded thee to be cast into the water by Elisæus the Prophet that the barrenness of the water might be healed: that thou mayest be made salt (he looks at the salt:) exorcised for the salvation of them that believe, and**

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\* Except on Wed. & Fri. in Lent, procession & litaney follow.

that thou mayest be salvation of soul and body to all that receive thee, and from that place where thou shalt have been sprinkled every fantasy, wickedness, and craft of the Devil's cunning may flee and depart, along with every unclean spirit that is adjured. † Through Him Who shall come to judge the living and the dead and the world by fire. **R.** Amen.

Let us pray. We humbly implore Thy limitless mercy, O almighty, everlasting God, (*he looks at the salt:*) that this creature of salt, which Thou hast granted for the use of the human race, Thou wouldst deign of Thy goodness to † bless and † sanctify, that it may be, to all making use of it, health of mind and body, and that whatsoever is touched or sprinkled therewith may be free from all impurity and every assault of spiritual wickedness. † Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. **R.** Amen.

I exorcise thee, O creature of water, in the name of God † the Father almighty, and in the name of Jesus † Christ His Son, and by the power of the Holy † Spirit, that thou mayest become water exorcised for putting to flight every power of the enemy, and that thou mayest have the power to root out and crush the enemy himself, with his apostate angels, by power of the same our Lord Jesus Christ, † Who shall come to judge the living and the dead and the world by fire. **R.** Amen.

Let us pray. O God, Who for the salvation of the human race hast hidden the greatest and holiest mysteries in the element of water, mercifully be present and assist our supplications, and pour into this element (he looks at the water:) prepared for diverse purifications the power of Thy ✠ blessing: that thy creature, serving in Thy mysteries, may by Divine grace take on the effect of casting out demons and staving off diseases: that whatsoever shall be sprinkled with it in the houses or dwellings of the faithful may be free from all uncleanness and delivered from harm. Let no pestilent spirit, nor corrupting breath, linger there; let all the wiles of the hidden enemy depart; and if there be aught which threateneth either the safety of the dwellers or their peace, let it be put to flight by the sprinkling of this water, that the salvation they seek by calling upon Thy name may be defended from assaults. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. **R.** Amen.

The Priest puts salt in the water in a cross, saying softly:

Let the ✠ mingling of salt and water alike be made in the name of the Father and of the Son and of the Holy Spirit. **R.** Amen.


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

**Priest:** Let us pray. O God, Author of unconquered might and King of insuperable dominion, Conqueror, magnificent for ever, Who crushest the powers of hostile domination, Who overcomest

the savagery of the roaring adversary, Who in Thy might subduest the onslaughts of iniquity, we beseech and entreat Thee, O Lord, trembling and in humility, that Thou wouldst vouchsafe to accept (he looks at the water & salt:) this creature of salt and water, graciously illuminate it, and out of Thine accustomed loving-kindness, wouldst ✠ sanctify it, that whithersoever it shall be aspersed, every infestation of the unclean spirit may be cast out through the invocation of Thy holy name, and the terror of the poisonous serpent be immediately driven off, and the presence of the Holy Spirit be vouchsafed to be present with and everywhere assist us that request Thy mercy. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God through all the ages of ages. ℞ Amen.

### **Holy Doors Are Opened**

SPRINKLING: The Priest sprinkles the altar on all sides, counter-clockwise, then the ministers, then exits the doors & sprinkles the people, who approach in a queue. Meanwhile the choir sings:

**Choir:**\*  Thou shalt sprinkle me, O Lord, with hyssop, and I shall be made clean. Thou shalt wash me, and I shall be made whiter than snow. ∇ Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy compassions, blot out my transgression. Thou shalt... ✠ Glory be... Thou shalt wash me, and I shall be made whiter than snow.

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\* But from Pascha to Pentecost they sing, "I saw water issuing from the Temple, from the right side thereof, alleluya, and all they to whom that water came were healed & made whole, & they say: alleluya, alleluya," with verse & Glory be.

**Priest:** Show us, O Lord, Thy mercy.

**℟:** And Thy salvation do Thou give unto us.

**Priest:** Let us pray. Hearken unto us, O Holy Lord, Father almighty, everlasting God, and vouchsafe to send Thy holy Angel from the heavens, who shall keep, cherish, protect, visit, and defend all them that dwell in this habitation, ✠ through Christ our Lord. **℟:** Amen.

## Sunday & Feast-Day Procession

The table is removed. A procession is made clockwise behind the altar, all the way down the south side of the nave, then up the nave-centre to the rood: (a) cross-bearer; (b) 2 taper-bearers; (c) Thurifer; (d) Subdeacon; (e) Deacon; (f) Priest [sprinkling holy water, on Sundays]; & (g) choir.

**Choir:** *ff* **Processional Antiphon or Responsory (varies)**

The procession usually makes a station at the rood.

**On Summer Sundays:** **Choir:** Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation. **Priest:** **This sign of the Cross will be in heaven.** **℟:** When the Lord cometh for judgment. **Priest:** Let us pray. Be with us and help us, O Lord our God, and those whom Thou causest to rejoice in the glory of the Holy Cross do Thou also defend with its unceasing shelter. ✠ Through Christ our Lord. **℟:** Amen.

## Sunday Bidding Prayers

The Priest & Deacon turn to face the people.

**Priest:** Let us pray the mercy of the Lord, dearly beloved brethren, for our brothers and sisters from East to West, N.N., (the Deacon reads the names),



**Priest:** that each one of them might also pray for us in diverse places. † Through Christ our Lord. **℟.** Amen.

Let us pray also for the unity of the churches, for the infirm (N.N.), for the incapacitated, for prisoners, for penitents, for labourers, for them that have set sail, for them that travel by land (or air), (N.N.), for almsgivers (N.N.), for the spirits of the departed, and for those not partaking of Communion, that the Lord grant them to do worthy penance. † Through Christ our Lord. **℟.** Amen.

Let us pray the mercy of the Lord also for the spirits of our beloved ones passed away, N.N., (the Deacon reads the names...), **Priest:** that the Lord vouchsafe to bestow upon them peaceful refreshment, and translate them unto a place of repose and refreshment by the intercession of His Saints. † Through Christ our Lord. **℟.** Amen. **Eastward:**

We offer Thee, Lord Jesus Christ, this prayer from the rising of the sun unto the setting thereof, from the right hand unto the left, to the honour and glory of the Divine and human natures of Christ, to the honour and glory of all the celestial hierarchies, of Michael and Gabriel the Archangels, to the honour and glory of the Patriarchs, Prophets, Apostles, and Martyrs; for all virgins, faithful, and penitents; for all that are married; or them that are not exceeding good; for them that are not exceeding evil; for all deserving our prayer and supplication, † through the same Christ our Lord. **℟.** Amen.

**ANNOUNCEMENTS:** The Priest declares the fasts & feasts for the week, & any wedding banns, baptisms, etc., saying: Dearly beloved brethren, know ye that... **ending:** Through our Lord Jesus Christ Thy Son, Who liveth & reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

## Procession~the Conclusion

**ENTRY THROUGH THE DOORS:** The Priest enters the doors in the screen; the Clergy make a station 'round the altar; meanwhile:

Choir:  **Antiphon at the Entry Through the Doors**

The Priest sings the variable Versicle & Collect from the Missal:

The Versicle & Collect on most Sundays is:

**V.** After childbirth, O Virgin, thou didst remain inviolate.

**Rx.** O Theotókos, intercede in our behalf.

**Priest:** Let us pray. Grant, we beseech Thee, O merciful God, bulwark of our frailty, that we who keep the remembrance of the holy Theotókos and Virgin Mary may, by the help of her intercession, rise again from our iniquities, † through the same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. **Rx.** Amen.

**TO THE VESTRY:** The Priest & ministers process to the vestry & the Priest exchanges the cope for the chasuble. During this interval are customarily chanted the:

Reader: **Prayers of Preparation for Holy Communion**





# ORDINARY OF THE MASS

## First Entrance

**BELLS:** They are pealed; the clergy enter: (a) Servers with tapers; (b) Thurifer; (c) Subdeacon, with the Gospel-book; (d) Deacon; (e) Priest with the Missal. They make a station at the rood doors (Priest in middle; the others face half of them north, half south).

**Choir:**  **The Officium Antiphon\***

**Priest:** Kyrieléyson.

**Clergy:** Xristeléyson.

**Priest:** Kyrieléyson. Our Father, (*very softly:*) 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 debts, as we forgive our debtors. (*a little louder:*) And lead us not into temptation.

**Clergy:** But deliver us from evil.

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

**Clergy:** For His mercy endureth for ever.

**Priest:** (*bowing:*) I confess to God, to blessed Mary, † to all the Saints, and to you, that I have sinned exceedingly in thought, word, and deed, through my fault. I beseech Holy Mary, † all the Saints of God, and you, to pray for me.

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\* From the Graduale; Officium varies; has verse(s) & Glory be.

† In monasteries is often added, 'to our holy father Benedict.'

**Clergy:** May almighty God have mercy on thee, forgive thee all thy sins, deliver thee from all evil, preserve and strengthen thee in good, and bring thee to eternal life.

**Priest:** (rising:) Amen.

**Clergy:** (bowing:) I confess to God, to blessed Mary, to all the Saints, and to thee, that I have sinned exceedingly in thought, word, and deed, through my fault. I beseech Holy Mary, all the Saints of God, and thee, to pray for me.

**Priest:** May almighty God have mercy on you, forgive you all your sins, deliver you from all evil, preserve and strengthen you in good, and bring you to eternal life.

**Clergy:** (rising:) Amen.

**Priest:** May the almighty and merciful Lord grant you pardon and remission of all your sins, space for true repentance and amendment of life, and the grace and consolation of the Holy Spirit.

**Clergy:** Amen. *The Priest signs his forehead:*

**Priest:** Our help is in the ✠ name of the Lord.

**Clergy:** Who hath made heaven and the earth.

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

**Clergy:** From henceforth and for evermore.

**Priest:** Let us pray. *All bow deeply; the Priest prays softly for whom he will.*

KISS OF PEACE: The Priest kisses the two nearest him,\* saying:

**Priest:** Receive the kiss of peace and love, that ye may be fit to perform the Divine services at the most holy altar.

SERVERS: The Clergy ascend to the altar; the taper-bearers set down their tapers. The Thurifer readies the incense.

PRIEST: He lays the Missal on the south altar-horn.

**Priest:** (with joined hands, bowing deeply:) Let us pray. Take away from us all our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, ✠ through Christ our Lord.

**Clergy:** Amen.

**Priest (bowing):** I stand before the sight of Thy Divine majesty, O most merciful Father, O God, though I am not worthy, and I humbly entreat Thine unspeakable mercy: that Thou Who hast granted me to perform the ministry of the priestly office wouldst make me well-pleasing to Thee for ever, and worthy to celebrate so tremendous a Mystery.

The Priest & Deacon kiss the altar & the Priest signs his forehead:

**Priest:** In the name of the ✠ Father, and of the Son, and of the Holy Spirit. Amen.

## Censing

The Thurifer offers the Deacon incense, kissing his hand; the Deacon (or Thurifer) puts incense in the censer & presents it to the Priest:

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\* usually Deacon & Subdeacon

**Deacon:** Benedícite (Bless).

**Priest:** Dóminus (The Lord bless). May this incense be blessed by Him in Whose honour it shall be burnt. ✠ In the name of the Father and of the Son and of the Holy Spirit. Amen.

**PRIEST:** censens the altar: (a) 3x in the centre; (b) 3x to the rt. horn; (c) 3x to the l. horn; (d) 3x in the centre again; (e) in circles, over the altar, rt. to l.; (f) in circles between himself & the altar, l. to rt. ■ **DEACON:** takes the censer, kisses the Priest's hand, & censens him 4x, then he (or Priest) censens (a) the s. altar-side, 3x; (b) the e. side 3x; (c) n. side 3x; (d) the Relics 3x (east of the altar); (e) Clergy; (f) chancel walls, n. to s. ■ **THURIFER:** takes the censer—kissing the Deacon's hand—& censens (a) him, 2x; (b) Servers 2x ea.; (c) rood-screen icons; (d) choir (2x ea.); (e) people (1x ea.); & (f) customarily, the whole nave, clockwise.

**SUBDEACON:** The Subdeacon holds the Gospel-book for the Priest to kiss, who then begins the Apologiæ.

## Second Entrance

**SERVERS:** After the censening, preceded by a taper-bearer, a Server brings from the vestry the tray with cruets & singing-bread. They pass behind the altar, out the chancel, & up the centre to the rood door. The Deacon (Priest) takes the tray & sets it on the credence.

## Kyrieléyson

**DEACON:** Around this time, the Officium concludes & the Deacon intones the 9 petitions on Kyrieléyson (see p. 61), i.e., before each

♪ Kyrieléyson (3x); Xristeléyson (3x); Kyrieléyson (3x).

## Apologiæ

**Priest:** Prayer of St. Ambrose. O High Priest and true Hierarch, Who didst offer Thyself to God the Father upon the altar of the Cross as a living, pure, and unspot-

ted Lamb for us wretched sinners, and Who gavest us Thy Flesh to eat and Thy Blood to drink, and didst place that Mystery in the power of the Holy Spirit, saying: As often as ye shall do these things, ye shall do them in remembrance of Me: I beseech by Thy precious Blood, the great Price of our salvation, I beseech also by this wonderful and unspeakable love, wherewith Thou hast vouchsafed so to love us wretched and unworthy ones that Thou wouldst wash us of our sins in Thy Blood: Teach me, Thine unworthy servant, whom among Thine other gifts Thou hast deigned to summon also to the priestly office, through no merits of mine own, but solely by the condescension of Thy mercy. Teach me, I beseech Thee, by Thy Holy Spirit, to treat of so great a Mystery with that reverence and honour, that devotion and fear, which befit and belong to It. By Thy grace, I beseech Thee, make me always to believe and understand, to experience and hold unshakeably, to speak and think, touching so great a Mystery, that which pleaseth Thee and doth benefit my soul. Let Thy Good Spirit enter into my heart, Who may resound there without sound. And without the din of words, let Him speak the entire truth of such tremendous Mysteries: for profound they are indeed, and concealed by a holy veil. Because of Thy great mercy, grant me to celebrate the solemnities of Mass with a pure heart and a clean mind. Deliver my heart from unclean and unholy, vain and multiple, and hurtful, thoughts. Arm me, I beseech Thee, with the loving and trustworthy guardianship and the most powerful protection of Thy blessed Angels, that the enemies of all good may depart in confusion. By virtue of so great a Mystery, and by the hands of Thy holy Angel, drive from me and from all Thy servants the most

foul and unholy spirit of vainglory, irritability, fornication, pride and conceit, envy, greediness, blasphemy and impurity, of doubt and unbelief: that I may be enabled to offer Thee so great a Sacrifice with all purity. Let them that persecute me be confounded: let them who hasten to destroy all good things be themselves destroyed.

O King of Virgins, Lover of chastity and incorruption, God! By the dew of Thy heavenly blessing quench in my body and heart every spark of burning desire, that an unbroken estate of all chastity and innocence of soul and body may abide in me. Put to death in my members the sting of the flesh, and all lustful agitations, and give me genuine and unending holiness of chastity with Thine other gifts which please Thee in truth, that every day I might be worthy to offer Thee the sacrifice of Thy praise with a pure heart and a chaste body. **He may add:**

For with what brokenness of heart and spilling of tears, with what reverence, fear, and trembling, with what chastity of body and purity of soul is that Divine and heavenly Sacrifice to be celebrated, O Lord my God, wherein Thy Flesh in truth is eaten, and Thy Blood in truth is drunk, wherein things below are joined to things on high, wherein the presence of Thy holy Angels is nigh and aideth us, wherein, wondrously and ineffably, Thou art Priest and Sacrifice!

**IF NO GLORIA:** On days other than Sundays & Feasts, & in Advent & Lent, the Priest proceeds directly to the ⇨ Salutation, p. 23.

(If a BISHOP celebrates, 2 cantors: 'O Priest of the Most High God, come before the holy & sacred altar, & in praise of the King of kings, send thou forth thy voice. Humbly we entreat thee; come then; say thus, O Master:' **They pre-intone 'Gloria.'**)



## Angelic Hymn—‘Gloria’

The Priest, with Deac. on his rt. & Subdeac. on his l., in the centre, facing east, lifts his hands &—prompted by the Cantor—sings:



Priest: **Glo-ry be to God in the high-est.\***

BELLS: They are rung festively to the end—or 'til heavenly King.

PRIEST: He joins his hands, bows, rises, & recites the rest softly:

Clergy:\*\* ... **And on earth peace to men of good will. We praise Thee, we bless Thee, (they bow deeply:) we worship Thee. (they rise:) 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. That takest away the sins of the world, (they bow deeply:) receive our prayer. (they rise:) That sittest at the right hand of the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord; Thou only art Most High, (they bow deeply:) O Jesus Christ, (they rise:) with the Holy Spirit, in the glory of God † the Father. Amen.**

## Apologiae

said whenever 'Gloria' is sung

Priest: O Holy Trinity, O Lord God almighty, the only, true, and everlasting God, the hope of my salvation, be pleased to receive my confession, which I a sinner pour out in the sight of Thy loving-kindness. I confess that I have sinned, by gluttony, by intoxication, ...

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\* Chant varies. \*\* Choir completes the singing of the Gloria.

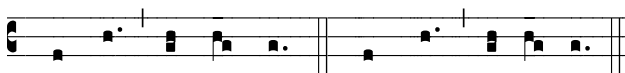
by lustful desires, by soft living, by impurity, by dejection, by accidia, by drowsiness, by anger, by ambition, by envy, by malice, by hatred, by detraction, by lying, by forswearing, by vainglory, by light-mindedness and pride, by concupiscence, by greediness, by negligence, by thoughts sinful and impure, by speech bad and vain, by perverse behaviour, by fornication, and by polluting my mind and body, in delight and ungodly, unjust consent, and by all sinful habits and iniquities and impurities, I have become guilty and sinful, more than I can imagine in my heart, or express with my mouth, or consider in my reflections. But Thou, O God, Who desirest not the death of a sinner, but that he should be converted to Thee and live, Who makest the wicked righteous and the dead alive, do Thou cause me to become righteous and raise me up again, through Thy great mercy and eternal grace. Amen. **He may add:**

O most loving God, Who art immortal, peerless, almighty, and eternal: be merciful to me, a sinner, and forgive me that I, so hapless and unworthy, dare to draw near to Thy holy altar, and call upon Thy most holy and most glorious and worship-inspiring name. For I have sinned grievously. I have made myself guilty and sinful countless times, from mine infancy until now, before Thee and before Thine Angels. But do Thou, O most loving God, Who desirest not the death of a sinner, but that he should be converted to Thee and live, bestow on me forgiveness for all my transgressions, and strengthen me in Thy Holy Catholic Faith, and cause me to do Thy will all the days of my life, and make me to remain for ever in Thy good favour, for it hath pleased Thee to summon sinners to Thy mercy, and upon them that

come to Thee Thou hast been pleased to bestow Thine all-embracing pardon and unending grace. For Thou art the Creator of the universe and its Lord, and unto Thee is all honour and glory, ✠ through Thine only Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all ages of ages. Amen.

## Salutation | Collects

Ending his prayer, the Priest ✠ signs his forehead, then, turning with the Deacon to the people, he raises his hands & sings aloud:



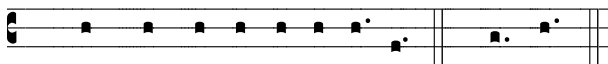
**The Lord be with you. R. And with thy spi-rit.**

The Priest lowers his hands & they turn back to the altar.



**Priest: Let us pray.**

With lifted hands he sings the 1st Collect from the Missal, ending:



**Through all the ag-es of ag-es. R. A- men.**

Then:

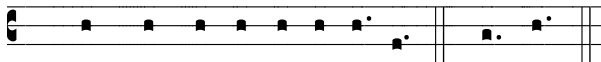


**Priest: Let us pray.**

And he sings the remaining Collects,\* concluding:

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\* At the last Collect, the epistoler & a server go forth.



**Through all the ag-es of ag-es. R̄ A- men.**

The Priest ✝ signs himself; he kisses the Gospels, the Deacon the altar (making an ante et retro); then they go to the sedilia.

## **Epistle or Lesson**

READER & SERVER: Accompanied by a Server with a lit taper, the Subdeacon (or Server functioning as epistoler) sings the lesson from The Companion, at the ambo, in the centre, eastward. Only the Priest sits. After reading, the epistoler makes an ante et retro, replaces the book on the altar, & takes a blessing from the Priest.

Choir: ♪ **Graduale | Alleluya | Tract | Sequence**

The bells are rung throughout the Sequence, festively.

## **Third Entrance**

THURIFER: He puts on a humeral veil, takes up the chalice, &, preceded by 2 taper-bearers, passes behind the altar, exits the chancel, comes up the centre to the rood-door, & delivers the chalice to the Deacon (or Priest), who sets it on the credence, then places the burse upon the l. horn of the altar, kissing the altar.

## **Apologiae**

**Priest**: Who can celebrate these things worthily unless Thou, O almighty God, make him that offereth worthy? I know, O Lord, yea I know truly, and I do confess it to Thy goodness: that I am not worthy to approach so great a Mystery because of mine excessive sins and endless negligences. But I do faithfully know, and I truly believe with all my heart, and confess with my mouth, that Thou art able to make me worthy, Who alone canst make clean one conceived by unclean seed. Yea, out of

sinner Thou dost make righteous men and Saints. By this Thine omnipotence I beg Thee: grant me, a sinner, to celebrate this heavenly Sacrifice with fear and trembling, with purity of heart and a torrent of tears, with spiritual gladness and heavenly joy. **He may add:**

May my soul, O Lord, come to know the sweetness of Thine all-blessed Presence, and the serving of Thy holy Angels round about me. For I, mindful of Thy venerable Passion, approach unto Thine altar (though a sinner) that I may offer to Thee of Thy gifts the Sacrifice which Thou didst establish, and command to be offered unto Thy majesty, for remembrancing Thee and for our salvation. Receive it, therefore, O highest Shepherd, in behalf of Thy Holy Church and of Thy people, whom Thou hast purchased with Thy Blood. And because Thou hast willed me, a sinner, to be between Thee and those Thy people, though Thou couldst not find in me the endorsement of a single good deed, Thou at least dost not reject the working of the economica allotted to me, lest through me, Thine unworthy servant, there should be forfeited the price of salvation of those whose saving Redeemer Thou wert pleased to be, becoming a Sacrifice. **He may add:**

Therefore, O Lord, if Thou shouldst be pleased to look graciously upon them, I bring before Thee the afflictions of nations, the dangers of peoples, the groaning of captives, the miseries of orphans, the want of travellers, the neediness of the incapacitated, the despair of sufferers, the exhaustion of the elderly, the sighs of the young people, the resolutions of virgins, and the wailings of widows. For Thou hast mercy on all things, O Lord, and hatest none of those things which Thou hast made. **He may add:**

Remember, O Lord, what our substance is, for our Father art Thou. Our God art Thou: be not angry, neither shut Thou up the multitude of the bowels of Thy mercy upon us. Not with self-justifications do we prostrate ourselves in prayers before Thy face, but with Thy many compassions. Take from us, O Lord, our iniquities, and mercifully enkindle within us the fire of the Holy Spirit. Take from us the heart of stone from our flesh, and give us a heart of flesh, which may fear Thee, love Thee, show its love for Thee, delight in Thee, follow Thee, and find fulfillment in Thee. We pray Thy kindness, O Lord: that Thou wouldst vouchsafe to look with a serene countenance upon Thy family, awaiting the services held in Thy sacred name. And so that no one's resolution may be in vain, no one's prayer empty, do Thou suggest to us prayers which Thou Thyself wouldst delight to hear and graciously heed. **He may add:**

And we entreat Thee also, O Lord, on behalf of the souls of all the faithful departed, that eternal salvation, unceasing health, everlasting joy and refreshment, be theirs. O my God, may this great Holy Mystery of purity be for them today a mighty and unstinting feasting upon Thee, the living Bread, Who didst come down from heaven, and givest life to the world from Thy holy and blessed Flesh: the Flesh, that is to say, of the spotless Lamb Who taketh away the sins of the world, the Flesh which was taken from the holy and glorious womb of the blessed Virgin Mary, and conceived by the Holy Spirit: from that precious Blood of Thine which happily flowed forth from Thy most holy side by means of the soldier's spear and through the wellspring of Thy great love: that being healed, refreshed, nourished,

and comforted thereby, they may rejoice in praise and in Thy glory. *These Apologiæ are by St. Ambrose.*

## **Preparations for the Gospel**

SUBDEACON: He brings the cruets on the tray to the Priest:

*Subdeac.:* Benedícite (bless).

*Priest:* Dóminus (The Lord bless). May it be blessed by Him from Whose side there came forth blood and water, ✠ in the name of the Father and of the Son and of the Holy Spirit. Amen.

WASHING OF HANDS: The Deacon (Priest) washes his hands, assisted by the Servers.

POURING OF CHALICE: The Deacon (Priest) puts wine & water into the chalice assisted by the Subdeacon.

SPREADING OF THE CORPORALS: The Deacon (Priest) next spreads out the corporals on the altar.

SERVERS: A Server sets the eagle-stand out on the ambo, & then 2 Servers come with a cloth and, one on ea. side, they extend the cloth over the stand. Two lit tapers are readied.

*Thurifer:* (going to the Priest:) Benedícite (bless).

*Priest:* Dóminus (The Lord bless). May this incense be blessed by Him in Whose honour it shall be burnt. ✠ In the name of the Father and of the Son and of the Holy Spirit. Amen. *Then the Priest goes to the l. horn of the altar.*

CENSING: The Thurifer hands the censer to the Deacon (kissing his hand)—who (a) kisses the altar; (b) censes the Gospel-book 9x; (c) censes between himself & the altar, until the choir signal they are near the end. The Deacon gives up the censer & is censed 2x.

Deacon: (bows s. to the Priest:) Grant, O Lord, to bless.

Priest: (signing him on the head:) The Lord be in thy heart, and upon thy mouth, to declare the Holy Gospel of God, ✠ in the name of the Father and of the Son and of the Holy Spirit. Amen. *The Deacon kisses the Priest's hand.*

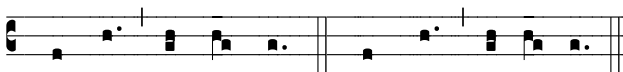
## Holy Gospel

The Deacon (Priest) makes a reverence before the Gospel-book.

Deacon: (kissing it:) O Lord, give me in my mouth a speech right and resonant, that I may proclaim the words of Thy Gospel with proficiency.

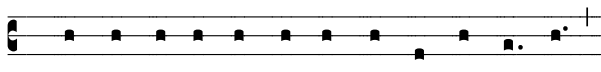
STATION: To the eagle proceed [(a) on Double Feasts, a cross-bearer]; (b) 2 taper-bearers; (c) Thurifer; (d) Subdeacon; & (e) Deacon with Gospel. Upon the ambo the Deacon stands centre, flanked by the tapers; the Thurifer stands behind, censing slowly; the Subdeacon stands to the left, opening the book.

Once the bells have fallen silent the Deacon salutes the people:



**The Lord be with you. ✠ And with thy spi-rit.**

The Deacon signs with his thumb (a) ✠ the start of the pericope; (b) ✠ his forehead; (c) ✠ his breast, saying:



**Deac.: The con-ti-nu- a-tion of the Ho-ly Gos-pel,**

\* If no Deacon, after censing the Priest bows before the altar & says, "Grant, O Lord, to bless. May the Lord be in my heart &



All turn to the east:



according to N. **R̄. Glo-ry † be to Thee, O Lord.**

Deacon: **The Gospel** (from ‘The Companion’)

PEOPLE: There is no response after the Gospel, but all cross themselves & make a low reverence.

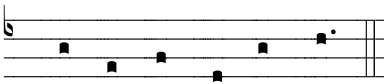
CLERGY: The Gospel-book is returned to the altar as it came, & the Priest then Deacon kiss it. Finally it is laid upon the northeast horn of the altar.

## Sermon

### Creed

done on Sundays & Great Feasts

The Priest, standing before the altar, lifts up his hands:



Priest: **I be-lieve in one God.** He lowers his hands.

The choir completes the Creed; the Priest begins the Apologiae.

**Choir:** *♪* **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. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial to the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and (they bow:) became incarnate by the Holy Spirit (they bow:) of the Virgin Mary, (they bow:) and was**

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upon my mouth, (he signs his lips:) to declare the Holy Gospel of God. **†** In the name of Father & Son & Holy Spirit. Amen.”

**made man. He was crucified also for us under Pontius Pilate, suffered and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead, of Whose kingdom there shall be no end. And in the Holy Spirit, the Lord and Giver of life: Who proceedeth from the Father, Who together with the Father and the Son is adored and glorified, Who spake by the Prophets. And in one Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.**

### **Apologiae**

**Priest: Prayer of St. Ambrose.** I ask of Thy mercy, O most loving Redeemer, Lord Jesus Christ: that the fullness of Thy Divine nature descend upon this Bread and Chalice. Let that unseen beauty and incomprehensible majesty of Thy Holy Spirit descend as well, O Lord, as once it descended upon the Sacrifices of the Fathers, which may make our oblations also become Thy Body and Blood: and teach me, Thine unworthy Priest, to carry out such a great Mystery with purity of heart and a fountain of tears, with every awe and trembling, so that Thou mayest receive peacefully and graciously the Sacrifice of praise from my hands: for the salvation of all, both the living and the faithful departed.

I beseech Thee, O Lord, by this most holy Mystery of Thy most precious Body and Blood, wherewith we are fed and given drink every day in Thy Holy Church, are washed and sanctified, and are made partakers of Thy single and most high Divinity, that Thou grant me Thy holy virtues, so that, filled with them, I may approach

unto Thine altar with a good conscience, and so that these heavenly, holy Mysteries may be my health, salvation, and life. For Thou hast said with Thy holy and blessed mouth, 'The bread that I will give is My Flesh, for the life of the world. He that eateth Me, the same liveth because of Me, and he abideth in Me, and I in him. I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever.' O most sweet Bread, heal the palate of my heart, that I may come to know the sweetness of Thy love. Cure me, O Lord, of all inaction and insensitivity, that I may know no sweetness save Thee, seek no love save Thee, love no beauty save Thee. **He may add:**

O whitest, most radiant Bread, possessing every delight and every taste of sweetness, Who ever nourishest us upon Thee, and Thyself art never diminished, allow my heart to feed on Thee, and with the sweetness of Thy savour let the bowels of my soul be filled. The Angel feedeth upon Thee with a full mouth in our homeland: suffer mankind on pilgrimage to feed upon Thee according to his measure, lest he who hath been rejuvenated by such a Viaticum, mayhap, should faint upon the way. **He may add:**

O holy Bread, living Bread, fair Bread, pure Bread that didst come down from heaven and givest life to the world, come into my heart, and cleanse me from every defilement of flesh and spirit. Enter into my soul; heal and sanctify me within and without. Be the defence, and the continual safety, and the protection, of my body and soul. Drive far from me mine enemies who lay snares for me. Let them depart straightaway from the power of Thy presence, that outwardly and inwardly defended by

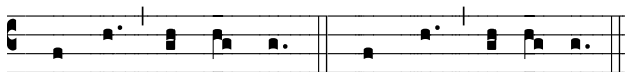
Thy protection I may arrive by the right path at Thy kingdom, where we shall see Thee, not in mysteries, as it is done at this time, but face to face, when Thou shalt deliver up the kingdom to God the Father, and God shall be all things to all men. For then Thou wilt fill me with Thyself to a wonderful fulness, so that I will neither hunger nor thirst for ever. ✠ Who with the same Father and Holy Spirit livest and reignest, God through all the ages of ages. Amen.

If any are unbaptized, the Deacon (Priest) intones from the rood-loft, in a loud voice [vid. John Beleth, 'De Officiis']:

**Let the catechumens depart out the doors!**

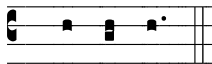
### *Offertory*

His prayer ended, the Priest ✠ signs his forehead, then, turning with the Deacon to the people, he raises his hands & sings aloud:



**The Lord be with you. R. And with thy spi-rit.**

The Priest lowers his hands & they turn back to the altar.



Priest: **Let us pray.** Bidding Prayers, p. 12, may be done here.

Choir: **The Offerenda Antiphon\***

**GIFTS ARE SET FORTH:** The Deacon (Server) hands the Cup to the Priest, kissing his hands, & the Priest sets it in the altar's midst. The paten with bread is likewise handed him, then incense

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\* From the Graduale. Offerenda varies & has several verses.

is readied. The Priest sets the paten in front of (west of) the Cup, removes the pall & purificator, bows deeply, raises the chalice—&, over it, the paten—with both hands, & says the ‘Súscipe’:

**Priest:**\* Receive, O Holy Trinity, this oblation which I, an unworthy sinner, offer in Thine honour, and that of blessed Mary Ever-Virgin, and of all Thy Saints, for my sins and offences, for the salvation of the living, and the repose of all the faithful departed. He signs the altar with the Cup & paten: ✠ In the name of the Father and of the Son and of the Holy Spirit, may this new Sacrifice be acceptable to almighty God. He replaces the Cup & paten.

**GIFTS ARE VEILED:** The Priest sets the bread on the cloth in front of the Cup, kisses the empty paten, & sets it to his rt., partly under the 2nd corporal. Then he veils the Cup with the sindon:

**Priest:** Prayer of St. Ambrose. Forgive, me, O Lord, for although it is my duty to pray, although I take up Thy holy name with mine impure lips, and confess the hidden sins of mine impure deeds, I have no words before Thee which are without transgression. For Thou knowest already the wounds of my conscience, Thou knowest already the concealments of my thoughts, and Thou only knowest mine impurities. Have mercy on me, O Lord, have mercy on me! Forgive the one performing Thy Mystery, and do not judge me unworthy of Thy mercy, whom Thou permittest to pray for others, and in whom is found a single testimony of good works, that Thou dost not forbid me to return to Thy service, rich at least in *economia*, O Saviour of the world, ✠ Who with the Father and the Holy Spirit livest and reignest, God through all ages of ages. Amen.

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\* In the Missal, 3 alternate ‘Suscipe’ prayers are given.

**CENSING:** The Server takes incense from the Thurifer, puts it in the censer, & hands it to the Deacon, who shows it to the Priest:

**Deacon:** Benedícite (bless) (If no Deacon: Server)

**Priest:** Dóminus (The Lord bless). May this incense be blessed by Him in Whose honour it shall be burnt. ✠ In the name of the Father and of the Son and of the Holy Spirit. Amen.

**PRIEST:** The Deacon (Server) hands the Priest the censer, kissing his hand, then lifts his chasuble so his censuring arm is free. The Priest censures: (1) 3x over the gifts, +-wise; (2) 'round them circle-wise 3x; (3) 3x to the rt. & 3x to the l.; (4) 3x at the altar's base:

**Priest:** Let my prayer be set forth unto Thee, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips. Incline not my heart unto words of evil, to make excuse with excuses in sins. (Ps. 140)

**DEACON:** [The Deacon takes the censer from the Priest, kisses his hand, & censures him 4x.] Then he (or the Priest) censures (1) the s., e., & n. sides of the altar 3x ea.; (2) Relics 3x; (3) other Priests, 4x; (4) chancel walls, n. to s., till he stands again by the Priest. ■

**SERVER:** The Thurifer takes the censer from the Deacon, kissing his hand, & censures (a) him, 2x; (b) Servers, 2x each; (c) the rood-screen icons; (d) Choir, 2x each; & (5) the people, 1x each.

**SUBDEACON:** After the Priest has censured, he kisses the Gospel-book, held to his lips by the Subdeacon (who then goes s. of altar).

### **Offering of Oblations**—when it is done

The Priest & ministers go to the holy doors; a Server holds a basin or tray on the Priest's right. The people approach, men then women, to place their bread, wine, or other gift in the Priest's hand (covered with the end of his stole). Each kisses

the Priest's rt. hand, & to ea. he says: Mayest thou receive an hundred-fold, and possess eternal life, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. The offerants return to their places.

**WASHING OF HANDS:** The Priest stands at the south altar-horn, the Subd. facing him with basin & pitcher, flanked by 2 Servers holding between them a long towel to shield the vestments. The Subd. pours water over the Priest's hands into the basin; he dries his hands on the towel. At the washing the Priest says:

**Priest:** Cleanse me, O Lord, from all defilement of mind and body, that being cleansed I may be able to accomplish the holy work of the Lord.

(Any concelebrating Priests likewise wash their hands.) The Priest returns to the altar's centre, Deacon & Subdeacon to their steps. The Priest joins his hands, bows his body deeply, & says:

**Priest:** In the spirit of humility and with a contrite heart may we be accepted of Thee, O Lord, and may our Sacrifice be in such wise in Thy sight, that It may be accepted by Thee this day, and pleasing unto Thee, O Lord my God. (Dan 3:39-40)

He rises, kisses the altar rt. of the gifts, raises his hands, & says:

**Priest:** Come, O Holy Spirit, ✠ bless and sanctify this Sacrifice prepared to the praise and glory of Thy name.

**He signs his forehead:** ✠ In the name of the Father and of the Son and of the Holy Spirit. Amen.

The Priest & Deacon turn to the people.

**Priest (softly):** Brothers and sisters, pray for me, that my and your sacrifice may together be acceptable to the Lord our God.

BOWS: He bows to the people, & they bow to him, saying:

People (softly): May the Grace of the Holy Spirit illuminate thy heart and thy lips, and may the Lord rightly accept this sacrifice of praise from thy hands for our sins and offences.

The Priest turns back to the altar & sings.

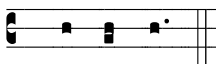


He lifts his hands & sings the 1st Over the Gifts from the Missal, ending:

Priest: **Let us pray.**

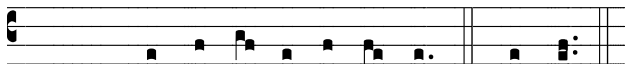


**Through all the ag-es of ag-es. R̄ A- men.**



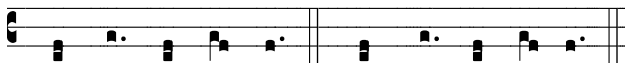
Priest: **Let us pray.**

Then he sings the remaining Over the Gifts prayers, ending softly:  
Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, (aloud:)



**Through all the ag- es of ag- es. R̄ A- men.**

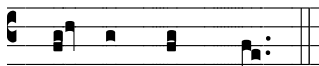
The Priest does not lift his hands when he sings:



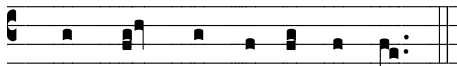
**The Lord be with you. R̄ And with thy spi-rit.**



Priest, lifting up his hands:

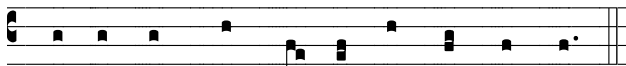


**Lift up your hearts.**



**R̄. We have them un-to the Lord.**

Priest, making a reverence:



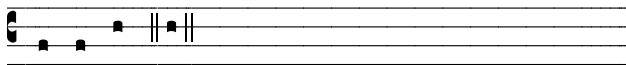
**Let us give thanks un- to the Lord our God.**



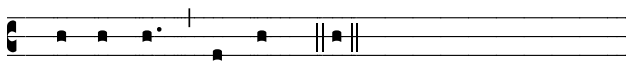
**R̄. It is meet and just.**

Priest:

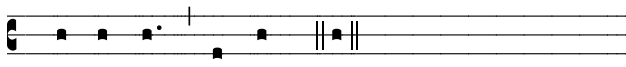
### **Preface**



**It is truly meet and just, right and availing to**



**sal-va-tion, that we should al-ways, and in all**



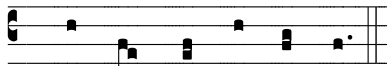
**places, give thanks to Thee, O Holy Lord,**



**Fa-ther al-migh-ty, ev- er- last-ing God, ...**

If there is a Deacon, he hands the paten & veil to the Subdeac., who veils the paten & hands it to a Server.



He sings the variable Preface from the Missal, lowering his hands to conclude:





... with-out ceas-ing say-ing:

## Sanctus

BELLS are rung. All bow at 'Holy, Holy, Holy,' the Priest lifts his hands, then joins them. He signs his forehead at 'in the name':

**Choir:**  Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Osanna in the highest. Blessed is He that cometh  in the name of the Lord. Osanna in the highest.




**Choir:**  Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória Tua. Osánna in excélsis. Benedíctus qui venit  in nómine Dómini. Osánna in excélsis.

DEACON/SERVER: He holds the Missal to the Priest's lips. The Priest kisses the feet of the Crucified, saying: We worship Thee, O Christ, and we bless Thee, for by Thy Holy Cross Thou hast redeemed the world.

## CANON MISSÆ

SERVERS' EXIT: They stand outside the screen, crossing their arms & bowing a little. The Priest joins his hands, lifts his eyes, bows deeply, then rises a bit to sing the Canon.\*



**HEE, therefore, most merciful Father, through Jesus Christ Thy Son our Lord, we humbly pray and beseech (he kisses the altar to the rt. of the Gifts & rises:) that Thou wouldst accept and bless these  Gifts, these  Presents, these holy, unspotted  Sacrifices, (he lifts his hands:)**

\* Or he reads it softly while Psalms 19, 24, 50, 89, & 90 are sung.

which in the first place we offer Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy most blessed servant [our Patriarch N. and our (Arch)Bishop N.], [our King N.,] as also all the Orthodox, and professors of the Catholic and Apostolic Faith. (In the Canon, he generally lifts his hands except to bow, make the sign of the cross, etc.)

**Remember, O Lord, Thy servants and handmaidens, N. & N. (the Deacon reads any special names), ...**

[One book has: ... and all who are high-placed, that they may lead a calm and quiet life with faith in Thee: and whomsoever are joined to me by blood-ties or intimacy, and whomsoever have extended to me any labour of love or mercy, and who have remembrance of me in their prayers, and who have commended themselves to mine unworthy prayers, and those to whom I have been some hindrance or stumbling-block, and whomsoever have brought upon me any hardship, and of all communities of monks, canons, and nuns, whose names and number Thou alone knowest, O almighty God, and of all our neighbours, and of those whose alms we have received, or whose names are kept in writing upon Thy holy altar, and who have made confession to us of their own transgressions, ]

... and of all here standing, whose faith is perceived, and whose devotion is known unto Thee: for whom we offer, or who offer, to Thee this Sacrifice of praise for themselves and all their own, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows unto Thee, ...

the eternal, living, and true God. Communicantes:\*

In communion with, and honouring in the first place the memory of, the glorious (he bows:) Ever-Virgin Mary, Mother of our Lord and God Jesus Christ, (he rises:) as also of Thy blessed Apostles and Martyrs: Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Vincent, Chrysogonus, John and Paul, Cosmas and Damian, of George, Hilary, Martin, Benedict, Gregory, Augustine, Amandus, Florentius, N.N., and of all Thy Saints, through whose righteousness and prayers grant that we may be always defended by the help of Thy protection, through the same Christ our Lord. R̄ Amen. He bows deeply at Hanc Igitur:\*

This oblation, therefore, of our servitude, and of Thy whole family, \*\* (he rises:) we beseech Thee, O Lord, graciously to accept, to dispose our days in Thy peace, and to preserve us from eternal damnation, and to rank us in the number of Thine elect, through Christ our Lord. R̄ Amen.

Which oblation do Thou, O almighty God, vouchsafe in all respects (signs the Gifts:) to † bless, † approve, † ratify, make reasonable, and accept, we beseech Thee, that it may be made for us (he signs the Lamb:) the † Body (then the Cup:) and †

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\* This prayer sometimes varies.

\*\* Pascha, Pentecost, & at Baptisms: add, “which we offer Thee also on behalf of those whom Thou hast deigned to regenerate from water & the Holy Spirit, granting them the remission of all their sins,” ...

**Blood of Thy dearly beloved Son, our Lord and God Jesus Christ, He lifts up his hands: Who, the day before He suffered, (he wipes his fingers & takes the Bread in his hands chest-high:) took bread into His holy and venerable hands, and with His eyes lifted up towards heaven (he lifts his eyes:) to Thee, almighty God His Father, (he bows:) giving thanks to Thee, (he signs it:) He ✠ blessed, (he makes a breaking motion:) brake, and gave it to His disciples, saying: Take and eat this, all of you, for this is My Body.**

He bows deeply, signs the corporal with the Lamb, replaces the Lamb, unveils the Cup, & sings:

**In like manner, after He had supped, (he lifts the Cup:) taking also this excellent Chalice into His holy and venerable hands, (he replaces it & bows:) giving Thee also thanks, (he signs it:) He ✠ blessed, and gave it to His disciples, saying: (he lifts the Cup:) Take and drink this, all of you, 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. As often as ye do these things, ye shall do them in remembrance of Me.**

He replaces the Cup, bows deeply, rubs his fingers over it, then lifts his hands & eyes to heaven at the Epiclesis (recently added):

**Therefore we beseech Thee, O Lord, to send down Thy Holy Spirit upon this Sacrifice, that He may make this bread the precious ✠ Body of Thy Christ, and this chalice the precious ✠ Blood of Thy Son our Lord Jesus Christ, (he signs Both:) changing ✠ Them by the Holy Spirit.**

He makes a deep reverence, then veils the Cup with the sindon & extends his arms like the Crucified's, joining the fingers, saying:

**Therefore also, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, our Lord God, His Resurrection from the dead and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, (he signs the Gifts:) a pure ✠ Lamb, a holy ✠ Lamb, an unspotted ✠ Lamb, (he signs the Bread:) the Holy ✠ Bread of eternal life, (he signs the Cup:) and the ✠ Chalice of everlasting salvation, (he looks upon the Lamb & lifts his hands:) upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee: a holy Sacrifice, an unspotted Victim.**

SERVERS RE-ENTER: The Servers enter the chancel. The Priest folds his arms X-wise over his chest, bows deeply, & sings:

**We most humbly beseech Thee, almighty God (he prays as he will). Command these things to be carried by the hands of Thy Holy Angel to Thine altar on high, in the sight of Thy Divine Majesty: (he kisses the altar, rt. of the Gifts) that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking at this Altar, may be filled with every heavenly (he signs his forehead:) ✠ grace and blessing, through the same Christ our Lord. ℞. Amen.** (All the Deacons wash their hands.)

**Remember me, I pray Thee, O Lord, and have mercy, although these holy sacrificial elements are offered to Thee, O Holy Lord, Father almighty, everlasting God, unworthily by my hands who am not even worthy to call upon Thy holy and worship-inspiring name. But inasmuch as they are offered up in honour, praise, and remembrance of Thy most glorious and beloved Son, our Lord Jesus Christ, let Them be enkindled with a fragrance of sweetness, as incense in the sight of Thy Divine majesty, through the same our Lord Jesus Christ Thy Son, † Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. **R̄.** Amen.**

**Remember also, O Lord, the souls of Thy servants and handmaidens, N. & N., (the Deacon says the names...) who are gone before us with the sign of faith and rest in the sleep of peace. To these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord.**

**R̄. Amen.**

**The Priest strikes his breast:**

**Also to us sinners Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Kenelm: Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, Genevieve, Eulalia, Euphemia, Etheldreda, Gertrude, and with all Thy Saints, into whose company we beseech Thee to admit us, not in consideration of our merit, ...**

**but of Thine own gratuitous pardon, through Christ our Lord. R̄ Amen. He signs the Cup 3x:**

**By Whom, O Lord, Thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless, and bestow upon us all these good things.**

He unveils the cup & signs it with the Lamb\* 5x, saying softly:

✠ By Him, and ✠ with Him, and ✠ in Him, is to Thee, God the ✠ Father almighty, in the unity of the ✠ Holy Spirit, all honour and glory,

ELEVATION OF THE GIFTS: The Priest lifts up the Lamb, the Deacon the chalice, the Priest singing in a loud, clear voice:



**Through all the ag- es of ag- es. R̄ A-men.**

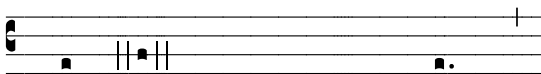
PEOPLE: The people prostrate & kiss the ground, then arise.

VEILING: The Priest & Deacon veil the chalice, then the Deacon kisses the altar & the Priest's rt. shoulder.

PATEN: It is given by the Server to the Subdeac., by him to the Deacon.



**Priest: Let us pray. Instructed by saving precepts,**

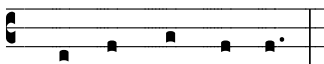


**and guided by Divine institu-tion, ...**

---

\* He signs with the Lamb (a) over the Cup, rim to rim; (b) in the mouth of the Cup; (c) inside the Cup; (d) above it, as he did above in (a); and (e) between himself & the Cup.

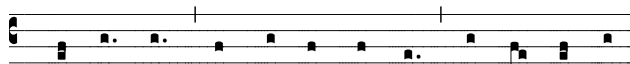




we pre-sume to say:

The Deacon lifts up the unveiled paten; the Priest lifts his hands:

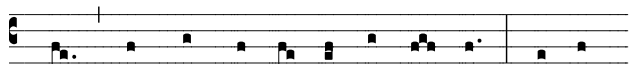
Priest:\* **Lord's Prayer**



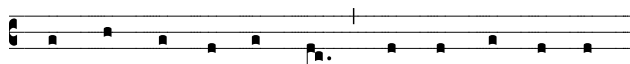
**Our Fa-ther, Who art in hea-ven, hal-low-ed be**



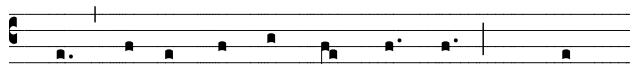
**Thy name. Thy king-dom come. Thy will be**



**done, on earth as it is in hea-ven. Give us**



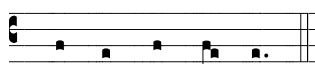
**this day our dai-ly bread, and for-give us our**



**debts as we for-give our debt-ors. And lead**



**us not in- to temp-ta-tion. People: But de- liv-**



**er us from ev- il.**

**Priest, softly: Amen.**

\* All the old books say the Priest sings the Our Father alone; yet in common practice the people sing it too.

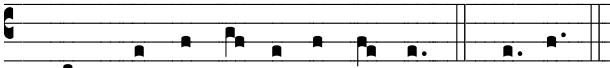
**Priest, aloud: Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious (he bows a little:) and Ever-Virgin Mary, Mother of God, and of Thy chosen Archangels Michael, Gabriel, and Raphael, and of blessed John the Baptist Thy Forerunner, and of Thy blessed Apostles Peter and Paul, and of Andrew, N. & N., (the Deacon names today's Saints...) Priest: with all Thy Saints, ...**

**DEACON:** He hands the Priest the paten, kissing his hand.

**Priest, kissing it & touching it to both eyes: Mercifully grant peace in our days, (he signs himself with it:) ✠ that through the assistance of Thy mercy, we may be always free from sin and secure from all disturbance, He sets the paten upon the altar.**

**UNVEILING:** The Priest & the Deacon unveil the Cup. The Priest bows deeply, then breaks the Lamb in 2 parts, over the Cup:

Through the same Jesus Christ Thy Son our Lord, (he breaks 1 of the parts in 2:) Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, (holding them:)

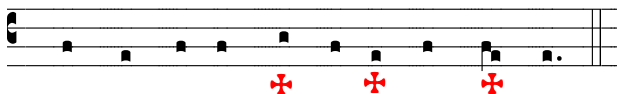


**Through all the ag- es of ag- es. R̄. A-men.**

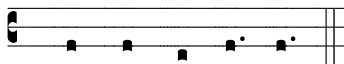
If a **Bishop** celebrate: (if an **Abbot**, only the bracketed part:)

**Deacon: O Prince of the Church, shepherd to the sheep, may it please thee to bless the people entrusted to thy care. (to the people:) With meekness and with charity, [bow down yourselves for a blessing. R̄. Thanks be to God. Each blessing petition is answered: R̄. Amen.]**

The Priest lays the Lamb portions down except for one, with which he signs within the mouth of the Cup 3x, singing loudly:



**The peace of the Lord be al-ways with you.**



**Choir: And with thy spi- rit.**

## **Agnus Dei**

**Choir:** **♪ O Lamb of God, that takest away the sins of the world, have mercy upon us. (3x)**

**Choir:** **♪ Agnus Dei, qui tollis peccáta mundi, miserére nobis. (3x)**

But the Priest, Deacon on his rt., Subdeac. on his l., says it softly:

**Clergy:** O Lamb of God, that takest away the sins of the world, have mercy upon us! (3x, with 3 bows)

**Priest:** May this most holy (he signs the Cup with the 3rd portion:) ✠ mingling of the Body and Blood of our Lord Jesus Christ (he places it in the Blood:) be to me and to all receiving It health of mind and body, and a salutary preparation for being made worthy of eternal life and laying hold upon it, through the same Christ our Lord.

**R:** Amen.

## **Prayers for Peace**

**Priest:** O Lord Jesus Christ, Who didst say to Thine Apostles, 'My peace I give unto you, peace I leave with you,' look not upon my sins, but upon the faith of Thy Church, and by Thy will vouchsafe to pacify, to protect, and to unite it, Who with the Father & the Holy Spirit livest & reignest, God through all the ages of ages. Amen.

**Priest:** O Holy Lord, Father almighty, everlasting God, grant us so worthily to receive this most holy Body and Blood of Thy Son our Lord Jesus Christ, that by this we may deserve to receive the remission of all our sins, and to be filled with Thy Holy Spirit, and to possess Thy peace. For Thou alone art God, and there is none other beside Thee, Whose glorious kingdom abideth unto the ages of ages. Amen.

### **Kiss of Peace**

The Priest kisses (a) the rim of the Cup; (b) the 2nd corporal, to the rt. of the Cup; & (c) the Deacon, saying:

**Priest:** Peace be to thee and to the Church of God.

**Deacon:** And with thy spirit. The Deacon kisses the Choir.

The Priest kisses the Subdeac., who kisses 1 Server (who kisses the others). NOTE: All bow **before** & **after** receiving the holy kiss.

PAX ICON: The Priest hands the pax icon to a Server, who bears it in a white cloth to the people to kiss (no words are exchanged).

**Choir:**  **The Communion Antiphon\***

### **Prayers for Communion**

**Priest (holding the Lamb):** O God the Father, fount and source of all good, Who, led by loving-kindness, didst will Thine Only-Begotten Son to descend to the lowest world and to take on flesh for us, which I, unworthy, here hold in my hands, (he bows 3x:) I worship Thee, I glorify Thee, I praise Thee with the whole intention of my mind and heart, and I pray that Thou wilt not forsake us, Thy servants, but wilt forgive our sins, so that we may be able to serve Thee, the only living and

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\* From the Graduale. Varies daily & includes verse & Glory be.

true God, with a pure heart and a chaste body. Through the same Christ our Lord. Amen.

**Priest, holding the Lamb over the Cup:** O Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, hast by Thy death, through the coöperation of the Holy Spirit, given life to the world: deliver me by this Thy most sacred Body and Blood from all mine iniquities, and from all evils, and make me always to obey Thy commandments, and never suffer me to be separated from Thee for ever, O Saviour of the world, Who with God the Father and the same Holy Spirit livest and reignest, God through all the ages of ages. Amen.

**Priest:** Let not the Holy Mystery of Thy Body and Blood, O Lord Jesus Christ, which I (though unworthy) receive, be to me for judgment and condemnation, but through Thy mercy may It be for the salvation of my body and soul. Amen.

### **Communion of the Clergy**

**Priest, bowing deeply:** Hail for evermore, most holy Flesh of Christ, to me before all and above all the highest sweetness. May the Body of our Lord Jesus Christ be to me, a sinner, the way and the life. Amen. **(he signs his mouth with the Lamb:)** In the name of the ✠ Father and of the Son and of the Holy Spirit, amen. **He receives the Lamb.**

**Priest:** Hail for evermore, heavenly Drink, to me before all and above all the highest sweetness. May the Body and Blood of our Lord Jesus Christ be to me, a sinner, an everlasting remedy unto eternal life, **(he signs his mouth with the Cup:)** in the name of the ✠ Father and of the Son and of the Holy Spirit, amen. **He partakes of the Cup with 3 sips. And so do all the Priests commune, saying the same prayers.**

DEACONS: Each kisses the Priest, receives a Lamb portion in his hands, kisses the Priest's hands, says the 1st 'Hail forevermore,' & communes. Then, saying the 2nd 'Hail forevermore,' each receives the chalice from the Priest at the l. altar-horn.

SERVERS: They receive the Body of the Lord from the Priest, the Blood of the Lord from the Deacon, at the l. altar-horn.

### **Exit from the Chancel with the Holy Gifts**

First walks (a) the Thurifer with ablution-wine goblet & cloth, (b) 2 Servers with the houseling cloth, (c) the Deacon with the Cup, then (d) the Priest with the Lamb on the paten. When the choir finishes the Communion, the communicants bow & say:

**People:** I confess to God, to blessed Mary, to all the Saints, and to thee, that I have sinned exceedingly in thought, word and deed, through my fault. I beseech Holy Mary, all the Saints of God, and thee, to pray for me.

**Priest:\*** May almighty God have mercy on you, forgive you all your sins, deliver you from all evil, preserve and strengthen you in good, and bring you to eternal life.

**People:** Amen.


**Priest:\*** May the almighty and merciful Lord grant you pardon and remission of all your sins, space for true repentance and amendment of life, and the grace and consolation of the Holy Spirit.

**People:** Amen.

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\* If a Bishop is present, he always says these 2 prayers.

## Communion of the People

**Choir:**  Come, ye people, to the Holy and Immortal Mystery, and the Offering we must make; with fear and faith, let us draw near; with hearts made clean by repentance, let us communicate the Gifts. For the Lamb of God is set forth to the Father, a Sacrifice for us. Let us worship only Him, let us give glory to Him, crying with the Angels, alleluia! (In Lent the Communion is sung at this time.)

Meanwhile, 2 Servers hold the cloth under the chin of each person receiving—who bows, kisses the Priest's hands, tells his name, & receives the Body from the Priest, [the Blood from the Deacon.]\*

**Priest:** Servant (handmaiden) of God N., may the Body and Blood of our Lord Jesus Christ profit thee for the remission of all thy sins and for everlasting life. Amen.

ABLUTION: Communicants then go to the side & sip from the goblet held by the Thurifer, who wipes the lips of each with a cloth.

AFTER HOLY COMMUNION: The Clergy & Servers return to the chancel. The Priest (a) gathers the crumbs into the Cup; (b) gives it to the Deacon to consume; then (c) bows slightly to say:

**Priest:** I give Thee thanks, O Holy Lord, Father almighty, everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son our Lord Jesus Christ, and I pray Thee that this Holy Mystery of our salvation which I, an unworthy sinner, have received, may not fall to my judgment, nor to condemnation, according to my deserts, but to the advancement of my body and soul unto life eternal, according to Thy mercy. Amen. Then he takes the chalice to the south altar-horn.

DEACON: Accompanied by taper-bearers, he brings any Reserved

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\* Also known in the West were intinction of the Body with the Blood, & Communion from the Cup with the spoon.

Gifts to the aumbrey safe or the pyx on the lowered Dove.

## Ablutions

**1**—The Deacon (or Subdeacon) pours wine from the cruet into the Cup. The Priest drains the Cup & says softly:

**Priest:** What we have taken with our mouth may we receive with a pure mind, O Lord, and from a temporal gift may It become for us the medicine of immortality.

✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

**2**—The Subdeacon pours wine, then water, into the Cup over the fingers of the Priest—who wipes them, drains it, & says softly:

**Priest:** May this Communion, O Lord, purge us from guilt and make us to be partakers of the heavenly remedy. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

Blessed be thou by thy Son, O Lady, for through thee we have partaken of the Fruit of life.

**3**—The Subdeacon or Server pours water into the Cup; the Priest drains it, sets it in the altar's midst, bows to the altar-cross & says:

**Priest:** Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation. He washes his hands at the aumbrey.

**DEACON:** He washes his hands, folds the corporals, puts them in the burse with the spoon, & dresses the chalice.

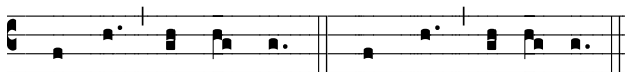
**SERVERS:** They ready 2 lit tapers & prepare for the exit with the chalice; the Thurifer puts on the humeral veil.

**PRIEST:** He ✠ signs his forehead, & with the Deacon turns west.



Raising his hands, the Priest sings aloud toward the people:

## Salutation | Postcommunions



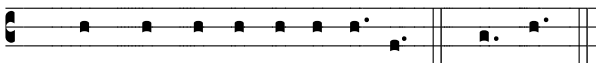
**The Lord be with you. R. And with thy spi-rit.**

The Priest lowers his hands & they turn back to the altar.



**Priest: Let us pray.**

With lifted hands he sings the 1st Postcommun. from the Missal.



**... Through all the ag-es of ag-es. R. A- men.**



**Priest: Let us pray.**

Then he sings the remaining Postcommunions.

EXIT OF CHALICE: Before the last Postcomm., Deacon (or Priest) hands the Cup & burse to the Thurifer, who with 2 taper-bearers returns it to the vestry as it was brought. Double Feasts: see p. 55.

And the last Postcommunion is concluded:



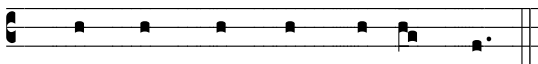
**Through all the ag-es of ag-es. R. A- men.**

PRIEST: He ✠ signs his forehead & turns west with the Deacon.

## Prayer of Bowed Heads

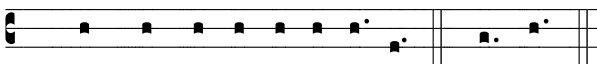


**Priest:** Let us pray.



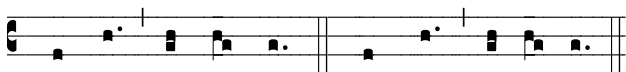
**Deacon:** Bow down your heads be-fore God.

The Priest sings the proper Bowed Heads prayer from the Missal.



... Through all the ag-es of ag-es. **R̄** A- men.

Still facing the people, the Priest sings aloud:



The Lord be with you. **R̄** And with thy spi-rit.

He turns to the altar & begins Placeat, but the Deacon sings:

If Gloria was sung:

### Dismissal

If not, he turns east:



**Deacon:** Go ye,



Mass is end-ed.\*



**Deacon:** Let us bless



the Lord.\*

**Choir:**  Thanks be to God.\*

\* P.T.: ends 'Alleluia' 3x. Other chants are in the Graduale.

Priest, meanwhile, the Placeat: Let the performance of my homage be pleasing to Thee, O Holy Trinity, and grant that this Sacrifice which I, though unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Who livest and reignest, God through all the ages of ages. Amen. In the name of the Father and of the Son and of the Holy Spirit. Amen. **The next Hour may begin. The Priest kisses the altar, signs his ✙ forehead, & says:** In the name of the Father and of the Son and of the Holy Spirit. Amen.

ON DOUBLE FEASTS: Some books have the Priest take the chalice in his hands now & bless the people with it, saying:  
**May the Divine majesty bless you, and the one Godhead, ✙ Father, Son, and Holy Spirit. R. Amen.**

## Blessing of Bread

**Server:** Benedícite (Bless). **Priest:** Dóminus. **And he sings:**

**℣. Blessed be the name of the Lord.**

**℟. From henceforth and for evermore.**

**℣. Let us bless the Lord. ℟. Thanks be to God.**

**℣. The Lord be with you. ℟. And with thy spirit.**

**Priest:** Let us pray. ✙ Bless, O Lord, this creature of bread, as Thou didst bless the five loaves in the wilderness, that all who partake of it may receive health of both body and soul, in the name of the ✙ Father and of the ✙ Son and of the ✙ Holy Spirit. ℟. Amen. He sprinkles it with holy water.

The people queue up to receive bread & kiss the Priest's hand. The Choir either sings the Thanksgiving or continues with the Hour.

## Thanksgiving

RETROCESSION: After the blessed bread is distributed, the Priest & ministers gather at the altar. The Deacon takes up the Missal. Together with the Priest, all make a deep bow to the altar, then return to the vestry in the same order as they entered for Mass.

### Holy Doors Are Closed

The Priest prays this in withdrawing & unvesting—in some places, however, it is also read in the nave.

#### CANTICLE OF THE 3 YOUTHS

**Bless the Lord, all ye works of the Lord : O praise ye  
Him and supremely exalt Him unto the ages.**

**Bless the Lord, ye Angels of the Lord : ye heavens,  
bless the Lord.**

**Bless the Lord, all ye waters that are above the  
heavens : bless the Lord, all ye powers of the Lord.**

**Bless the Lord, O sun and moon : bless the Lord, ye  
stars of heaven.**

**Bless the Lord, ye rain and dew : bless the Lord, every  
wind of God.**

**Bless the Lord, fire and heat of burning : bless the  
Lord, winter cold and summer heat.**

**Bless the Lord, O falls of dew and frost : bless the  
Lord, O ice and cold.**

**Bless the Lord, O hoar-frosts and snows : bless the  
Lord, O nights and days.**

**Bless the Lord, O light and darkness : bless the Lord,  
O lightnings and clouds.**

**Let the earth bless the Lord : let her praise Him and  
supremely exalt Him unto the ages.**

**Bless the Lord, O mountains and hills : bless the Lord,  
all things that spring up upon the earth.**

**Bless the Lord, O fountains : bless the Lord, O seas  
and rivers.**

**Bless the Lord, O monsters of the sea, and all things**

that move in the waters : bless the Lord, all ye  
 winged creatures of the sky.  
 Bless the Lord, all ye beasts and cattle : bless the Lord,  
 ye sons of men.  
 Let Israël bless the Lord : let him praise Him and  
 supremely exalt Him unto the ages.  
 Bless the Lord, ye priests of the Lord : bless the Lord,  
 ye servants of the Lord.  
 Bless the Lord, ye spirits and ye souls of the righteous  
 : bless the Lord, ye Saints, and ye that be humble  
 of heart.  
 Bless the Lord, O Ananias, Azarias, and Misaël : O praise  
 ye Him and supremely exalt Him unto the ages.  
 † Let us bless the Father and the Son with the Holy  
 Spirit : let us praise Him and supremely exalt Him  
 unto the ages.  
 Blessed art Thou, O Lord, in the firmament of heaven :  
 and worthy of praise, and glorious, and supremely  
 exalted unto the ages.

### PSALM 150

Praise ye God in His saints : praise Him in the  
 firmament of His power.  
 Praise Him for His mighty acts : praise Him according  
 to the multitude of His greatness.  
 Praise Him with the sound of trumpet : praise Him  
 with the psaltery and harp.  
 Praise Him with timbrel and dance : praise Him with  
 strings and flute.  
 Praise Him with tuneful cymbals : praise Him with  
 cymbals of jubilation. Let every breath praise the  
 Lord.  
 † Glory be to the Father and to the Son : and to the  
 Holy Spirit.  
 As it was in the beginning, and now and always : and  
 unto the ages of ages. Amen.

CANTICLE OF RIGHTEOUS SYMEON

Now lettest Thou Thy servant depart : in peace, O  
Master, according to Thy word.

For mine eyes have seen : Thy salvation.

Which Thou hast prepared : before the face of all  
peoples.

A light of revelation for the nations : and the glory of  
Thy people Israël.

✠ Glory be to the Father and to the Son : and to the  
Holy Spirit.

As it was in the beginning, and now and always : and  
unto the ages of ages. Amen.

Let us sing the hymn of the three youths, which they  
sang in the furnace of fire, blessing the Lord.

Kyrieleyson. Xristeleyson. Kyrieleyson. Our Father...

∇ And lead us not into temptation.

℞ But deliver us from evil.

∇ Let us bless ✠ the Father and the Son with the Holy  
Spirit.

℞ Let us praise Him and supremely exalt Him unto  
the ages.

∇ Blessed art Thou, O Lord, in the firmament of  
heaven.

℞ And worthy of praise, and glorious, and supremely  
exalted unto the ages.

Only if a Priest or Deacon is leading:

∇ May the ✠ Holy Trinity bless and keep us.

℞ Amen.

∇ O Lord, enter not into judgment with Thy servant.

℞ For in Thy sight shall no man living be justified.

∇ O Lord God of hosts, make us to return.

℞ And cause Thy face to shine, and we shall be saved.

**℣. O Lord, hear my prayer.**

**℟. And let my cry come unto Thee.**

**Only if a Priest or Deacon is leading:**

**℣. The Lord be with you.**

**℟. And with thy spirit.**

**Let us pray.**

**O God Who for the three youths didst allay the flames of fire, mercifully grant that the flame of sins may not consume us who are Thy servants.**

**Set our reins and our heart aflame with the fire of the Holy Spirit, O Lord, that we may serve Thee with a chaste body and please Thee with a pure heart.**

**Our actions, we beseech Thee, O Lord, do Thou precede by inspiring us and bring to fruition by helping us, that all our activity and prayer may always begin with Thee, and what is begun may be completed by Thee. † Through Christ our Lord. ℟. Amen.**

**O almighty, everlasting God, Jesus Christ, Lord, be merciful to my sins by my taking within me of Thy Body and Blood. For Thou, speaking, hast said, 'He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him.' Therefore I humbly beseech Thee that Thou wouldst create in me a clean heart, and renew a right spirit within me, and with Thy governing Spirit vouchsafe to establish me, and wash me clean of all the snares of the Devil and sinful habits that I may be found worthy to be a communicant of heavenly joys. W Who livest and reignest with God the Father in the unity of the Holy Spirit, God through all the ages of ages. ℟. Amen.**

**I give Thee thanks, O sweetest Lord Jesus Christ, true Light, salvation of believers, ...**

consolation of those in sorrow, and hope of all, O joy of the Angels, Who hast deigned this day to feast me, a wretch and a great sinner, Thy servant, with Thy most holy Body and Blood. Therefore even I, most wretched, and infected with numberless transgressions, implore Thine all-gracious mercy and highest kindness with tearful prayers: that this sweetest repast, this highest and incomprehensible Communion, may not be to the judgment of my soul, but profit me as a healing remedy for casting out all the cunning and wickedness of the Devil's deceit, in such wise that no iniquity of his may have dominion over me in my heart, body, soul, and senses, but Thy kindness may bring me to the supernal feastings of the Angels, where Thou the very blessedness art, and the clear Light, and gladness everlasting. **℟.** Amen.

If the next Hour of the Divine Office  
was not already begun,  
it is begun in the church now.

THE END & GLORY BE TO GOD





# APPENDIX

## Verses on Kyrieleyson-ref. p. 18

The Deacon intones the Kyrieléyson at the choir step or presbytery step. (In later practice a Ruler of the Choir sings the verses.)

Verses (petitions) change with the occasion. The following verses are given as an example; below them appear all the sets of verses.

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### KYRIE REX SEMPITERNE

**Deacon: O Lord and everlasting King, upon this congregation singing praises unto Thee have mercy for ever.**

**Choir:**  Kyrieléyson.

**Deacon: O most compassionate King, the first in majesty, with clear-resounding voices do we ask of Thee steadfastly to have mercy on us.**

**Choir:**  Kyrieléyson.

**Deacon: O King Who dealest wonderfully, Son of Thy life-bearing mother Mary, because of Thy tender mercy, unceasingly have mercy upon us.**

**Choir:**  Kyrieléyson.

**Deacon: O Christ, Whom in the height of Thy bright-shining palace the heaven-dwelling gloriously praise together, ever-radiantly shining with a beauty far excelling: have mercy on Thine adopted children.**

**Choir:**  Xristeléyson.

**Deacon:** O Christ, begotten at the word of Thy Father, O glorious One, enduring the Cross for the salvation of all that Thou hadst made, Who having conquered death art risen, have mercy upon us.

**Choir:**  Xristeléyson.

**Deacon:** O Christ, Who with quivering fire of bright radiance didst send to Thy disciples from on high the Spirit, mightier than all in power, equal unto Thee, have mercy upon us.

**Choir:**  Xristeléyson.

**Deacon:** O Lord up on high, to Whom thousands of thousands of Angels most mightily and worthily give praise, in ever-humble wise do we entreat Thee, our Father, have mercy upon us.

**Choir:**  Kyrieléyson.

**Deacon:** O nourishing Lord, the flock of Thy congregation doth shout for joy with all their heart to Thee in heavenly praises, and with beauty, that Thou wouldst be pleased to have mercy upon them for ever.

**Choir:**  Kyrieléyson.

**Deacon:** O merciful Lord, receiving our glorifications in the citadel of heaven, after the end of all flesh unite us with Thee, and have mercy on us without end.

**Choir:**  Kyrieléyson.

## Kyrie Verses of the Deacon

### On Ordinary Sundays

#### CONDITOR KYRIE

**O Lord and Creator of all that hath been  
created: ymas eleyson.\* Ky.**

**Thou, blotting out our transgressions: have  
mercy on us without ceasing. Ky.**

**Let not Thy creation be lost and perish: have  
mercy on it, O good One. Ky.**

**Christ, the Father's only Son, and born of a  
virgin: have mercy on us. Xr.**

**Thou that by Thy blood hast saved from death  
the perished universe: have mercy. Xr.**

**Thou shalt hearken to their prayers who now  
cry to Thee: merciful One, have mercy. Xr.**

**Life-giving Spirit, make us to be filled with Thy  
grace: have mercy. Ky.**

**Who ceaselessly flowest, proceeding from the  
Father: have mercy on us. Ky.**

**Holy Trinity, threefold Unity, worshipped  
together, loosen Thou the fetters of our  
wickedness, ransoming us from death. Let us  
all now cry out with sweetly-flowing voices: O  
God, have mercy. Ky.**

#### O REX CLEMENS

**O gentle King, almighty King, have mercy. Ky.**

**O compassionate and immortal Creator, have**

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\* ee-MAHS eh-LEH-ee-sonē: have mercy on us.

**mercy. Ky.**

**Thou Who rulest all things alone, have mercy. Ky.**

**O Christ, forgiving now our sinnings, have mercy.**

**Xr.**

**O Blessèd One, Who hast power to release us from our chains: have mercy. Xr.**

**Thou art He that hath conquered the death of first-formed Adam: have mercy. Xr.**

**O Kyrie, King of Sabaoth and our most high Salvation, have mercy. Ky.**

**O Kyrie, Holy Pneuma,\* and O Thou Who art wisdom to us, have mercy. Ky.**

**O Kyrie Patiron, o Theos Christos, o Theos Emmanuel:\*\* eleyson. Ky.**

**KYRIE DEUS SEMPITERNE\*\***

**O Lord, everlasting God, the life of those who live in Thee, have mercy. Ky.**

**O Lord, King uncircumscribable, wielding Thine imperial sceptre, have mercy. Ky.**

**O Lord, uncreated and unoriginate Father, have mercy. Ky.**

**O Christ, by Whose right hand all things were fashioned, have mercy. Xr.**

**O Christ, Son of the Most High, and of the untouched Virgin, have mercy. Xr.**

**O Christ, Who hast redeemed us by Thine own Blood, have mercy. Xr.**

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\* P'NEF-mah: Spirit.

\*\* or: Kyrie Rex Sempiterne

\*\* O Lord of our fathers, O Christ God, O God Emmanuel.

**O Lord, Spirit illumining those full of darkness,  
have mercy. Ky.**

**O Lord, the Paraclete, proceeding from the  
Father, have mercy. Ky.**

**O Lord, mightier than all else in giving of Thy  
sevenfold grace, we beseech Thee to fill us,  
whom Thou hast cleansed from evil, with Thy  
charismatic gifts, O Advocate of the faithful,  
have mercy. Kyrie...**

**Proceeding from the Father on high, O Spirit, e...  
Let praise and glory, virtue, power, be ever unto  
Thee, throughout the endless ages; hearken to  
Thy servants, O most merciful One, and have  
mercy. ... eléyson.**

## **On Double Feasts & Other Feasts**

On of the following 9 sets of Kyrie Verses is sung on all Double Feasts for which a specific set is not appointed (see [Chant Ordinarium](#), St. Hilarion Press). The Cantor informs the Deacon which verses are to be sung.

### **I. PATER CREATOR**

**Father, Creator of all things, Thou Theos ymon:  
graciously have mercy on us. Ky.**

**Giving praise to Thee with shouts of joy, Xriste,  
King of kings, we beseech Thee: have mercy. Ky.**

**Thou to Whom kingdom, praise, strength, and  
peace, endlessly belong, without ceasing have  
mercy. Ky.**

**Christ our only King, Son of the gracious Father,**

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\* Theh-O HS ee-MONE: our God.

**Co-Eternal, have mercy. Xr.**

**Thou Who didst save the lost race of humankind  
from death, restoring us to life, have mercy. Xr.**

**Jesus, that the sheep of Thy pasture may not  
perish, O Good Shepherd, have mercy. Xr.**

**O Spirit the Comforter, we beg Thee in humility:  
eleyson ymas.\* Ky.**

**O Lord, Who art our strength and our salvation  
unto all ages, have mercy. Ky.**

**Most high and most humble God, bestow upon  
us the gifts of life; be pleased to have mercy  
on us in Thy compassion. Ky.**

## II. KYRIE REX GENITOR

**Kyrie, King and unoriginate Father, true  
Essence of being, have mercy. Ky.**

**Kyrie, Fountain of light and Creator of all, have  
mercy. Ky.**

**O Lord, Who hast adorned us with the beauty of  
Thy seal and image, have mercy. Ky.**

**Christ, in the form of God, sharing our  
humanity, have mercy. Xr.**

**Xriste, Light of the East, by Whom all things  
exist, have mercy. Xr.**

**O Xriste, Thou that art perfect Wisdom, have  
mercy. Xr.**

**Kyrie, Spirit Who bestowest life, Power of life,  
have mercy. Ky.**

**Kyrie, Breath of the Father, in Whom all things**

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\* eh-LEH-ee-sone ee-MAHS: have mercy on us.

**exist, have mercy. Ky.**

**Kyrie, Cleanser of iniquities and Bestower of grace, We entreat of Thee: do not forsake us because of our evil deeds. O Consoler of the sorrowing soul, have mercy. Ky.**

### III. KYRIE FONS BONITATIS

**Kyrie, the Fount of goodness, unoriginate Father, from Whom proceedeth every good thing: have mercy. Ky.**

**Kyrie Who didst send Thy Son to undergo suffering for the sins of the world, to save it: have mercy. Ky.**

**Kyrie, bestowing the seven gifts of the Pneumatos,\* by Whom heaven and earth are filled: have mercy. Ky.**

**Xriste, Only-begotten of God the Father, Whom the holy Prophets foretold would be born into the world of a virgin, in a wondrous manner: have mercy. Xr.**

**Xriste, Agie,\*\* Sharer of the heavenly throne, Song of glory, Whom the crown of Angels serveth ceaselessly, chanting before Thy Divine majesty: have mercy. Xr.**

**Christ in heaven, be with us and help us to pray, Whom with minds bowed low we worship with reverence upon the earth: to Thee, Jesus, may we cry with love: have mercy. Xr.**

**Kyrie, Life-giving Spirit, cohering with Father**

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\* P'nef-MAH-tohs: Spirit.

\*\* AH-ghee-eh: Holy One

**and Son, of Their single Nature consisting,  
and flowing from the Father: have mercy. Ky.**

**O Lord, Who when Christ was baptized in the  
waters of the Jordan, appearedst shining forth  
in the likeness and form of a dove: have  
mercy. Ky.**

**Kyrie, Who art Divine Fire, kindle Thou Thy  
flame in our breasts, so that, being worthy, we  
may ever cry out together: have mercy. Ky.**

#### IV. KYRIE OMNIPOTENS PATER

**Kyrie, the almighty, unoriginate Father: have  
mercy on us poor sinners. Ky.**

**Kyrie, Thou that hast redeemed the work of Thy  
hands by Thine own Son: have mercy. Ky.**

**Kyrie, Adonai,\* blot out our offences, and on  
Thy people have mercy. Ky.**

**Christ, the radiance of the Father's glory, and  
Icon of His Essence: have mercy. Xr.**

**Xriste, Who by command of the Father hast  
saved the world: have mercy upon us. Xr.**

**Xriste, Salvation of men and everlasting Life of  
the Angels: have mercy. Xr.**

**Kyrie, the Spirit, the Paraclete, Bestower of  
forgiveness: have mercy on us. Ky.**

**Kyrie, Fountain of loving-kindness, Fountain of  
sevenfold grace: have mercy. Ky.**

**Kyrie, Forgiver most merciful, proceeding from  
the Father, O all-bounteous Giver of Divine  
gifts, O Teacher giving life: Good One, have  
mercy. Ky.**

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\* Ah-doh-NAH-ee: Hebrew for 'Lord'



V. KYRIE REX SPLENDENS\*

**Hail, O Lord, for ever, King resplendent through the height of heaven: in kindness, have mercy on Thy people for ever. Ky.**

**Whom the hosts of Cherubim proclaim without ceasing, chanting hymns in eternal praise of Thee: have mercy on us. Ky.**

**To Whom the exalted hosts give praise in a wonderful manner, answered by the Seraphim: have mercy on us. Ky.**

**Xriste, King enthroned on high, Thou Whom the nine orders of Angels praise, without wearying and with beauty: be pleased to have mercy on Thy servants for ever. Xr.**

**Xriste, Who throughout the earth the One Church praiseth in her canticles, the sun and moon, stars, earth, and ocean, Whom also they obey: have mercy for ever. Xr.**

**Thou art He Whom all the Saints, heirs of the glorious, unending kingdom, proclaim with shouts of jubilation and worthy melody: have mercy upon us. Xr.**

**O Life-giving Son of Mary the Holy Virgin, O King of kings, our blessed Redeemer: on them ransomed from the power of death by Thine own blood-shedding have mercy for ever. Ky.**

**All-illustrious Unbegotten, O Thou begotten already without beginning, and surpassing all without striving: on this Thine assemblage have mercy, O good One. Ky.**

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\* The Kyrie St. Dunstan of Canterbury heard Angels singing.

**O Judge and Sun of righteousness of clearest glory, Good One, we beseech Thee resolutely: when Thou shalt straitly judge all nations, show mercy unto the multitude standing there. Ky.**

#### VI. LUX ET ORIGO

**O Light and Dayspring of the highest light: God, have mercy. Ky.**

**Thou by Whose command all things stand fast: ever have mercy. Ky.**

**O Thou Who alone canst have mercy: on us have mercy. Ky.**

**O Redeemer of men, Who art their salvation: have mercy on us, O good One. Xr.**

**Redeemed by Thy Cross from everlasting death, we now beseech Thee: have mercy. Xr.**

**Thou art the Light of truth, Sower of piety, Word of the Father: have mercy. Xr.**

**O Paraclete the Holy Spirit: have mercy on us, O God. Ky.**

**O Thou that art our loving-kindness: healing Unguent, have mercy. Ky.**

**O Holy Trinity and Unity: have mercy on us for ever. Ky.**

#### VII. CUNCTI POTENS

**O almighty Father, O our God, Creator of all, have mercy. Ky.**

**O merciful Spring and Source of good, Light everlasting, have mercy. Ky.**

**May Thy tender compassion save us, O gracious Ruler, have mercy. Ky.**

**Christ, the brilliance and strength of God, Wisdom of the Father, have mercy. Xr.**

**Maker of man, Thy handiwork, restoring the fallen, have mercy. Xr.**

**O Jesus, lest Thy handiwork should perish: O Good One, have mercy. Xr.**

**Most Holy Breath of the Father, Bond of charity, have mercy. Ky.**

**Proceeding Spark and Spring of life, purifying Power, have mercy. Ky.**

**Cleanser of guilt, unequalled Bestower of pardon: Fill us with Thy holy Gift, and blot out our offences. Life-giving Spirit, have mercy. Ky.**

VIII. CONDITOR KYRIE—see p. 63

IX. ORBIS FACTOR

**King eternal, Maker of the world: have mercy. Ky.**

**Spring of mercy unfathomed: have mercy. Ky.**

**Banish from us all things sinful: have mercy. Ky.**

**Xriste, the Light of the world, Giver of life: have mercy. Xr.**

**See us, wounded by the wiles of the Devil: have mercy. Xr.**

**O Thou, guarding believers and strengthening them: have mercy. Xr.**

**Thyself, and Thy Father, the Spirit proceeding:**

have mercy. Ky.

**O our God, Whom we know art single and  
threefold: have mercy. Ky.**

**O good One, be with us, Paraclete, that in Thee  
we may live: have mercy. Ky.**

### **For Masses of Our Lady**

#### X. REX VIRGINUM

**O King and Lover of virgins, God, the boast of  
Mary: have mercy. Ky.**

**Thou that from bright royal lineage bringest  
Mary forth: have mercy. Ky.**

**Receive her all-worthy entreaties, poured out  
for the world: have mercy. Ky.**

**Xriste, God from the Father, born man from Thy  
mother Mary: have mercy. Xr.**

**Whom by her blessed womb Mary brought forth  
into the world: have mercy. Xr.**

**Accept our devoted praises of life-bringing  
Mary: have mercy. Xr.**

**Paraclete, overshadowing the body of Mary: have  
mercy. Ky.**

**Who makest Mary's bosom a worthy bride-  
chamber: have mercy. Ky.**

**Who exaltest Mary's spirit above the heavens,  
make us to ascend after her, by Thy power:  
Life-giving Spirit, have mercy. Ky.**

