
The Order of Mass

For Use by the Ordinariates
Established under the Apostolic Constitution
Anglicanorum coetibus

The Order of Holy Mass

THE INTRODUCTORY RITES

When the People are gathered, the Priest, Sacred Ministers and servers approach the altar. The Introit is sung or said.

When he has arrived at the altar, after making the customary reverence, the Priest venerates the altar with a kiss and, if appropriate to the dignity of the celebration, censes the cross and the altar.

Where appropriate, the Introductory Rites may take place at the sedilia, omitting in that case the rubrics hereafter referring to the altar.

All, standing, sign themselves with the sign of the cross, whilst the Priest, facing the altar, sings or says:

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

The People respond: **Amen.**

Facing the altar, at the foot of the altar, the Priest says:

Almighty God, unto whom all hearts be 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 facing the People, the Deacon, or Priest, may say the Summary of the Law:

Hear what our Lord Jesus Christ saith:

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

Kyrie eleison.
Kyrie eleison.

or

Lord, have mercy upon us.
Lord, have mercy upon us.

Christe eleison.
Christe eleison.

Christ, have mercy upon us.
Christ, have mercy upon us.

Kyrie eleison.
Kyrie eleison.

Lord, have mercy upon us.
Lord, have mercy upon us.

In place of the Summary of the Law and the Kyrie, the Decalogue may be said (see Appendix 3).

When appointed, the Gloria in excelsis Deo is sung or said, all standing. The Priest, standing in the midst of the altar, extends and joins his hands, beginning Glory be to God on high, and the People continue with him.

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 Spirit, ☩
 art Most High in the glory of God the Father. Amen.

The Collect of the Day

If at the altar, the Priest kisses it. Turning to the People, he says the salutation, extending and then joining his hands:

The Lord be with you.

People

And with thy spirit.

The Priest, turning to the altar, then extends and joins his hands, saying:

Let us pray.

He sings or says the Collect of the Day, with hands extended, joining them for the conclusion of the prayer and bowing his head after the accustomed manner.

*At the end of the Collect, the People respond: **Amen.***

The Priest, Sacred Ministers, and servers go to the sedilia.

THE LITURGY OF THE WORD

Then the reader proclaims the first reading at the appointed place, while all sit and listen.

A Reading (*or: Lesson*) from _____.

At the conclusion, the reader says:

The Word of the Lord.

People **Thanks be to God.**

The Gradual, or the Responsorial Psalm from the Lectionary, follows the first reading.

After this, if there is to be a second reading, it is read as above.

The Gospel

The Gospel Acclamation (Alleluia or Tract) may be sung or said before the Gospel. When appointed, the Sequence follows. All stand.

Meanwhile, if incense is used, the Priest puts some into the thurible and blesses it. Then the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Bid, Father, a blessing.

The Priest says in a low voice:

The Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim his holy Gospel: ✠ In the Name of the Father, and of the Son, and of the Holy Spirit.

The Deacon signs himself with the sign of the cross and replies:
Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

The Lord be in my heart and on my lips, that I may worthily and fitly proclaim his holy Gospel. Amen.

The Deacon, or the Priest, (carrying the Book of Gospels) then proceeds in the customary manner to the place at which the Gospel will be proclaimed, accompanied, as appropriate, by servers with incense and candles.

Then, all standing, the Deacon, or Priest, proclaims the Gospel, first singing or saying with hands joined:

The Lord be with you.

People **And with thy spirit.**

A reading from the holy Gospel according to _____.

At the same time, he makes the sign of the cross on the book and on his forehead, lips, and breast.

People **Glory be to thee, O Lord.**

If incense is used, the Deacon, or the Priest, censes the book, and proclaims the Gospel.

After the Gospel, the Deacon or Priest sings or says:

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

Then he kisses the book, saying quietly:

Through the words of the Gospel may our sins be blotted out.

The Homily

Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holy Days of Obligation; on other days, a homily is recommended.

After the Homily, the Nicene Creed, when appointed, is sung or said, all standing.

Standing at the sedilia, or at the middle of the altar and facing it, the Priest, extending, raising, and joining his hands, sings or says I believe in one God, and the People continue with him.

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,
 Genuflect
 and was incarnate by the Holy Ghost of the Virgin Mary,
 and was made man;
 Stand
 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 holy Catholic and Apostolic Church;
 I acknowledge one Baptism for the remission of sins;
 and I look for the resurrection of the dead,
 ✠ **and the life of the world to come. Amen.**

The Prayers of the People

Then follows the Prayers of the People or Bidding Prayers. Intercession is offered according to one of the forms from Appendix 4, the People kneeling or standing, according to custom. These prayers may be omitted at weekday Masses.

The Penitential Rite

Facing the People, the Deacon or Priest says:

Ye that 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 make your humble confession to Almighty God, meekly kneeling upon your knees.

Or this:

Draw near with faith and make your humble confession to Almighty God, meekly kneeling upon your knees.

The People kneel. Silence may be kept, and then the Priest, facing the altar, begins as follows and the People join in saying:

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.**

The Priest says:

May 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 on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. **Amen.**

The Comfortable Words

Then, facing the People, the Deacon or Priest may rehearse one or more of the following sentences:

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.

Matthew 11:28

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

John 3:16

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 Timothy 1:15

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 (and not for ours only, but for the sins of the whole world).

1 John 2:1-2

The Sentences

Announcements and biddings may follow here. If there is a collection, the Priest may introduce it with one of the following sentences:

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

Matthew 5:16

Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High.

Psalms 50:14

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts.

Psalms 96:8

Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.

Ephesians 5:2

I beseech you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Romans 12:1

All things come of thee, O Lord, and of thine own do we give thee.

1 Chronicles 29:14

Give alms of thy goods, and do not turn thy face away from any poor man; and then the face of God shall not be turned away from you.

Tobit 4:7

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.

Matthew 7:12

Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'.

cf Acts 20:35

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

Galatians 6:10

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Hebrews 13:16

If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

1 John 3:17

Or this bidding:

Let us with gladness present the offerings and oblations of our life and labour unto the Lord.

THE LITURGY OF THE EUCHARIST

As the altar and offerings are prepared, the Offertory Chant may be sung. Meanwhile, if the chalice is not already on the altar, the Deacon or another Minister takes the corporal, the purificator, the chalice, and the pall to the altar. The Priest may receive the offerings of bread and wine the faithful bring to the altar, together with other gifts for the needs of the Church and the relief of the poor. Assisted by the Deacon or another Minister, the Priest prepares the offerings and says one of the following forms of the Offertory Prayers.

The Offertory (Form I)

Standing at the altar, the Priest takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Receive, O holy Father, almighty and everlasting God, this spotless host, which I, thine unworthy servant, now offer unto thee, my living and true God, for my numberless sins, offences, and negligences; for all here present; as also for the faithful in Christ, both the quick and the dead, that it may avail for their salvation and mine, unto life everlasting. Amen.

Then making a cross with the paten, he places the paten with the bread upon the corporal. The Deacon pours wine and a little water into the chalice, the Priest first blessing with the sign of the cross the water to be mixed in the chalice, saying in a low voice:

O God ✠, who didst wondrously create, and yet more wondrously renew the dignity of man's nature: Grant that by the mystery of this water and wine we may be made partakers of his divinity, as he vouchsafed to become partaker of our humanity, even Jesus Christ thy Son our Lord; who liveth and reigneth with thee in the unity of the Holy Spirit, one God, world without end. Amen.

At a Mass for the Dead, the Sign of the Cross is omitted.

Then he takes the chalice, and offers it, slightly elevating it and saying in a low voice:

We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend in the sight of thy divine majesty as a sweet smelling savour for our salvation, and for that of the whole world. Amen.

He makes the Sign of the Cross with the chalice and places it upon the corporal, and covers it with the pall. Then with hands joined upon the altar, bowing he says in a low voice:

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord, and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord our God.

Standing upright, he extends his hands, raises them and joins them, and lifting his eyes to heaven and then lowering them, says in a low voice:

Come, thou O sanctifier, almighty, everlasting God, and ✠ bless this sacrifice, made ready for thy holy Name.

If incense is used, the Priest places some in the thurible, saying in a low voice:

Through the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to ✠ bless this incense, and to receive it for a sweet smelling savour; through Christ our Lord. Amen.

And receiving the thurible, he censes the offerings, the cross, and the altar in the customary manner. A Deacon or other Minister then censes the Priest, the Ministers, and the People.

The Priest, standing at the side of the altar, washes his hands, saying in a low voice:

I will wash my hands in innocency, O Lord; and so will I go to thine altar; That I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty; In whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right; I will praise the Lord in the congregations. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm 26:6-12

Then bowing in the middle of the altar, with hands joined upon it, he says in a low voice:

Receive, O holy Trinity, this oblation which we offer unto thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; in honour of blessed Mary ever-virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and all the Saints, that it may be to their honour, and for our salvation; and that like as we remember them on earth, so in heaven they may plead for us. Through the same Christ our Lord. Amen.

The Priest kisses the altar and, turning towards the People, extending and then joining his hands, says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

The Prayer over the Offerings

*Then the priest, with hands extended, sings or says the Prayer over the Offerings, at the end of which the people acclaim: **Amen.***

The Offertory (Form II)

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed art thou, O Lord, God of all creation,
for of thy bounty have we received this bread
which we offer unto thee,
fruit of the earth and the work of human hands:
whence it shall become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the People may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed art thou, O Lord, God of all creation,
for of thy bounty have we received this wine
which we offer unto thee,
fruit of the vine and the work of human hands:
whence it shall become for us our spiritual drink.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the People may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord, and so let our sacrifice be offered in thy sight this day that it may be pleasing unto thee, O Lord God.

If incense is used, he blesses it and censes the offerings, the cross, and the altar in the customary manner. A Deacon or other Minister then censes the Priest, the Ministers, and the People.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me thoroughly, O Lord, from my wickedness and cleanse me from my sin. *Psalm 51:2*

The Priest kisses the altar and, turning towards the People, extending and then joining his hands, says:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

The Prayer over the Offerings

*Then the Priest, with hands extended, sings or says the Prayer over the Offerings, at the end of which the People acclaim: **Amen.***

The Eucharistic Prayer

The Priest then begins the Eucharistic Prayer with the Preface Dialogue.

The Priest, extending his hands, sings or says:

The Lord be with you.

People

And with thy spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

People

We lift them up unto the Lord.

Bowing his head and joining his hands, the Priest says:

Let us give thanks unto the Lord our God.

People

It is meet and right so to do.

The Priest, with hands extended, sings or says the Preface. At the end of the Preface he joins his hands and concludes the Preface with the people, saying aloud:

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

✠ Blessed is he that cometh in the Name of the Lord.

Hosanna in the Highest.

The Eucharistic Prayer – The Roman Canon

[Celebrant alone]

THEREFORE, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord,

He may kiss the altar. Making then the sign of the cross over the bread and chalice together he says:

and we ask, that thou accept and bless these ✠ gifts, these offerings, these holy and unblemished sacrifices.

With hands extended, he continues:

WE offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant *N.* our Pope, [*N.*, our Bishop] [*or N.*, our Ordinary], and all the faithful guardians of the catholic and apostolic faith.

Commemoration of the Living

[Celebrant or one concelebrant]

REMEMBER, O Lord, thy servants and handmaids [*N.* and *N.*]

The Priest joins his hands and prays briefly for those for whom he intends to pray; then with hands extended, he continues:

and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their health and well-being; and who offer their prayers unto thee, the eternal God, the living and the true.

Within the Action

[Celebrant or one concelebrant]

UNITED in one communion,* we venerate the memory, first of the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ; † of Blessed Joseph her spouse; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection.

He joins his hands.

(Through the same Christ, our Lord. Amen.)

**The Communicantes has special forms on particular Solemnities.*

—On the Nativity of the Lord and throughout the Octave

United in one communion, we celebrate the most sacred day (most sacred night), whereon the undefiled virginity of blessed Mary brought forth the Saviour of this world; we venerate moreover the memory, first, of the glorious ever-virgin Mary, Mother of the same our God and Lord Jesus Christ; †...

—On the Epiphany of the Lord

United in one communion, we celebrate the most sacred day whereon thine only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh; we venerate moreover the memory, first, of the glorious ever-virgin Mary, Mother of the same our God and Lord Jesus Christ; †...

—On the Easter Vigil and throughout the Easter Octave

United in one communion, we celebrate the most sacred day (most sacred night) of the Resurrection of our Lord Jesus Christ according to the flesh; we venerate moreover the memory, first, of the glorious ever-virgin Mary, Mother of the same our God and Lord Jesus Christ; †...

—On the Ascension of the Lord

United in one communion, we celebrate the most sacred day whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty united to himself; we venerate moreover the memory, first, of the glorious ever-virgin Mary, Mother of the same our God and Lord Jesus Christ; †...

—On the Vigil of Pentecost to the following Saturday inclusive

United in one communion, we celebrate the most sacred day of Pentecost, whereon the Holy Spirit appeared to the Apostles in tongues innumerable; we venerate moreover the memory, first, of the glorious ever-virgin Mary, Mother of the same our God and Lord Jesus Christ; †...

With hands extended, he continues:

[Celebrant alone]

WE beseech thee then,* O Lord, graciously to accept this oblation from us thy servants, and from thy whole family; order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

He joins his hands.

(Through Christ, our Lord. Amen.)

**The Hanc Igitur has a special form for the Easter Octave.*

—On the Easter Vigil and throughout the Easter Octave

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: we present it unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Spirit, granting unto them remission of all their sins; order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

Holding his hands extended over the offerings, he says:

[Celebrant with concelebrants]

VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

He joins his hands.

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

He takes the bread and, holding it slightly raised above the altar, continues:

Who the day before he suffered,
took bread into his holy and venerable hands,

He raises his eyes.

and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, after supper,

He takes the chalice, and, raising it a little above the altar, continues:

taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

Then he sings or says:

[Celebrant alone]

The mystery of faith:

And the People, or Choir, continue, acclaiming:

**[A] We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.**

Or this:

**[B] When we eat this Bread and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.**

Or this:

**[C] O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.**

Then, with hands extended, the Priest says:
[Celebrant with concelebrants]

WHEREFORE, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

VOUCHSAFE to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the righteous, and the sacrifice of our patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

Bowing, with hands joined, he continues:

WE humbly beseech thee, Almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son,

He stands upright again and signs himself with the sign of the cross, saying:

may be fulfilled with all heavenly benediction and grace.

He joins his hands.

(Through the same Christ, our Lord. Amen.)

Commemoration of the Dead

With hands extended, the Priest says:

[Celebrant or one concelebrant]

REMEMBER also, O Lord, thy servants and handmaids, [*N.* and *N.*], who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

He joins his hands and prays briefly in silence for those who have died and for whom he intends to pray. Then, with hands extended, he continues:

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

He joins his hands.

(Through the same Christ, our Lord. Amen.)

He strikes his breast with his right hand, saying:

[Celebrant or one concelebrant]

TO us sinners also, thy servants,

And, with hands extended, he continues:

who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and with all thy saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;

He joins his hands and continues:

[Celebrant alone]

THROUGH Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us.

He takes the Host and Chalice, and raising both, he says:

[Celebrant alone or with concelebrants]

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: **Amen.**

The People stand.

The Priest genuflects, rises, and continues with the Lord's Prayer.

Alternative Eucharistic Prayer

This Eucharistic Prayer may be used for Masses on weekdays, Masses with children and other Masses where pastoral needs suggest it. It is not to be used on Sundays or Solemnities.

Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Seasonal Prefaces.

The Priest, extending his hands, sings or says:

The Lord be with you.

People

And with thy spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

People

We lift them up unto the Lord.

Bowing his head and joining his hands, the Priest says:

Let us give thanks unto the Lord our God.

People

It is meet and right so to do.

Then, with his hands extended, the Priest sings or says the Preface.

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, through thy beloved Son, Jesus Christ, thy Word through whom thou hast made all things, whom thou didst send as our Saviour and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling thy will and gaining for thee a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; ever more 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.
✠ Blessed is he that cometh in the Name of the Lord.
Hosanna in the Highest.**

The People kneel. The Priest, with hands extended says:

[Celebrant alone]

Truly thou art Holy, O Lord, the fount of all holiness.

He joins his hands and, holding them extended over the offerings, he says:

Make holy, therefore, these gifts, we pray, by sending down thy Spirit upon them like the dewfall,

He joins his hands and, making the sign of the cross over the bread and the chalice together, he says:

that they may become for us the Body ✠ and Blood of our Lord, Jesus Christ.

He joins his hands.

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of the words requires.

At the time he was betrayed and entered willingly into his Passion,

He takes the bread and, holding it slightly raised above the altar, continues:

he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, when supper was ended,

He takes the chalice, and, raising it a little above the altar, continues:

he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

Then he sings or says:

[Celebrant alone]

The mystery of faith:

And the People, or Choir, continue, acclaiming:

**[A] We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.**

Or this:

**[B] When we eat this Bread and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.**

Or this:

**[C] O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.**

Then, with hands extended, the Priest says:

[Celebrant with concelebrants]

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer thee, Lord, the Bread of life and the Chalice

of salvation, giving thanks that thou hast accounted us worthy to be in thy presence and minister unto thee.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

[Celebrant or one concelebrant]

Remember, Lord, thy Church, spread throughout the world, and bring her to the fullness of charity, together with *N.* our Pope, *N.*, our Bishop *[or N., our Ordinary]*, and all the Clergy.

[In Masses for the Dead:]

Remember thy servant *N.*, whom thou hast called (today) from this world to thyself. Grant that he (she) who was united with thy Son in a death like his, may also be one with him in his Resurrection.]

[Celebrant or one concelebrant]

Remember also our brethren who have fallen asleep in the hope of the resurrection and all who have died in thy mercy: welcome them into the light of thy countenance. Have mercy on us all, we pray thee, that with the blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased thee throughout the ages, we may merit to be co-heirs to eternal life, and may laud and glorify thee

He joins his hands and continues:

through thy Son, Jesus Christ.

The Celebrant takes the Host and Chalice, and raising both, he says:

[Celebrant alone or with concelebrants]

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: **Amen.**

The People stand.

The Priest genuflects, rises, and continues with the Lord's Prayer.

The Communion Rite

The Priest joins his hands to say:

As our Saviour Christ hath commanded and taught us, we are bold to say,

And here he extends his hands and begins the Lord's Prayer, as the People continue with him:

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.**

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The Priest joins his hands. The People respond:

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Peace

Then bowing in the middle of the altar, with hands joined upon it, the Priest says:

O Lord Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: Regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

The Priest kisses the altar and, turning toward the People and extending his hands, he sings or says:

People The peace of the Lord be always with you.
And with thy spirit.

The Priest gives the Kiss of Peace to the Deacon and to any concelebrants present. The Deacon, in turn, offers the Peace to the next Minister, and so forth.

The People may offer one another a sign of peace.

The People kneel.

As the Priest takes the Host and breaks it, he sings or says:

People [Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]

The priest places a particle in the Chalice, making the sign of the cross with it, saying quietly:

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

The Priest genuflects, and then the Agnus Dei is sung or said:

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

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

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

*At Masses for the Dead, the responses are **grant them rest** (twice) and **grant them rest everlasting**.*

Prayer of Humble Access

Then the Priest, bowing profoundly, says with all who shall receive Communion:

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

The Priest genuflects, takes the Host and, turning to the People, holding it slightly raised above the paten or the Chalice, says aloud:

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

The People respond together with the Priest:

Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

The Priest genuflects and says in a low voice:

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen.

And he reverently consumes the Body of Christ. Then he takes the Chalice and says quietly:

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen.

And he reverently consumes the Blood of Christ.

Then the Communion Antiphon may be sung or said.

Then he distributes Holy Communion to the Ministers and to the People with these words:

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

Or:

The Body of Christ.

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

Or:

The Blood of Christ.

Or with these words, if Holy Communion is administered in both kinds together:

The Body and Blood of our Lord Jesus Christ, preserve thy body and soul unto everlasting life.

Or:

The Body and Blood of Christ.

The communicant responds: Amen.

If a Deacon or other Minister also distributes Holy Communion, he does so in the same manner.

During the distribution of Holy Communion, appropriate hymns, psalms, or anthems may be sung.

When the distribution of Communion is over, the Priest or another Minister purifies the paten over the Chalice and also the Chalice itself.

While he carries out the purification, he says quietly:

Grant, O Lord, that what we have taken with our mouths we may receive with a pure heart; and from a temporal gift may it become to us an everlasting remedy.

After Communion, silence may be kept.

Then the Priest standing and the People kneeling, the Priest alone, or the Priest and the People together, say the following:

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in 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, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. 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 Spirit, be all honour and glory, world without end. Amen.

Then the Priest says:

Let us pray.

*Then the Priest says the Postcommunion Prayer, at the end of which
the People acclaim: **Amen.***

THE CONCLUDING RITES

Where appropriate the Concluding Rites may take place at the sedilia, omitting in that case the rubrics hereafter referring to the altar.

Turning to the People, the Priest says:

The Lord be with you.
People **And with thy spirit.**

Turning back to the altar, the Priest says:

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;

He kisses the altar and, turning to the People, making the sign of the cross over them, he says:

and the blessing ☩ of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. **Amen.**

Then the Deacon, or the Priest, with hands joined and facing the People, sings or says:

Go forth in peace.
People **Thanks be to God.**

Or:

Depart in peace.
People **Thanks be to God.**

If the Mass issues in a procession, the following may be said:

Let us proceed in peace.
People **In the name of Christ. Amen.**

From the Easter Vigil until the Octave Day of Easter and on the Day of Pentecost Alleluia, alleluia shall be added to the dismissal.

The People respond: **Thanks be to God. Alleluia, alleluia.**

In Masses for the Dead, in place of the Blessing and Dismissal the following is said:

Deacon May they rest in peace.

People **Amen.**

Then after making the accustomed reverences, the Priest, Sacred Ministers and servers depart.

Appendix 1

Prayers of Preparation

In preparation for Mass, the following hymn may be said or sung by the Priest and other Ministers in the sacristy:

Veni, Creator Spiritus

- 1 Come, Holy Ghost, our souls inspire,
 And lighten with celestial fire.
 Thou the anointing Spirit art,
 Who dost thy sevenfold gifts impart.
- 2 Thy blessed unction from above
 Is comfort, life, and fire of love.
 Enable with perpetual light
 The dullness of our blinded sight.
- 3 Anoint and cheer our soiled face
 With the abundance of thy grace.
 Keep far from foes, give peace at home:
 Where thou art guide, no ill can come.
- 4 Teach us to know the Father, Son,
 And thee, of both, to be but One,
 That through the ages all along,
 This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Priest Send forth thy Spirit, and they shall be made;
Ministers **And thou shalt renew the face of the earth.**

After the Priest and Deacons have vested, the following prayers may be said in preparation for Holy Mass, either in the sacristy or at the foot of the altar. If the following is prayed at the foot of the altar, the People may join in saying the responses and praying the Confiteor, this form may replace the usual Penitential Rite.

If said at the foot of the altar, the Priest and Ministers, facing the altar and standing before the lowest altar step, and the faithful kneeling, make the Sign of the Cross.

Priest ✠ In the Name of the Father, and of the Son, and of the Holy Spirit.

Ministers Amen.

Priest I will go unto the altar of God.

Ministers Even unto the God of my joy and gladness.

At Masses for the Dead and during Passiontide, the following Psalm is omitted.

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; and upon the harp will I give thanks unto thee, O God, my God.

Priest Why art thou so heavy, O my soul? and why art 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.

Priest Glory be to the Father, and to the Son, and to the Holy Spirit;

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

Priest I will go unto the altar of God.

Ministers Even unto the God of my joy and gladness.

Priest Our help is in the ☩ Name of the Lord.
Ministers Who hath made heaven and earth.

At the discretion of the Priest, the following forms of the Confiteor may be omitted, and the Preparatory Prayers may continue then with the versicle, Wilt thou not turn again.

With both hands joined, bowing profoundly, the Priest says:

Priest I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, deed; [*he strikes his breast thrice*] by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and you, my 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.

Then the Priest stands upright, and the Ministers repeat:

Ministers I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, deed; [*they strike their breast thrice*] by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and 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 The almighty and merciful Lord grant unto us pardon, ✠
absolution, and remission of our sins.
Ministers Amen.

Priest Wilt thou not turn again and quicken us, O God?
Ministers That thy people may rejoice in thee.
Priest O Lord, show thy mercy upon us.
Ministers And grant us thy salvation.
Priest O Lord, hear my prayer.
Ministers And let my cry come unto thee.

If the Preparation is prayed in the sacristy, the Priest says:

Priest The Lord be with you.
Ministers And with thy spirit.
Priest Let us pray.

When the preparation is prayed at the foot of the altar, the Priest concludes with the Collect for Purity and then ascends to the altar and venerates it with a kiss. If appropriate to the dignity of the celebration, he censes the altar and cross in the customary manner. The Introit is sung or said, and Mass continues with the Kyrie.

If the Preparation is prayed in the sacristy, the Priest, with hands joined, concludes:

Most gracious God, incline thy merciful ears unto our prayers, and enlighten our hearts by the grace of the Holy Spirit: that we may be found meet to serve thy holy Mysteries; and worthy to love thee with eternal charity; through Christ our Lord. **Amen.**

Appendix 2

Rite of Sprinkling Holy Water: *Asperges* or *Vidi aquam*

At the beginning of the principal Sunday Mass, the Priest may sprinkle the People with holy water. The Priest, vested in a cope of the colour of the day, proceeds to the altar. And there, kneeling with the other Sacred Ministers at the steps, he receives the aspergillum from the Deacon, and first sprinkles the altar three times, then he blesses himself and, standing up, blesses the Ministers and servers as he or the cantor begins the antiphon. The choir continues the antiphon and the corresponding psalm, while the Priest sprinkles the People.

Outside Eastertide:

Asperges me

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

Psalm 51 *Have mercy upon me, O God, after thy great goodness.*

Glory be to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and ever shall be; world without end. Amen.

The Glory be to the Father *is omitted on Passion Sunday and on Palm Sunday.*

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

From Easter through Pentecost: ***Vidi aquam***

Ant. I beheld water issuing out from the temple, on the right-hand side, alleluia. And all to whom that water came were saved, and they shall say: alleluia, alleluia.

Ps. 118 *O give thanks unto the Lord, for he is gracious, because his mercy endureth forever. Let Israel now confess that he is gracious, and that his mercy endureth for ever.*

Glory be to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and ever shall be; world without end. Amen.

Ant. I beheld ...

Having sprinkled the People, the Priest returns to the foot of the altar and with hands joined continues:

<i>Priest</i>	O Lord, show thy mercy upon us. [Alleluia]
<i>People</i>	And grant us thy salvation. [Alleluia]
<i>Priest</i>	O Lord, hear my prayer.
<i>People</i>	And let my cry come unto thee.
<i>Priest</i>	The Lord be with you.
<i>People</i>	And with thy spirit.

Priest Let us pray.

O LORD, holy Father, Almighty, everlasting God, we beseech thee to hear us; and vouchsafe to send thy holy Angel from heaven, to guard and cherish, protect and visit, and evermore defend all who are assembled in this place; through Christ our Lord. **Amen.**

The Priest removes the cope and assumes the Mass vestments, and the Introit is sung. The Priest ascends to the altar and venerates it with a kiss and, if appropriate to the dignity of the celebration, he censes the altar and cross in the customary manner. Mass continues with the Collect for Purity.

Appendix 3

The Decalogue

The Decalogue may be rehearsed, from time to time, in place of the Summary of the Law and the Kyrie. Turning to the People, the Priest or Deacon shall rehearse distinctly the Ten Commandments; and the People, kneeling or standing (according to custom) shall answer, asking God's mercy.

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me. 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.

***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.

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

Remember that thou keep holy the Sabbath day.

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

Honour thy father and thy mother.

***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 neighbour.

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

Thou shalt not covet thy neighbour's wife.

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

Thou shalt not covet thy neighbour's house, nor any thing that is his.

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

*Mass continues then with the Gloria or with the Collect of the Day,
according to the quality of the season.*

Appendix 4

The Prayers of the People

One of the following may be used for the Prayers of the People.

Intercession (Form I)

Form I of the Intercession is to be said by the Priest alone.

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

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: 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.

Give grace, O heavenly Father, to *N.*, our Pope, to *N.*, our Bishop [*or* to *N.*, our Ordinary], and to all Bishops and other Sacred Ministers [especially *N.*], 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.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially *N.*], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honour thee with their substance, and be faithful stewards of thy bounty.

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

One or two additional petitions or thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially *N.*], beseeching thee to be merciful and grant them fullness of joy in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, [of Saint *N.*], and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

The Priest concludes as follows:

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Spirit, be all honour and glory. **Amen.**

The Mass continues with the Penitential Rite.

Intercession (Form II)

Form II of the Intercession is to be said by the Priest alone.

Let us pray for the whole Church of God in Christ Jesus and for all men according to their needs.

Almighty and ever-living 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 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 they that do confess thy holy Name may agree in the truth of thy holy Word and live in unity and godly love.

Give grace, O heavenly Father, to *N.* our Pope, to *N.*, our Bishop [*or* to *N.*, our Ordinary], and to all bishops, priests and deacons that they may, both by their life and doctrine, set forth thy true and lively word and rightly and duly administer thy holy sacraments.

We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct all [kings and] rulers that under them thy people may be godly and quietly governed. And grant unto thy servant [*N. our King/Queen*] *or* [our President *N.*], and to all that are put in authority under *him/her* that they may truly and impartially administer justice to the punishment of wickedness and vice and to the maintenance of thy peace and virtue.

Guide and prosper we pray thee those who are labouring for the spread of thy Gospel among the nations and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

And to all thy people give thy heavenly grace, and specially 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 them who, in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee according to thy promises to grant them refreshment, light, and peace.

And here we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace and lights of the world in their several generations; and we pray that rejoicing in their fellowship and following their good examples, we may be partakers with them of thy heavenly kingdom.

Grant this O Father for Jesus Christ's sake our Mediator and Advocate.

Amen.

The Mass continues with the Penitential Rite.

Intercession (Form III)

The Priest sings or says:

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy" [or "Kyrie eleison"].

The Deacon or reader continues:

For the peace of the world, for the welfare of the holy Church of God, and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For *N.*, our Pope, *N.*, our Bishop [or *N.*, our Ordinary], and for all bishops, priests and deacons, and all God's holy people, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For [*N.* our King/Queen] **or** [our President *N.*], for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For all children, born and unborn, for parents, and for all families, [especially *N.*, for whom we offer this Mass], let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

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

Lord, have mercy [Kyrie eleison].

For deliverance from all danger and violence, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, [especially *N.*] let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the faithful departed of this parish [*or* community], [for *N.*, for whom we offer this Mass] and for all who have departed this life in the hope of the resurrection, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

In the communion of the blessed ever-Virgin Mary, [of Saint *N.*] and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The Priest concludes with this doxology, or one of the Collects appointed for use at the Intercessions (as found in Appendix 5):

For thine is the majesty, O Father, Son, and Holy Spirit; thine is the kingdom and the power and the glory, now and for ever. **Amen.**

The Mass continues with the Penitential Rite.

Intercession (Form IV)

The Priest says:

Let us offer our prayers to Almighty God.

The Deacon or reader continues:

Father, we pray for thy holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve thee;

That thy Name may be glorified by all people.

We pray for our Holy Father, Pope *N.*, *N.*, our Bishop [*or N.*, our Ordinary], and for all bishops, priests, and deacons;

That they may be faithful ministers of thy Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That they may work for thy peace on earth.

Give us grace to do thy will in all that we undertake;

That our works may find favour in thy sight.

Have compassion on [*N.* and on] those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to [*N.* and to] all the departed eternal rest;

And let light perpetual shine upon them.

We praise thee for the Blessed Virgin Mary, [for Saint *N.*] and for all thy saints who have entered into joy;

May we also come to share in thy heavenly kingdom.

The Priest concludes with one of the Collects appointed for use at the Intercessions (as found in Appendix 5).

The Mass continues with the Penitential Rite.

Intercession (Form V)

The Priest says:

In the power of the Spirit and in union with Christ,
let us pray to the Father.

The Deacon or reader continues:

Hear our prayers, O Lord our God.

Hear us, good Lord.

Govern and direct thy holy Church; fill her with love and truth; and grant her that unity which is thy will.

Hear us, good Lord.

Give us boldness to preach the Gospel in all the world and to make disciples of all the nations.

Hear us, good Lord.

Enlighten *N.* our Pope and *N.*, our Bishop [*or N.*, our Ordinary], and all thy ministers with knowledge and understanding that by their teaching and their lives they may proclaim thy word.

Hear us, good Lord.

Give thy people grace to hear and receive thy word and to bring forth the fruit of the Spirit.

Hear us, good Lord.

Bring into the way of truth all who have erred and are deceived.

Hear us, good Lord.

Strengthen those who stand, comfort and help the faint-hearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, good Lord.

Guide the leaders of the nations into the ways of peace and justice.

Hear us, good Lord.

(I) For British Subjects and in Commonwealth countries

Guard and strengthen thy servant *N.* our *King/Queen*; that *he* may put *his* trust in thee and seek thy honour and glory.

Hear us, good Lord.

Endue the High Court of Parliament and all the ministers of the Crown with wisdom and understanding.

Hear us, good Lord.

(II) In the United States of America

Guard and strengthen our President *N.*; that he (she) may put his (her) trust in thee and seek thy honour and glory.

Hear us, good Lord.

Endue the ministers of government and all others in authority with wisdom and understanding.

Hear us, good Lord.

Bless those who administer the law that they may uphold justice, honesty, and truth.

Hear us, good Lord.

Give us the will to use the fruits of the earth to thy glory and for the good of all creation.

Hear us, good Lord.

Bless and keep all thy people.

Hear us, good Lord.

Help and comfort the lonely, the bereaved, and the oppressed.

Lord, have mercy.

Keep in safety those who travel and all who are in danger.

Lord, have mercy.

Heal the sick in body and mind and provide for the homeless, the hungry, and the destitute.

Lord, have mercy.

Show thy pity upon prisoners and refugees and all who are in trouble.

Lord, have mercy.

Forgive our enemies, persecutors, and slanderers and turn their hearts.

Lord, have mercy.

Hear us as we pray for those who have died in the peace of Christ, both those who have confessed the faith and those whose faith is known to thee alone, and grant us with them a share in thy eternal kingdom.

Lord, have mercy.

Silence may be kept. The Priest concludes with one of the Collects appointed for use at the Intercessions (as found in Appendix 5).

The Mass continues with the Penitential Rite.

Appendix 5

The Collect at the Prayers of the People

For the concluding Collect at the end of the Intercession (Forms III-V), the Priest selects:

- (a) a Collect appropriate to the Season or occasion being celebrated;*
- (b) a Collect expressive of some special need in the life of the local congregation;*
- (c) a Collect for the mission of the Church;*
- (d) or a general Collect such as one of the following:*

1

Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. **Amen.**

2

Heavenly Father, thou hast promised to hear what we ask in the Name of thy Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as thou knowest and lovest us in thy Son Jesus Christ our Lord. **Amen.**

3

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of thy people, and strengthen us to do thy will; through Jesus Christ our Lord. **Amen.**

4

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. **Amen.**

5

O Lord our God, accept the fervent prayers of thy people; in the multitude of thy mercies, look with compassion upon us and all who turn to thee for help; for thou art gracious, O lover of souls, and to thee we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

6

Almighty God who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth and in the world to come life everlasting. **Amen.**

7

Hasten, O Father, the coming of thy kingdom; and grant that we thy servants, who now live by faith, may with joy behold thy Son at his coming in glorious majesty; even Jesus Christ, our Mediator and Advocate. **Amen.**

8

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. **Amen.**

9

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. **Amen.**

10

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness all our days: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world; all of which we ask through Jesus Christ our Lord. **Amen.**

The Mass continues with the Penitential Rite.

Appendix 6

The Last Gospel

The Priest may recite the Last Gospel immediately after the Dismissal. This is especially appropriate in Christmastide, until the Baptism of the Lord or until Candlemas. On Christmas Day, when this is the Gospel of the Mass, the Gospel for the Epiphany (Matthew 2:1-12) may be read. The Last Gospel is omitted on Palm Sunday, at the Mass of the Lord's Supper on Maundy Thursday, at the Easter Vigil, and whenever the Mass is followed immediately by a procession.

After the Blessing and Dismissal the Priest goes to the left-hand side of the altar and reads the Last Gospel as follows, all standing. Having said The Lord be with you, he makes the sign of the cross with his right thumb on the altar table or on the book, and then on his own forehead, lips, and breast. Everyone genuflects at the words And the Word was made flesh (or on Christmas Day, at the words, and fell down and worshipped him).

V. The Lord be with you.

R. And with thy spirit.

✠ The Beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *[Genuflect]* And the Word was made flesh, *[Rise]* and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

The People respond:

Thanks be to God.

Appendix 7

Pontifical Variations

Before the Collect of the Day

In this first greeting a Bishop (or the Ordinary if he is not a Bishop), instead of The Lord be with you, says Peace be with you (except in Masses of a penitential character).

Pontifical Blessing

In a Pontifical Mass, the celebrating Bishop (or the Ordinary if he is not a Bishop) receives the mitre and, extending his hands, says before imparting the Blessing:

<i>People</i>	The Lord be with you.
<i>Bishop/Ordinary</i>	And with thy spirit.
<i>People</i>	Blessed be the name of the Lord.
<i>Bishop/Ordinary</i>	Now and for ever.
<i>People</i>	Our help is in the name of the Lord.
	Who hath made heaven and earth.

The Bishop or Ordinary then receives the pastoral staff, if he uses it, and says:

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;

Making the sign of the cross over them three times, he continues:

and the blessing ✠ of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. **Amen.**

Appendix 8: The Litany

***Appendix 9: The Proclamation of the Nativity of Our
Lord Jesus Christ***

***Appendix 10: The Proclamation of the Date of Easter
and of the Moveable Feasts on Epiphany***

Appendix 11: Solemn Te Deum of Thanksgiving