



# The North American English Rite Catholic Church Missal

With the Liturgy of St. John Chrysostom Included

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# The Mass According to the use of Sarum

The Holy Mass according to the Use of Sarum, commonly known as the Sarum Use, stands as one of the most profound and beautiful expressions of the Western liturgical tradition. Emerging from medieval England, this venerable rite bears witness to a time when the worship of the Church flourished with ceremonial richness, theological depth, and a deep sense of the sacred. It is both a historical treasure and a living testament to the continuity of Catholic worship within the English tradition.

The Sarum Use takes its name from Salisbury (Latin: *Sarum*), where it was systematized and promulgated in the late 11th century under the guidance of Osmund of Salisbury, Bishop of Salisbury from 1078 to 1099. Drawing upon earlier Roman rites while incorporating Gallican and local English customs, the Sarum liturgy developed into a distinct and influential form of the Mass. Its clarity of structure, ceremonial precision, and pastoral accessibility contributed to its widespread adoption throughout England, Wales, Ireland, and even parts of Scotland prior to the Reformation.

At its heart, the Sarum Mass remains firmly rooted in Roman tradition. Its Canon is substantially that of the ancient Roman Rite, preserving the sacrificial understanding of the Eucharist as the unbloody re-presentation of Christ's one oblation upon the Cross. Yet, the Sarum Use is distinguished by its elaboration of ceremonial actions, its rich cycle of propers, and its heightened emphasis on processions, chant, and liturgical symbolism. Every gesture, vestment, and movement is imbued with meaning, directing the minds and hearts of the faithful toward the heavenly liturgy.

The Sarum tradition is especially noted for its integration of music and ritual. Plainsong chant holds a central place, not merely as ornamentation but as a vehicle of prayer. The liturgical year is observed with

remarkable fullness, with particular attention given to seasons such as Advent, Lent, and Eastertide, as well as to the feasts of the Blessed Virgin Mary and the saints. The ceremonial use of light, incense, and sacred space reflects a theology that understands worship as participation in the divine mysteries.

Historically, the Sarum Use came to an abrupt decline during the upheavals of the 16th century, particularly under the reforms associated with Thomas Cranmer and the introduction of the Book of Common Prayer in 1549. Many of its external forms were simplified or set aside, though its influence endured, subtly shaping the language, structure, and devotional ethos of Anglican worship for centuries to come.

In recent generations, there has been a renewed interest in the Sarum Use among those seeking to recover the fullness of the English liturgical heritage. Its revival is not merely antiquarian, but theological and spiritual: a desire to reconnect with a form of worship that embodies both reverence and beauty, rooted in the undivided Church. Within the English Rite Catholic tradition, the Sarum Mass is received as a legitimate and worthy expression of Catholic worship, standing in continuity with the wider Western tradition while retaining its uniquely English character.

**The Mass According to the use of Sarum**

In both Latin and English

*When mass is about to be said, while the priest puts on the sacred vestments, let him say the hymn; Creator Spirit, come. etc.*

V. Send forth thy Spirit.

R. And thou wilt renew the face of the earth.

### ***The Collect for Purity***

O God, to whom every heart is open and every desire known, and whom no secret escapes, purify by the infusion of the Holy Spirit the thoughts of our heart; that we may merit perfectly to love and worthily to praise thee: through Christ.

### ***The Prayers at the Foot of the Altar***

*Then let the antiphon follow : — I will go to the altar.*

**Priest:**

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

**Priest:**

I will go unto the altar of God.

**Ministers:**

Even unto the God of my joy and gladness.

### **Psalm 43 (Judica me, Deus)**

**Priest:**

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

**Ministers:**

For thou art the God of my strength; why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

**Priest:**

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

**Ministers:**

And that I may go unto the altar of God: even unto the God of my joy and gladness.

**Priest:**

And upon the harp will I give thanks unto thee, O God, my God: why art thou so heavy, O my soul: and why art

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

Deus, cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur. Per Dominum nostrum Jesum Christum, Qui tecum vivit et regnat, in unitate ejusdem Spiritus Sancti, per omnia sæcula sæculorum. Amen.

In Nomine Patris, et Filli, et Spiritus Sancte. Amen

Introibo ad altare Dei.

Ad Deum qui lætificat juventútem meam.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Quia tu es Deus, fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

thou so disquieted within me?

**Ministers:**

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

**All:**

Glory be to the Father, and to the Son, and to the Holy Ghost;

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

*Then is said the antiphon.*

**Priest:** I will go to the altar of God, to God who makes glad my youth. Lord, have mercy.

**Ministers:** Christ have Mercy

**Priest:** Lord have Mercy

*Then is said the Lord's Prayer and the Hail Mary*

***Introit & approach to the Altar***

*These ended, and the office of the mass having begun, when, after the office, the Gloria Patri is begun, let the priest approach with his own ministers to the step of the altar, and let him say the confession, the deacon assisting on the right hand, and the sub-deacon on the left, beginning The Lord's Prayer, which is repeated inaudibly, with the exceptions of the parts here given: And lead not us. But deliver.\**

**Mutual confession & absolution of the Celebrant & Ministers**

**Priest:** Confess ye to the Lord, for he is good. Because his mercy is for ever.

**Confession (General Confession)**

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio: et Spiritui Sancto, Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

Introibo ad altare Dei: ad Deum qui lætificat juventutem meam. Kyrie eleison

Christe Eleison

Kyrie Eleison

Pater noster, qui es in cœlis, Sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, Sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, Sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; Sed libera nos a malo.

Et ne nos inducas in tentationem. Sed libera nos a malo.

Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

**Priest:**

I confess to God Almighty, to blessed Mary ever-Virgin, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Therefore I beseech blessed Mary ever-Virgin, all the Saints, and you, brethren, to pray for me to the Lord our God.

**Ministers:**

May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

**Priest:**

Amen.

**Ministers (Confession):**

I confess to God Almighty, to blessed Mary ever-Virgin, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Therefore I beseech blessed Mary ever-Virgin, all the Saints, and thee, Father, to pray for me to the Lord our God.

**Priest:**

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

**Ministers:**

Amen.

**Priest:**

Our Help is in the Name of the Lord

**Ministers:**

Who created heaven and earth

**Priest:**

Let us bless the name of the Lord

**Ministers:**

For his Mercy endures forever

Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa: Precor sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducatur æternam.

Amen

Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa, mea culpa, mea culpa: Precor sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ et emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.

Amen

Adjutorium nostrum in Nomine Domini.

Qui fecit cœlum et terram.

Sit Nomen Domini benedictum.

Ex hoc nunc et usque in sæculum.

*Then the prayers being ended, let the priest kiss the deacon, and afterwards the subdeacon, saying:*

Receive the kiss of peace and of love that you may be meet to perform the sacred offices at the holy altar.

*And this is always observed through the whole year: unless only in masses for the dead, and in the three fast days before Easter.*

*These things performed, let the candlebearers remove the candlesticks with the candles to the step of the altar, then let the priest approach to the altar, and say at the middle of the altar with inaudible voice, and body bowed, and hands joined:*

**Priest:**

The Lord be with you.

**Ministers:**

And with thy spirit.

**Priest:**

Let us pray.

Take away from us, O Lord, all our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies; through Christ our Lord. Amen.

*Then let the priest raise himself up, and kiss the altar, and this in the middle, and sign himself on his own face, so saying:*

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

*Then let the deacon place incense in the censer, and first say to the priest:*

Bless Ye

*And let the priest say:*

The Lord. By Him may it be sanctified in whose honour it will be burned. In the name of the Father, and of the Son and of the Holy Spirit. Amen.

Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia divina.

Dominus Vobiscum

Et cum spiritu tuo

Oremus

Aufer a nobis, quæsumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire; Per Christum Dominum nostrum

In Nomine Patris et Filii et Spiritus Sancti. Amen.

Benedicite

Dominus. Ab ipso benedicatur hoc incensum in cuius honore cremabitur. In Nomine Patris et Filii, Et Spiritus Sancte. Amen

*The rubric directs the Deacon to deliver the censer to the Priest, kissing his hand, and the Priest to incense the altar in the middle and on both sides. The Priest then is to be incensed by the Deacon, and “the office of the Mass” is to follow.*

*Then let the ministers in order approach the altar: first, the two candlebearers walking together, then the incense bearers; afterwards the subdeacon, then the deacon; after him the priest. This done, let the priest and his own ministers take seats prepared for them, and wait until the Gloria in excelsis, which should always be commenced at the middle of the altar whenever it is said.*

### ***The Gloria in Excelsis***

Glory be to God on high,  
and on earth peace, good will towards men.

We praise thee,  
we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.  
Thou that takest away the sins of the world,  
receive our prayer.  
Thou that sittest at the right hand of God the Father,  
have mercy upon us.

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

*This ended, and the sign of the cross having been made on his own face, let the priest turn to the people, and elevating his arms a little, and joining his hands say:*

Gloria in excelsis Deo, Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus, Pater omnipotens.

Domine Fili Unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

The Lord be with you.

*Let the choir answer:*

And with thy spirit.

***Collect of the Day & Memorials***

*And again, let the priest turn to the altar and say:*

Let us pray.

*Then the collect.*

*And if any memorials are to be observed, let the priest say again: Let us pray, as above. And when there are many collects to be said, then let all the prayers which follow be said under one, Through the Lord, and one, Let us pray: so however that he ought not to exceed the septenary number, according to the use of the Church of Sarum. [Here follow directions as to postures and the side of the altar him receive the book of the Gospels, and bowing to the priest standing before the altar: with his face turned to the south, let him sing or say as follows:*

Command, Sir, to bless.

*Let the priest answer:*

The Lord be in thy heart and in thy mouth to read the holy evangelist of God. In the name of the Father, and of the Holy Spirit. Amen.

*At the Altar on which the priest is to stand, with various exceptions.] After the introit of the mass, let one of the wax-bearers carry the bread, the wine, and the water, which are appointed for the ministration of the eucharist. But let the other bear the pelvum [basin for the holy water], with water and the manutergio [towels].*

***The Epistle and Gradual***

Dominus vobiscum

Et cum spiritu tuo

Oremus

Jube, domine, benedicere.

Dominus sit in corde tuo et in ore tuo ad pronuntiandum sanctum Evangelium Dei. In Nomine Patris et Filii et Spiritus Sancti. Amen.

*When the epistle is read, let two boys, in surplices, having bowed to the altar, before the step of the choir; prepare, through the middle of the choir, to begin the Gradual, in the pulpit, and to sing their proper verse. Whilst the gradual verse is sung, let two from the upper step put on silken robes, to sing the Alleluia; and approach to the pulpit, through the middle of the choir. Let the Alleluia follow.*

### ***Censing, Prayers, & Gospel***

*The Alleluia ended, let the sequence follow. In the end of the Alleluia, or of the sequence, or of the tract, let the deacon, before he advances to read the Gospel, incense the middle of the altar only. For never should he incense the lectern before the delivery of the Gospel. Then le Son, and of the Holy Ghost. Amen.*

*And then let the deacon proceed through the middle of the choir; solemnly bearing the Gospel-book itself in his left hand; let him approach to the pulpit, the incense and the taper bearers preceding him.*

### **THE HOLY GOSPEL**

*The Gospel read, let him kiss the book, and let the subdeacon approaching extend to him the Gospel-book which the deacon himself carries in a straight line from his breast.*

*The Gospel ended, let the priest begin in the middle of the altar:*

#### ***The Nicene Creed***

I BELIEVE in One God,

*The Creed is then continued by the Congregation:*

The Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds: God of God, Light of Light, very God of very God, Begotten, not made, being of one substance with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven,

*Here all incline towards the Altar, while saying,*

CREDO in unum Deum,

Patrem Omnipotentem, factorem cœli et terra, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula: Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis,

And was incarnate by the Holy Ghost of the Virgin Mary,

*Here all incline again towards the Altar, saying,*

And was made man.

*Here all incline a third time, saying,*

And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead:

Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life: Who proceeds from the Father and the Son: Who with the Father and the Son together is worshipped and glorified: Who spoke by the Prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead,

*Here all again incline, saying,*

And the life of the world to come. Amen.

*Let the Domine vobiscum follow. And Let us pray. Then the offertory is said.*

### ***The Offertory***

*But after the offertory, let the deacon hand the cup with the paten and the sacrifice to the priest; and let him kiss his hand each time. But let him, receiving the cup from him, place it carefully in its own due place above the middle altar, and with bent head, for a little while, let him elevate the cup with both hands, offering the sacrifice to the Lord, saying this prayer:*

et incarnatus est de Spiritu Sancto ex Maria Virgine,

Et homo factus est.

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum scripturas, et ascendit in cœlum, sedet ad dexteram Patris, Et iterum venturus est cum gloria iudicare vivos et mortuos, Cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, Qui ex Patre Filioque procedit, Qui cum Patre et Filio simul adoratur et conglorificatur, Qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum,

et vitam venturi sæculi. Amen.

Receive, O Holy Trinity, this oblation, which I, an unworthy sinner, offer in honour of thee, of the blessed Virgin and all the saints, for my sins and offences, and for the salvation of the living, and the rest of all the faithful dead. In the name of the Father, and the Son, and the Holy Spirit. Let this new sacrifice be acceptable to the omnipotent God.

*These things finished, let the priest go to the right side of the altar, and wash his hands, saying:*

Cleanse me, O Lord, from all iniquity of my body and soul, that clean I may be able to fulfil the holy work of the Lord.

*Then let him return, and standing before the altar with inclined head and body, with joined hands, let him say:*

Let us be accepted, O Lord, in the spirit of humility, and in a contrite mind, and so let our sacrifice be in thy sight that it may be received by thee this day, and may please thee, O Lord, my God.

*And raising himself let him kiss the altar on the right of the sacrifice, and giving a benediction on the other side of the sacrifice; afterwards let him sign himself, saying:*

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

*Then let the priest turn to the people, and with a loud voice say:*

Pray, brothers and sisters, that my sacrifice and likewise yours may be acceptable to our Lord God.

*The response of the clergy privately:*

Suscipe, Sancta Trinitas, hanc oblationem, quam ego indignus peccator offero in honore tuo, beata Mariæ et omnium Sanctorum tuorum, pro peccatis et offensionibus meis: et pro salute vivorum et requie omnium fidelium defunctorum. In Nomine Patris et Filii et Spiritus Sancti acceptum sit Omnipotenti Deo hoc sacrificium novum.

Munda me, Domine, ab omni inquinamento mentis et corporis; ut possim mundus implere opus sanctum Domini

In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te; et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie, et placeat tibi, Domine Deus meus.

In Nomine Patris, et Filii, et Spiritus Sancte

ORATE, fratres et sorores, pro me, ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium.

May the grace of the Holy Spirit illuminate thy heart and thy lips, and the Lord accept worthily this sacrifice of praise from thy hands for our sins and offences.

### ***Censing & Lavatory***

*And returning to the altar, let the priest say the secret prayers, according to the number and the order of the aforementioned, before the epistle, so beginning,*

Let us pray.

*Which completed, let the priest say, with a clear voice:*

World without end

*the hands not being lifted up until the sursum corda is said. And then let the subdeacon receive the offertory and the paten from the hand of the deacon, the paten itself to be held while the Lord's prayer is said: which covered with the offertory let him commit to the acolyte on the step, to wit to him appointed to serve the deacon. In this manner let all the prefaces to the mass commence through the whole year, as well on fast days as on feasts:*

World without end. Amen.

### ***The Sursum Corda***

P: The Lord be with you.

R: And with thy spirit.

*Here let the priest raise his hands, saying:*

P: Lift up your hearts.

R: We have to the Lord.

P: Let us give thanks to our Lord God.

R: It is right and just so to do.

Spiritus Sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.

Oremus

Per omnia sæcula sæculorum.

Per omnia sæcula sæculorum. Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.  
Gratias agamus Domino Deo nostro.

Dignum et justum est.

*Here the preface is read.*

***The Anaphora: The Salutation***

It is meet and right, true and just that we should always and everywhere give thanks to thee, O holy Lord, Father Almighty, Eternal God, through Christ our Lord. Through whom angels praise thy Majesty, Principalities adore, Powers tremble. The heavens, and heavenly virtues, and blessed seraphim with united exultation praise thee. With whom we pray that we may be admitted to join our humble voices, in suppliant confession, saying:

***The Sanctus***

Holy, holy, holy, is the Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

*Then immediately joining his hands, and raising his eyes, let him begin:*

Therefore most merciful Father, suppliant we beg and beseech thee, through Jesus Christ, thy Son, our Lord.

*Here let the priest rising kiss the altar on the right hand of the sacrifice, saying:*

that thou wouldst receive and bless these ☩ gifts, these ☩ presents, these ☩ holy unspotted sacrifices.

*And the signs of the cross being made over the chalice, let him elevate his own hands, saying thus:*

Which we offer unto thee, in the first place for thy holy Catholic Church, that thou wouldest vouchsafe to pacify, preserve, unite, and govern it; throughout the whole world, with thy servants N. our Primus, and our Bishop N. (i. e. only his own Bishop) and our President N. and all the orthodox, and all upholders of the Catholic and Apostolic faith.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, Æterne Deus, per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes ac beata Seraphin socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes,

SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH. PLENI SUNT CÆLI ET TERRA GLORIA TUA. HOSANNA IN EXCELSIS. BENEDICTUS QUI VENIT IN NOMINE DOMINI. HOSANNA IN EXCELSIS.

TE IGITUR, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus

Uti accepta habeas et benedicas hæc ☩ dona, hæc ☩ munera, hæc ☩ sancta sacrificia illibata,

Imprimis quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Primus nostro N. et Antistite nostro N. (*id est proprio episcopo tantum*) et Rege nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Here let him pray in commemoration of the living: Remember, O Lord, thy servants, N. and N. and all present, whose faith and devotion to thee is known: for whom we offer unto thee, or who themselves offer to thee this sacrifice of praise for themselves, and all theirs for the redemption of their souls, for the hope of their salvation and safety and render their own thanks to thee, the eternal God, the living and the true.

Communicating and venerating the memory in the first place, of the glorious Virgin Mary, the mother of God and of our Lord Jesus Christ; But also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurentius, Crisogonus, John and Paul, Cosmas and Damian; and all thy saints: by whose merits and prayers grant that in all things we may be defended by the help of thy protection. Through the same Jesus Christ our Lord. Amen.

*Here let the priest look with great veneration upon the Host, saying:—*

We therefore beseech thee, O Lord, that being appeased thou wouldst accept this oblation of our servitude, as also of all thy family, and dispose our days in thy peace, and command that we may be delivered from eternal damnation, and numbered in the flock of thy elect. Through Christ our Lord. Amen.

*Here again let him look upon the Host, saying:*

Which oblation do thou, O Almighty God, we beseech thee, vouchsafe in all respects to make ☩ hallowed, ☩ approved, ☩ ratified, reasonable, and acceptable, that it may be made unto us the ☩ body and ☩ blood of thy most dear Son our Lord Jesus Christ.

MEMENTO, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est et nota devotio; pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua æterno Deo vivo et vero.

COMMUNICANTES, et memoriam venerantes: In primis gloriosæ semper virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi, Sed et beatorum Apostolorum ac Martyrum tuorum Petri et Pauli, Andreæ, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas; ut in omnibus protectionis tue muniamur auxilio; Per eundem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tue, quæsumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari; Per Christum Dominum nostrum. Amen.

QUAM oblationem tu, Deus Omnipotens, in omnibus, quæsumus, benedictum ☩ ascriptam ☩ ratam ☩ rationabilem, acceptabilemque facere digneris, ut nobis ☩ Corpus et ☩ Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

## Intercession

*Here let the priest raise himself, and join his hands, and after wipe his fingers, and elevate the chalice, saying:*

Who, the day before he suffered, took bread in his reverent and holy hands, and lifting his eyes to heaven (*here let him raise his own eyes*), to you his own omnipotent Father, giving thanks to thee, he ☩ blessed, he brake (*here let him touch the host, saying*) and gave it to his own disciples, saying, Take and eat ye all of this, for this is my body.

*These words ought to be spoken with one breath, and under one utterance, without any pause. After these words, let the priest bow to the host, and afterwards raise it above his forehead, that it may be seen by the people, and reverently let him replace it before the chalice in the manner of a cross made by the same. And then let him uncover the chalice and hold it between his hands, not disuniting his thumb from his forefinger, save only while he blesses, saying thus:—*

In like manner after supper, taking this excellent chalice in his own holy and reverent hands; also to thee (*here he bows, saying*) giving thanks, he ☩ blessed, and gave to his own disciples, saying: Receive and drink ye all of it (*here let the priest elevate it a little, saying*) 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. (*Here let him elevate the cup as high as the breast, or above the head, saying*) As often as ye shall do these things, ye shall do them in remembrance of me. (*Here let him replace the cup, and raise his arms in the form of a cross, the fingers being joined until the words of thy gifts.*)

QUI PRIDIE quam pateretur accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens ☩ benedixit, fregit: deditque discipulis suis, dicens, Accipite et manducate ex hoc omnes. Hoc est enim Corpus meum.

SIMILI modo, posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas et venerabiles manus suas, item tibi gratias agens, benedixit ☩ deditque discipulis suis, dicens, Accipite et bibite ex eo omnes. Hic est enim calix Sanguinis mei novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hæc quotiescunque feceritis, in mei commemorationem facietis.

### *Consecration*

Wherefore, both we thy servants, O Lord, as also thy holy people, keeping in mind as well the blessed passion of the same Christ thy Son, our Lord, as also his resurrection from the dead, and glorious ascension too, into Heaven, offer unto thy excellent Majesty of thy gifts and endowments, ☩ pure Host, ☩ holy Host, an ☩ immaculate Host: ☩ holy bread of eternal life, and the ☩ cup of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, even as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, a holy sacrifice, and immaculate host.

*Here let the priest, with body bowed down and hands holden across, say:*

We humbly beseech thee, O Almighty God, to command these things to be borne by the hands of thy holy angel to the altar above in the presence of thy Divine Majesty, that as many of us (*here rising, let him kiss the altar on the right of the sacrifice, saying*) as shall receive from this participation of the altar the holy ☩ body and ☩ blood of thy Son, (*Here let him sign himself on the face, saying*) may be filled with grace and heavenly ☩ benediction. Through the same our Lord Christ. Amen.

*Here let him pray for the dead.*

Remember also, O Lord, thy servants, N. and N. who have gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all resting in Christ, we beseech thee to grant a place of refreshment, light, and peace. Through the same our Lord Christ. Amen.

*Here let him strike his own breast once, saying,*

UNDE ET MEMORES, Domine, nos tui servi, sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cælos gloriosæ Ascensionis, offerimus præclaræ Majestati tue de tuis donis ac datis Hostiam ☩ puram, Hostiam ☩ sanctam, Hostiam ☩ immaculatam, et Calicem salutis perpetuæ. SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere sicut accepta habere dignatus es munera pueri tui justii Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

SUPPLICES te rogamus, Omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum Filii tui ☩ Corpus et ☩ Sanguinem sumpserimus, omni Per eundem Christum Dominum nostrum. Amen.

MEMENTO etiam, Domine, animarum famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei et dormiunt in somno pacis: Ipsi, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur; Per eundem Christum Dominum nostrum. Amen.

To us also, sinners, thy servants, hoping from 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, Pelicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, with all thy saints; into whose fellowship admit us, we beseech thee, not as the weigher of our merit but as the bestower of pardon. Through Christ our Lord. Through whom, O Lord, thou dost create all these good things (*Here let the priest sign the cup thrice, saying*) dost ☩ sanctify, ☩ vivify, ☩ bless, and bestow them upon us. (*Here let the priest uncover the cup, and make the sign of the cross with the host five times, first beyond the cup on every side, secondly even with the cup, thirdly within the cup, fourthly as the first, fifthly before the cup.*) Through ☩ him, and with ☩ him, and in ☩ him, be all honour and glory to thee, God the Father ☩ Almighty. in the unity of the Holy ☩ Spirit. (*Here let the priest cover the chalice and hold his hands still upon the altar until the Pater Noster is said, so saying:*) World without end. Amen.

Let us pray.

Taught by thy saving precepts, and formed by divine instruction, we presume to say (*Here let the deacon take the paten, and hold it uncovered on the right side of the priest, with his arm stretched out on high, as far as to, Grant propitiously. Here let the priest lift up his hand, saying*)

Our Father, &c. And lead us not into temptation.

*Let the choir respond:*

But deliver us from evil.

*The priest, privately,*

Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and future: and by the intercession of the blessed and glorious ever Virgin Mary, mother of God, and of thy holy Apostles Peter, and Paul, and Andrew, and all saints.

NOBIS quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus; Cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Lucia, Agatha, Agnete, Cæcilia, Anastasia, et cum omnibus sanctis tuis; Intra quorum nos consortium, non æstimator meriti, sed venire, quæsumus, largitor admitte; Per Christum Dominum nostrum. PER quem hæc omnia, Domine, semper bona creas, sanctificas ☩ vivificas ☩ benedicis ☩ et præstas nobis. Per ☩ ipsum et cum ☩ ipso et in ☩ ipso est tibi Deo Patri ☩ omnipotenti, in unitate Spiritus ☩ Sancti, omnis honor et gloria; Per omnia sæcula sæculorum. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

PATER noster, qui es in cœlis, sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Sed libera nos a malo.

Amen.

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: Et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, et beatis Apostolis tuis Petro et Paulo atque Andrea, cum omnibus sanctis,

*Here let the deacon give the paten to the priest kissing his hand, and let the priest kiss the paten; afterwards let him place it to his left eye, then to the right. Afterwards let him make the cross with the paten above his head, and then lay it in its own place, saying:—*

Graciously grant peace in our days: that assisted with the help of thy mercy, we may be always free from sin, and secure from all disturbance.

*Here let him uncover the chalice, and take the body with a bow, transposing it into the hollow of the chalice, retaining it between his forefingers and thumbs, and let him break it into three parts, (the first breaking) whilst he says:*

Through the same our Lord Jesus Christ thy Son; (*the second breaking:.*) Who liveth and reigneth with thee in the unity of the holy Spirit, God.

*Here let him hold two pieces in the left hand, and the third piece in his right hand upon the top of the chalice, so saying with a clear voice:*

world without end. Amen.

*Here let him make three crosses within the chalice with the third part of the host, saying:*

The peace of the ☩ Lord be always with you.

*Let the choir respond,*

and with thy spirit.

*At the saying of the Agnus, let the deacon and subdeacon approach to the priest both on the right, the deacon. the nearer, the subdeacon more remote, and let them say privately:*

O Lamb of God, who takest away the sins of the world, have mercy upon us. O Lamb of God, who takest away the sins of the world, have mercy upon us. O Lamb of God, who takest away the sins of the world, have mercy upon us.

Da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adjuti, et a peccato simus semper liberi et ab omni perturbatione securi;

Per eundem Dominum nostrum Jesum Christum Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

Per omnia sæcula sæculorum. Amen.

Pax ☩ Domini sit ☩ semper vobiscum.

Et cum spiritu tuo.

Agnus Dei, qui tollis peccata mundi: miserere nobis.  
Agnus Dei, qui tollis peccata mundi: miserere nobis.  
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*Here signing with the cross, let him place the said third part of the host in the sacrament of the blood, saying thus:*

### **Prayers at Commixture**

Be this holy commixture of the body and blood of our Lord Jesus Christ to me and to all receiving it, salvation of mind and body; and a salutary preparation for the meriting and embracing of eternal life. Through the same Christ our Lord. Amen.

*Before the peace is given, let the priest say:*

O Lord, holy Father, Almighty and eternal, grant to me that I may so worthily receive this holy body and blood of thy Son our Lord Jesus Christ, that I may merit to receive through this the remission of all my sins, and to be filled with thy Holy Spirit, and to have thy peace. Because thou art God alone, and there is none other beside thee, whose glorious kingdom shall remain for ever. Amen.

*Here let the priest kiss the corporals on the right side, and the top of the chalice, and afterwards the deacon saying:*

Peace be to thee and to the Church of God.

Answer: And with thy spirit.

### **The Peace**

*Let the deacon, on the right hand of the priest, receive the pax from him, and extend it to the subdeacon: Then, at the step of the choir, let the deacon himself bear the pax to the rectors of the choir: and let them convey the pax to the choir, each one to his own part, beginning from the seniors. After the giving of the pax, let the priest say the following prayers privately, before he communicates himself: holding the host in both hands:*

*The pax was a tablet bearing a representation of the Crucifixion or other sacred subject, which was kissed.*

Hæc sacro ☩ sancta commixtio Corporis et Sanguinis Domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis, et ad vitam æternam promerendam et capessendam præparatio salutaris. Per eundem Christum Dominum nostrum. Amen.

DOMINE, Sancte Pater, Omnipotens æterne Deus, da mihi hoc sacrosanctum Corpus et Sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu replei; et pacem tuam habere; Quia tu es Deus solus, et præter te non est alius, cujus regnum et imperium gloriosum sine fine permanet in sæcula sæculorum. Amen.

Pax tibi et Ecclesiæ Dei.

Et cum spiritu tuo.

O God the Father, the Fountain and Origin of all goodness, thou, who, moved by compassion for us, didst will thine only begotten Son to descend to the low places of the world, and to take our flesh, whom I unworthy hold here in my hands: *(Here let the priest bow to the host, saying:)* I adore thee, I glorify thee, I praise thee, with the complete intention of the heart: and pray that thou mayest not forsake thy servants, but pardon our sins: that with pure heart and chaste body we may deserve to serve thee: who art alone the living God, and the true. Through the same Christ our Lord. Amen.

### ***Prayers & Reception***

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, the Holy Ghost cooperating, through thy death, hast given life to the world, deliver me, I beseech thee, by this most holy body and this thy blood from all my iniquities, and from all evils: and make me so always to obey all thy commandments, and never permit me to be separated from thee for ever. Who livest and reignest God, with God the Father, and the same holy Spirit: through all eternity. Amen.

Let not the sacrament of thy body and blood, O Lord Jesus, which, although unworthy, I presume to receive, be to me for judgment and condemnation, but may it avail, through thy mercy, for the salvation of my body and soul. Amen.

*To the body let him say, with humility, before he receives it:*

Hail eternally, O most holy flesh of Christ: to me before all things, and above all things, the greatest sweetness. The body of our Lord Jesus Christ be to me a sinner, the way and the life. in the name of the Father, and of the Son, and of the Holy Ghost.

*Here let him receive the body, first having made the sign of the cross with the body itself before his mouth. Then let him say to the blood, with great devotion:*

DEUS Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus hic in manibus meis teneo: Te adoro, te glorifico, te tota mentis ac cordis intentione laudo: Et precor ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero Deo, puro corde et casto corpore servire valeamus; Per eundem Christum Dominum nostrum. Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, Libera me, quæso, per hoc sacrosanctum Corpus et hanc Sanguinem tuum a cunctis iniquitatibus meis et ab universis malis: Et fac me tuis semper obedire mandatis: Et a te nunquam in perpetuum separari permittas, Salvator mundi; Qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

CORPORIS et Sanguinis tui, Domine Jesu Christe, Sacramentum, quod licet indignus accipio, non sit mihi iudicio et condemnationi; sed tua prosit pietate corporis mei et animæ salutis. Amen.

AVE in æternum, sanctissima Caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita, In Nomine ☩ Patris et Filii et Spiritus Sancti. Amen.

Hail for eternity, celestial beverage, to me before all things, and above all things, the greatest sweetness. The body and blood of our Lord Jesus Christ be to me, a sinner, a never-failing remedy to eternal life. Amen.

In the name of the Father, &c.

*Here let him receive the blood: which being taken, let him bow and say with devotion the following prayer:*

I render thanks to thee, O Lord, holy Father, almighty eternal God: who hast refreshed me from the most sacred body and blood of thy Son our Lord Jesus Christ: And I beseech that this sacrament of our salvation, which, unworthy sinner as I am, I have received, may not come to me to judgment nor to condemnation for my deserts, but to the perfecting of body and soul to eternal life. Amen.

#### ***Prayers at Ablutions***

*Which said, let the priest go to the right hand of the altar with the cup between his hands, his fingers being still joined as before, and let the subdeacon approach and pour into the cup the wine and water; and let the priest rinse his hands lest any remains of the body or blood should be on his fingers or in the cup. After the first ablution or effusion, this prayer is said:*

Let us take, O Lord, with a pure mind that which we receive with the mouth, and from a temporal gift let it be to us an eternal remedy.

*Here let him cleanse his fingers in the hollow of the chalice, with the wine poured in by the subdeacon, which being drunk up, let the prayer follow:*

Let this communion. O Lord, purge us from crime and make us to be partakers of the heavenly remedy.

AVE in aeternum caelestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et Sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam aeternam. Amen.

In Nomine ☩ Patris et Filii et Spiritus Sancti. Amen.

Gratias tibi ago, Domine, Sancte Pater, Omnipotens aeternae Deus, qui me refecisti de sacratissimo Corpore et Sanguine Filii tui Domini nostri Jesu Christi: Et precor ut hoc sacramentum salutis nostrae, quod sumpsi indignus peccator, non veniat mihi ad iudicium neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et animae saluti in vitam aeternam. Amen.

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Hæc nos communio, Domine, purget a crimine, et caelestis remedii faciat esse consortes.

*After the taking of the ablutions, let the priest place the cup upon the paten, that if anything remain it may drop down; and afterwards bowing, let him say:*

Let us adore the sign of the cross, by which we have received the sacrament of salvation.

*Then let him wash his hands: let the deacon meanwhile fold up the corporal. The hands washed, and the priest having returned to the right side of the altar, let the deacon reach the cup to the mouth of the priest to receive whatever may have remained in it. But afterwards let him say with his ministers the communion. Then making the sign of the cross on his face, let the priest turn to the people, and with his arms raised a little, and hands joined, say:*

The Lord be with you.

*Then turning to the altar, let him say:*

Let us pray.

*Then let him say the post-communion, according to the number and order of the aforesaid prayers before the epistles. Having finished the last post-communion, and make the sign of the cross on his forehead, let the priest again turn to the people, and say:*

The Lord be with you.

*Then let the deacon say:*

Let us bless the Lord.

*But at another time is said: Go, you are dismissed. And as often as it is said: Go, you are dismissed, it is always said in turning towards the people; and when, Let us bless the Lord, or May he rest in peace, ought to be said, it is said turning to the altar.*

Adoramus crucis signaculum per quod salutis sumpsimus sacramentum.

Dominus vobiscum.

Oremus.

Dominus vobiscum.

Benedicamus Domino.

*Post-communion*

*These things said, let the priest with body bowed, and hands joined, say inaudibly before the middle of the altar this prayer:*

Let this performance of my homage be pleasing to thee, O holy Trinity, and grant that the sacrifice which I unworthy have presented before the eyes of thy Majesty, may be acceptable to thee, and a propitiation through thy mercy to me, and to all of those for whom I have offered it. Who livest and reignest God, for ever and ever. Amen.

*Which ended, let the priest raise himself up, signing himself on his face, saying:*

In the name of the Father, &c.

*And so the reverence having been made, thus clothed, with the censer bearers and other ministers, let them return in the same order, in which they approached to the altar, at the beginning of the service, and immediately after the Deo Gratias, let the ninth hour be commenced in the choir when it is said after mass. But the priest in returning should say the gospel: In the beginning [John 1:1-14].*

PLACEAT tibi, Sancta Trinitas, obsequium servitutis meae: Et praesta ut hoc sacrificium, quod oculis tuae Majestatis indignus obtuli, sit, te miserante, propitiabile; Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

✠ In Nomine Patris et Filii et Spiritus Sancti. Amen.

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**The Book of Common Prayer 1928**

All Responses have

The Order for

The Administration of the Lord's Supper

or

Holy Communion

*At the Communion time the Holy Table shall have upon it a fair white linen cloth, and the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the people kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**The Collect.**

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

*Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

*And NOTE, that in rehearsing the Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

*The Decalogue may be omitted, provided it be said at least one Sunday in each month. But NOTE, That when ever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

**The Decalogue**

GOD spake these words, and said: I am the LORD thy God; Thou shalt have none other gods but me.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not commit adultery.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbor.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

*Then may the Priest say,*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

*Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

*Here shall be said,*

The Lord be with you.

*And with thy spirit.*

Let us pray.

*Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the — Chapter of —, beginning at the — Verse. The Epistle ended, he shall say, Here endeth the Epistle.*

Here may be sung a Hymn or an Anthem.

*Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.*

*Here shall be said,*

*Glory be to thee, O Lord.*

*And after the Gospel may be said,*

*Praise be to thee, O Christ.*

*Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

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

*Then shall be declared unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be*

*published.*

*Here, or immediately after the Creed, may be said the Bidding Prayer; or other authorized Prayers and intercessions.*

*Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

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

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. St. Matt. vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matt. vii. 21.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

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

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. John iii. 17.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv. 8,9.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. St. Matt. xxv. 40.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Rom. x. 14, 15.

Jesus said unto them, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. St. Luke x. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. Deut. xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 Chron. xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 Chron. xxix. 14.

*And NOTE, That these Sentences may be used on any other occasion of Public Worship when the offerings of the People are to be received.*

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

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

*And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.*

*Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

*Then shall the Priest say,*

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

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy

holy Word, and live in unity and godly love.

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

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

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

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

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*Then shall the Priest say to those who come to receive the Holy Communion,*

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

*Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

*Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

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

*Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 St. John ii. 1, 2.

*After which the Priest shall proceed, saying,*

Lift up your hearts.

*We lift them up unto the Lord.*

Let us give thanks unto our Lord God.

*It is meet and right so to do.*

*Then shall the Priest turn to the Holy Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

*Here shall follow the Proper Preface, according to the time, if there be any specialty appointed; or else immediately shall be said or sung by the Priest,*

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

HOLY, HOLY, HOLY, Lord God of, hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

CHRISTMAS.

Upon Christmas Day, and seven days after.

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

EPIPHANY.

Upon The Epiphany, and seven days after.

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

Therefore with Angels, etc.

PURIFICATION, ANNUNCIATION, AND TRANSFIGURATION.

Upon the Purification, Annunciation, and Transfiguration.

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

Therefore with Angels, etc.

EASTER.

Upon Easter-day, and seven days after.

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

Therefore with Angels, etc.

ASCENSION.

Upon Ascension-day, and seven days after.

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

Therefore with Angels, etc.

WHITSUNTIDE.

Upon the Feast of Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

TRINITY SUNDAY.

Upon the Feast of Trinity only.

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

Therefore with Angels, etc.

*Or this.*

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

Therefore with Angels, etc.

ALL SAINTS.

Upon All Saints' Day, and seven days after.

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

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

Priest & people HOLY, HOLY, HOLY, Lord God of, hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

*When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

### ***The Oblation***

WHEREFORE O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

### ***The Invocation***

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we,

and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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

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

*Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

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

*Here may be sung a Hymn.*

Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

*And the Minister who delivereth the Cup shall say,*

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

this in remembrance that Christ's Blood was shed for thee, and be thankful.

*If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.*

*When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*Then shall the Priest say,*

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

*Then shall be said Gloria in excelsis, all standing, or some proper Hymn.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

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

*Then, the people kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be

amongst you, and remain with you always. Amen.

## GENERAL RUBRICS

*In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.*

*Upon the Sundays and other Holy-days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

*And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

*If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

*The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

## EXHORTATIONS

*At the time of the celebration of the Communion, the Priest may say this Exhortation. And Note, that the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves,

brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

*When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following, or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Pas-sion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's command-ments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. There-fore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

*Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.*

DEARLY beloved brethren, on——I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

**The Divine Liturgy of St. John Chrysostom**

In English

**THE DIVINE LITURGY**  
**of Saint John Chrysostom**

**LITURGY OF THE WORD**

**Blessing the Kingdom**

**PRIEST:** Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever.

**CHOIR:** Amen.

**Great Litany**

**DEACON:** In peace let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For peace from on high and for the salvation of our souls, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For our most blessed Patriarch, *[N.]*, our most reverend Metropolitan, *[N.]*, our God-loving Bishop, *[N.]*, the reverend priesthood, the diaconate in Christ, and all the clergy and the people, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For our nation under God, for our government, and for all the military, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For this city, for every city and country and for the faithful who live in them, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For the seafarers and travelers, for the sick and the suffering, for those held captive, and for their salvation, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

Help and save, have mercy and protect us, O God, by Your grace.

**CHOIR:** Lord, have mercy.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

**CHOIR:** To You, O Lord.

**PRIEST:** Lord, our God, Whose power is beyond comparison, Whose glory is beyond comprehension, Whose mercy is beyond measure, and Whose love for mankind is beyond expression, in the kindness of Your heart, O Master, look upon us and upon this holy church, and bestow on us and on those praying with us, the riches of Your mercy and compassion;

For all glory, honor and worship befit You, Father, Son and Holy Spirit, now and for ever and ever.

**CHOIR:** Amen.

### First Sunday Antiphon

**Shout to the Lord, all the earth,\* sing now to His name, give glory to His praise.**

*(Refrain)* **Through the prayers of the Mother of God,\* O Saviour, save us.**

**Say unto God,\* “How awesome are Your works!\* Because of the greatness of Your strength Your enemies will flatter You. *(Refrain)***

**Let all the earth worship You and sing to You,\* let it sing to Your name, O Most High! *(Refrain)***

*(The Faithful stand)*

**Glory be to the Father and to the Son and to the Holy Spirit,\* now and for ever and ever. Amen.**

**Only-begotten Son and Word of God, You are immortal, and You willed for our salvation to be made flesh of the holy Mother of God and ever-virgin Mary, and without change You became man. You were crucified, O Christ our God, and trampled death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.**

### Small Litany

**DEACON:** Again and again, in peace let us pray to the Lord.

**CHOIR:** Lord, have mercy.

**DEACON:** Help and save, have mercy and protect us, O God, by Your grace.

**CHOIR:** Lord, have mercy.

**DEACON:** Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

**CHOIR:** Lord, have mercy.

**PRIEST:** You have given us the grace to pray together in harmony and have promised to grant the requests of two or three who join their voices in Your name. Fulfill now for us, Your servants, these petitions for our benefit. Grant us in this present life the knowledge of Your truth, and in the age to come, bestow eternal life;

For You are a good and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever

and ever.

**CHOIR: Amen.**

### Third Sunday Antiphon

Come let us sing joyfully to the Lord,\* let us acclaim God, our Saviour.

*(Refrain)* **Son of God, risen from the dead,\* save us who sing to You: Alleluia.**

**Let us come before His face with praise,\* and acclaim Him in psalms. (Refrain)**

**For God is the great Lord\* and the great King over all the earth. (Refrain)**

**DEACON:** Let us pray to the Lord.

**PRIEST:** Lord God our Master, Who established in heaven the ranks and armies of angels and archangels for the service of Your glory, grant that as we make our entrance, the holy angels may enter too, serving with us and joining in the praise of Your goodness; for all glory, honour and worship befit You, Father, Son and Holy Spirit, now and for ever and ever. Amen.

**DEACON:** Master, bless the holy entrance.

**PRIEST:** ☩ Blessed be the entrance of Your saints, always, now and for ever and ever.

**DEACON:** Wisdom! Stand aright.

**CHOIR: Come, let us worship\* and fall down before Christ.**

*Sundays:* **Son of God, risen from the dead,\* save us who sing to You: Alleluia.**

### Troparia & Kontakia

*The Troparia and Kontakia for the day are sung according to the tone indicated.*

### Trisagion Prayer

**PRIEST:** Holy God, You dwell in the holies, with three-fold cries of holy, the seraphim acclaim You, the cherubim glorify You, and all the heavenly powers worship You. From nothingness You brought all things into being. You created man in Your own image and likeness and adorned Him with all Your graces. You give wisdom and understanding to all who ask. You do not turn Your face from the sinner but offer repentance as a way for salvation. You have made us, Your humble and undeserving servants, worthy to stand before the glory of Your holy altar at this very time, and bring You due worship and praise. Accept from the lips of us sinners the Thrice-holy Hymn and visit us in Your kindness, O Master. Forgive us all our offenses, voluntary and involuntary. Sanctify our souls and bodies, and grant that we, in holiness, may serve You all the days of our lives, through the intercession of the holy Mother of God and of all the saints, who throughout the ages have found favour with You.

**DEACON:** Bless, Master, the time of the Thrice-holy Hymn.

**PRIEST:** For You, our God, are holy, and we give glory to You, Father, Son, and Holy Spirit, now and for ever and ever.

**CHOIR: Amen.**

### Trisagion Hymn

**CHOIR: Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (x3)**

**Glory be to the Father and to the Son and to the Holy Spirit,\* now and for ever and ever. Amen.\***

**Holy and Immortal, have mercy on us.**

**Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.**

**DEACON:** Master, proceed.

**PRIEST:** Blessed is He Who comes in the name of the Lord. **DEACON:** Master, bless the throne on high.

**PRIEST:** Blessed are You on the throne of glory of Your kingdom, Who sit upon the cherubim, always, now and for ever and ever.

**Prokimenon**

**DEACON:** Let us be attentive!

**PRIEST:** Peace ☩ be with all.

**DEACON:** Wisdom! Let us be attentive!

*The Prokimenon for the day is sung according to the tone indicated.*

**Epistle Reading**

**DEACON:** Wisdom.

**Introduction of the Epistle**

**DEACON:** Let us be attentive.

*The Reader chants the Epistle.*

**PRIEST:** Peace be with you.

**DEACON:** Wisdom! Let us be attentive!

**CHOIR:** Alleluia, alleluia, alleluia.

*The cantor chants the psalm verses. After each verse, the faithful sing the refrain, "Alleluia."*

**Gospel Reading**

**PRIEST:** Make the pure light of Your Divine knowledge shine in our hearts, O loving Master. Open the eyes of our minds that we may understand the message of Your Gospel. Instill in us the fear of Your blessed commandments that we may subdue all carnal desires and follow a spiritual way of life, thinking and doing all that pleases You. For You, O Christ our God, are the enlightenment of our souls and bodies, and we give glory to You, together with Your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever.

**DEACON:** Master, bless the reader of the Gospel of the holy apostle and evangelist *[N]*.

**PRIEST:** May God, through the intercession of the holy, glorious, all praiseworthy apostle and evangelist *[N]*, grant that you proclaim the Good News with great power for the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ. Amen.

**PRIEST:** Wisdom! Stand aright! Let us listen to the holy Gospel. Peace be with all.

**CHOIR:** And with your spirit.

**DEACON:** A reading from the holy Gospel according to *[N]*.

**CHOIR:** Glory be to You, O Lord, glory be to You.

**PRIEST:** Let us be attentive!

*The Gospel is proclaimed.*

**CHOIR:** Glory be to You, O Lord, glory be to You.

Homily

**DEACON:** Let us all say with our whole soul and our whole mind, let us say.

**CHOIR:** Lord, have mercy.

Almighty Lord, God of our fathers, we pray You, hear us and have mercy.

**CHOIR:** Lord, have mercy.

Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

**CHOIR:** Lord, have mercy. *(x3)*

**PRIEST:** Lord our God, accept this fervent supplication from Your servants. Take pity on us in the greatness of Your compassion. Let Your loving kindness descend upon us and upon all Your people who await Your abundant mercy.

**DEACON:** We also pray for our most holy universal Pontiff, *[N]*, Pope of Rome; for our most blessed Patriarch, *[N]*, our most reverend Metropolitan, *[N]*, our God-loving Bishop, *[N]*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

**CHOIR:** Lord, have mercy. *(x3)*

We also pray for our nation under God, for our government, and for all the military.

**CHOIR:** Lord, have mercy. *(x3)*

*Petitions may be added here.*

We also pray for the people here present who await Your great and bountiful mercies, for those who have been kind to us, and for all orthodox Christians.

**CHOIR:** Lord, have mercy. *(x3)*

**PRIEST:** For You are a merciful and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

**CHOIR:** Amen.

Prayer for the Faithful

**DEACON:** Again and again in peace let the faithful pray to the Lord.

**CHOIR:** Lord, have mercy.

**PRIEST:** We thank You, O Lord God of hosts, that You have deemed us worthy to stand now at Your holy altar, falling before Your mercies for our sins and for the sins of ignorance of the people. Accept our prayers, O God, and make us worthy to offer You petitions, supplications and unbloody sacrifices for all Your people. By the

power of Your Holy Spirit, enable us whom You appointed for Your ministry to call upon You always and everywhere, without condemnation and without stumbling, in the pure testimony of our conscience, so that, hearing us, You may be propitious to us in the abundance of Your goodness.

: Once again and many times, we fall before You and ask You, O good and loving Lord, that, having looked upon our petitions, You might cleanse our souls and bodies of every defilement of flesh and spirit, and might permit us to stand guiltless and uncondemned before Your holy altar. Grant also, O God, to those praying with us, growth in life, in faith, and in spiritual understanding. Grant that they who serve You with fear and love, may always partake of Your Holy Mysteries without blame and condemnation, and be made worthy of Your heavenly kingdom.

**DEACON:** Wisdom!

**PRIEST:** So that always protected by Your might, we may give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

**CHOIR:** Amen.

## LITURGY OF THE EUCHARIST

### Cherubic Hymn

**CHOIR:** Let us who mystically represent the cherubim, and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all cares of life.

**PRIEST:** No one who is bound to carnal desires or pleasures is worthy to approach You, or to draw near You, or to minister to You, O King of Glory. For to serve You is great and awesome, even to the heavenly powers. And yet, because of Your love for mankind, – a love which cannot be expressed or measured – You became man, unchanged and unchanging. You were appointed our High Priest, and, as Master of all, handed down to us the priestly ministry of this liturgical and unbloody sacrifice. You alone, O Lord, our God, have dominion over heaven and earth. You, Who are borne on the throne of the cherubim; You are Lord of the seraphim and King of Israel; You, Who alone are holy and rest in the holies. I implore You, therefore, Who alone are good and ready to listen: look upon me, Your sinful and unprofitable servant; cleanse my heart and soul of the evil that lies on my conscience. By the power of Your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this, Your holy table, and offer the sacrifice of Your holy and most pure Body and precious Blood. Bending my neck, I approach and I petition You: Turn not Your face from me nor reject me from among Your children, but allow these gifts to be offered to You by me, Your sinful and unworthy servant. For it is You Who offer and You Who are offered; it is You Who receive and You Who are given, O Christ our God; and we give glory to You, together with Your eternal Father and Your most holy, good and life giving Spirit, now and for ever and ever. Amen.

Let us who mystically represent the cherubim and sing the Thrice -Holy Hymn to the life-giving Trinity, now lay aside all cares of life.\* That we may receive the King of all, escorted invisibly by ranks of angels.  
Alleluia, alleluia, alleluia. (x3)

### Great Entrance

**DEACON:** May the Lord God remember in His kingdom all you orthodox Christians, always, now and for ever and ever.

**PRIEST:** May the Lord God remember in His kingdom our most blessed Patriarch, [N], our most reverend Metropolitan, [N], our God-loving Bishop, [N], all the priestly, diaconal and religious orders; our nation under God, our

government, and all the military; the noble and ever-to-be remembered founders and benefactors of this holy church; and all you, orthodox Christians, always, now and for ever and ever.

**CHOIR:** Amen. That we may receive the King of all, escorted invisibly by ranks of angels. Alleluia, alleluia, alleluia!

**PRIEST:** The noble Joseph took down Your most pure body from the tree. He wrapped it with a clean shroud and, with aromatic spices, placed it in a new tomb.

Deal favourably, O Lord, with Sion in Your good pleasure and let the walls of Jerusalem be rebuilt. Then You shall be well pleased with a sacrifice of justice, oblations and holocausts; then they shall lay calves upon Your altar.

**PRIEST:** Remember me, brothers and fellow ministers.

**DEACON:** The Holy Spirit will come upon you and the power of the Most High will overshadow you.

**PRIEST:** May this same Spirit act together with us all the days of our lives.

**DEACON:** Pray for us, Holy Master.

**PRIEST:** May the Lord God guide your footsteps.

**DEACON:** Remember me, Holy Master.

**PRIEST:** May the Lord God remember you in His kingdom, always, now and for ever and ever.

**DEACON:** Amen.

### Litany for the Gifts

**DEACON:** Let us complete our prayer to the Lord.

**CHOIR:** Lord, have mercy.

For the precious gifts offered here, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For this holy place and for those who enter it with faith, devotion and reverence for God, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

That we may be spared all distress, violence, danger and need, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

**PRIEST:** Lord, God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with all their hearts. Accept also the petitions of us sinners and bring them to Your holy altar. Enable us to offer You gifts and spiritual sacrifices for our sins and for the sins of ignorance of the people. Make us worthy to find favour with You so that our sacrifice may be acceptable to You and so that the good Spirit of Your grace may rest upon us, upon these gifts present before us, and upon all Your people.

Through the mercies of Your only-begotten Son with Whom You are blessed, together with Your most holy, good and life-giving Spirit, now and for ever and ever.

**CHOIR:** Amen.

**PRIEST:** Peace be with all.

**CHOIR:** And with your spirit.

**DEACON:** Let us love one another so that we may be of one mind in confessing.

**CHOIR:** The Father, the Son, and the Holy Spirit, the Trinity one in being and undivided.

**DEACON:** The doors, the doors! In wisdom let us be attentive.

**ALL:** I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

**I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets.**

**I believe in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.**

## ANAPHORA

**DEACON:** Let us stand well, let us stand with fear; let us be attentive to offer in peace the holy oblation.

**CHOIR:** The mercy of peace, the sacrifice of praise.

**PRIEST:** The grace of our Lord, Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with all of you.

**CHOIR:** And with your spirit.

**PRIEST:** Let us lift up our hearts.

**CHOIR:** We have lifted them to the Lord.

**PRIEST:** Let us give thanks to the Lord.

## Thanksgiving

**CHOIR:** It is right and just to worship the Father and the Son and the Holy Spirit, the Trinity one in being, and undivided.

**PRIEST:** It is right and just to sing of You, to bless You, to praise You, to thank You, to worship You everywhere in Your domain; for You are God – ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same – You and Your only-begotten Son and Your Holy Spirit. You brought us from nothingness into being and, after we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your future kingdom. For all this we give thanks to You, to Your only-begotten Son and to Your Holy Spirit; for all things which we know and do not know, the benefits bestowed upon us both manifest and hidden. We thank You also for this liturgy which You have deigned to accept from our hands, even though there stand before You thousands of archangels, and tens of thousands of angels, the cherubim and seraphim, six-winged and many eyed, hovering aloft on their wings,

Singing, crying, exclaiming, and saying the triumphal hymn.

**CHOIR:** Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He Who comes in the name of the Lord. Hosanna in the highest!

### Remembrance

**PRIEST:** With these blessed powers, Master, Who love mankind, we too cry out and say: Holy are You – truly, all holy – You and Your only-begotten Son and Your Holy Spirit. Holy are You – truly all holy – and magnificent is Your glory. You so loved Your world as to give Your only-begotten Son, that whoever believes in Him might not perish but might have eternal life. After He had come and fulfilled the whole divine plan for our sake, on the night He was given over – or, rather, gave Himself for the life of the world – He took bread into His holy, most pure and immaculate hands, gave thanks, blessed, sanctified and broke it; He gave it to His holy disciples and apostles, saying:

Take, eat: This is my Body, which is broken for you for the forgiveness of sins.

**CHOIR:** Amen.

**PRIEST:** When supper was ended, He took the cup in the same way, saying:

Drink of it, all of you. This is My Blood of the New Covenant, which is poured out for you and for many for the forgiveness of sins.

**CHOIR:** Amen.

### Holy Offering

**PRIEST:** Remembering, therefore, this salutary commandment, and all that was done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

We offer to You, Yours of Your own, in behalf of all and for all.

**CHOIR:** We sing of You, we bless You, we thank You, O Lord, and we pray to You, our God.

### Epiclesis

**PRIEST:** Further, we offer to You this rational and unbloody worship; and we ask, we pray and we entreat You: Send down Your Holy Spirit upon us and upon these Gifts here present, AND MAKE THIS BREAD ☩ THE PRECIOUS BODY OF YOUR CHRIST, AND THAT WHICH IS IN THIS CHALICE ☩ THE PRECIOUS BLOOD OF YOUR CHRIST, CHANGING THEM ☩ BY YOUR HOLY SPIRIT, so that they may be for the communicants: sobriety of soul, forgiveness of sins, fellowship of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You and not for judgment or condemnation.

Further, we offer You this rational and unbloody worship for those who have gone to their rest in faith: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul that finished this life in faith. Especially for our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary.

**CHOIR:** It is truly right to bless you, O God-bearing One, as the ever-blessed and immaculate Mother of our God. More honorable than the cherubim and by far more glorious than the seraphim; ever a virgin, you gave birth to the God the Word, O true Mother of God, we magnify you!

**PRIEST:** For St. John, the prophet, forerunner and baptist; for the holy, glorious and all-praiseworthy apostles; for Saint/s, [N.N.], whose memory we celebrate; and for all Your saints. Through their supplications, visit us, O God.

And remember all who have fallen asleep in the hope of rising to eternal life. *The priest mentions by name the deceased whom he wishes to commemorate.* And grant them rest in a place enlightened by the light of Your countenance.

Further, we pray to You: Remember, O Lord, the entire orthodox episcopate, rightly imparting the word of Your truth, the entire priesthood, the diaconate in Christ, and every sacred order. Further, we offer You this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live chaste and holy lives, for our nation under God, for our government, and for all in the military. Grant them, O Lord, a peaceful governance so that in their tranquility we may be able to lead calm and quiet lives in all piety and dignity.

**PRIEST:** Among the first, remember, O Lord, our most blessed Patriarch, [N], our most reverend Metropolitan, [N], our God-loving bishop, [N]. For the sake of Your holy churches grant that they may live in peace, safety, honor and health for many years, and rightly impart the word of Your truth.

**CHOIR:** And remember all men and all women.

**PRIEST:** Remember, O Lord, this city in which we live (or this village in which we live, or this monastery in which we live) and every city and country and the faithful who live in them. Remember, O Lord, the seafarers and travellers, the sick and the suffering, those held captive, and their salvation. Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us.

And grant that with one voice and with one heart, we may glorify and praise Your most honored and magnificent name, Father, Son, and Holy Spirit, now and for ever and ever.

**CHOIR:** Amen.

**PRIEST:** And may the mercies of our great God and Savior, Jesus Christ, be with all of you.

**CHOIR:** And with your spirit.

**DEACON:** Having remembered all the saints, again and again in peace, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

For the precious Gifts which have been presented and consecrated, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

That our loving God, Who has received them as a spiritual fragrance upon His holy, heavenly and mystical altar, may send down on us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

**CHOIR:** Lord, have mercy.

**PRIEST:** We place before You our whole life and hope, O loving Master; and we ask, we pray, and we entreat You: Make us worthy to partake with a pure conscience of Your awesome and heavenly Mysteries at this sacred and spiritual table: for forgiveness of sins, for the pardon of offenses, for the fellowship of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation.

**DEACON:** Help and save us, have mercy and protect us, O God, by Your grace.

**CHOIR:** Lord, have mercy.

That this whole day may be perfect, holy, peaceful and sinless, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

For the forgiveness and remission of our sins and offences, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

For all that is good and beneficial for our souls and for peace for the world, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

That we may spend the rest of our lives in peace and repentance, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

For a Christian end to our lives, one that is painless, unashamed and peaceful; and for a good defense at the awesome tribunal of Christ, let us ask the Lord.

**CHOIR: Grant this, O Lord.**

Having asked for unity of faith and for the fellowship of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ our God.

**CHOIR: To You, O Lord.**

**PRIEST:** Make us worthy, O Master, with confidence and without condemnation to dare call You, the heavenly God, Father, and say:

**ALL: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.**

**PRIEST:** For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

**CHOIR: Amen.**

**PRIEST:** Peace be with all.

**CHOIR: And with your spirit.**

**DEACON:** Bow your heads to the Lord.

**CHOIR: To You, O Lord.**

**PRIEST:** We give You thanks, O invisible King, for by Your infinite power You created all things and, in Your great mercy, brought all things from nothingness into being. Look down from heaven, O Master, upon those who have bowed their heads to You: for they have not bowed them down to flesh and blood, but to You, the awesome God. Therefore, O Master, make smooth the ways that lie before us all for our good and in accord with each one's personal need: sail with seafarers; travel with travelers; heal the sick, O Physician of our souls and bodies.

Through the grace, mercies and loving kindness of Your only-begotten Son with Whom You are blessed together with Your most holy, good and life-giving Spirit, now and for ever and ever.

**CHOIR: Amen.**

**PRIEST:** Attend, O Lord, Jesus Christ our God, from Your holy dwelling and from the throne of glory in Your kingdom,

and come to sanctify us, You Who are seated on high with the Father and are invisibly present here with us. Deign to give to us with Your mighty hand Your most pure Body and precious Blood, and through us, to all the people. God, be merciful to me, a sinner. (x3)

**DEACON:** Let us be attentive.

**PRIEST:** The holy Things for the holy!

**CHOIR:** One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

*The Communion psalm verse is sung. See propers for weekdays and feasts.*

*Sundays:* Praise the Lord from the heavens;\* praise Him in the highest. Alleluia, alleluia, alleluia.

### Prayer Before Holy Communion

**ALL:** I believe, O Lord, and confess that You are truly Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first.

Accept me this day, O Son of God, as a partaker of Your mystical Supper. I will not tell Your Mystery to Your enemies, nor will I give You a kiss as did Judas, but like the thief, I confess to You:

☩ Remember me, O Lord, when You come into Your kingdom.

☩ Remember me, O Master, when You come into Your kingdom.

☩ Remember me, O Holy One, when You come into Your kingdom.

May the partaking of Your Holy Mysteries, O Lord, be unto me not for judgment or condemnation, but for the healing of soul and body.

☩ God, be merciful to me, a sinner.

☩ God, cleanse me of my sins and have mercy on me.

☩ I have sinned without number, forgive me, O Lord.

### Communion of the Faithful

**PRIEST:** Approach with the fear of God and with faith.

**CHOIR:** Blessed is He Who comes in the name of the Lord,\* God the Lord has appeared to us.

*The faithful approach to receive Holy Communion with their arms crossed over their heart. Then after distribution the priests continues:*

**PRIEST:** Save Your people, O God, and bless Your inheritance.

**CHOIR:** We have seen the true light. We have received the heavenly Spirit. We have found the true faith. We worship the undivided Trinity for having saved us.

**PRIEST:** Be exalted, O God, above the heavens; above all the earth be Your glory.

Blessed is our God, now and for ever and ever.

**CHOIR:** Amen.

May our mouths be filled with Your praise, O Lord, that we may sing of Your glory. For You made us

**worthy to partake of Your holy, divine, immortal and life-giving Mysteries. Preserve us in Your holiness that we may meditate all the day upon Your justice. Alleluia, alleluia, alleluia.**

**DEACON:** Stand aright! Having received the divine, holy, immaculate, immortal, heavenly, and life-giving, awesome Mysteries of Christ, let us rightly give thanks to the Lord.

**CHOIR: Lord, have mercy.**

Help and save, have mercy and protect us, O God, by Your grace.

**CHOIR: Lord, have mercy.**

Having asked that this whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR: To You, O Lord.**

**PRIEST:** We thank You, O Master, lover of mankind and benefactor of our souls, that even today, You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path. Make us all firm in fear of You. Protect our lives and secure our steps, through the prayers and supplications of the glorious Mother of God and ever-virgin Mary and of all Your saints.

For You are our sanctification and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

**CHOIR: Amen.**

**Ambon Prayer**

**DEACON:** Let us go forth in peace.

**CHOIR: In the name of the Lord.**

**DEACON:** Let us pray to the Lord.

**CHOIR: Lord, have mercy.**

**PRIEST:** You bless those who bless You, O Lord, and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the fullness of Your Church. Sanctify those who love the beauty of Your house and glorify them by Your divine power. Do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the priests, to our nation under God, to our government, and to all Your people. For all good giving and every perfect gift is from above, coming down from You, the Father of Lights. And we give glory, thanks, and worship to You, Father, Son, and Holy Spirit, now and for ever and ever.

**CHOIR: Amen. Blessed be the name of the Lord, now and for ever. (x3)**

**PRIEST:** Being the fulfillment of the Law and the Prophets, O Christ our God, You fully achieved the whole Father's plan of salvation, fill our hearts with joy and gladness, always, now and for ever and ever. Amen.

**PRIEST:** May the blessing of the Lord be upon you with His grace and love for mankind, always, now and for ever and ever.

**CHOIR: Amen.**

**PRIEST:** Glory be to You, O Christ our God, our hope, glory be to You.

**CHOIR: Glory be to the Father and to the Son and to the Holy Spirit,\* now and for ever and ever. Amen.\* Lord,**

**have mercy. (x3)\* Give the blessing.**

**PRIEST:** Christ our true God, (*risen from the dead*), through the prayers of His immaculate Mother (*and so forth*), of our father among the saints, John Chrysostom, Archbishop of Constantinople, of Saint *[N]*, patron of this church, and of Saint *[N]*, whom we commemorate today, and all the saints, will have mercy and save us, for He is good and loves mankind.

**CHOIR:** Amen.







