



**ORTHODOX
PRAYERS
OF OLD ENGLAND**

**A Western Rite
Prayer-Book
for Orthodox Christians**



Third Edition

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HOLY SYNOD OF MILAN
The Autonomous Orthodox Metropolia
of Western Europe & The Americas

ISBN 0-923864-17-2

Psalms from 'The Psalter According to the Seventy,'
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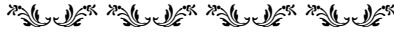
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DISMISSAL

Priest: ⅴ **The Lord be with you.** ⅴ **And with thy spirit.**

Server: ⅴ **Let us bless the Lord.** ⅴ **Thanks be to God.** *Priest, softly:*

○ In the name... Our Father... Rejoice, Mary... (p. 1)

**SUNDAY BLESSING OF WATERS**

Three bells are rung, & all stand. The Priest begins:

Ixorcise 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 Eliseus the Prophet that the barrenness of the water might be healed: that thou mayest be made salt exorcised for the salvation of them that believe, and 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 phantasy, 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. ⅴ **Amen.**

Let us pray. We humbly implore Thy limitless mercy, O almighty, everlasting God, 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. ⅴ **Amen.**

Ixorcise 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. ⅴ **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 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. ⅴ **Amen.**

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. ⅴ **Amen.**

ⅴ **The Lord be with you.** ⅴ **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 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 driven off immediately, and the presence of the Holy Spirit be vouchsafed to be present with and everywhere assist us that request Thy mercy. O Through our Lord Jesus Christ Thy Son, Who liveth & reigneth with Thee in the unity of the same Holy Spirit, God through all the ages of ages. **℟ Amen.**

SPRINKLING

The people queue up to be sprinkled.

Choir refrain: Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow. (Ps. 50:9 plus verses)

℣ Show us, O Lord, Thy mercy.

℟ And Thy salvation do Thou give unto us. (Ps. 84:7) *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, O through Christ our Lord. **℟ Amen.**



FESTAL PROCESSION

On Sundays & Feasts, the clergy & servers make a procession around the church:

varies



Choir: To Thee be praise, to Thee be glory, to Thee be thanksgiving, I Unto ages everlasting, O Blessed Trinity. || **℣** And blessed is the name of Thy glory, and worthy of praise, and supremely exalted. I Unto ages... I **℣** Glory be to the O Father, and to the Son, and to the Holy Spirit. I Unto ages...

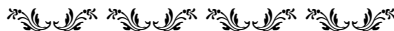
COMMEMORATION OF THE CROSS — From Trinity to Advent

Choir: Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation.

℣ This sign of the Cross will be in heaven.

℟ When the Lord cometh for judgment. (Mt. 24:30) *Priest:*

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. O Through Christ our Lord. **℟ Amen.**



SUNDAY BIDDING PRAYERS

The Priest & Deacon face the people & the Priest sings:

Let us pray the mercy of the Lord, dearly beloved brethren, for our brothers and sisters from East to West, **N. & N.,**

The Deacon sings the names for commemoration.

... that each one of them might also pray for us in diverse places. O 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. O 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 sings the names of the departed.

... 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. O Through Jesus Christ our Lord. **℟ Amen.**

Facing east, the Priest sings:

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, for them that are not exceeding good, for them that are not exceeding evil—for all deserving our prayer and supplication. O Through the same Christ our Lord. **℟ Amen.**

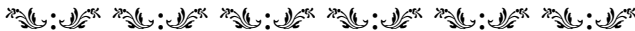
*ENTRY THROUGH THE DOORS**varies*

Choir: As for me, I will go to the mountain of myrrh and unto the hill of Lebanon, and I will speak to my Bridegroom. Thou art all fair, O My love, and there is not a spot in thee. Come from Lebanon, My spouse, come from Lebanon, come! Thou wilt come and cross over to the mountain of Sanir and Hermon, from the dens of the lions, and from the mountains of the leopards. (Cant. 4:6-8)

℣ After childbirth, O Virgin, thou didst remain inviolate.

℟ 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. O 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. **℟ Amen.**

*VESTING OF THE CLERGY*

Usually the vesting is complete except that the Priest exchanges his cope for a chasuble, etc. The Third Hour may be begun here, but, more usually, there are read the:

PRAYERS BEFORE HOLY COMMUNION

In parishes, these prayers are chanted by one of the people (p. 12).



DIVINE LITURGY

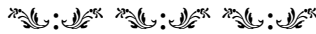
OF ST. PETER THE APOSTLE

The Liturgy of St. Gregory the Great, as Preserved in Old England—the **Sarum Mass**



“At that hour of the Sacrifice, at the words of the Priest, the heavens are opened, and in that mystery of Jesus Christ, the choirs of Angels are present, and things below are joined to things on high, earthly things to heavenly, and the service is both a visible and an invisible event.”

— St. Gregory the Great, Pope of Rome (†604)



Entrance¹

*The choir sings the **Officium**,² during which the clergy & servers enter into the chancel & start their prayers.*

Soft prayers during the singing:

Kyrieleyson. Xristeleyson. Kyrieleyson. Our Father... (p. 1)

☩ And lead us not into temptation. ☩ But deliver us from evil. *Ps. 117:1*:—

☩ O confess to the Lord, for He is good. ☩ For His mercy endureth for ever. *Priest*:

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.³

Ministers: 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*: Amen. *Ministers*: 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. ☩ Amen. ☩ 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. ☩ Amen. (a Bishop says, instead of ‘pardon,’ ‘absolution’)

☩ Our help is in the name of the Lord. ☩ Who hath made heaven and the earth.

☩ Blessed be the name of the Lord. ☩ From henceforth and for evermore.* Let us pray.

KISS OF PEACE⁴

Recieve the kiss of peace and love, that ye may be fit to perform the Divine services at the most holy Altar.

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. Amen. (cf. Ossee 14:3).

¹ All the footnotes to the Sarum Mass appear on pp. 114-116. * Ps 123:9, 112:3

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

The Priest kisses the altar.

*CENSING*⁵

Server: Benedícite. *Priest:* Dóminus. 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.

verses

vary

Deacon:

*KYRIE-LITANY*⁶



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

Choir: Kyrieléyson. (Lord, have mercy.)

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

Kyrieléyson.

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

Kyrieléyson.

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.

Xristeléyson. (Christ, have mercy.)

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.

Xristeléyson.

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.

Xristeléyson.

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

Kyrieléyson.

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.

Kyrieléyson.

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.

Kyrieléyson.

Soft Prayers:

Server: Benedícite. *Priest:* Dóminus. 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.

The Deacon censes the Gospel book.

Deacon: Grant, O Lord, to bless. *Priest:* May the Lord be in thy heart and upon thy mouth to declare the Holy Gospel of God. In the name... *Deacon:* O Lord, give me in my mouth a speech right and resonant, that I may proclaim the words of Thy Gospel with proficiency.

GOSPEL¹³

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

People: **And with thy spirit.**

Deacon: **The continuation of the Holy Gospel, according to N.**

People: **Glory O be to Thee, O Lord.**

When the Gospel is ended, in silence cross yourself & make a deep bow. The book is kissed by the clergy, &, in some places, by the people.

SERMON

In parishes, the people sit during the sermon or homily.

SYMBOL OF FAITH—SUNDAYS & FEASTS¹⁴

Priest: **I believe in one God.** *The people cross, O bow, then sing:*

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, (bow:) came down from heaven, | (bow:) and became incarnate by the Holy Spirit of the Virgin Mary | (bow:) and was 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. (bow:) And the life of the world to come. | Amen.

The Priest turns to the people & sings:

☩ **The Lord be with you.** ☩ **And with thy spirit.** *Priest:* **Let us pray.**¹⁵

OFFERENDA ¹⁶

The choir sings the Offerenda chant (varies).

Soft Prayers:

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. In the name of the Father and of the Son and of the Holy Spirit, may this new sacrifice be acceptable to almighty God. — *The Priest veils the Gifts:*

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. ¹⁷

CENSING

Server: Benedícite. *Priest:* Dóminus. 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.

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. 140:2-4; the entire psalm may be said)

Oblations: ¹⁸ *If you are making an offering, go to the door of the rood-screen. Kiss the Priest's right hand, & he will say:*

Mayest thou receive an hundredfold, and possess eternal life, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Priest washes his hands:

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.

The Priest bows:

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. (cf. Dan. 3:39-40)

The Priest kisses the altar, then raises his hands:

Come, O Holy Spirit, bless and sanctify this Sacrifice prepared to the praise and glory of Thy name. In the name of the Father and of the Son and of the Holy Spirit. Amen.

The Priest turns to the people & says softly:

Brothers and sisters, pray for me, (Rom. 15:30) that my and your Sacrifice may together be acceptable unto the Lord our God. ¹⁹

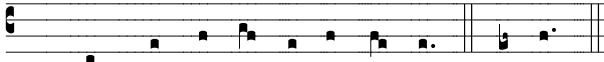
Priest & people bow to one another.

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.** *Priest, softly:* Amen.

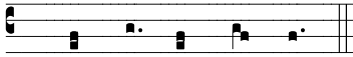
Priest, aloud: **Let us pray.**

OVER THE GIFTS

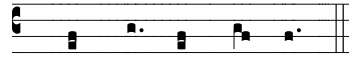
We bow our heads; these prayers vary but conclude:



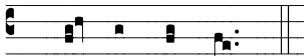
...through all the ag-es of ag-es. *R.* **A-men.** (Gal. 1:5; Heb. 13:21; 1 Pet. 4:11)



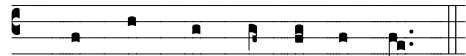
V. **The Lord be with you.** (Ruth 2:4)



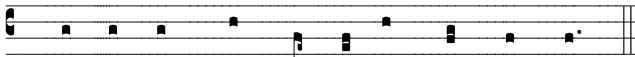
R. **And with thy spi-rit.** (2 Tim. 4:22)



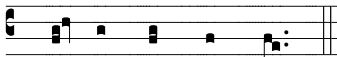
V. **Lift up your hearts!** (Lam. 3:41)



R. **We have them un-to the Lord.**



V. **Let us give thanks un-to the Lord our God.** (Col. 1:3; 1 Thess. 1:2)



R. **It is meet and just.** (Deut. 12:28)

*PREFACE*²⁰

It is truly meet and just, right and availing to salvation, that we should always and in all places give thanks to Thee, O Holy Lord, Father almighty, everlasting God... (*the appointed Preface is sung*) ... saying:

*SANCTUS*²¹

Cross yourself, then bow:

Holy, O Holy, Holy Lord God of Sábaoth. Heaven and earth are full of Thy glory. Osánna in the highest. O Blessed is He that cometh in the name of the Lord. Osánna in the highest.

Sanctus, O Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória Tua. Osánna in excélsis. O Benedíctus qui venit in nómine Dómini. Osánna in excélsis. (Is. 6:3, Mt. 21:9)

Priest, softly: We worship Thee, O Christ, and we bless Thee, for by Thy Holy Cross Thou hast redeemed the world.

Canon of the Mass²²

The choir or clergy sing Psalms 119-133 (p. 168), or those on the left, below.



*With great compunction
& attentiveness is sung:*

PSALM 19

The Lord hear thee in the day of affliction & the name of the God of Jacob defend thee.

Let Him send forth unto thee help from His sanctuary & and out Sion let Him help thee.

Let Him remember every sacrifice of thine & thy whole-burnt offering let Him fatten.

The Lord grant thee according to thy heart & and fulfil all thy purposes.

We will rejoice in Thy salvation & and in the name of the Lord our God shall we be magnified.

The Lord fulfil all thy requests & now have I known that the Lord hath saved His anointed one.

He will hearken unto him out of His holy heaven & in mighty deeds is the

Meanwhile, the Priest sings, softly:

Prayer Upon the Gifts & for Hierarchs

WHREE, therefore, most merciful Father, through Jesus Christ Thy Son our Lord, we humbly pray and beseech that Thou wouldst accept and bless these Gifts, these Presents, these holy, unspotted Sacrifices, 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.**, as also all the Orthodox, and professors of the Catholic and Apostolic Faith.

Prayer for Faithful upon the Earth

Remember, O Lord, Thy servants and handmaidens, **N.** & **N.**, 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.

Remembrance of Those in Heaven

In communion with, and honouring in the first place the memory of, the glorious Ever-Virgin Mary, Mother of our Lord and God Jesus Christ, 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, 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. ℞ Amen. ²³

Prayers of Entreaty

This oblation, therefore, of our servitude, and of Thy whole family, 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. ℞ Amen. ²⁴

Which oblation do Thou, O almighty God, vouchsafe in all respects to bless, approve, ratify, make reasonable, and accept, we beseech Thee: that it may be made for us the Body and Blood of Thy dearly beloved Son, our Lord and God Jesus Christ,

Words of Christ

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven to Thee, almighty God His Father, giving thanks to Thee, He blessed, brake, and gave it to His disciples, saying: Take and eat this, all of you, for this is My Body (Mt. 26:26, Mk. 14:22, Lk. 22:19). ²⁵

In like manner, after He had supped, taking also this excellent Chalice into His holy and venerable hands, giving Thee also thanks, He blessed, and gave it to His disciples, saying: 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 (Mt. 26:27-28; Lk. 22:19-20; 1 Cor. 11:25).

Epiclesis

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, changing Them by the Holy Spirit.

Anamnesis

Wherefore 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,

salvation of His right hand.

Some trust in chariots, and some in horses; but we will call upon the name of the Lord our God.

They have been fettered and have fallen; but we are risen and are set upright.

O Lord, save the king; and hearken unto us in the day when we call upon Thee.

O Glory be to the Father and to the Son; and to the Holy Spirit.

As it was in the beginning, both now and ever; and unto the ages of ages. Amen.

PSALM 24

Unto Thee, O Lord, have I lifted up my soul; O my God, in Thee have I trusted; let me never be put to shame.

Nor let mine enemies laugh me to scorn; yea, let none that wait on Thee be put to shame.

Let them be

ashamed which are lawless & without a cause.

Make Thy ways, O Lord, known unto me & teach me Thy paths.

Lead me in Thy truth and teach me & for Thou art God my Saviour; for on Thee have I waited all the day long.

Remember thy compassions, O Lord & Thy mercies, for they are from everlasting.

The sins of my youth & mine ignorances remember not.

According to Thy mercy remember Thou me & for the sake of Thy goodness, O Lord.

Good and upright is the Lord & therefore will He set a law for them that sin in the way.

He will guide the meek in judgment & He will teach the meek His ways.

All the ways of the Lord are mercy and truth, etc., p.

2 2 4 .

of Thy gifts bestowed upon us, a pure Lamb,²⁶ a holy Lamb, an unspotted Lamb, the Holy Bread of eternal life, and the Chalice of everlasting salvation, 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.

We most humbly beseech Thee, almighty God... 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: 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 grace and blessing, through the same Christ our Lord. *℟. Amen.*²⁷

Prayer for Fruitfulness

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. *℟. Amen.*

Prayer for Faithful Departed

Remember also, O Lord, the souls of Thy servants and handmaidens, **N.** and **N.**, (*the Deacon says the names commemorated*) 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. *℟. Amen.*

Prayer for Reunion

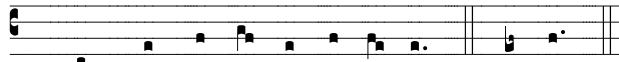
Also to us sinners Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Kenelm: Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, 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. *R.* Amen.

Glorification of the Trinity

By Whom, O Lord, Thou dost always create, sanctify, quicken, bless, and bestow upon us all these good things. By Him, and with Him, and in Him, is to Thee, God O the Father, in the unity of the Holy Spirit, all honour and glory,

The Priest lifts up the Gifts;²⁸ everyone makes a prostration.



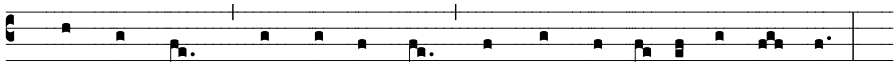
Through all the ag-es of ag-es. *R.* A-men.

Priest: Let us pray. Instructed by saving precepts, and guided by Divine institution, we presume to say:²⁹

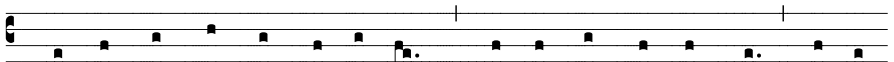
THE LORD'S PRAYER



Our Fa-ther, Who art in hea-ven, hal-low-ed be Thy name. Thy



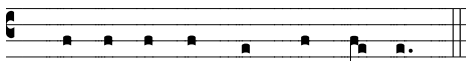
king-dom come. Thy will be done, on earth as it is in hea-ven.



Give us this day our dai-ly bread, and for-give us our debts as we

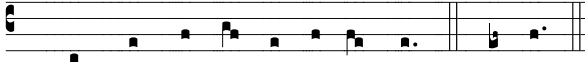


for-give our debt-ors. And lead us not in- to temp-ta-tion.



People: But de- liv- er us from ev- il. *Priest softly:* Amen. *Aloud:*

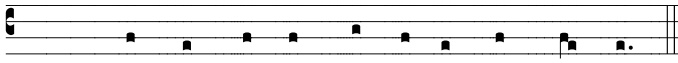
Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious and Ever-Virgin Mary, Mother of God, and of Thy chosen Archangels Michael, Gabriel, and Raphael, and of blessed John the Baptist Thy Forerunner, and of Thy blessed Apostles Peter and Paul, and of Andrew, N. and N., (*the Deacon names today's Saints...*) *Priest:* ... with all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin and secure from all disturbance, through the same Jesus Christ Thy Son our Lord, O Who liveth and reigneth with Thee in the unity of the Holy Spirit, God,



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

*BISHOP'S BLESSING*³⁰

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. R. Thanks be to God. *The Bishop sings the proper blessings over the people; each time we answer:* R. Amen.



Priest: **The peace of the Lord be al-ways with you.**³¹ (cf. 2 Thess. 3:16)



R. And with thy spi- rit.

*AGNUS DEI*³²

At the words "O Lamb of God," cross yourself and bow.

Chanter: **O O Lamb of God,**
All: **That takest away the sins of the world: have mercy upon us.**

Chanter: **O O Lamb of God,**
All: **That takest away the sins of the world: have mercy upon us.**

Chanter: **O O Lamb of God,**
All: **That takest away the sins of the world: have mercy upon us.**

Chanter: **O Agnus Dei,**
All: **Qui tollis peccáta mundi: miserére nobis.**

Chanter: **O Agnus Dei,**
All: **Qui tollis peccáta mundi: miserére nobis.**

Chanter: **O Agnus Dei,**
All: **Qui tollis peccáta mundi: miserére nobis.** (Jn. 1:29)

Meanwhile the Priest prays the

Soft Prayers

May this most holy mingling of the Body and Blood of our Lord Jesus Christ be to me and to all receiving It health of mind and body, and a salutary preparation for being made worthy of eternal life & laying hold upon it, through the same Christ our Lord. R. Amen.

Prayers for Peace

O Lord Jesus Christ, Who didst say to Thine Apostles, "My peace I give unto you, peace I leave with you," (Jn. 14:27) 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 and the Holy Spirit livest and reignest, God through all the ages of ages. R. Amen.

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.

The Priest kisses the clergy, saying:

Peace be to thee and to the Church of God. ℞ And with thy spirit.³³

The pax icon of Christ is brought out by a server for the people to reverence & kiss.

*COMMUNION SONG*³⁴

(varies)

*Meanwhile—Soft Prayers before Communion*³⁵

O God the Father, fount and source of all good, Who, led by loving-kindness, didst will Thine Only-Begotten to descend to the lowest world and to take on flesh for us, which I, unworthy, here hold in my hands, 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 true God, with a pure heart and a chaste body. Through the same Christ our Lord. ℞ Amen.

O Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, hast by Thy death, through the co-operation 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.

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

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

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, in the name of the Father and of the Son and of the Holy Spirit. Amen.

*CONFESSION OF SINS*³⁶

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. ℞ 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. ℞: Amen.

** a Bishop says, "absolution and remission"*

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: Alleluya.

Instructions for Communicants³⁷

- Queue up in the line of communicants with arms crossed over your chest.
- At the chalice, make a deep bow, kiss the Priest's hands, and say, "Servant (handmaiden) of God N."
- *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.
- Having received, do not cross yourself or kiss anything, but sip of the ablution wine and return to your place.

PRAYERS OF THANKS

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.

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. 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. Let us bow down before the sign of the Cross, through which we have received the holy mystery of salvation.

℣: The Lord be with you. ℞: And with thy spirit. Priest: Let us pray.

POST-COMMUNION PRAYERS

We bow our heads; these prayers vary but conclude:

Priest: ...God, through all the ages of ages. ℞: Amen.

PRAYER OF BOWED HEADS³⁸

Priest: Let us pray. Deacon: Bow down your heads before God.

We bow deeply; at the prayer's doxology we rise and cross ourselves:

Priest: ...God, through all the ages of ages. ℞: Amen.

∇ **The Lord be with you.** ℞ **And with thy spirit.**

DISMISSAL

The Deacon sings one of these dismissals:



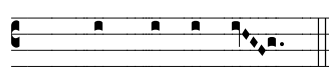
∇ **Go ye, Mass is end-ed.**



℞ **Thanks be to God.**



∇ **Let us bless the Lord.**



℞ **Thanks be to God.**

Priest, softly: 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.³⁹

(The Sixth Hour may be begun here.)

*BISHOP'S BLESSING*⁴⁰

∇ **Our help is in the name of the Lord.**
 ℞ **Who hath made heaven and the earth.**
 ∇ **Blessed be the name of the Lord.**
 ℞ **From henceforth and for evermore.**
 ∇ **The Lord be with you.**
 ℞ **And with thy spirit.** *Bishop: Let us pray.*
May the blessing of God, the Father and the Son and the Holy Spirit, come down upon you, and remain for ever. ℞ **Amen.**

ARCHBISHOP'S BLESSING

Deacon: Bow down yourselves for a blessing.
People: Thanks be to God.

We bow; he sings the blessings over us, each one ending: Amen.

*BLESSING OF BREAD*⁴¹

Server: Benedícite (Bless). *Priest:* Dóminus (The Lord bless).

∇ **Blessed be the name of the Lord.**
 ℞ **From henceforth and for evermore.** (Ps. 112:3)
 ∇ **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 & soul, in the name of the Father & of the Son & of the Holy Spirit. ℞ **Amen.**

We queue up to take blessed bread, kissing the Priest's hand as we receive the bread.



THANKSGIVING



The Priest prays this in withdrawing, but the people may pray the Thanksgiving as well as the Prayers after Communion which begin on p. 112.

CANTICLE OF THE THREE YOUTHS

Called the Benedicite — Daniel 3:56-88

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.

O 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

called the Nunc Dimittis — Luke 2:29-32

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.

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

Kyrieleyson. Xristeleyson. Kyrieleyson. Leader: Our Father... (p. 1)

☩ 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. (Dan. 3:88)

Only if a Priest or Deacon is leading:

☩ May the ○ Holy Trinity bless and keep us. ☩ Amen.

- V̄ O Lord, enter not into judgment with Thy servant.
 R̄ For in Thy sight shall no man living be justified. (Ps. 142:3)
 V̄ O Lord God of hosts, make us to return.
 R̄ And cause Thy face to shine, and we shall be saved. (Ps. 79:5,6)
 V̄ O Lord, hear my prayer.
 R̄ And let my cry come unto Thee. (Ps. 101:1)

Only if a Priest or Deacon is leading:

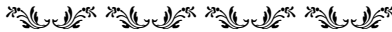
- V̄ The Lord be with you.
 R̄ And with thy spirit.

Let us pray. *Collect:*

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.

Collect: 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.

Collect: 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. O Through Christ our Lord. R̄ Amen.



PRAYERS AFTER THE LITURGY

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.” (Jn. 6:57) 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 (Ps. 50:14-16), 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. O Who livest and reignest with God the Father in the unity of the Holy Spirit, God through all the ages of ages. R̄ Amen.

PRAYER OF ST. AUGUSTINE OF AFRICA

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 (Ps. 118:133) in my heart, body, soul, and senses, but Thy kindness may bring me to the supernal feasting of the Angels, where Thou the very blessedness art, and the clear Light, and gladness everlasting. *℞* Amen.

Here the Sixth Hour often is begun (p. 117).



PRAYERS AFTER HOLY COMMUNION

○ The Holy Body of Christ Jesus be the salvation of my body and soul. Amen.

○ The Glorious Blood of Christ Jesus bring my soul and body unto blessedness everlasting. Amen.

I cry: O God, have mercy. (*three times*)

Prayer of Thanksgiving

O Lord Jesus Christ, Son of the living God, Creator and Restorer of the human race, Who by the will of Thine everlasting Father and the synergy of the Holy Spirit, didst humble Thyself both to assume our flesh, and to suffer death for us, Who ceaselessly art made a whole-burnt offering for our salvation, yet remainest undiminished: I glorify and exalt Thee above all, O most merciful One, and I sing a hymn to Thy glory, for Thou hast been pleased to summon me, a wretch tangled in the nets of so many sins, into the number of Thy servants, and hast granted me to become a communicant of Thy most holy Body and Blood. I entreat Thine everlasting mercy, my Lord and my God, that by this reception of Thy Holy Mysteries Thou cleanse me from the defilements of sins, and keep me from all sinful ways and snares of the enemy, and teach me to do Thy will, and bring me to the joys of the heavenly country. Thanks be to God. *℞* Amen.

To the Mother of God

O most dispassionate and glorious Mother of our Lord Jesus Christ, compassionate and Ever-Virgin Mary, who didst become worthy to bear the Creator of all created things within thine all-holy body, and

didst give birth to Him by the coöperation of the Holy Spirit, remaining untouched and unsullied, for the salvation of the whole race; again Whose most true Body I, an unworthy and wretched sinner, have presumed to receive: I entreat thee that thou wouldest deign to intercede with Him, that for what sin soever I have done in His service, unknowingly or in any way, He, by thy most holy supplications and prayers, and those of all the Saints, would deign mercifully to forgive me, and grant me grace whereby I may be able to live henceforth in greater amendment and so complete the present life with holy fear and heedfulness that after the miseries of this unhappy life, I may, upon the consummation of a joyful victory, be counted worthy to be brought unto the joys of eternal happiness with them for whom I have prayed, or shall pray, and with all the people of God, both the living and the dead. The same our Lord Jesus Christ thy Son granting it, Who, being the Bread of Angels, (Ps. 77:30) hath, through thee, become the Food of wayfarers, God above all things, O blessed unto the ages. Amen.

To the Saints of God

I entreat you also, holy Archangels Michael, Gabriel, and Raphael, and you holy Angels assigned as our guardians, together with the nine orders of Angels, that ye intercede for me, and you, O Peter, Paul, Andrew, John, and all the Apostles, Martyrs, Confessors, Virgins, all the Saints, and God's elect, that ye would condescend to grant me your watchful prayers when I am presented for judgment before the tribunal of the eternal King.

Our Father... Rejoice, Mary... Glory be... (p. 1)



NOTICE TO COMMUNICANTS

The day you receive the Holy Communion of the Body and Blood of our Lord and God Jesus Christ, afterwards neither brush your teeth, nor spit, till the evening.



NOTES ABOUT THE MASS

The Western Liturgy of St. Peter is the Communion rite established by our Saviour Jesus Christ, the Son of almighty God, put in a clear form by St. James the Lord's Brother, then, through the Holy Apostle Peter, passed down to us by the Holy Fathers of the West, especially St. Gregory the Great. These Fathers added beautiful and compunctionate prayers inspired by the Holy Spirit. This Liturgy is called the missa or "Mass"—its title according to Sts. Gregory, Ambrose, and other Holy Fathers of the West, and which signifies "The Oblation That is Offered."

- 1 Entrance, p. 95: The entrance of the Priest and clergy signifies the approach to us of Christ in His incarnation.
- 2 Officium, p. 95: Pope St. Celestine had a psalm sung at this point. St. Gregory the Great established the melodies of the Officium. Regarding the Glory Be in the Officium, it comes to us from the First Oecumenical Council of Nicæa. Pope St. Damasus I of Rome ordained the addition "As it was in the beginning," which is not found in the Byzantine Rite.
- 3 Confession of the clergy, p. 95: "Confess, therefore, your sins one to another, and pray for one another" (James 5:16). This prayer, called the Confiteor, goes back to at least the 8th century.
- 4 Kiss of peace, p. 95: "If thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift" (Matthew 5:24). A kiss of peace at the beginning of the Mass was ordained by Pope St. Innocent I, a friend of St. John Chrysostom, in 407 A.D.
- 5 Incense, p. 96: The incense shows how our prayers should rise to heaven—with fragrance, that is, the sweet smell of a heart burning with love for the Lord. Read Exodus, chapters 30-40, Numbers 16:18-46, and Revelation 8:3-4.
- 6 Kyrieleyson, p. 96: Pope St. Sylvester took "Kyrie eleison" ("Lord, have mercy") from the Greeks. This prayer summarises the repentant spirit of the Prophets and their great longing to see Christ. The three contrasting Xristeleysons ("Christ, have mercys") in the middle were introduced in France in the 8th century. During the Kyrie-Litany, the Priest quietly prays the Apologiæ, profound prayers of repentance, which are printed in the Priest's service book, called the Missal.
- 7 Angelic Hymn (Gloria), p. 97: This 2nd century hymn is from Luke 2:14 as introduced, with embellishment, by the ancient Church Father St. Hilary of Poitiers. It reminds us of the Lord Jesus' birth at Bethlehem. Pope St. Telesphorus had the Hymn of Angels sung before the Sacrifice; Pope St. Symmachus restricted its use to Sundays and feasts. It is omitted throughout Advent and Lent.
- 8 Greeting of the people, p. 97. Each time the Priest turns to the people, it represents one of the manifestations of Christ. His turning here, before the Collect, signifies Christ appearing among the elders in the Temple as a youth of twelve.
- 9 Greeting, p. 97: "The Lord be with you" is Ruth 11:4 (see Luke 1:28, Judith 6:8, and 2 Paralipomenon 15:2). The Bishop's greeting, "Peace be to you," is from Daniel 10:19 and Luke 24:36. The people's reply, "And with thy spirit," is 2 Timothy 4:22. All these phrases were sanctioned by Pope St. Anacletus. Every

- time the Priest says, “The Lord be with you,” bow slightly to him.
- 10 “Ages of ages, amen” is from Apocalypse (Rev.) 7:12. “Amen” is Hebrew for “It is so!”
 - 11 Apostle, p. 97: The Apostle or Lesson of scripture signifies the preaching of Christ’s 72 disciples. It is sung by one of the clergy or by a man from the congregation. St. Jerome of Bethlehem (5th century) laid out the order of scripture passages to be used throughout the year, and Pope St. Damasus I gave it his blessing; the Western Rite has used this cycle of readings ever since.
 - 12 Graduale chant, p. 97: Signifies our struggle to please God. St. Ambrose of Milan composed the first Graduales. “Alleluya” (Revelation 19:6) communicates the joy of heaven. St. Gregory the Great gave his blessing to the Alleluya melodies. The Sequence is a chant that continues the joy of the Alleluya and contains useful instruction. Pope Nicholas (9th century) blessed Sequences to be sung at Mass. St. Notker (+912) of St. Gall Monastery in Switzerland composed many Sequences. The Tract, sung during Lent, is a song of repentance for sins.
 - 13 The Gospel is the living voice of Jesus Christ speaking to the people. The candles which the servers hold are a way of saying that Jesus is the Light of the world.
 - 14 The Symbol of Faith, p. 98, is the Creed formulated and blessed by the First and Second Oecumenical Councils, which met at Nicæa and Constantinople in A.D. 325 and 381.
 - 15 “Let us pray,” p. 98: In parishes, the Bidding Prayers may be done at this point, though they usually are done in the procession before Liturgy.
 - 16 Offerenda, p. 99: St. Augustine already writes of this chant in the 4th century as being sung in Africa. St. Gregory the Great blessed the texts which are still chanted today in their order on the various Sundays and feasts.
 - 17 “Forgive me, O Lord,” p. 99: This is St. Ambrose’s prayer for veiling the Gifts.
 - 18 Oblations, p. 99: This is the time when money offerings are made, but—in spirit—the people now lay their sufferings, trials, temptations, sins, cares, and their thanks, at the foot of the Throne of God.
 - 19 “Brothers and sisters, pray for me,” p. 99: Pope St. Leo I, the Great, had the “Pray for me” said at Mass. The response of the people, “May the grace of the Holy Spirit illuminate thy heart,” was also used in the ancient abbey of Fleury in France. This part of the Mass reminds us of Christ’s appeal to the apostles Peter, James, and John to pray with Him in the garden of Gethsemane the eve of His Passion.
 - 20 Preface, p. 100: By tradition, it was St. Dionysius the Areopagite who wrote the first prefaces, but Popes Sts. Leo and Gelasius ensured they would be sung in the Holy Mass at Rome.
 - 21 Sanctus, p. 100: Pope St. Sixtus blessed the current wording of the Sanctus to be sung at Mass. It comes straight from Isaias 6:3, Daniel 7:10, and Matthew 21:9. “Sábaoth” is Hebrew for (Angel) “hosts.” “Osánna” is Hebrew for “Save us!”
 - 22 Canon Missæ, p. 101: Basing his prayers upon those of the Apostles, Pope St. Gelasius (5th century) composed this Canon and had it sung. Sts. Leo and Gregory added slightly to it. It has been called the “Canon” or “Rule” since the 5th century.
 - 23 Communicantes, p. 101: This prayer, which sometimes varies, reminds us that the

- Orthodox Church is in communion with St. Mary and all the apostles and martyrs.
- 24 Hanc Igitur, p. 102: This prayer varies at certain seasons and at Baptisms.
 - 25 Words of Christ, p. 102: The wording is slightly different in the Gospel. This may well be because these Mass prayers are older than the written Gospels.
 - 26 “Lamb,” p. 103, often rendered “Host,” is from Latin “hostia.” “Hostia” means any sacrificial animal, but clearly, in this context, that animal is the Lamb of God.
 - 27 “We most humbly beseech,” p. 103: This prayer, “Supplices Te,” was considered by St. Nicholas Cabasilas (14th c.) to be the Western epiclesis. The Priest crosses his hands on his chest here to show that the sacred Mystery is not his doing, that God’s grace is accomplishing everything on the altar and among the people.
 - 28 The elevation, p. 104, signifies Christ’s crucifixion. The veiling here signifies His enshrouding and burial, the mingling at ‘Agnus Dei,’ p. 105, His Resurrection.
 - 29 “Instructed by saving precepts,” p. 104: This preamble to the Our Father was composed by St. Gregory the Great, who also placed the Our Father in its current position in the service. Historically in the Gregorian rite, only the Priest sang the Our Father. However, our common usage is that all the people sing it with him, along Gallican lines. The Lord’s Prayer is from Matthew 6:9-13 and Luke 11:2-4.
 - 30 Bishop’s blessing, p. 105: The Apostles delivered the custom of this blessing to St. Martial of Limoges, apostle of Celtic Gaul, who in turn delivered it to us.
 - 31 “The peace of the Lord,” p. 105: St. Ambrose of Milan began to say this; Pope St. Innocent I (4th century) ruled it should always be said at this point in the service.
 - 32 Agnus Dei, p. 105: It was Pope St. Sergius I, a Syrian, who composed this song (actually a reprise of part of the Angelic Hymn) and had it sung at the Mass. Later books give, for the last repeat, “O Lamb of God... grant us Thy peace.”
 - 33 In 681 Pope St. Leo II had the kiss always exchanged at this point by clergy.
 - 34 Communion Song, p. 106: These antiphons were arranged by St. Gregory I. The antiphon for the people’s communion, “Come, ye people,” is not done in Lent.
 - 35 The 2nd and 3rd prayers before Communion (p. 106) date back to at least the 9th century, and have been a regular part of the Mass since the 10th century.
 - 36 Confession of the people, p. 106: “Confess, therefore, your sins one to another, and pray for one another” (James 5:16). The prayer, called the Confíteor, dates back to the 8th century.
 - 37 Communion, p. 107: St. Augustine of Africa mentions the bow before receiving: “No one ought to eat of that Body unless he hath bowed down before It first.”
 - 38 Prayer of Bowed Heads (“Super Populum”), p. 107: This prayer stands for the last blessing Christ gave over His disciples, just before He ascended into heaven from the Mount of Olives.
 - 39 “Let the performance,” p. 108: Called “Placeat Tibi,” this is a 9th century or older Gallican prayer which has been a regular part of the Mass since the 10th century.
 - 40 Bishop’s blessing, p. 108: The first versicle and response are from Psalm 120:3, the second versicle and response from Ps. 112:3.
 - 41 Blessing of bread, p. 108: This blessing may be a vestige of the ancient Christian agapes (love-feasts). It is a good custom for the people to take some of the blessed bread home with them to consume each day before taking any other food.