

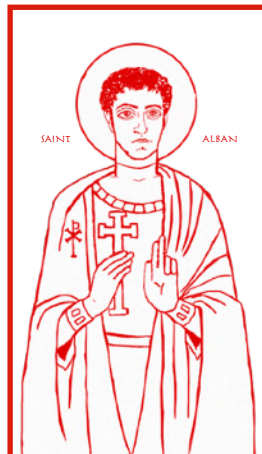
THE
SAINT ALBAN
SERVICE BOOK

-FOR CONGREGATIONAL USE-

THE SACRAMENTS AND OTHER RITES AND CEREMONIES
ACCORDING TO THE ORTHODOX WESTERN RITE

- *with* -

THE TRADITIONAL GREGORIAN
PLAINCHANT MELODIES



2021

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COMPILED AND EDITED AT

CHURCH OF THE
ADVENT

ATLANTA, GA

ANTIOCHIAN WESTERN RITE VICARIATE

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HOW TO USE THIS BOOK

IN GENERAL THROUGHOUT

There are three main sections of this book: THE MASS; THE SACRAMENTS AND PASTORAL OFFICES; and DEVOTIONS. The same norms apply throughout all of them. Those norms are:

Rubrics are in red, and they tell you what to do or describe what is being done.

The leaders' words are in regular print, and they are for the clergy or cantors/choir to say or sing.

The people's words are in boldface, and they are for the people in the congregation to say or sing aloud.

AT THE MASS

The chief service of the Church is the Mass. It is preceded on Sundays by the rite of sprinkling called THE ASPERGES (pg. 3). The antiphons *Asperges me* and *Vidi aquam* are not mandated to be sung by the congregation, so they are not printed in bold; but there is no reason the people shouldn't sing them, so the music is included in a separate section of the book, the page numbers of which (pg. 37-38) are given in the rubric right below the title: The Asperges.

The Asperges

 Musical settings, pg. 37-38

THE PRAYERS AT THE FOOT OF THE ALTAR (pg. 4-5) follow immediately after and are for the priest and other servers to pray quietly.

The Mass itself comes next. There are two forms or “usages” of the Mass included in this book: THE MASS OF ST. GREGORY (the ancient Roman use, pg. 6) and THE MASS OF ST. TIKHON (an Anglican tradition use, pg. 20).

Each Mass will have parts of it, called the Ordinary of the Mass, which have musical settings in a separate part of the book, beginning on pg. 36. These parts are the KYRIE, the GLORIA, the NICENE CREED (Credo), the SANCTUS, and the AGNUS DEI.

The Kyrie

☞ Settings of the Kyrie (and Gloria, if appointed):

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa de Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 104



Their different musical settings are grouped together according to different times in the year (e.g. Lent or Eastertide).

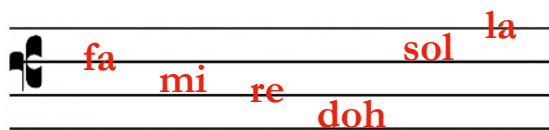
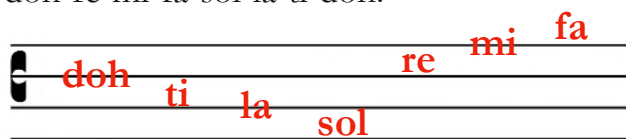
When the time to sing one of these parts of the Mass comes, simply check the page number in the **rubric** and turn to that piece of music (depending on the setting being used that day). NOTE: The Gloria is omitted in Advent, Lent, and most ferias, and the Credo is omitted on

all ferias. The same Credo setting is included within each musical grouping, and an alternate Credo setting is on pg. 71.







SINGING PLAINCHANT

Plainchant is the ancient, standard music of the Western tradition of the Church. It is traditionally **monophonic** (sung in unison), though it is sometimes harmonized and sung with accompaniment. It is sung without the time signatures of modern music (like $\frac{4}{4}$ or $\frac{6}{8}$), in a **free meter**.

Plainchant notation has four lines, which do not correspond to any particular note on a keyboard (like modern music), but are pitch-relative. There are two clefs,  and , which can bracket any line, and which indicate either the **doh** or the **fa** of the scale: doh-re-mi-fa-sol-la-ti-doh.



Every note shape is given equal length...     ... unless:

- it has a line above or below it, which slightly lengthens it  
- it is doubled or tripled on one syllable, which doubles or triples the length  
- it is dotted, which gives it *at least* a double length 
- it precedes a quilisma (squiggly note), which slightly lengthens it (the first note) 

HOW TO USE THIS BOOK

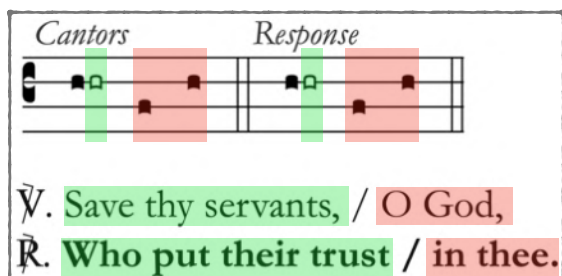
Notes are always sung left to right.



And the lower note of a perpendicular group is always sung first.



When chanting Psalms or the suffrages in a litany, one line of music will be given as the guide to sing every verse of the text, which is sung on a **reciting note** —□— and “pointed” with a slash to indicate when to change to the **final cadence**.



Cantors *Response*

†. **Save thy servants,** / **O God,**
†. **Who put their trust** / **in thee.**

When the text has a † symbol at the end of a phrase, it indicates the singing of a “flex,” which means the syllable preceding it is to be sung on the next lowest *consonant* note.

AT THE SACRAMENTS AND DEVOTIONS

The Sacraments, Pastoral Offices, and Devotions all follow the same rules of textual **weight** and **color**, and the same rules for singing plainchant. Some of the Sacraments and Pastoral Offices, however, may have rubrics and words not only for the priest and the people, but also for some specific people for whom those services are primarily meant (e.g. the Bride and Groom at the Solemnization of Marriage, or the candidate for the Sacraments of Baptism and Chrismation).

IN THE APPENDIX

The Appendix contains educational materials that can be an aid to better understanding the services in the Saint Alban Service Book. Refer to it for helpful information about the Mass, the church building and its furnishings, various terms and definitions, and more about this book.

“ I WORSHIP AND ADORE
THE TRUE AND
LIVING GOD. ”

- SAINT ALBAN -

THE
MASS



PREPARATION FOR HOLY COMMUNION

A PERSONAL PREPARATION FOR HOLY COMMUNION

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

Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord my Strength and my Redeemer.

ALMIGHTY and most Merciful Father, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed by thought, word, deed, and omission, by my own great fault. And especially I confess that I have sinned (*recall specific sins...*). For these and all other sins which I cannot now remember, I am truly sorry and firmly intend to do better, humbly beseeching thy pardon and forgiveness, and grace to lead a better life. O my God, have mercy upon me, a sinner! Forgive me all that is past, confirm and strengthen me in all goodness, and finally bring me to everlasting life; through Jesus Christ, our Lord. Amen.

ALMIGHTY and Everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts that we, worthily lamenting our sins, may obtain of thee, the God of all mercy, perfect remission, healing, and forgiveness; through Jesus Christ, our Lord. Amen.

I will wash my hands in innocence, O Lord; *
and so I will go unto thine altar.

O most blessed Savior, in union with the faithful at every altar of thy Church where thy blessed Body and Blood are being offered to the Father, I intend to offer thee this sacrifice of praise:

- for thy greater glory
- in thanksgiving for thy sacrifice
- for all blessings, especially...
- to ask help of thee, especially for...
- to ask thee to bless my family and friends, especially...
- for the departed, especially...

Most gracious God, mercifully incline thine ears to our prayers, and enlighten our hearts by the grace of thy Holy Ghost, that we may worthily approach thy holy Mysteries, and love thee with an everlasting love. Amen.

¶ On Sundays, the aspersion of Holy Water as a cleansing and a reminder of Baptism is done before the Mass. While the priest asperses the people, the following is sung:

The Asperges

¶ Musical settings, pg. 37-38

Antiphon: Asperges me

THOU shalt purge me, * O Lord, with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow. *Ps. 51:7*

Have mercy upon me, O God, after thy great goodness. *Ps. 51:1*

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.

Thou shalt purge me...

Antiphon in Eastertide: Vidi aquam

I BEHELD water * which proceeded from the temple, on the right side thereof, alleluia; And all they to whom that water came were healed, every one, and they say, alleluia, alleluia. *Cf. Ezek. 47:1*

O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever. *Ps. 118:1*

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.

I beheld water which proceeded from the temple...

¶ O Lord, show thy mercy upon us. *In Eastertide: Alleluia.*

¶ **And grant us thy salvation. In Eastertide: Alleluia.**

¶ O Lord, hear my prayer.

¶ **And let my cry come unto thee.**

¶ The Lord be with you.

¶ **And with thy spirit.**

¶ Let us pray.

GRACIOUSLY hear us, O Lord, Holy Father, Almighty, everlasting God; and vouchsafe to send thy holy angel from heaven, to guard and cherish, to protect and visit, and to defend all who dwell in this thy holy habitation; through Christ, our Lord. **Amen.**

¶ An entrance hymn may be sung.

¶ The priest and other ministers approach the foot of the Altar, make the accustomed reverence, and pray the following preparation. NOTE: the Psalm is omitted at Masses of the Dead and in Passiontide.

The Prayers at the Foot of the Altar

℣. In the Name ✠ of the Father, and of the Son, and of the Holy Ghost.

℟. Amen.

℣. I will go unto the Altar of God.

℟. Even unto the God of my joy and gladness.

Ps. 43

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

℟. 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?

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

℟. 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.

℣. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

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

℣. 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.

℣. I will go unto the altar of God.

℟. Even unto the God of my joy and gladness.

℣. Our help is in the ✠ Name of the Lord.

℟. Who hath made heaven and earth.

℣. I confess to God Almighty, 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, and deed, 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 Saints, and you, brethren, to pray for me to the Lord our God.

PREPARATORY PRAYERS

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

℣. Amen.

℞. I confess to God Almighty ... and to thee, father ...

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

℞. Amen.

℣. May the Almighty and Merciful Lord grant us pardon, absolution ✠, and remission of all our sins.

℞. Amen.

℣. Turn us, again, O Lord, and quicken us.

℞. That thy people may rejoice in thee.

℣. O Lord, show thy mercy upon us.

℞. And grant us thy salvation.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

¶ The following collect is said when the Mass is celebrated according to the usage of St. Tikhon:

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.**

¶ The priest ascends the Altar, and the Introit begins.

HOLY MASS

of SAINT GREGORY

The Introit

¶ **All standing**, the Proper entrance antiphon and verse are sung while the Altar is censed.

¶ Then shall be sung:

The Kyrie

¶ Settings of the Kyrie (and Gloria, if appointed):

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa de Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 104

KYRIE, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

The Gloria

¶ When appointed, the Gloria is then sung, with the priest first intoning:

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.

¶ The priest continues:

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

The Collects

¶ The Proper Collect prayers for the day and season are prayed. The people respond:

℞. Amen.

The Epistle

¶ The people sit, and the Epistle or Lesson appointed for the day is read, concluding with

℞. Thanks be to God.

¶ All stand. The Proper Gradual and Alleluia/Tract are sung, and any appointed Sequence hymn.

The Gospel

¶ All standing, the Deacon or priest says,

℣. The Lord be with you.

℞. And with thy spirit.

℣. The continuation (beginning) ✠ of the Holy Gospel according to (Name).

¶ The people sign themselves on the forehead, lips, and heart, saying,

℞. Glory be to Thee, O Lord.

¶ The Gospel Book is censed and the Proper Gospel passage is chanted, concluding with,

℞. Praise be to Thee, O Christ.

¶ If a homily follows here, **the people sit.**



¶ On Sundays and Major Feasts the Creed is sung, **all standing:**

The Nicene Creed

¶ Music for the Creed is included in each Mass setting, or an alternate Credo setting is on pg. 71.

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 (**kneel**), and was
incarnate by the Holy Ghost of the Virgin Mary, and was
made man; (**rise**) 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; who, with the Father and the Son together (bow) 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 Offertory

℣. The Lord be with you.

℟. **And with thy spirit.**

℣. Let us pray.

¶ The Proper Offertory verse is sung. A Hymn may be sung while the priest prepares the offering of bread and wine with the appointed prayers. Incense is set, and the offering, Altar, priest, and people are censured. This done, the priest turns to the people and says:

℣. Pray brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.

℟. **May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit, and that of all his holy Church.**

¶ (Music, pg. 73) **All standing**, the priest says to the people:

The Sursum Corda

℣. The Lord be with you.

℟. **And with thy spirit.**

℣. 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.**

The Proper Preface

¶ Here shall follow the Proper Preface, concluding with these or similar words:

THROUGH Christ our Lord, by whom Angels praise thy majesty, the Dominions adore thee, the Powers tremble, the heavens and heavenly Host and the blessed Seraphim join with one glad voice in extolling thee. To their voices, we pray, let ours be added, while we say with humble praise:

The Sanctus

¶ Settings of the Sanctus:

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 107

HOLY, HOLY, HOLY, Lord God of hosts: heaven and earth are full of thy glory: Hosanna in the highest. Blessed ✠ is he that cometh in the Name of the Lord. Hosanna in the highest.

¶ The people kneel.

The Canon of the Mass

THEREFORE, most merciful Father, we humbly pray and beseech thee, through Jesus Christ, thy Son our Lord, that thou accept and bless these gifts, these offerings, these holy, spotless sacrifices, which we offer thee in the first place 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, our father and Metropolitan *N.*, and our Bishop *N.*, and all the Orthodox who uphold the Catholic and Apostolic Faith.

REMEMBER, O Lord, thy servants and handmaids (*N. N.*), and all here present, whose faith and devotion are known and manifest unto thee: for whom we offer, or who themselves offer to thee, this sacrifice of praise for themselves and

MASS OF ST. GREGORY

those belonging to them, for the redemption of their souls, for the hope of their health and welfare, and who pay their vows to thee, the eternal, living, and true God.

IN communion with, and venerating first, the memory of the glorious and Ever Virgin Mary, Mother of our God and Lord Jesus Christ: and also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose prayers grant that in all things we may be guarded by the help of thy protection; through the same Christ our Lord. Amen.

WE therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family: Order our days in thy peace, and bid us to be delivered from eternal damnation and to be numbered in the flock of thine elect; through Christ our Lord. Amen.

WHICH offering, we beseech thee, O God, to bless, approve, ratify, make reasonable and acceptable in every way; that it may become for us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

¶ A bell rings once.

WHO, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks unto thee, he blessed, brake, and gave it to his disciples, saying: Take and eat, ye all, of this:

FOR THIS IS MY BODY.

¶ A bell rings thrice while reverences are made.

IN like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, again giving thanks unto thee, he blessed it, and gave it to his disciples saying: Take and drink, ye all, of this:

FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL
TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED
FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS; AS OFT
AS YE SHALL DO THESE THINGS, YE SHALL DO THEM IN
REMEMBRANCE OF ME.

MASS OF ST. GREGORY

¶ A bell rings thrice while the priest makes reverences.

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead, and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us: a pure Victim, a holy Victim, a spotless Victim: the holy Bread of eternal life, and the Chalice of everlasting salvation.

UPON which vouchsafe to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchizedek offered unto thee, a holy sacrifice, a spotless victim.

AND we beseech thee, O Lord, to send down thy Holy Spirit upon us and upon these offerings, that he would make this bread the precious Body of thy Christ, and that which is in this cup the precious Blood of thy Son our Lord Jesus Christ, changing them by thy Holy Spirit.

WE humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy Angel to thine altar on high, into the presence of thy divine Majesty, that so many of us as shall partake at this altar of the most sacred Body and Blood of thy Son, may be filled with all heavenly benediction and grace; through the same Christ our Lord. Amen.

BE mindful also, O Lord, of thy servants and handmaids (*N. N.*), who are gone before us with the sign of faith, and who rest in the sleep of peace. (*The Priest here may make prayers for particular departed persons.*) To them, O Lord, and to all who rest in Christ, grant we pray thee a place of refreshment, light, and peace; through the same Christ our Lord. Amen.

TO us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints, into whose company we pray thee of thy mercy to admit us, not weighing our merits, but granting us forgiveness; through Christ our Lord, by whom O Lord, thou dost ever create, sanctify, quicken, bless, and bestow upon us all these good things. For by him, and with him, and in him is to thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory: Throughout all ages of ages.

℞. Amen.

¶ **The people stand.**

LET us pray. Instructed by saving precepts and following divine institution, we are bold to say:

¶ **The priest and people all pray:**

The Pater Noster

¶ **Setting of the Pater Noster, pg. 73**

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 forgives 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.

¶ **The priest says the prayer at the Fracture of the Body concluding with:**

℣. ...Throughout all ages of ages.

℟. **Amen.**

¶ **The priest then says to the congregation.**

℣. The peace of the Lord be always with you.

℟. **And with thy spirit.**

¶ **Then shall the priest and people say together:**

The Agnus Dei

¶ **Settings of the Agnus Dei:**

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 108

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.

¶ In the Requiem Mass, Grant them rest is said in place of Have mercy upon us, and Grant them rest everlasting is said in place of Grant us thy peace.

¶ If the Pax is to be given, the priest kisses the Altar, and giving the Pax, says to the deacon or server, "Peace be to thee," who then passes on the Pax.

¶ The priest receives Communion with these prayers:

O LORD Jesus Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast through thy death given life unto the world: deliver me by this thy most sacred Body and Blood from all mine iniquities and from every evil: and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee: who with the same God the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

LET the partaking of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing, who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

¶ Turning to the faithful and holding before him the Blessed Sacrament, the priest says:

BEHOLD the Lamb of God;
behold him that takest away the sins of the world.

¶ Then is said **three times**:

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

¶ Then shall the priest and people say together the following prayer from the Eastern tradition in preparation to receive Holy Communion.

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

{In accordance with Orthodox canon law and practice, only Orthodox Christians who are duly prepared may receive the Sacrament of Holy Communion in Orthodox Churches.}

¶ The priest and other ministers communicate the people with the following words:

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

¶ The Proper Communion verse is sung. After Communion, the priest performs the ablutions of the sacred vessels.

Post Communion Prayers

¶ **All standing**, the priest says:

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. Let us pray.

¶ Then are said the Post-Communion collects appointed for the day, concluding with:

... world without end. **Amen.**

The Dismissal

¶ Music for the Dismissal is included in each Mass setting.

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. Depart in peace. (**Or**, *Ite missa est.*) **Or**, when there is no *Gloria*: Let us bless the Lord.

℞. **Thanks be to God. (Deo gratias).**

The Blessing

¶ The priest gives the final blessing, saying:

ALMIGHTY God bless you:
the Father, ✠ the Son, and the Holy Ghost.

℞. Amen.

The Last Gospel

¶ The following post-Mass devotion is then said, all standing. The passage is always John 1:1-14 unless another passage is appointed in the missal:

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. The beginning ✠ of the Holy Gospel according to St. John.

℞. **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 anything 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 the 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 the will of man, but of God.

(All kneel) **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.

℞. **Thanks be to God.**



MASS OF ST. GREGORY



A THANKSGIVING AFTER HOLY COMMUNION

O most merciful Savior, look with compassion upon thy servant who hath received the sacred Gifts of thy most precious Body and Blood. Bless the lips which have praised thee, the heart which hath loved thee, the body which hath worshiped thee, and the soul which hath adored thee: that in the world to come they may be thine forever. Amen.

O most Blessed Lord and Savior Jesus Christ, we love thee, we adore thee, we worship thee, and we thank thee for these the Holy Mysteries of thy Body and Blood. Grant us grace that we may go forth in thy strength and live as befitteth those to whom thou hast deigned to come. Let us ever remember the sacred Gifts which we have received, and in joy or sorrow, adversity or prosperity, let us recollect thine abiding Presence. Let us never defile the temple wherein thou dost abide. Keep us pure in thought, word, and deed, and grant us so to follow thee in this world, that in the world to come we may see thee face to face, and dwell with thee in thy heavenly Kingdom, for ever and ever, world without end. Amen.

Anima Christi

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within thy wounds hide me;
Suffer me not to be separated from thee;
From the malicious enemy defend me;
In the hour of my death call me,
And bid me come to thee.
That with thy Saints I may praise thee
For ever and ever. Amen.

HOLY MASS

of SAINT TIKHON

The Introit

¶ **All standing**, the Proper entrance antiphon and verse are sung while the Altar is censed. Then the priest, standing at the Altar, says:

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.

¶ Then shall be sung:

The Kyrie

¶ Settings of the Kyrie (and Gloria, if appointed):

- Sundays (*Missa Orbis factor*), pg. 39
- Holy Days (*Missa de Angelis*), pg. 45
- Advent and Lent, pg. 51
- Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56
- Weekday Ferias, pg. 63
- Eastertide pg. 65
- † Requiem, pg. 104

KYRIE, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

The Gloria

¶ When appointed, the Gloria is then sung, with the priest first intoning:

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.

¶ The priest continues:

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

The Collects

¶ The Proper Collect prayers for the day and season are prayed. The people respond:

℞. Amen.

The Epistle

¶ The people sit, and the Epistle or Lesson appointed for the day is read, concluding with

℞. Thanks be to God.

¶ **All stand.** The Proper Gradual and Alleluia/Tract are sung, and any appointed Sequence hymn.

The Gospel

¶ All standing, the deacon or priest says,

☩. The Lord be with you.

℞. **And with thy spirit.**

☩. The continuation (beginning) ☩ of the Holy Gospel according to (Name).

¶ The people sign themselves on the forehead, lips, and heart, saying,

℞. **Glory be to Thee, O Lord.**

¶ The Gospel Book is censed and the Proper Gospel passage is chanted, concluding with,

℞. **Praise be to Thee, O Christ.**

¶ If a homily follows here, **the people sit.**



¶ On Sundays and Major Feasts the Creed is sung, **all standing:**

The Nicene Creed

¶ Music for the Creed is included in each Mass setting, or an alternate Credo setting is on pg. 71.

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 (kneel), and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; (rise) 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; who, with the Father and the Son together (bow) 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 Offertory

☩. The Lord be with you.

℞. And with thy spirit.

☩. Let us pray.

☩ The Proper Offertory verse is sung. A Hymn may be sung while the priest prepares the offering of bread and wine with the appointed prayers. Incense is set, and the offering, Altar, priest, and people are censed. This done, the priest turns to the people and says:

☩. Pray brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.

℞. May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit, and that of all his holy Church.

The Intercessions

¶ The priest turns toward the Altar and says,

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 these our 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, especially **N.**, our Metropolitan, and **N.**, our Bishop, 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 succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

¶ The priest may here commemorate specific names.

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 give us grace so to follow the good examples of blessed Mary and all thy Saints, that, through their intercessions, we with them may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, OUR ONLY MEDIATOR AND ADVOCATE.

℞. Amen.

¶ **NOTE: The following confession may be omitted outside of Lent.**

The General Confession

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, 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.

¶ **The people kneel and say together with the priest:**

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 honor and glory of thy Name; through Jesus Christ, our Lord. Amen.

¶ **Then shall the priest turn to the people and 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.

HEAR what comfortable words our Savior 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” (Matt 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 St. 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 1:15).

Hear also what St. 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 John 2:1-2).

¶ (Music, pg. 73) **All standing**, the priest says to the people:

The Sursum Corda

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. 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.**

The Proper Preface

¶ Here shall follow the Proper Preface, concluding with these or similar words:

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

The Sanctus

¶ Settings of the Sanctus:

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 107

HOLY, HOLY, HOLY, Lord God of hosts: heaven and earth are full of thy glory: Hosanna in the highest. Blessed ✠ is he that cometh in the Name of the Lord. Hosanna in the highest.

¶ **The people kneel.**

The Canon of the Mass

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 there, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and didst institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

¶ A bell rings once.

FOR in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying,

TAKE, EAT, THIS IS MY BODY, WHICH IS GIVEN FOR YOU; DO THIS
IN REMEMBRANCE OF ME.

¶ A bell rings thrice while the priest makes reverences.

LIKEWISE, after supper, he took the cup; and when he had given thanks, he gave it to them, saying,

DRINK YE ALL OF THIS; FOR 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.

¶ A bell rings thrice while the priest makes reverences.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Savior, 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.

AND we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to send down thy Holy Spirit upon these thy gifts

MASS OF ST. TIKHON

and creatures of bread and wine, that they may be changed into the Body and Blood of thy most dearly beloved Son. Grant that we, receiving them according to thy Son our Savior 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. Remember, Lord, also the souls ☩ of thy servants and hand-maidens which are gone before us with the mark of faith and rest in the sleep of peace.

☩ *The Priest here may make prayers for particular departed persons.*

WE beseech thee, O Lord, that unto them and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace. And vouchsafe to give unto us some portion and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints; within whose fellowship we beseech thee to admit us. 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 offenses; through Jesus Christ, our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O FATHER ALMIGHTY, WORLD WITHOUT END.

℞. Amen.

☩ *The people stand.*

Let us pray. And now as our Savior Christ hath taught us, we are bold to say,

☩ *The priest and people all pray:*

The Pater Noster

¶ Setting of the Pater Noster, pg. 73

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 forgives 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.

¶ The priest says the prayer at the Fracture of the Body concluding with:

℣. ...Throughout all ages, world without end.

℟. Amen.

¶ The priest then says to the congregation.

℣. The peace of the Lord be always with you.

℟. And with thy spirit.

¶ Then shall the priest and people say:

The Agnus Dei

¶ Settings of the Agnus Dei:

Sundays (*Missa Orbis factor*), pg. 39

Holy Days (*Missa Angelis*), pg. 45

Advent and Lent, pg. 51

Feasts of St. Mary (*Missa Cum Jubilo*), pg. 56

Weekday Ferias, pg. 63

Eastertide, pg. 65

† Requiem, pg. 108

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.

¶ In the Requiem Mass, Grant them rest is said in place of Have mercy upon us, and Grant them rest everlasting is said in place of Grant us thy peace.

¶ Then shall the priest and people say together:

The Prayer of Humble Access

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 in these holy Mysteries, 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 receives Communion with these prayers:

O LORD Jesus Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast through thy death given life unto the world: deliver me by this thy most sacred Body and Blood from all mine iniquities and from every evil: and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee: who with the same God the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

LET the partaking of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing, who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

¶ Turning to the faithful and holding before him the Blessed Sacrament, the priest says:

BEHOLD the Lamb of God;
behold him that takest away the sins of the world.

¶ Then is said **three times**:

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

¶ Then shall the priest and people say together the following prayer from the Eastern tradition in preparation to receive Holy Communion.

I BELIEVE, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

{In accordance with Orthodox canon law and practice, only Orthodox Christians who are duly prepared may receive the Sacrament of Holy Communion in Orthodox Churches.}

¶ *The priest and other ministers communicate the people with the following words:*

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

¶ *The Proper Communion verse is sung. After Communion, the priest performs the ablutions of the sacred vessels.*

The Prayer of Thanksgiving

℣. Let us pray.

¶ *All standing, the priest and people shall say together:*

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 Savior Jesus Christ; and dost assure us thereby of thy favor 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 honor and glory, world without end. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

¶ Then are said the Post-Communion collects appointed for the day, concluding with:
... world without end. **Amen.**

The Dismissal

¶ Music for the Dismissal is included in each Mass setting.

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. Depart in peace. (*Or, Ite missa est.*) *Or, when there is no Gloria:* Let us bless the Lord.

℞. **Thanks be to God. (Deo gratias)**

The Blessing

¶ The priest gives the final blessing, saying:

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 among you, and remain with you always.

℞. **Amen.**

The Last Gospel

¶ The following post-Mass devotion is then said, all standing. The passage is always John 1:1-14 unless another passage is appointed in the Missal:

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. The beginning ✠ of the Holy Gospel according to St. John.

℞. **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 anything 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 the 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

MASS OF ST. TIKHON

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 the will of man, but of God.

(All kneel) 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.

℞. Thanks be to God.



A THANKSGIVING AFTER HOLY COMMUNION

O most merciful Savior, look with compassion upon thy servant who hath received the sacred Gifts of thy most precious Body and Blood. Bless the lips which have praised thee, the heart which hath loved thee, the body which hath worshiped thee, and the soul which hath adored thee: that in the world to come they may be thine forever. Amen.

O most Blessed Lord and Savior Jesus Christ, we love thee, we adore thee, we worship thee, and we thank thee for these the Holy Mysteries of thy Body and Blood. Grant us grace that we may go forth in thy strength and live as befitteth those to whom thou hast deigned to come. Let us ever remember the sacred Gifts which we have received, and in joy or sorrow, adversity or prosperity, let us recollect thine abiding Presence. Let us never defile the temple wherein thou dost abide. Keep us pure in thought, word, and deed, and grant us so to follow thee in this world, that in the world to come we may see thee face to face, and dwell with thee in thy heavenly Kingdom, for ever and ever, world without end. Amen.

Anima Christi

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within thy wounds hide me;
Suffer me not to be separated from thee;
From the malicious enemy defend me;
In the hour of my death call me,
And bid me come to thee.
That with thy Saints I may praise thee
For ever and ever. Amen.

MUSICAL SETTINGS

for

THE MASS



The Ordinary of the Mass: Kyria, Gloria, Credo, Sanctus, and Agnus Dei

¶ At the aspersion of holy water:

Asperges me, pg. 37

Vidi aquam, pg. 38

¶ The Ordinary of the Mass:

Sundays in the year (*Missa XI Orbis factor*), pg. 39

Holy Days (*Missa VIII de Angelis*), pg. 45

Advent and Lent (*Missa XVII*), pg. 51

Feasts of St. Mary (*Missa IX Cum Jubilo*), pg. 56

Weekday Ferias (*Missa XVI*), pg. 63

Eastertide (*Missa I Lux et origo*), pg. 65

Credo Alternate Setting (Ambrosian), pg. 71

Other chants in the Mass, pg. 73

Asperges me

THOU shalt purge me, * O Lord, with hys- sop and I shall be
 clean; Thou shalt wash me, and I shall be whi- ter than snow. *ψ*. Have
 mer- cy u- pon me, O God: * *R*. af- ter thy great good- ness. *ψ*. Glo- ry be to
 the Fa- ther, and to the Son, and to the Ho- ly Ghost: * *R*. As it was in the
 be- gin- ning, is now, and ev- er shall be: world with- out end. A- men.

ψ. O Lord, show thy mercy upon us. *In Eastertide: Alleluia.*

R. **And grant us thy salvation.** *In Eastertide: Alleluia.*

ψ. O Lord, hear my prayer.

R. **And let my cry come unto thee.**

ψ. The Lord be with you.

R. **And with thy spirit.**

ψ. Let us pray.

GRACIOUSLY hear us, O Lord, Holy Father Almighty, everlasting God; and vouchsafe to send thy holy angel from heaven, to guard and cherish, to protect and visit, and to defend all who dwell in this thy holy habitation; through Christ, our Lord. **Amen.**

Vidi aquam

I BE-HELD wa- ter * which pro-ceed-ed from the tem- ple,
 from the right side there- of, al- le- lú- ia: and all they to whom
 that wa- ter came were healed, e- v'ry one, and they say,
 al- le- lú- ia, al- le- lú- ia. *ψ*. O give thanks un-to the Lord for he
 is grac-ious: *℞*. and his mer-cy en-dureth for e- ver. *ψ*. Glo-ry be to the
 Fath-er, and to the Son, and to the Ho-ly Ghost, *℞*. As it was in the be-
 -gin-ning-, is now and e- ver shall be, world with-out end. A- men

ψ The concluding dialogue and prayers are found on the previous page with “Asperges.”

Sundays in the Year

(*Missa Orbis factor*)

Kyrie

K Y-ri- e * e- lé- i-son. *ij.* Chrí-ste e- lé- i-
son. *ij.* Ký- ri-e e- lé- i-son. *ij.* Ký- ri-e e- lé- i-son.

Gloria

G Lo-ry be to God on high: and on earth peace, good- will
t'wards men. We praise thee, we bless thee, we wor-ship thee, we
glo-ri- fy thee, we give thanks to thee for thy great glo-ry.

SETTINGS: SUNDAYS IN THE YEAR



O Lord God, hea-ven-ly King, God the Fa-ther al-migh-ty. O

Lord, the on-ly be-got-ten Son, Je- sus Christ; O Lord God, Lamb

of God, Son of the Fath-er, that tak-est a-way the sins of the

world, have mer-cy up- on us. Thou that tak-est a-way the sins of the

world, receive our prayer. Thou that sit-test at the right hand of God the

Fa-ther, have mer-cy u- pon us. For thou on-ly art ho- ly; thou

on- ly art the Lord. Thou on- ly, O Christ, with the Ho- ly Ghost,

art most high in the glo-ry of God the Fa- ther. A- men.

Credo

I BE-LIEVE in one God, * the Fa-ther Al-might-y, Ma-
 -ker of hea-ven and earth, and of all things vi-si-ble and in-vi-
 si-ble. And in one Lord Je-sus Christ, the on-ly be-got-ten Son
 of God; be-got-ten of His Fa-ther be-fore all worlds; God of
 God; Light of Light; Ve-ry God of Ve-ry God; be-got-ten, not
 made; be-ing of one sub-stance with the Fa-ther; by whom all
 things were made. Who, for us men and for our sal-va-tion came
 down from hea-ven, **KNEEL** and was in-carn-ate by the Ho-ly

SETTINGS: SUNDAYS IN THE YEAR

Ghost of the Vir-gin Ma-ry, and was made man; **RISE** And was
 cru-ci-fi-ed al-so for us un-der Pon-ti-us Pil-ate; He suf-
 -fer-ed and was bu-ri-ed; and the third day He rose a-gain, ac-
 -cord-ing to the Scrip-tures; And as-cend-ed in-to hea-ven, and sit-
 -teth on the right hand of the Fa-ther; And He shall come a-gain
 with glo-ry to judge both the quick and the dead; Whose king-
 -dom shall have no end. And I be-lieve in the Ho-ly Ghost, the
 Lord, and Gi-ver of Life, who pro-ceed-eth from the Fa-ther; who,
 with the Fa-ther and the Son to-gether **BOW** is wor-ship-ped and

glo-ri- fi- ed; who spake by the Prophets; And I be-lieve One Ho-
 -ly Ca-tho-lic and A-po-sto-lic Church. I ac-know-ledge one
 Bap-tism for the re-mis-sion of sins. And I look for the Re-sur-rec-
 -tion of the dead, ✠ and the Life of the world to come. A- men.

Sanctus

H o- ly, Ho- ly, Ho-ly Lord God of hosts.
 Hea-ven and earth are full of thy glo-ry. Ho-sán-
 -na in the highest. Bles-sed is he that cometh in the
 Name of the Lord. Ho-sán-na in the highest.

Agnus Dei

O Lamb of God, * that tak-est a-way the sins of the world: have mer-cy u-pon us. O Lamb of God, that tak-est a-way the sins of the world: have mer-cy u-pon us. O Lamb of God, that tak-est a-way the sins of the world: grant us thy peace.

Dismissal

De- part — in peace.
(I- te, mis - sa est.)

Thanks be to God.
(De- o grá- ti- as.)

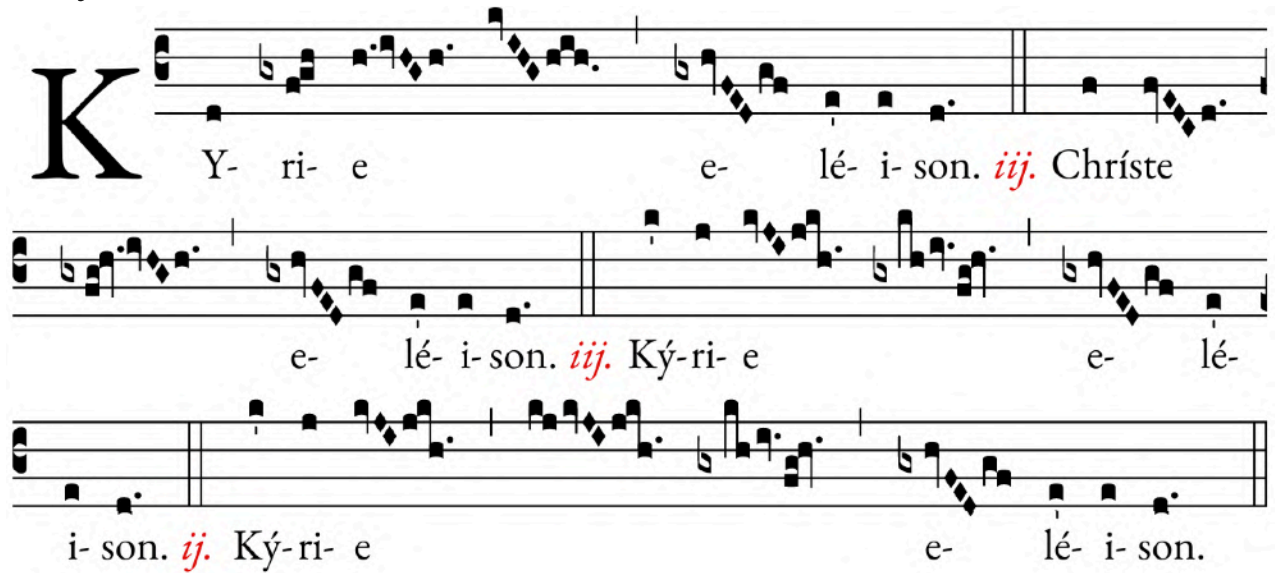
♪ Or when there is no Gloria:

Let us bless the Lord.
(Be-nedicámus Dó- mi-no.)

Holy Days

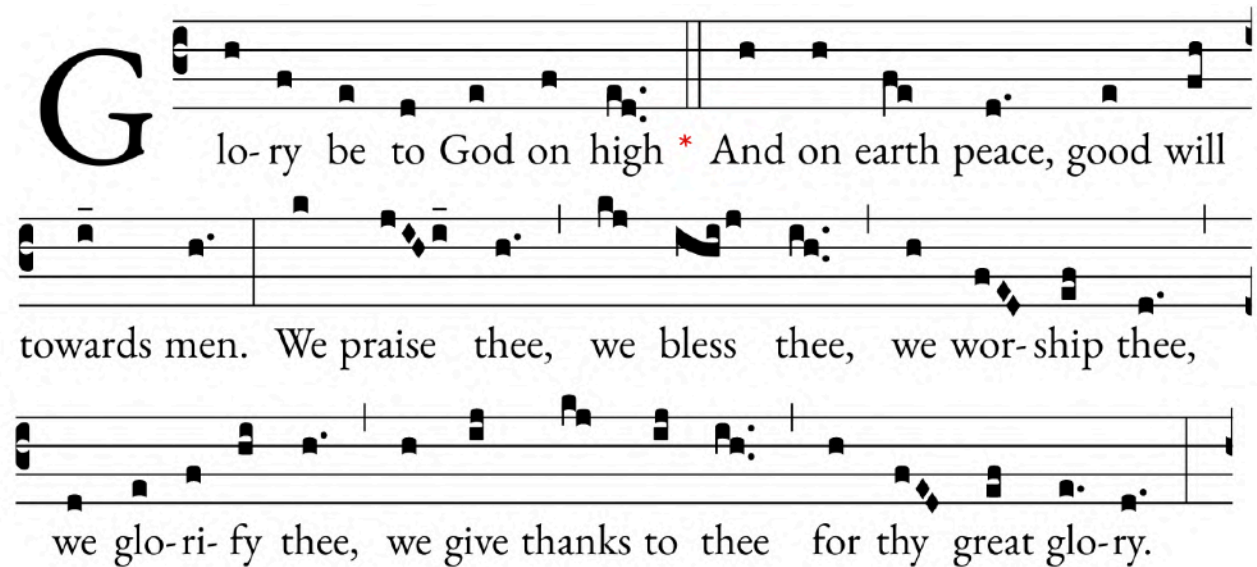
(*Missa de Angelis*)

Kyrie



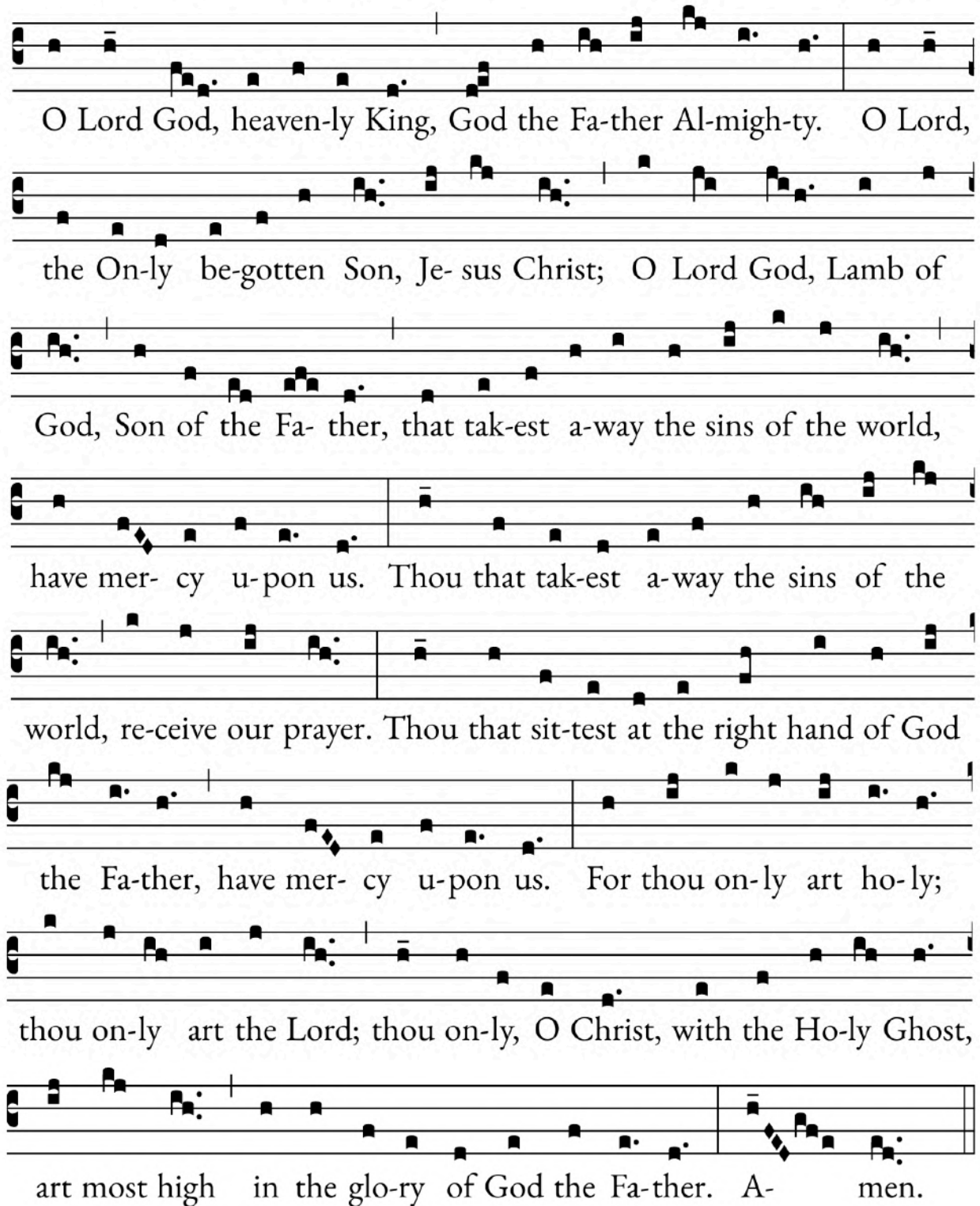
K Y-ri-e e-lé-i-son. *ij.* Chríste
e-lé-i-son. *ij.* Ký-ri-e e-lé-
i-son. *ij.* Ký-ri-e e-lé-i-son.

Gloria



G lo-ry be to God on high * And on earth peace, good will
towards men. We praise thee, we bless thee, we wor-ship thee,
we glo-ri-fy thee, we give thanks to thee for thy great glo-ry.

SETTINGS: HOLY DAYS



O Lord God, heaven-ly King, God the Fa-ther Al-migh-ty. O Lord,
the On-ly be-gotten Son, Je- sus Christ; O Lord God, Lamb of
God, Son of the Fa- ther, that tak-est a-way the sins of the world,
have mer- cy u-pon us. Thou that tak-est a-way the sins of the
world, re-ceive our prayer. Thou that sit-test at the right hand of God
the Fa-ther, have mer- cy u-pon us. For thou on-ly art ho-ly;
thou on-ly art the Lord; thou on-ly, O Christ, with the Ho-ly Ghost,
art most high in the glo-ry of God the Fa-ther. A- men.

Credo

I BE-LIEVE in one God, * the Fa-ther Al-might-y, Ma-
 -ker of hea-ven and earth, and of all things vi- si- ble and in- vi-
 si- ble. And in one Lord Je- sus Christ, the on-ly be- got- ten Son
 of God; be- got- ten of His Fa- ther be- fore all worlds; God of
 God; Light of Light; Ve- ry God of Ve- ry God; be- got- ten, not
 made; be- ing of one sub- stance with the Fa- ther; by whom all
 things were made. Who, for us men and for our sal- va- tion came
 down from hea- ven, **KNEEL** and was in- carn- ate by the Ho- ly

SETTINGS: HOLY DAYS

Ghost of the Vir-gin Ma-ry, and was made man; **RISE** And was
 cru-ci-fi-ed al-so for us un-der Pon-ti-us Pil-ate; He suf-
 -fer-ed and was bu-ri-ed; and the third day He rose a-gain, ac-
 -cord-ing to the Scrip-tures; And as-cend-ed in-to hea-ven, and sit-
 -teth on the right hand of the Fa-ther; And He shall come a-gain
 with glo-ry to judge both the quick and the dead; Whose king-
 -dom shall have no end. And I be-lieve in the Ho-ly Ghost, the
 Lord, and Gi-ver of Life, who pro-ceed-eth from the Fa-ther; who,
 with the Fa-ther and the Son to-gether **Bow** is wor-ship-ped and

glo-ri- fi- ed; who spake by the Prophets; And I be-lieve One Ho-
 -ly Ca-tho-lic and A-po-sto-lic Church. I ac-know-ledge one
 Bap-tism for the re-mis-sion of sins. And I look for the Re-sur-rec-
 -tion of the dead, ✠ and the Life of the world to come. A- men.

Sanctus

H O- LY, HO-LY, HO- LY Lord
 God of hosts: Hea-ven and earth are full of thy glo-
 ry; Ho-sán-na in the high- est. Bles-sed is he that com- eth
 in the name of the Lord Ho- san- na in the high- est

Agnus Dei

O Lamb of God that tak-est a-way the sins of the world,
 have mer-cy up- on us O Lamb of God that tak-est a- way the
 sins of the world, have mer- cy up- on us O Lamb of God
 that tak-est a-way the sins of the world, grant us thy peace

Dismissal

De- part — in peace.
 (I- te, mis-sa est.)

Thanks be to God.
 (De- o grá-ti- as.)

Sundays in Advent & Lent

(In Dominicis Adventus et Quadragesimæ)

Kyrie

K Y-ri- e e- lé- i- son. *ijj.* Chrí- ste
 e- lé- i- son. *ijj.* Ký- ri- e e- lé- i- son. *ij.* Ký- ri-
 e e- lé- i- son.

Credo

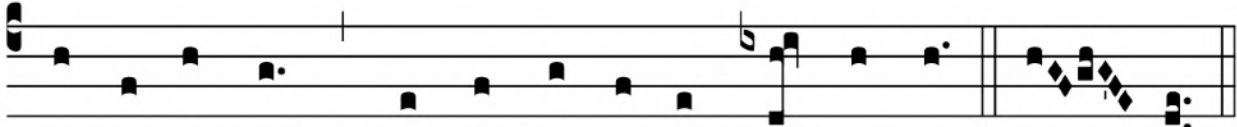
I BE-LIEVE in one God, * the Fa-ther Al-might-y, Ma-
 -ker of hea-ven and earth, and of all things vi- si- ble and in- vi-

SETTINGS: SUNDAYS IN ADVENT & LENT

si- ble. And in one Lord Je-sus Christ, the on-ly be-got-ten Son
 of God; be-got-ten of His Fa-ther be-fore all worlds; God of
 God; Light of Light; Ve-ry God of Ve-ry God; be-got-ten, not
 made; be-ing of one sub-stance with the Fa-ther; by whom all
 things were made. Who, for us men and for our sal-va-tion came
 down from hea-ven, **KNEEL** and was in-carn-ate by the Ho-ly
 Ghost of the Vir-gin Ma-ry, and was made man; **RISE** And was
 cru-ci- fi-ed al-so for us un-der Pon-ti- us Pil-ate; He suf-
 -fer-ed and was bu-ri- ed; and the third day He rose a-gain, ac-

SETTINGS: SUNDAYS IN ADVENT & LENT

-cord-ing to the Scrip-tures; And as-cend-ed in-to hea-ven, and sit-
 -teth on the right hand of the Fa-ther; And He shall come a-gain
 with glo-ry to judge both the quick and the dead: Whose king-
 -dom shall have no end. And I be-lieve in the Ho-ly Ghost, the
 Lord, and Gi-ver of Life, who pro-ceed-eth from the Fa-ther; who,
 with the Fa-ther and the Son to-gether **Bow** is wor-ship-ped and
 glo-ri- fi-ed; who spake by the Prophets; And I be-lieve One Ho-
 -ly Ca-tho-lic and A-po-sto-lic Church. I ac-know-ledge one
 Bap-tism for the re-mis-sion of sins. And I look for the Re-sur-rec-



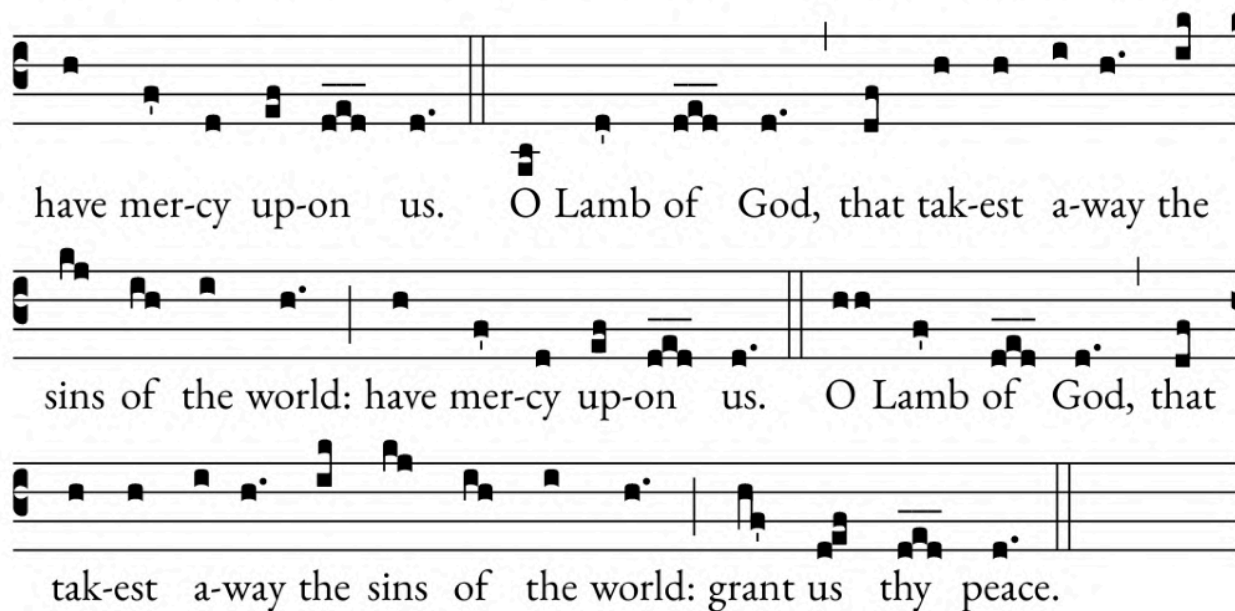
-tion of the dead, ✠ and the Life of the world to come. A- men.

Sanctus

H O- LY, HO- LY, HO- LY Lord God of
 hosts: Hea-ven and earth are full of thy glo- ry. Ho-
 sán- na in the high-est. Bless- ed is he that com- eth in
 the name of the Lord. Ho- sán- na in the high-est.

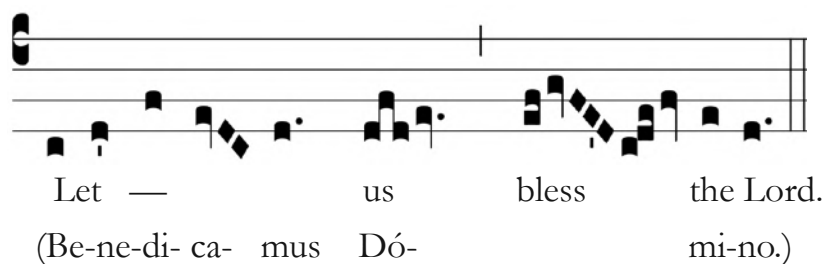
Agnus Dei

O Lamb of God, that tak-est a-way the sins of the world:

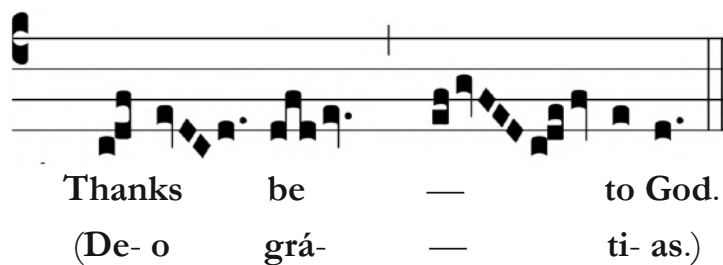


have mer-cy up-on us. O Lamb of God, that tak-est a-way the
 sins of the world: have mer-cy up-on us. O Lamb of God, that
 tak-est a-way the sins of the world: grant us thy peace.

Dismissal



Let — us bless the Lord.
 (Be-ne-di-ca-mus Dó-mi-no.)



Thanks be — to God.
 (De-o grá-ti-as.)

Feasts of St. Mary

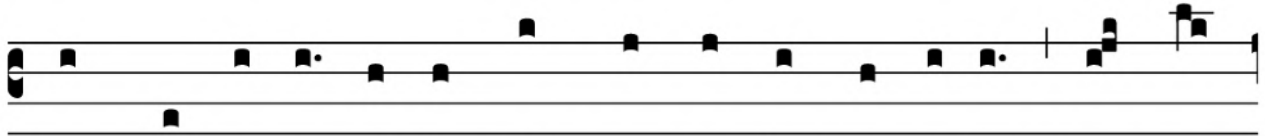
(Missa Cum júbilo)

Kyrie

K Y-ri-e e-lé-i-son. Ký-ri-e e-lé-i-son.
Ký-ri-e e-lé-i-son. Chrí-ste e-lé-i-son. Chrí-
ste e-lé-i-son. Chrí-ste e-lé-i-son. Ký-ri-e
e-lé-i-son. Ký-ri-e e-lé-i-son. Ký-ri-
e e-lé-i-son.

Gloria

G LO-RY be to God on high, * and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glo-ri-fy thee, we give thanks to thee for thy great glo- ry, O Lord God, heav'n- ly King, God the Fath-er Al- mighty. O Lord, the on-ly- be-got-ten Son, Je- sus Christ; O Lord God, Lamb of God, Son of the Fath-er, that tak-est a-way the sins of the world, have mer-cy u-pon us. Thou that tak-est a-way the sins of the world, re- ceive our prayer.



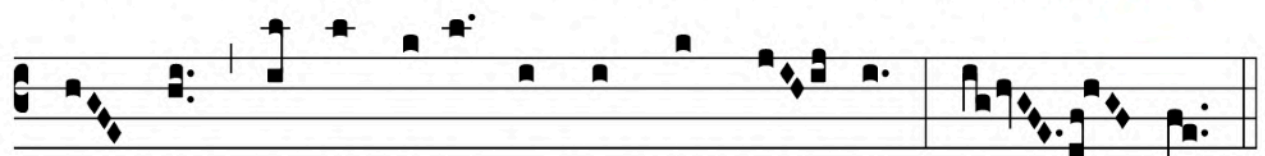
Thou that sit-test at the right hand of God the Father, have mer-



-cy upon us. For thou on-ly art ho-ly; thou on-ly art the

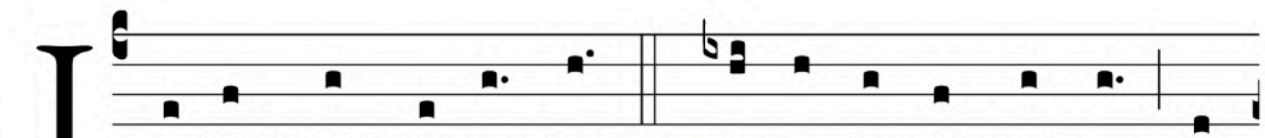


Lord; thou on-ly, O Christ, with the Ho-ly Ghost, ✠ art



most high in the glory of God the Fath- er. A- men.

Credo



I BE-LIEVE in one God, * the Fa-ther Al-might-y, Ma-



-ker of hea-ven and earth, and of all things vi- si-ble and in-vi-

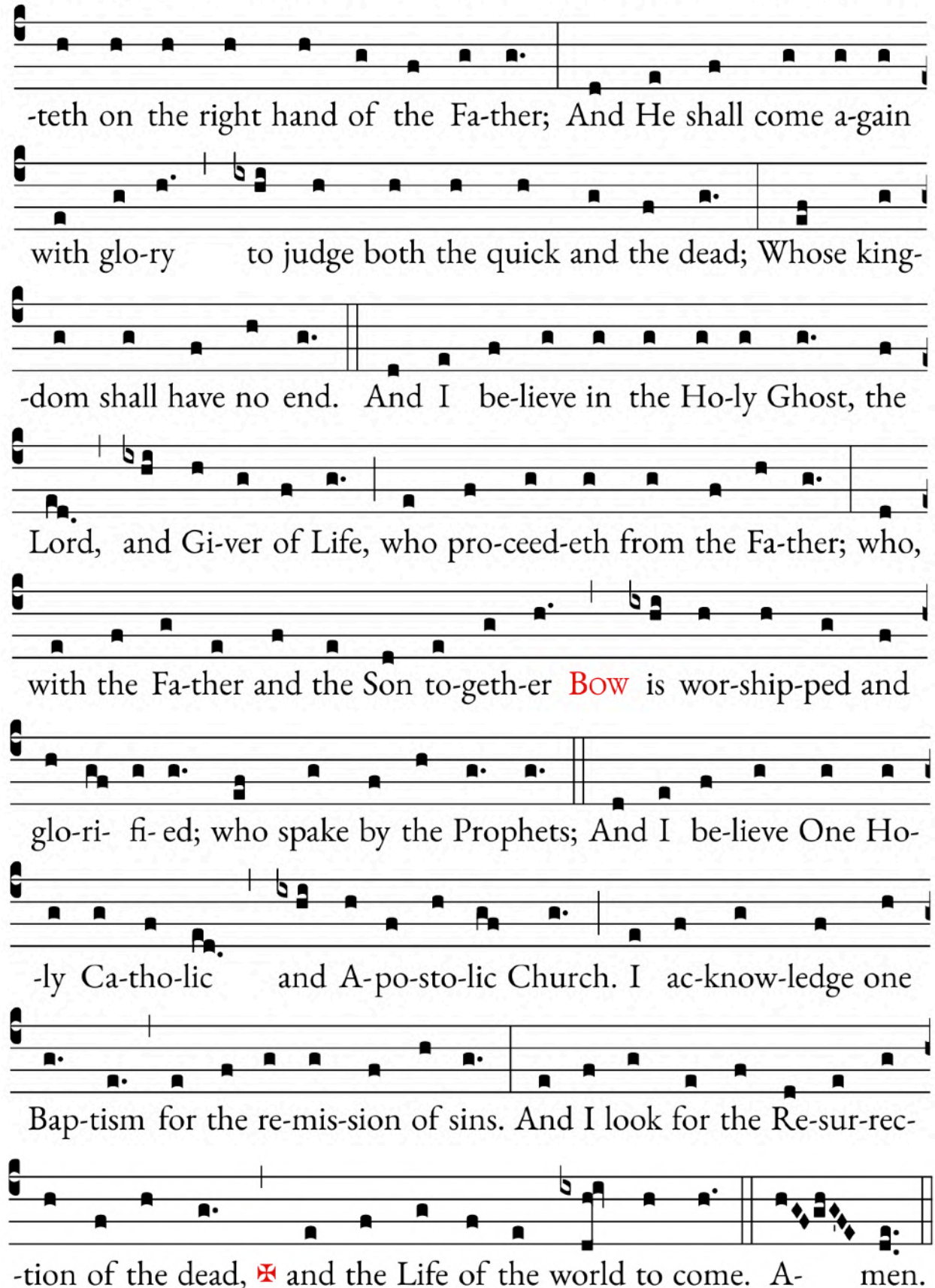


si- ble. And in one Lord Je-sus Christ, the on-ly be-got-ten Son

SETTINGS: FEASTS OF ST. MARY

of God; be-got-ten of His Fa-ther be-fore all worlds; God of
 God; Light of Light; Ve-ry God of Ve-ry God; be-got-ten, not
 made; be-ing of one sub-stance with the Fa-ther; by whom all
 things were made. Who, for us men and for our sal-va-tion came
 down from hea-ven, **KNEEL** and was in-carn-ate by the Ho-ly
 Ghost of the Vir-gin Ma-ry, and was made man; **RISE** And was
 cru-ci-fi-ed al-so for us un-der Pon-ti-us Pil-ate; He suf-
 -fer-ed and was bu-ri-ed; and the third day He rose a-gain, ac-
 -cord-ing to the Scrip-tures; And as-cend-ed in-to hea-ven, and sit-

SETTINGS: FEASTS OF ST. MARY



-teth on the right hand of the Fa-ther; And He shall come a-gain
with glo-ry to judge both the quick and the dead; Whose king-
-dom shall have no end. And I be-lieve in the Ho-ly Ghost, the
Lord, and Gi-ver of Life, who pro-ceed-eth from the Fa-ther; who,
with the Fa-ther and the Son to-gether **Bow** is wor-ship-ped and
glo-ri- fi-ed; who spake by the Prophets; And I be-lieve One Ho-
-ly Ca-tho-lic and A-po-sto-lic Church. I ac-know-ledge one
Bap-tism for the re-mis-sion of sins. And I look for the Re-sur-rec-
-tion of the dead, ☩ and the Life of the world to come. A- men.

Sanctus

H O- LY, HO- LY, HO- LY, Lord God of
 Hosts, Hea-ven and earth are full of Thy glo- ry: Hosan-
 na in the high-est. Bless- ed is He that com-eth in the
 Name of the Lord. Ho- sán-na in the high- est.

Agnus Dei

O Lamb of God that tak- est a-way the sins of the
 world, have mer-cy up-on us. O Lamb of God that tak-est a-way
 the sins of the world, have mer-cy up-on us. O Lamb of God

SETTINGS: FEASTS OF ST. MARY



that tak- est a-way the sins of the world, grant us Thy peace.

Dismissal



De- part — in peace.
(I- te, mis- sa est.)



Thanks be to God.
(De- o grá- ti- as.)

Ferias in the Year

(In feriis per annum)

Kyrie

K Y-ri-e e-lé-i-son. *ij.* Chríste e-lé-i-son. *ij.*

Ký-ri-e e-lé-i-son. *ij.* Ký-ri-e e-lé-i-son.

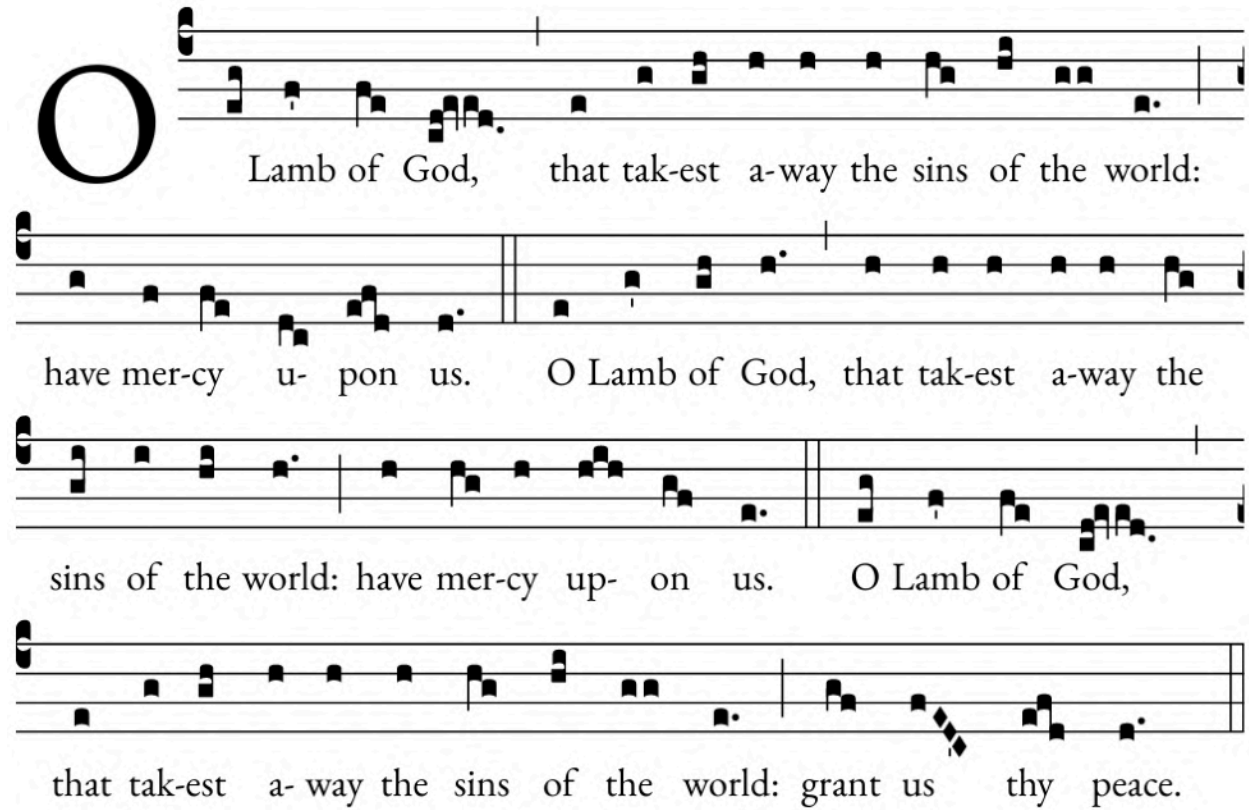
Sanctus

H O-LY, * HO-LY, HO-LY Lord God of hosts: Hea-ven and

earth are full of thy glo-ry. Ho-sán-na in the high-est. Bles-sed is

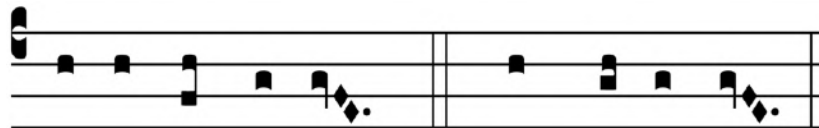
he that com-eth in the Name of the Lord. Ho-san-na in the highest.

Agnus Dei



O Lamb of God, that tak-est a-way the sins of the world:
have mer-cy u- pon us. O Lamb of God, that tak-est a-way the
sins of the world: have mer-cy up- on us. O Lamb of God,
that tak-est a- way the sins of the world: grant us thy peace.

Dismissal



Let us bless the Lord. Thanks be to God.

Or



Be-ne-di-cám-us Dó-mi-no. De-o grá-ti- as.

Eastertide

(Missa Lux et origo)

Kyrie

K Y- ri- e e- lé- i-son. *ij.* Chrí-ste e- lé- i-son. *ij.*

Ký- ri- e e- lé- i-son. *ij.* Ký-ri- e e- lé- i-son.

Gloria

G LORY be to God on high, * And on earth peace, good will to-

-wards men. We praise thee, We bless thee, We wor-ship thee, We glo-ri-fy

thee, We give thanks to thee for thy great glo-ry. O Lord God,

SETTINGS: EASTERTIDE

hea-ven-ly King, God the Fath-er Al-migh-ty. O Lord the On-ly Be-got-ten
 Son Je- sus Christ; O Lord God, Lamb of God Son of the Father,
 that tak-est a-way the sins of the world, have mer-cy up-on us. Thou that tak-
 -est a-way the sins of the world, receive our prayer. Thou that sit-est at the
 right hand of God the Father, have mercy up-on us. For thou on-ly art
 ho-ly; thou on-ly art the Lord; thou on-ly O Christ, with the Ho-ly
 Ghost, ✠ art most high, in the glo-ry of God the Fa-ther. A- men.

Credo

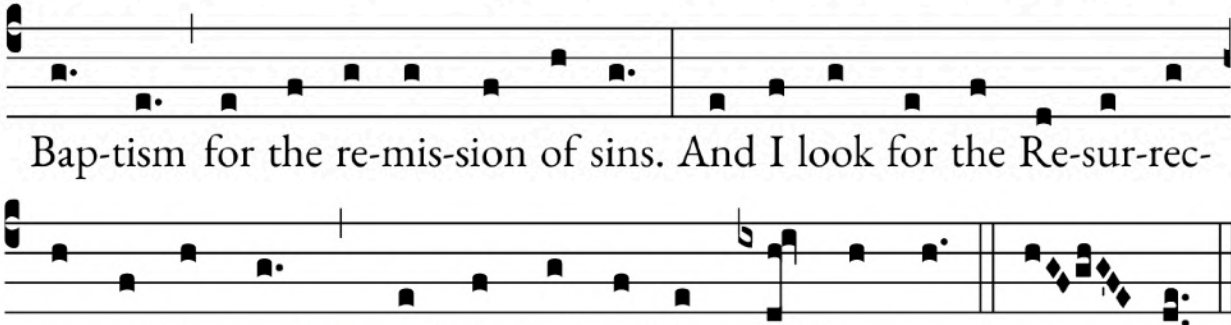
I BE-LIEVE in one God, * the Fa-ther Al-might-y, Ma-

SETTINGS: EASTERTIDE

-ker of hea-ven and earth, and of all things vi-si-ble and in-vi-
 si-ble. And in one Lord Je-sus Christ, the on-ly be-got-ten Son
 of God; be-got-ten of His Fa-ther be-fore all worlds; God of
 God; Light of Light; Ve-ry God of Ve-ry God; be-got-ten, not
 made; be-ing of one sub-stance with the Fa-ther; by whom all
 things were made. Who, for us men and for our sal-va-tion came
 down from hea-ven, **KNEEL** and was in-carn-ate by the Ho-ly
 Ghost of the Vir-gin Ma-ry, and was made man; **RISE** And was
 cru-ci-fi-ed al-so for us un-der Pon-ti-us Pil-ate; He suf-

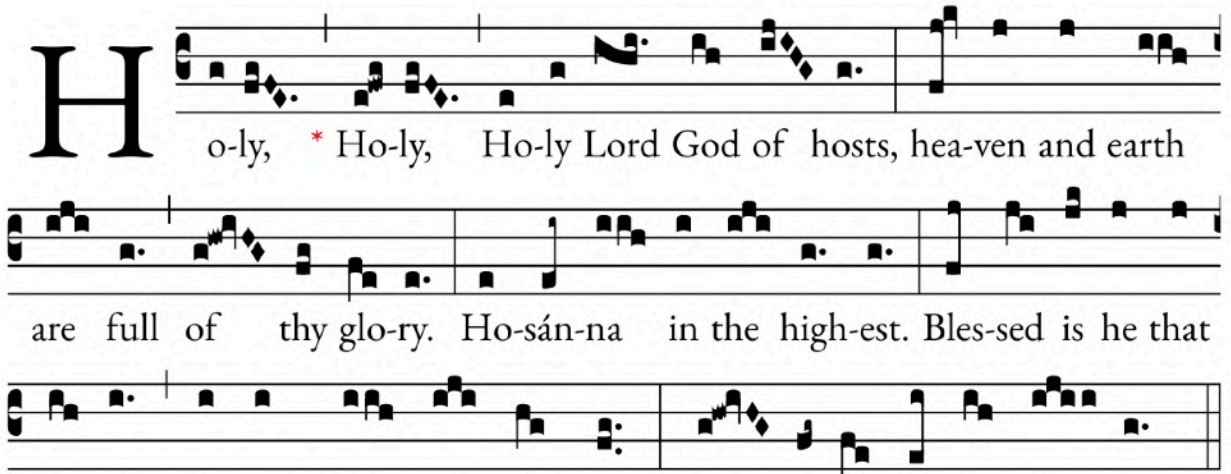
SETTINGS: EASTERTIDE

-fer-ed and was bu-ri- ed; and the third day He rose a-gain, ac-
 -cord-ing to the Scrip-tures; And as-cend-ed in-to hea-ven, and sit-
 -teth on the right hand of the Fa-ther; And He shall come a-gain
 with glo-ry to judge both the quick and the dead; Whose king-
 -dom shall have no end. And I be-lieve in the Ho-ly Ghost, the
 Lord, and Gi-ver of Life, who pro-ceed-eth from the Fa-ther; who,
 with the Fa-ther and the Son to-gether **Bow** is wor-ship-ped and
 glo-ri- fi-ed; who spake by the Prophets; And I be-lieve One Ho-
 -ly Ca-tho-lic and A-po-sto-lic Church. I ac-know-ledge one



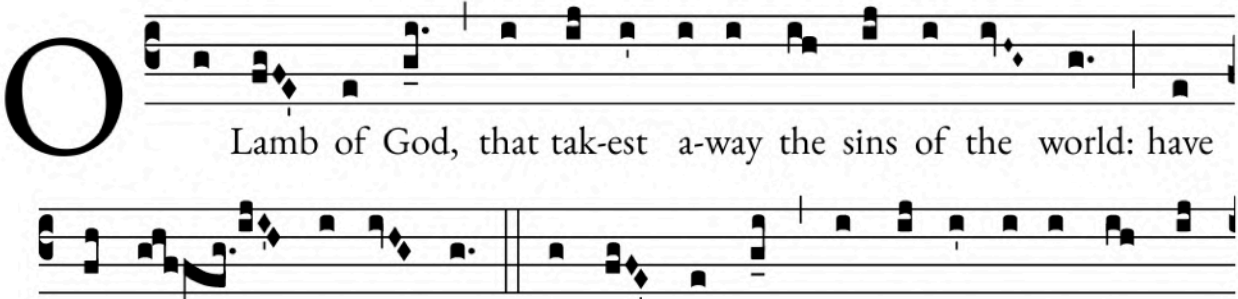
Bap-tism for the re-mis-sion of sins. And I look for the Re-sur-rec-
 -tion of the dead, ✠ and the Life of the world to come. A- men.

Sanctus



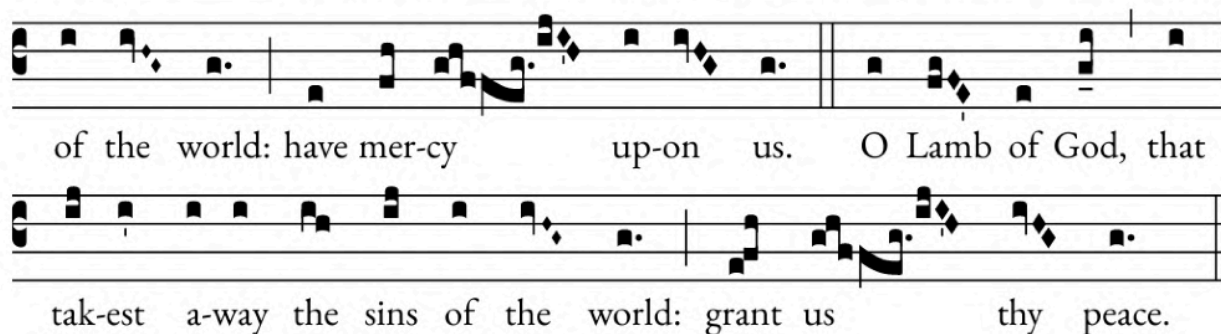
Ho-ly, * Ho-ly, Ho-ly Lord God of hosts, hea-ven and earth
 are full of thy glo-ry. Ho-sán-na in the high-est. Bles-sed is he that
 cometh in the Name of the Lord. Ho- sanna in the high- est.

Agnus Dei



O Lamb of God, that tak-est a-way the sins of the world: have
 mer-cy up-on us. O Lamb of God, that tak-est a-way the sins

SETTINGS: EASTERTIDE



of the world: have mer-cy up-on us. O Lamb of God, that
tak-est a-way the sins of the world: grant us thy peace.

Dismissal

From the Easter Vigil through Saturday in Easter Week inclusive, and the Vigil of Pentecost:



De-part in peace, al-le- lu-ia, al- le- lu- ia.
(I- te, mis-sa est, al-le- lu-ia, al- le- lu- ia.)



Thanks be to God, al-le- lu-ia, al- le- lu- ia.
(De-o grá-ti- as, al-le- lu-ia, al- le- lu- ia.)

From the Octave of Easter till the Vigil of Trinity Sunday inclusive:



De- part — in peace.
(I- te — mis- sa est.)



Thanks be to God.
(De- o grá- ti-as.)

CREDO (Ambrosian Tone)

More Ambrosiano

I be-lieve in one God, * the Fa-ther Al-might-y, Mak-er of hea-ven and
 earth, and of all things vis-i-ble and in-vis-i-ble. And in one Lord Je-sus Christ,
 the on-ly be-got-ten Son of God; Be-got-ten of his Fa-ther be-fore all worlds;
 God of God, Light of Light, Ve-ry God of ve-ry God. Be-got-ten, not made;
 be-ing of one sub-stance with the Fa-ther; by whom all things were made.
 Who for us men and for our sal-vat-ion, came down from hea-ven, **KNEEL** and
 was in-car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry and was made
 man; **RISE** and was cru-ci-fied al-so for us un-der Pon-ti-us Pi-late; he suf-fered

SETTINGS: CREDO (AMBROSIAN)

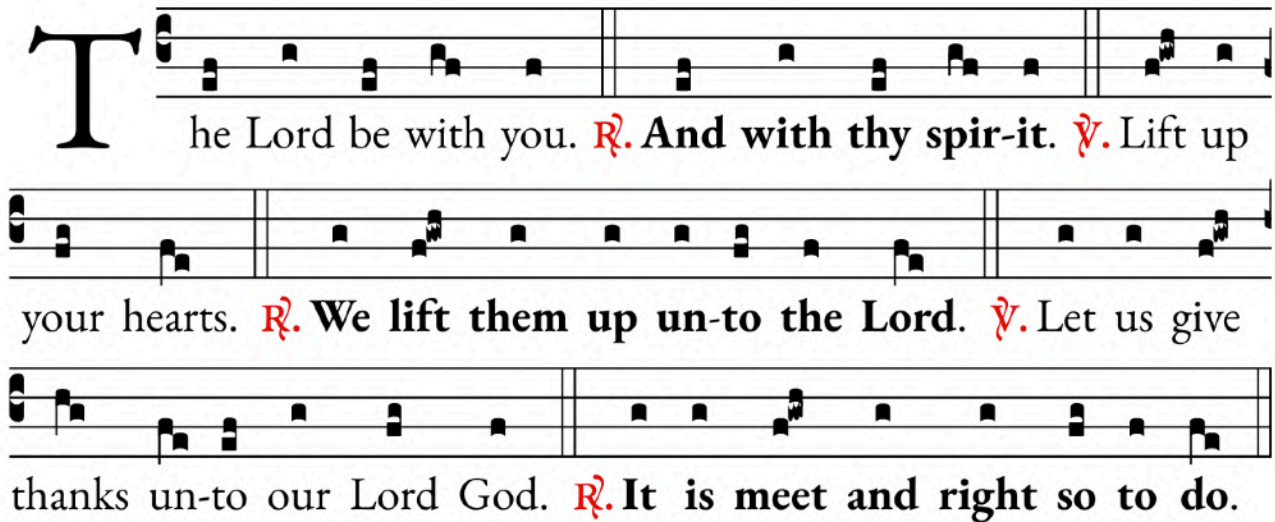
and was bur-ied; and the third day he rose a-gain ac-cord-ing to the Scrip-
 -tures, and a-scend-ed in-to hea-ven, and sit-teh on the right hand of the Fa-
 -ther. And he shall come a-gain with glo-ry to judge both the quick and the
 dead; whose king-dom shall have no end. And I be-lieve in the Ho-ly Ghost,
 the Lord and Gi-ver of life: who pro-ceed-eth from the Fa-ther; who with Fa-
 -ther and the Son, **BOW** to-geth-er is wor-shipped and glo-ri-fied: who spake by
 the Pro-phets. And I be-lieve One, Ho-ly, Cath-o-lic and A-po-sto-lic Church.
 I ac-know-ledge one Bap-tism for the re-mis-sion of sins. And I look for the
 Re-sur-rec-tion of the dead. And the Life of the world to come. A- men.

Other Chants

in the Mass

Sursum Corda

The Lord be with you. **R.** And with thy spir-it. **ψ.** Lift up
 your hearts. **R.** We lift them up un-to the Lord. **ψ.** Let us give
 thanks un-to our Lord God. **R.** It is meet and right so to do.



The Pater Noster

Our Fath-er * who art in hea-ven: hal-low-ed be thy Name.
 Thy king-dom come, thy will be done on earth as it is in hea-ven.
 Give us this day our dai-ly bread; and for-give us our tres-pass-es,



OTHER CHANTS IN THE MASS



as we for- give those who tres- pass a- gainst us; and lead us not in-



to tempt- a- tion, but de- li- ver us from e- vil. {For thine is the king-



dom, and the pow- er and the glo- ry, for- ev- er and ev- er.} A- men-

THE
SACRAMENTS
AND PASTORAL OFFICES



HOLY BAPTISM

With Chrismation and Holy Communion



IN THE NARTHEX

¶ With the baptismal font and water blessed, and the oils of the Catechumens and of Chrism at hand, the priest, candidate(s) for baptism, and the sponsors begin at the doors of the church. The priest, using the Baptismal Name(s), questions the candidate (each separately, or if it be an infant, the sponsors) in the following way:

Priest: *N.*, what dost thou ask of the Church of God?

Answer: **Faith.**

Priest: What doth faith bring to thee?

Answer: **Life everlasting.**

¶ The priest responds:

IF then thou desirest to enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind; and thy neighbor as thyself.

¶ The priest blows thrice gently into the face of the candidate(s), saying once (separately to each):

GO out of *him*, thou unclean spirit, and give place unto the Holy Ghost, the Paraclete.

BAPTISM AND CHRISMATION

¶ The priest makes with his thumb the Sign of the Cross on the forehead and chest of the candidate(s), saying (separately to each):

RECEIVE the Sign of the Cross, both upon ✠ thy forehead and also in ✠ thy heart; take the faith of heavenly precepts; and be thou such in thy conversation, that thou mayest now be the temple of God.

LET US PRAY.

WE beseech thee, O Lord, graciously hear our prayers: and keep with thy perpetual power *this* thine Elect, *N.* (...), who hath been signed with the Sign of the Cross of the Lord: that *he*, keeping the rudiments of the greatness of thy glory, may by observing of thy commandments be worthy to attain unto the glory of regeneration; through Christ our Lord. **Amen.**

¶ The priest places his hand upon the head(s) of the candidate(s), and then holding his hand extended, he says:

LET US PRAY.

ALmighty and everlasting God, the Father of our Lord Jesus Christ, vouchsafe to look upon this thy *servant (handmaid)* *N.* (...) whom thou hast vouchsafed to call to the rudiments of the faith: drive far from *him* all blindness of heart: break all the snares of Satan, wherewith *he* had been bound: open to *him*, O Lord, the gate of thy mercy, that being filled with the sign of wisdom, *he* may be set free from all evil desires, and may joyfully serve thee in thy Church, and prosper from day to day; through the same Christ our Lord. **Amen.**

¶ The priest then takes some blessed salt—symbolizing the wisdom which savors divine nourishment, and preserves against the corruption of false teaching and sinful passions—and he places a little into the mouth of the candidate(s), saying (separately to each):

N. : receive the salt of wisdom: may it be to thee for mercy unto life eternal.
• Amen.

Priest: Peace be with thee.

Answer: **And with thy spirit.**

Priest: Let us pray.

O GOD of our fathers, O God the author of all truth, we humbly entreat thee, that thou wouldest vouchsafe mercifully to look upon *this thy servant (handmaid)* N. (...), and that thou wouldest suffer *him* no longer to hunger, now tasting this first relish of salt, to the end that, being fulfilled with heavenly food, *he* may ever be fervent in spirit, rejoicing in hope, and ever serving thy Name. Lead *him*, O Lord, we beseech thee, to the washing of the new birth, that *he* may, with thy faithful, be worthy to attain unto the eternal rewards of thy promises; through Christ our Lord. **Amen.**

I EXORCISE thee, unclean spirit, in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠, that thou go out, and depart from *this servant (handmaid)* of God N. (...). For he who commandeth thee, accursed and damned one, is he who walked with his feet upon the sea and stretched forth his right hand to Peter as he sank.

T HEREFORÉ, accursed devil, remember thy sentence, and give honor to the true and living God, to Jesus Christ his Son, and to the Holy Ghost: and depart from *this servant (handmaid)* of God N. (...), forasmuch as our God and Lord Jesus Christ hast vouchsafed to call *him* to his holy grace and benediction, and to the font of baptism.

¶ Here the priest signs the candidate(s) on the forehead, saying (separately for each):

A ND this Sign ✠ of the holy Cross, which we set upon *his* brow, do thou, accursed devil, never dare to violate; through the same Christ our Lord. **Amen.**

¶ Then the priest lays his hand upon the candidate(s) (separately for each), and afterwards holding his hand extended says:

I ENTREAT thy eternal and most just mercy, O Lord, holy Father Almighty, everlasting God, author of light and truth, upon *this servant (handmaid)* of God N. (...), that thou wouldest vouchsafe to enlighten *him* with the light of thine understanding: cleanse *him* and sanctify *him*: give *him* true knowledge, that being made worthy of the grace of thy baptism, *he* may hold firm hope, right counsel, and holy doctrine; through Christ our Lord. **Amen.**

¶ The priest then takes the left side of his stole and places it on the left shoulder of the (first) candidate, and leads him (followed by the others) into the church, saying the name(s) of the candidate(s):

N. (...): enter into the temple of God, that thou mayest have part with Christ unto life eternal. **Amen.**

IN THE CHURCH

¶ The priest and candidate(s) (or the sponsors for infants) together say in a loud voice the Apostles' Creed and the Our Father:

I BELIEVE in God, the Father Almighty, creator of heaven and earth; and in Jesus Christ, his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell: the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge both the quick and the dead; I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, ✠ and the Life everlasting. Amen.

O UR 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.

¶ Then the priest, in the most solemn exorcism, says over the candidate(s):

I EXORCISE thee, every unclean spirit, in the Name of God the Father Almighty ✠, and in the Name of Jesus Christ his Son ✠, our Lord and Judge, and in the power of the Holy Ghost ✠, that thou depart from this creature of God N. (...), which our Lord hath vouchsafed to call unto his holy temple, that *he* may become the temple of the living God, and that the Holy Ghost may dwell in *him*; through the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire. **Amen.**

¶ The priest takes a little spittle with his thumb and touches the ears and nostrils of the candidate(s) (c.f. Mark 7:24 & 8:23:), saying as he touches the ears:

EPHPHATHA, that is, Be opened.

¶ And as he touches the nostrils saying:

FOR an odor of sweetness. And thou, devil, flee away: for the judgement of God draweth nigh.

¶ Then the priest questions the candidate(s) (each separately. The sponsors answer for infants):

BAPTISM AND CHRISMATION

Priest: *N.*, dost thou renounce Satan?

Answer: **I do renounce him.**

Priest: And all his works?

Answer: **I do renounce them.**

Priest: And all his pomps?

Answer: **I do renounce them.**

¶ The priest then anoints the candidate(s) with the oil of the Catechumens on the chest and between the shoulder blades in the form of a Cross, saying once (separately to each):

I ANOINT thee ✠ with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life. Amen.

¶ Then the priest puts off his violet stole and puts on a white stole. He questions the candidate(s) in front of the font (each separately, or the sponsors of an infant):

Priest: *N.*, dost thou believe in God the Father Almighty, creator of heaven and earth?

Answer: **I do believe.**

Priest: Dost thou believe in Jesus Christ his only Son, our Lord, who was born into this world, and who suffered for us?

Answer: **I do believe.**

Priest: Dost thou also believe in the Holy Ghost, the Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the dead, and the Life everlasting?

Answer: **I do believe.**

¶ Then, naming the person to be baptized, the priest says (separately to each, or to the sponsors of the infant):

Priest: *N.*, Wilt thou be baptized?

Answer: **I will.**

¶ The priest baptizes (each) candidate with the following words, and by a three-fold immersion if possible. If for a legitimate reason this is not possible, the priest takes some of the baptismal water in a small container and pours it over the head of the candidate(s) three times, saying:

N. : I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

THE SACRAMENT OF CHRISMATION

¶ Having washed his hands, the priest faces the candidate(s) and says:

MAY the Holy Ghost come upon *thee* (*you*), and may the power of the Most High preserve *thee* from sins. **Amen.**

Priest: Our help ✠ is in the Name of the Lord:

Answer: Who hath made heaven and earth.

Priest: O Lord, hear my prayer.

Answer: And let my cry come unto thee.

Priest: The Lord be with you.

Answer: And with thy spirit.

Priest: Let us pray.

¶ With hands extended over the newly baptized, the priest says:

ALmighty and everlasting God, who hast vouchsafed to regenerate this thy *servant* (*handmaid*) by water and the Holy Ghost, and hast given unto *him* the remission of all *his* sins, send forth upon *him* thy sevenfold Spirit, the Holy Paraclete, from heaven. **Amen.**

The Spirit of Wisdom and Understanding. **Amen.**

The Spirit of Counsel and Fortitude. **Amen.**

The Spirit of Knowledge and Godliness. **Amen.**

Replenish *him* with the Spirit of thy fear, and sign *him* with the Sign ✠ of the Cross of Christ, in thy mercy, unto life eternal; through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the same Holy Spirit, God, world without end. **Amen.**

¶ The priest uses his right thumb to put the Chrism in the Sign of the Cross upon the forehead of the newly baptized, saying (separately to each):

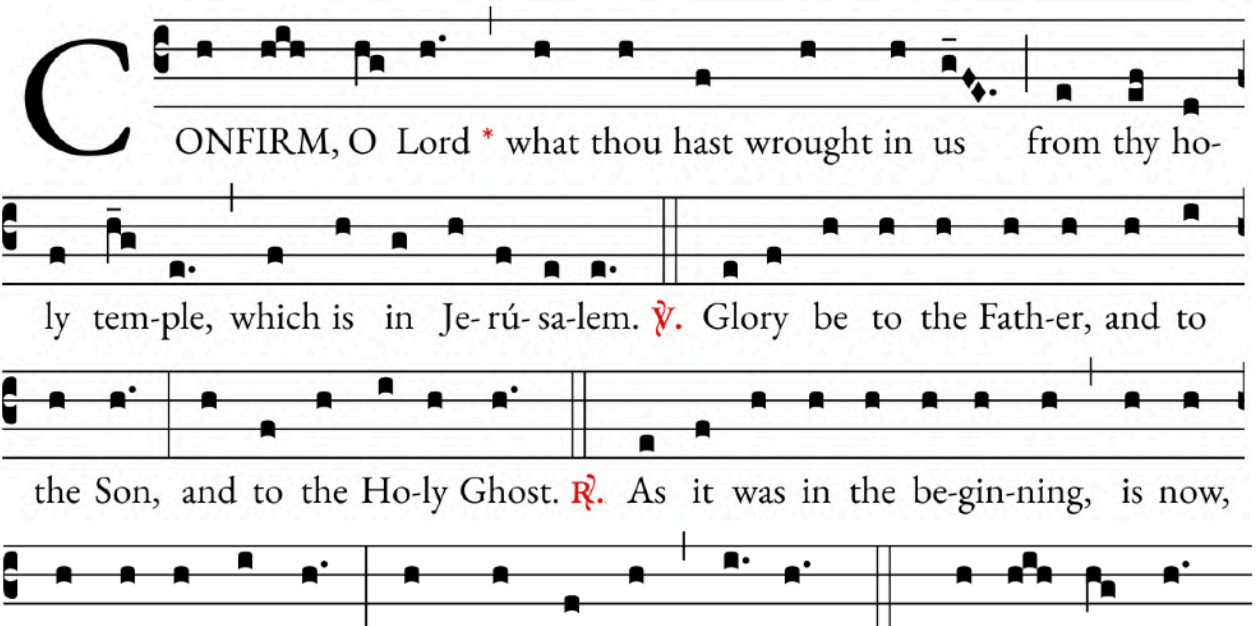
N: I sign thee with the Sign ✠ of the Cross, and I confirm thee with the Chrism of Salvation, the Seal of the gift of the Holy Ghost: in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠. **Amen.**

BAPTISM AND CHRISMATION

¶ The priest gently strikes the confirmand(s) on the cheek as an initiation into the christian ascetic life (each separately), saying:

PEACE BE WITH THEE.

¶ After wiping the head of the newly confirmed, the priest washes his hands while the following is said or sung:



C ONFIRM, O Lord * what thou hast wrought in us from thy ho-
ly tem-ple, which is in Je-rú-sa-lem. ¶. Glory be to the Fath-er, and to
the Son, and to the Ho-ly Ghost. R. As it was in the be-gin-ning, is now,
and ev-er shall be, world with-out end. A-men. Ant. Confirm, O Lord ...

¶ Then shall all continue together:

Priest: Show us thy mercy, O Lord.

Answer: **And grant us thy salvation.**

Priest: O Lord, hear my prayer.

Answer: **And let my cry come unto thee.**

Priest: The Lord be with you.

Answer: **And with thy spirit.**

Priest: Let us pray.

O GOD, who didst give to thine Apostles the Holy Ghost, and didst will that by them and their successors he should be delivered to all the faithful: Look mercifully upon the service of our humility: and grant that the heart of *him* (*those*)

BAPTISM AND CHRISMATION

whose forehead we have anointed with the sacred Chrism, and signed with the Sign of the holy Cross, may, by the same Holy Ghost descending upon *him (them)*, and vouchsafing to dwell therein, be made the temple of his Glory; who with the Father and the same Holy Ghost, liveth and reigneth, God, world without end. **Amen.**

¶ The priest then says:

BEHOLD, thus shall every man be blessed that feareth the Lord.

¶ The priest places on the head of (each of) the newly confirmed a white garment or small white cloth, and says:

RECEIVE this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life. **Amen.**

¶ He then hands to (each of) the newly confirmed a lighted taper (or to the sponsors of an infant), saying:

RECEIVE this burning light, and keep thy baptism, so as to be without blame; keep the commandments of God, that, when the Lord shall come to the nuptials, thou mayest meet him in the company of all the Saints in the heavenly court, and have eternal life, and live for ever and ever. **Amen.**

THE FIRST HOLY COMMUNION

¶ If a Mass is not immediately going to follow, two candles are lit upon the Altar. After washing his hands, the priest proceeds to the Altar, genuflects, and removes the Blessed Sacrament from the Tabernacle. Turning to the people, he elevates the Sacrament and says:

BEHOLD the Lamb of God;
behold him that takest away the sins of the world.

¶ Then is said **three times**:

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

BAPTISM AND CHRISMATION

¶ The priest then communicates the newly confirmed, saying (to each) the usual words of ministration. After each has communed, the priest returns to the Altar, places the Blessed Sacrament on it, genuflects, and, still facing the Altar, says:

LET US PRAY.

POUR forth upon us, O Lord, the Spirit of thy charity: that as thou hast fulfilled us with these Paschal Sacraments, so of thy goodness, thou wouldest make us to be of one heart and mind; through Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the same Holy Spirit, God, world without end.
Amen.

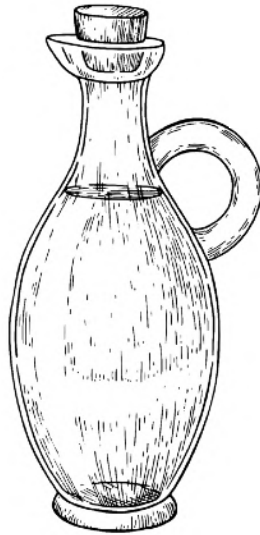
¶ The priest washes his hands, places the Blessed Sacrament in the Tabernacle, and genuflects. He turns to the newly confirmed and says:

Priest: Go in peace, and the Lord be with *thee (you)*.

Answer: **Amen.**

MAY the Lord bless *thee (you)* out of Zion, that *thou* mayest see the good things of Jerusalem all the days of *thy* life, and have life everlasting. **Amen.**

THE ADMISSION OF CATECHUMENS



IN THE NARTHEX

¶ The priest questions the candidate(s) (each separately) in the following way:

Priest: *N.*, what dost thou ask of the Church of God?

Answer: **Faith.**

Priest: What doth faith bring to thee?

Answer: **Life everlasting.**

¶ The priest responds:

IF then thou desirest to enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind; and thy neighbor as thyself.

¶ The priest blows thrice gently into the face of the candidate(s), saying (separately to each):

GO out of *him (her)*, thou unclean spirit, and give place unto the Holy Ghost, the Paraclete.

ADMISSION OF CATECHUMENS

¶ Then, with the Oil of the Catechumens, the priest makes with his thumb the Sign of the Cross on the forehead and chest of the person(s), saying (separately to each):

RECEIVE the Sign of the Cross both upon thy ✠ forehead and also in thy ✠ heart; take unto thee the faith of heavenly precepts; and so order thy life henceforth, that thou mayest be the temple of God.

LET US PRAY.

WE beseech thee, O Lord, graciously hear our prayers: and keep with thy perpetual power *this* thine Elect, *N.* (...), who hath been signed with the Sign of the Cross of the Lord: that *he*, keeping the rudiments of the greatness of thy glory, may, by the observing of thy commandments, be worthy to attain unto the glory of regeneration; through Christ our Lord. **Amen.**

¶ The priest places his hand upon the head(s) of the candidate(s), and then holding his hand extended, he says:

LET US PRAY.

ALmighty and everlasting God, the Father of our Lord Jesus Christ, vouchsafe to look upon *this* thy *servant* (*handmaid*) *N.* (...) whom thou hast vouchsafed to call to the rudiments of the faith: drive far from *him* all blindness of heart: break all the snares of Satan, wherewith *he* had been bound: open to *him*, O Lord, the gate of thy mercy, that being filled with the sign of wisdom, *he* may be set free from all evil desires, and may joyfully serve thee in thy Church, and prosper from day to day; through the same Christ our Lord. **Amen.**

Priest: Abide in peace, and may the Lord be with *thee* (*you*).

Answer: **Amen.**

THE SOLEMNIZATION OF MARRIAGE



¶ The persons to be married and at least two witnesses shall be assembled in the church or some appropriate house. With the Man standing at the right hand of the Woman, the priest shall say:

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony, which is an honorable estate, instituted by God, signifying unto us the mystical union between Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any can show just cause why they may not lawfully be joined together, let them now speak, or else hereafter forever hold their peace.

¶ And speaking unto the Man and Woman, the priest says:

I require and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

MARRIAGE

¶ If there is no impediment to the marriage, the priest says to the Man:

N. Wilt thou have this Woman to be thy wedded wife, to live together after God's ordinance in the holy estate Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer:

I will.

¶ Then the priest says to the Woman:

N. Wilt thou have this Man to be thy wedded husband, to live together after God's ordinance in the holy estate Matrimony? Wilt thou love him, comfort him, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer:

I will.

¶ The priest then asks:

Who giveth this Woman to be married to this Man?

¶ The Woman's father or friend places her right hand into the priest's hand, who then places her hand into the Man's right hand. The Man shall then repeat after the priest:

I N. take thee N. to be my wedded Wife, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then loosing their hands, the Woman shall hold with her right hand the Man's right hand and repeat after the priest:

I N. take thee N. to be my wedded Husband, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my troth.

MARRIAGE

¶ Then, before delivering the Ring to Man, the priest blesses it in this manner:

Priest: Our help is in the Name of the Lord.

Answer: **Who hath made heaven and earth.**

Priest: O Lord, hear my prayer.

Answer: **And let my cry come unto thee.**

Priest: The Lord be with you.

Answer: **And with thy spirit.**

LET US PRAY.

BLESS, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favor, unto their life's end; through Jesus Christ our Lord. **Amen.**

¶ The priest then gives the ring to the Man, who shall put it on the fourth finger of the Woman, and, holding it there, shall say:

With this Ring, I thee wed: in the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.

¶ The priest then says:

LET US PRAY.

¶ Then the priest and the people, all standing, shall 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.

¶ The priest then prays:

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant between them made (whereof this Ring, given and received, is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. **Amen.**

MARRIAGE

¶ The priest may add one or both of the following prayers:

O Almighty God, Creator of mankind, who only art the wellspring of life: bestow upon these thy servants, if it be thy will, the gift and heritage of children, and grant that they may see their children brought up in thy faith and fear, to the honor and glory of thy Name; through Jesus Christ our Lord. **Amen.**

O God, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity between Christ and his Church: look mercifully upon these thy servants; that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

¶ Then the priest joins their hands together and says:

THOSE WHOM GOD HATH JOINED TOGETHER LET NO MAN PUT ASUNDER.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands: I pronounce that they are Man and Wife; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.



¶ The blessing of the marriage is normally to be given immediately in the Nuptial Mass. The priest shall celebrate the following votive Mass, unless a Mass of higher rank for the day takes precedence according to the rubrics.

¶ If the Mass is not celebrated, the form of the Nuptial Blessing outside of Mass may be used on pg. 94.

THE NUPTIAL MASS PROPERS

¶ The **Ordinary of the Mass** may be found on **pg. 6** (according to the use of St. Gregory) or on **pg. 20** (according to the use of St. Tikhon). What follows are the Propers of the Nuptial Mass with the proper nuptial prayers and blessing. In Eastertide, the alleluias in parentheses are added.

INTROIT: Tobit vii. & viii. (*Deus Israel*)

THE God of Israel make you one: and may he be with you, even as he had mercy of two that were the only-begotten of their fathers. And now, O Lord, grant unto them to bless thee yet more abundantly (alleluia, alleluia). **Ps. cxxviii.** Blessed are all they that fear the Lord: and walk in his ways. Glory be...

THE COLLECT

O eternal God, we humbly beseech thee favorably to behold these thy servants now joined in wedlock according to thy holy ordinance: and grant that they, seeking first thy kingdom and thy righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE EPISTLE: Ephesians v. 20-33

BRETHREN: Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

MARRIAGE

GRADUAL: Ps. cxxviii.

THY wife shall be as the fruitful vine upon the walls of thy house. Thy children like the olive branches round about thy table.

ALLELUIA, alleluia. Ps. xx. The Lord send you help from the sanctuary: and strengthen you out of Zion. Alleluia.

¶ But after Septuagesima, the Tract is sung in place of the Alleluia:

TRACT: Ps. cxxviii. Lo, thus shall the man be blessed that feareth the Lord. The Lord from out of Zion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long. Yea, that thou shalt see thy children's children, and peace upon Israel.

¶ In Eastertide, instead of the Gradual is said:

ALLELUIA, alleluia. Ps. xx. The Lord send you help from the sanctuary: and strengthen you out of Zion. Alleluia. Ps. xx. The Lord that made heaven and earth give thee blessing out of Zion. Alleluia.

THE GOSPEL: St. Matthew xix. 4-6

AT that time: Jesus answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

OFFERTORY: Ps. xxxi.

MY hope hath been in thee, O Lord: I have said, Thou art my God: my time is in thy hand (alleluia).

¶ Immediately after the Lord's Prayer, the following prayers are said over the Bridegroom and Bride (but Note: the first prayer may be omitted according to circumstance):

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased: we beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honor. Amen.

MARRIAGE

O God, who by thy mighty power hast made all things of nothing; who also, after other things set in order, didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and his Church: look mercifully upon these thy servants, that both this Man may love his wife according to thy word (as Christ did love his spouse the Church, who gave himself for her, loving and cherishing her even as his own flesh), and also that this Woman may be loving and amiable, faithful and obedient to her husband: and in all quietness, sobriety, and peace, be a follower of holy and godly matrons; O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

COMMUNION: Ps. cxxviii

LO, thus shall the man be blessed that feareth the Lord: yea, that thou shalt see thy children's children, and peace upon Jerusalem.

POSTCOMMUNION:

ALmighty God, we beseech thee, let thy gracious favor accompany the ordinance of thy love: that those whom thou hast joined together in holy wedlock may, by thy protections, live in lasting peace; through... **Amen.**

¶ After the dismissal but before blessing the congregation, the priest blesses the Bridegroom and Bride, saying:

GOD the Father, ✠ God the Son, and God the Holy Ghost bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come, ye may have life everlasting. **Amen.**

¶ Or this:

THE God of Abraham, Isaac, and Jacob be with you: and may he fulfill his blessing upon you, that ye may see your children's children unto the third and fourth generation, and thereafter may have eternal life without end; through the help of our Lord Jesus Christ... **Amen.**

THE NUPTIAL BLESSING OUTSIDE MASS

¶ If the Nuptial Mass is not to be celebrated, the following form of nuptial blessing outside of the Mass may be used. The priest says to the newly married couple Psalm 128:

Ps. 128. Beati omnes

1. BLESSED are all they that fear the LORD, * and walk in his ways.
2. For thou shalt eat the labours of thine hands: * O well is thee, and happy shalt thou be.
3. Thy wife shall be as the fruitful vine * upon the walls of thine house;
4. Thy children like the olive-branches * round about thy table.
5. Lo, thus shall the man be blessed * that feareth the LORD.
6. The LORD from out of Sion shall so bless thee, * that thou shalt see Jerusalem in prosperity all thy life long;
7. Yea, that thou shalt see thy children's children, * and peace upon Israel
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.

Priest: Kyrie eleison.

Answer: Christe eleison.

All: Kyrie eleison.

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.

Priest: O Lord, hear my prayer.

Answer: And let my cry come unto thee.

Priest: The Lord be with you.

Answer: And with thy spirit.

LET US PRAY.

MARRIAGE

BLESS, O Lord, and look down from heaven upon this union: and as thou didst send thy holy Angel Raphael to bring peace to Tobias and Sarah, the daughter of Raguel, so vouchsafe, O Lord, to send thy blessing upon these two persons, that they may abide in thy benediction, continue in thy will, and live in thy love; through Christ our Lord. **Amen.**

¶ Then raising his hands over the newly married couple, the priest says:

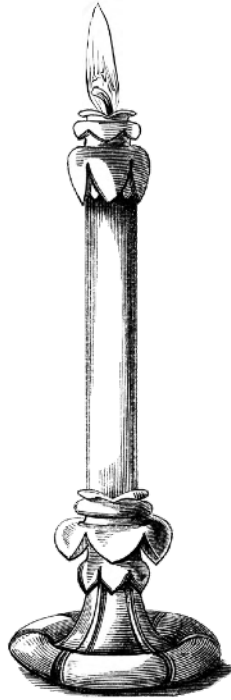
THE Lord God Almighty ✠ bless you, and fulfill his benediction upon you: and may ye see your children's children even unto the third and fourth generation, and attain unto the old age which ye desire; through Christ our Lord. **Amen.**

¶ But if the Bride, being a widow, has previously received the nuptial blessing, or if it be in Advent or Lent, then the nuptial blessing may not be given. Instead, the following is said immediately after LET US PRAY above, replacing the Collect and Blessing:

STRETCH forth, we beseech thee O Lord, the right hand of thy heavenly succor on thy faithful, that they may seek with their whole heart, and obtain those things which they rightly ask; through Christ our Lord. **Amen.**

A BLESSING *for a* WOMAN AFTER CHILDBIRTH

(COMMONLY CALLED THE CHURCHING OF WOMEN)



¶ The purpose of this pious custom, which recalls the ritual Purification of St. Mary (Luke 2:22-40, c.f. Leviticus 12), is so a woman may make a solemn thanksgiving for recovery after the labors and perils of childbirth, and to receive a special blessing, marking her re-entry into the regular, sacramental life of the Church after the necessary time of her recuperation.

¶ The priest, in surplice and white stole, goes to meet the woman at the entrance of the church, where **she is kneeling and holding a lighted candle**. He sprinkles her with holy water and then says:

Priest: Our help is in the Name of the Lord.

Answer: Who hath made heaven and earth.

BLESSING FOR A WOMAN AFTER CHILDBIRTH

FORASMUCH as it hath pleased Almighty God, of his goodness, to give thee safe deliverance, and to preserve thee in the great danger of childbirth, thou shalt therefore give hearty thanks unto God, and say:

¶ With the woman still kneeling, they shall both together say:

Ps. 121. *Levavi oculos*

1. I WILL lift up mine eyes unto the hills; * from whence cometh my help?
 2. My help cometh even from the LORD, * who hath made heaven and earth.
 3. He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.
 4. Behold, he that keepeth Israel * shall neither slumber nor sleep.
 5. The LORD himself is thy keeper; * the LORD is thy defense upon thy right hand;
 6. So that the sun shall not burn thee by day, * neither the moon by night.
 7. The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.
 8. The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.
- 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 placing the left end of his stole in her hand, the priest shall lead her before the Altar, saying:

ENTER into the temple of God, adore the Son of the blessed Virgin Mary, who hath given thee fruitfulness of offspring.

¶ Having entered, she kneels before the Altar giving thanks to God for the blessings bestowed on her; the priest then says:

Priest: Kyrie eleison.

Answer: Christe eleison.

All: Kyrie eleison.

OUR Father, who art in heaven, Hallowed by 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.

BLESSING FOR A WOMAN AFTER CHILDBIRTH

Priest: O Lord, save thy handmaid,

Answer: **Who trusteth in thee, my God.**

Priest: Send her help, O Lord, from the holy place,

Answer: **And strengthen her out of Zion.**

Priest: Let the enemy have no advantage over her,

Answer: **Nor the son of wickedness have power to hurt her.**

Priest: O Lord, hear my prayer.

Answer: **And let my cry come unto thee.**

Priest: The Lord be with you.

Answer: **And with thy spirit.**

LET US PRAY.

ALMIGHTY and everlasting God, who through the child-bearing of the Blessed Virgin Mary hast turned the pains of the faithful who are with child into joy: look mercifully upon this thy handmaid, who cometh with gladness to thy holy temple to render thanks: and grant that after this life, by the merits and intercession of the same Blessed Virgin, she may be worthy to attain with her child unto the joys of everlasting blessedness; through Christ our Lord. **Amen.**

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, this woman, thy handmaid, who desireth now to offer her praises and thanksgivings until thee: grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. **Amen.**

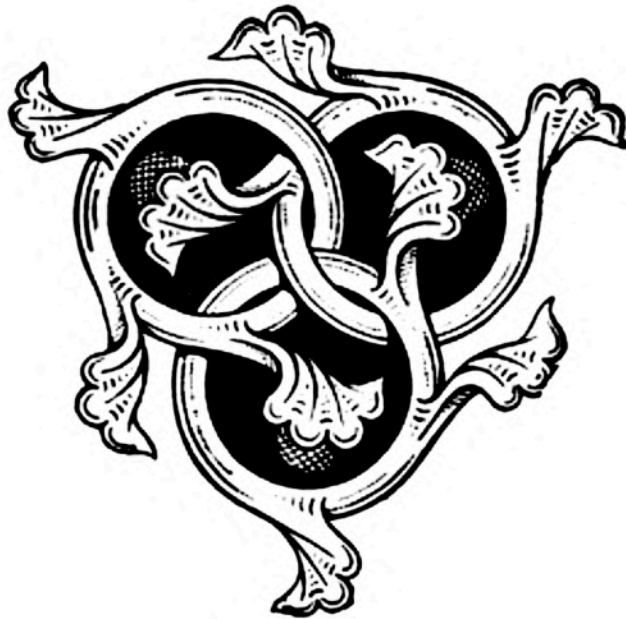
¶ **The priest may also say:**

GRANT, we beseech thee, O heavenly Father, that the child (*children*) of this thine handmaid may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thy eternal joy; through Jesus Christ our Lord. **Amen.**

¶ **Then he sprinkles her again with holy water, saying::**

THE Peace and Blessing of God Almighty, the Father, ✠ the Son, and the Holy Ghost, descend upon thee, and remain with thee always. **Amen.**

BLESSING FOR A WOMAN AFTER CHILDBIRTH



A BLESSING *for a* WOMAN

IN THE CASE OF THE DEATH OF A NEW CHILD



¶ The priest, in surplice and purple stole, goes to meet the woman at the entrance of the church. He sprinkles her with holy water and says:

THE Peace of God be with thee. Enter into the temple of God, adore the Son of the blessed Virgin Mary, and ask of him comfort and consolation.

¶ He then leads her and those with her to the foot of the Altar where **she kneels**. They all say together:

Ps. 121. Levavi oculos

1. I WILL lift up mine eyes unto the hills; * from whence cometh my help?
2. My help cometh even from the LORD, * who hath made heaven and earth.
3. He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.
4. Behold, he that keepeth Israel * shall neither slumber nor sleep.
5. The LORD himself is thy keeper; * the LORD is thy defense upon thy right hand;
6. So that the sun shall not burn thee by day, * neither the moon by night.
7. The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.
8. The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.

BLESSING FOR A WOMAN AFTER CHILDBIRTH

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.

Priest: Kyrie eleison.

Answer: Christe eleison.

All: Kyrie eleison.

OUR Father, who art in heaven, Hallowed by 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.

Priest: O Lord, hear my prayer.

Answer: And let my cry come unto thee.

Priest: The Lord be with you.

Answer: And with thy spirit.

LET US PRAY.

ALMIGHTY and everlasting God, the lover of holy purity, who hast mercifully deigned to call the soul of this woman's *child (children)* into the kingdom of heaven: vouchsafe likewise, O Lord, so to deal with this thy handmaid in thy mercy, comforting her with thy loving-kindness, and helping her to accept thy holy will; that, by the merits of thy most holy Passion, and the intercession of Blessed Mary Ever-Virgin and of all thy Saints, thou wouldest make her evermore to rejoice in the same kingdom with all thy Saints and elect; who livest and reignest, world without end.
Amen.

ALMIGHTY God, Father of mercies and giver of all comfort: deal graciously, we beseech thee, with this thy handmaid and all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. **Amen.**

¶ The priest then sprinkles her again with holy water, saying:

THE Peace and Blessing of God Almighty, the Father, ✠ the Son, and the Holy Ghost, descend upon thee, and remain with thee always. **Amen.**

BLESSING FOR A WOMAN AFTER CHILDBIRTH



REQUIEM MASS PROPER

LO THE BOOK EXACTLY WORDED



WHEREIN ALL HATH BEEN RECORDED
THENCE SHALL JUDGEMENT BE AWARDED

REQUIEM MASS

¶ The **Ordinary of the Mass** may be found on **pg. 6** (according to the use of St. Gregory) or on **pg. 20** (according to the use of St. Tikhon). What follows are the Propers of the Requiem Mass with the music for the Ordinary.

INTROIT: II Esdras ii. (*Requiem æternum*)

REST eternal grant unto them, O Lord: and let light perpetual shine upon them. **Ps. lxxv.** Thou, O God, art praised in Zion, and unto thee shall the vow be performed in Jerusalem: thou that hearest the prayer, unto thee shall all flesh come. Rest eternal...

The Kyrie

K Y- ri- e * e- le- i-son. *ijj.* Chri-ste e- le- i-son. *ijj.*
Ky- ri- e e- le- i-son. *ij.* Ky-ri- e * e- le- i-son.

THE COLLECT

On the day of the burial

O God, whose nature and property is ever to have mercy and to forgive: receive our humble petitions for the soul of thy servant (handmaid) *N.*, which thou hast this day commanded to depart from this world: deliver it not into the hands of the enemy, neither forget it at the last, but command it to be received by thy holy angels, and brought unto the country of paradise: that forasmuch as *he* hoped and believed in thee, *he* may not undergo the pains of hell, but may be made partaker of everlasting felicity; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

On the anniversary

O God, the Lord of mercy and compassion, grant unto the soul of thy servant (handmaid) *N.* a place of refreshment, the blessedness of rest, and the brightness of thine everlasting light; through... **Amen.**

REQUIEM MASS

On the Commemoration of All Souls

O God, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins, that as they have ever desired thy merciful pardon, so by the supplications of their brethren they may receive the same; who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE EPISTLE

On the day of the burial

I THESSALONIANS IV. 13-18

On the anniversary

II MACCABEES XII. 43-46

On the Commemoration of All Souls

I CORINTHIANS XV. 51-57

GRADUAL: II Esdras ii.

REST eternal grant unto them, O Lord: and let light perpetual shine upon them. **Ps. cxii.** The righteous shall be had in everlasting remembrance: he will not be afraid of any evil tidings.

TRACT

ABSOLVE, O Lord, the souls of all the faithful departed from every bond of sin; and by the help of thy grace, may they be worthy to escape the avenging judgement: and enjoy the bliss of everlasting light.

SEQUENCE HYMN: Dies Irae

DAY of wrath, O day of mourning! See fulfilled the prophet's warning: Heav'n and earth in ashes burning. | O what fear man's bosom rendeth, When from heav'n the Judge descendeth, On whose sentence all dependeth.

REQUIEM MASS

Wondrous sound the trumpet flingeth, Through earth's sepulchers it ringeth, All before the throne it bringeth. | Death is struck and nature quaking; All creation is awaking, To its Judge an answer making.

Lo, the book, exactly worded, Wherein all hath been recorded; Thence shall judgment be awarded. | When the Judge His seat attaineth, And each hidden deed arraigneth, Nothing unavenged remaineth.

What shall I, frail man, be pleading, Who for me be interceding, When the just are mercy needing? | King of Majesty tremendous, Who dost free salvation send us, Fount of pity, then befriend us!

Think, good Jesus, my salvation Caused Thy wondrous incarnation; Leave me not to reprobation! | Faint and weary Thou hast sought me, On the cross of suffering bought me; Shall such grace be vainly brought me?

Righteous Judge, for sin's pollution, Grant Thy gift of absolution, Ere that day of retribution! | Guilty, now I pour my moaning, All my shame with anguish owning: Spare, O God, Thy suppliant groaning!

Thou the sinful woman savedst; Thou the dying thief forgavest; Thus to me true hope vouchsafest! | Worthless are my prayers and sighing; Yet, Good Lord, in grace complying, Rescue me from fires undying.

With Thy favored sheep then place me, Nor among the goats abase me, But to Thy right hand upraise me. | While the wicked are confounded, Doomed to flames of woe unbounded, Call me with Thy saints surrounded.

Low I kneel with heart-submission, See, like ashes, my contrition; Help me in my last condition!

Ah! that day of tears and mourning! From the dust of earth returning, | Man for judgement must prepare him: Spare, O God, in mercy spare him!

Lord, all pitying, Jesus blest, Grant them thine eternal rest. | Amen.

REQUIEM MASS

THE GOSPEL

On the day of the burial

ST. JOHN XI. 21-27

On the anniversary

ST. JOHN VI. 37-40

On the Commemoration of All Souls

ST. JOHN V. 25-29

OFFERTORY

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the depths of the pit. Deliver them from the lion's mouth, that hell devour them not; that they fall not into darkness. But let the standard-bearer, Saint Michael, bring them into the holy light: which of old thou didst promise unto Abraham and his seed. We offer unto thee, O Lord, sacrifices of prayer and praise: do thou receive them for the souls of those whose memory we this day recall. Make them, O Lord, to pass from death unto life: which of old thou didst promise unto Abraham and his seed.

The Sanctus

H o-ly, Ho-ly, Ho-ly, Lord God of hosts: Hea-ven and earth
are full of thy glo-ry. Ho-san-na in the high-est. Bless-ed is he that
com-eth in the Name of the Lord. Ho-san-na in the high-est.

The Agnus Dei

O Lamb of God, that tak-est a-way the sins of the
 world: grant them rest. O Lamb of God, that tak-est a-way the
 sins of the world: grant them rest. O Lamb of God, that tak-est
 a-way the sins of the world: grant them rest e-ver-last-ing.

COMMUNION: II Esdras ii.

LET light perpetual shine upon them, O Lord: with thy Saints for evermore, for thou art gracious. Rest eternal grant unto them, O Lord, and let light perpetual shine upon them: with thy Saints for evermore, for thou art gracious.

☞ The Requiem dismissal is always as follows:

Priest.

Response.

May they rest in peace. **A-men.**

THE ABSOLUTION OF THE DEPARTED

¶ At the end of the Mass, the priest, vested in a black cope, stands at the foot of the coffin and prays the following, keeping this wording exactly regardless of the gender of the departed (**NOTE:** if the body is not present, this prayer is omitted):

E NTER not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, except thou grant unto him remission of all his sins. Therefore, we beseech thee, let not the sentence of thy judgment fall upon him, whom the faithful prayer of Christian people commendeth unto thee: but by the succor of thy grace let him who, while he lived, was sealed with the sign of the Holy Trinity, be found worthy to escape the avenging judgment: who livest and reignest, world without end. **Amen.**

¶ Then the following Responsory is sung, while the priest prepares incense and holy water:

D E- li- ver me, O Lord, * from death e-ter- nal in that
 fear- ful day: When the hea-vens and the earth shall be sha-
 ken: When thou shalt come to do judge-ment on the
 world by fire. *ψ.* I am in fear and trem- bling till the sif-ting
 be up-on us, and the wrath to come. When the hea-vens and

REQUIEM MASS

the earth shall be sha-ken. Ah! that day, that day of an-ger, of ca-
 la-mi-ty and of mi-se-ry, a great day and ex-cee-ding bit-ter.
 When thou shalt come to do judge-ment on the world
 by fire. Rest e-ter-nal grant un-to them, O Lord: and let light
 per-pe-tu-al shine up-on them. *Repeat* De-li-ver me... *up to the first*

Priest: Kyrie eleison.

Answer: **Christe eleison.**

All: Kyrie eleison.

Priest: Our Father... (**the rest is prayed silently through** trespass against us.)

☞ The priest censes and sprinkles with holy water the coffin or catafalque. Then the priest resumes:

Priest: And lead us not into temptation.

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

Priest: From the gates of hell,

Answer: **Deliver *his* soul (*their souls*), O Lord.**

REQUIEM MASS

Priest: May *he* rest in peace.

Answer: **Amen.**

Priest: O Lord, hear my prayer.

Answer: **And let my cry come unto thee.**

Priest: The Lord be with you.

Answer: **And with thy spirit.**

LET US PRAY.

¶ The priest prays the following Collect. But **NOTE**, when the body is not present, he instead prays the Collect Absolve, O Lord below. On All Souls Day, he **only** prays O God the Creator below:

O God, whose nature and property is ever to have mercy and to forgive: receive our humble petitions for the soul of thy *servant* (*handmaid*) *N.*, which thou hast this day commanded to depart from this world: deliver it not into the hands of the enemy, neither forget it at the last, but command it to be received by thy holy angels, and brought unto the country of paradise: that forasmuch as *he* hoped and believed in thee, *he* may not undergo the pains of hell, but may be made partaker of everlasting felicity; through Christ our Lord. **Amen.**

¶ When the body is not present, this Collect is used:

ABSOLVE, O Lord, we beseech thee, the soul of thy *servant* (*handmaid*) *N.*, that, being dead to the world, *he* may live unto thee: and whatsoever *he* hath done amiss in *his* human conversation through frailty of the flesh, do thou wipe away by the pardon of thy merciful goodness; through Christ our Lord. **Amen.**

¶ On All Souls Day, only this Collect is used:

O God, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins, that as they have ever desired thy merciful pardon, so by the supplications of their brethren they may receive the same; who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Priest: Rest eternal grant unto *him*, O Lord.

Answer: **And let light perpetual shine upon *him*.**

Priest: May *he* rest in peace.

Answer: **Amen.**

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

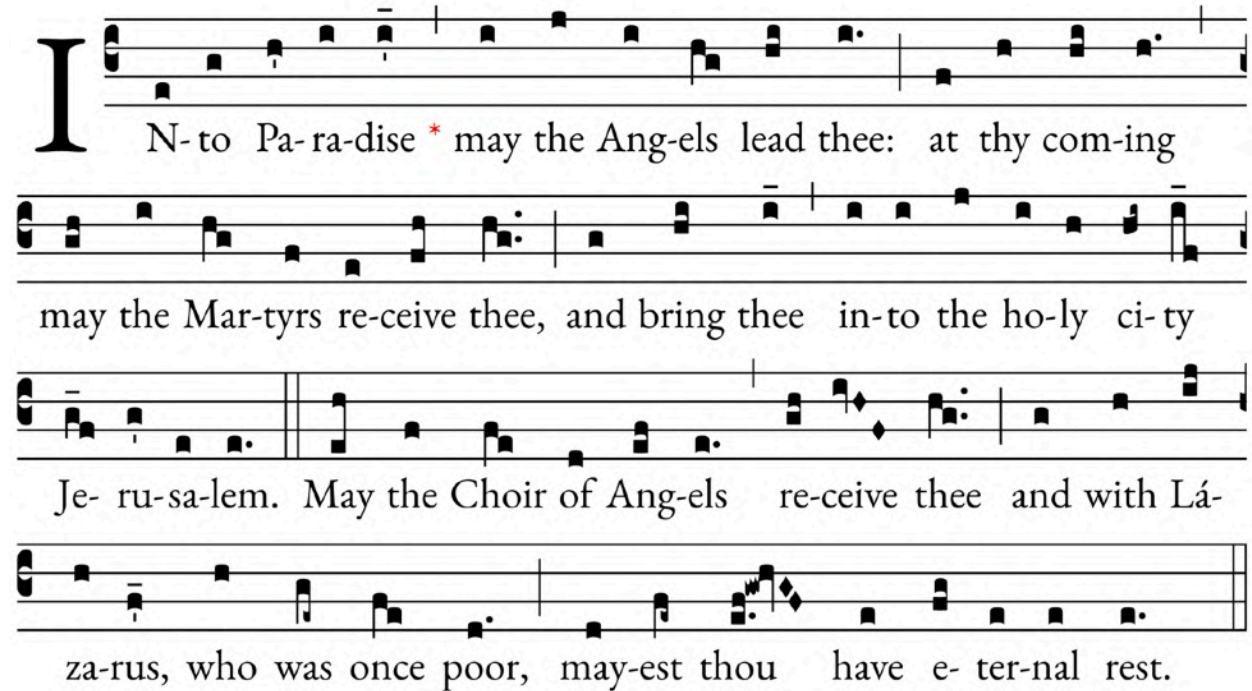
Answer: **Amen.**

¶ **Note:** May *his* soul ... etc. is omitted on All Souls Day.

REQUIEM MASS

¶ While the body is borne to the grave, or in the same place, if it be not then borne, the following Antiphon is sung:

ANTIPHON: In Paradisum



The image shows a musical score for the antiphon 'In Paradisum'. It consists of four staves of music with lyrics underneath. The first staff begins with a large initial 'I'. The lyrics are: 'N-to Pa-ra-dise * may the Ang-els lead thee: at thy com-ing', 'may the Mar-tyrs re-ceive thee, and bring thee in-to the ho-ly ci-ty', 'Je-ru-sa-lem. May the Choir of Ang-els re-ceive thee and with Lá-', and 'za-rus, who was once poor, may-est thou have e-ter-nal rest.' The music is written in a simple, square-note style on a four-line staff.

I N-to Pa-ra-dise * may the Ang-els lead thee: at thy com-ing
may the Mar-tyrs re-ceive thee, and bring thee in-to the ho-ly ci-ty
Je-ru-sa-lem. May the Choir of Ang-els re-ceive thee and with Lá-
za-rus, who was once poor, may-est thou have e-ter-nal rest.

REQUIEM MASS



PENANCE: CONFESSION AND RECONCILIATION

The sacrament of Penance (*lit. repentance*) is primarily about our healing, and our reconciliation both with God and his Church, because of the sins that we commit which injure us and others. As members of the Church, we share a common life together in Christ: “I am the Vine, you are the branches” (St. John 15:5). Likewise, St. Paul tells us that we are all members in Christ’s one Body: “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12). When we sin, we not only injure ourselves and our relationship with God, but also with every member of the Body of which we are a part. “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor. 12:26).

The priest, as representative of the bishop, is the witness to God’s presence and action in this sacrament, bearing the authority Jesus gave his Apostles: “If you forgive the sins of any, they are forgiven” (St. John 20:23). The benefits of confessing our sins to the priest, in addition to confessing privately to God (which should still be done as a regular feature of daily prayer), are manifold: the assurance of absolution from sin; the restoration of relationship to the Church through its representative, the priest; the effort of bearing our sins in front of another human to inspire true contrition; the practical counsel of the priest as a spiritual father.

A regular part of this sacrament is the spiritual counsel given by the priest after the confession has been made. There may also be an assignment (“a penance”) enjoined upon the penitent, for the purpose of healing and reparation, which will be the condition of absolution (the releasing from guilt). These assignments are never meant as punishments, but rather as means of personal healing, and restoration of relationship. While true contrition and intent to make amends are the responsibility of the penitent in this sacrament, healing, reconciliation, and complete forgiveness of sins are what are given in return through the mercy and goodness of God.

An Examination of Conscience Before Confession

Our duty toward God

Have I believed in God: the Father, the Son, and the Holy Ghost? Have I put my whole trust in God? Have I worshipped God in Spirit and in Truth, with body, mind, and soul?

Have I remembered the Presence of God? Have I omitted my daily prayer rule, or my blessing before meals?

Have I failed to love God with all my heart and mind and soul and strength? Do I love any person or thing more than God? Do I grieve to offend God and his love?

Have I believed all that God teaches through the Church, the Creed, and the Scriptures? Have I kept from all false doctrine, heresy, and schism? Have I avoided places or persons who might have led me into error or sin?

Have I kept my Baptismal, Confirmation, or other vows?

Have I performed the penance assigned to me at my last Confession?

Have I regularly gone to Church and frequently received the Holy Communion? Have I, without grave cause, failed to be present at the Holy Eucharist on Sundays and major Feasts?

Have I carefully prepared for Communion? Have I ever forgotten Our Lord's Presence in the Blessed Sacrament and failed to give Him worship?

Have I kept from unnecessary work on the day of rest?

Have I kept Fridays by abstaining from meat?

Have I kept the other Fasts and Festivals as best I could?

Have I done any intentional work for the Church and was my motive always for God's glory?

CONFESSION AND RECONCILIATION

Have I honored God's holy Name and Word? Have I sworn, cursed, or blasphemed?

Have I adored God, revered the Blessed Virgin Mary and the Saints, and honored the clergy and all holy persons, holy places, and holy things?

Have I kept myself as the Temple of the Holy Ghost? Have I set my heart on things above and tried to draw myself from worldly things?

Have I tried to serve God truly, keeping his Commandments, and doing all things for his honor and glory as in his sight? Have I loved my will more than God's will?

Have I been thankful for God's blessings and used them for his glory?

Have I been resigned to God's will and always believed that God knows best?

Our duty toward our neighbors and ourselves

Have I tried to love my neighbor as myself? Have I done unto others as I would that they should do unto me?

Have I honored and obeyed my father and mother and those in authority over me?

Have I tried to be faithful, true, and good as father, mother, husband, wife, son, daughter, brother, or sister (as my relationship may be)? Have I tried to do my duty in the home, honoring my family?

Have I failed to be truthful, kind, cheerful, sympathetic, and helpful?

Have I done my work to the best of my ability?

Have I cheerfully followed the counsel and admonition of the clergy or those over me and humbly received reproofs?

Have I sinned by pride, thinking too highly of myself, and failing to be meek, lowly, and humble of heart?

Have I borne malice or hatred in my heart? Have I been angry beyond or without cause? Have I been cross, revengeful, or disagreeable? Have I sworn at or struck any one in anger?

Have I forgiven those who may have hurt me, or owned my own fault if wrong?

CONFESSION AND RECONCILIATION

Have I tried to live in love and charity with all persons?

Have I been true and just in all my dealings? Have I stolen, cheated, lied, or acted dishonorably in any way?

Have I borne false witness against others or repeated slander or gossip, or said things that were not kind, true, or necessary, or calculated to injure one's influence, reputation, or work?

Have I given generously to the Church and poor, one-tenth when possible?

Have I ever coveted what was not mine?

Have I envied the blessing of others or rejoiced at anyone's misfortunes?

Have I told or listened to wrong things or been impure in thoughts or words?

Have I been impure with myself or with others? Have I done evil or improper things, such as wrong sexual relations, adultery, or improper use of marriage?

Have I gone with bad persons or to low places? Have I gotten evil out of good?

Have I eaten or drunk too much or too often? Have I indulged too much in luxury or wasted my money on foolish things? Have I been fastidious or fussy, or demanded excessively high standards?

Have I practiced self-denial and self-discipline? Have I tried to develop virtues and strength of character?

Have I tried always to be contented in that state of life unto which God calls me?

Have I been a bad example to others?

Have I prepared for death should it suddenly come upon me?

How have I sinned in other ways not yet considered?

THE SACRAMENT OF PENANCE



¶ The penitent kneels in the accustomed place and says:

BLESS me, Father, for I have sinned.

¶ The priest responds:

MAY the Lord be in thy heart and upon thy lips, that thou mayest worthily confess all thy sins; in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. **Amen.**

¶ The penitent confesses:

I CONFESS to God Almighty, to all the Saints, and to thee, Father, that I have sinned very much in thought, word, deed, and omission, by my own great fault. Since my last confession, which was (say when it occurred), I have committed these sins: (here confess all the sins you can recall without exaggeration or excuse). For these and all my other sins which I cannot now remember, I am truly sorry. I firmly intend amendment, and I humbly ask pardon of God; and of thee, Father, penance, counsel, and absolution.

¶ The priest may address some words of counsel to the penitent and assign a penance. The penance having been enjoined and accepted, the priest then says:

CONFESSION AND RECONCILIATION

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. **Amen.**

THE Almighty and merciful Lord grant thee pardon, ✠ absolution, and remission of thy sins. **Amen.**

OUR Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offenses: and by his authority committed to me, I absolve thee from all thy sins, in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. **Amen.**

¶ *The priest may add:*

MAY the Passion of our Lord Jesus Christ, and the intercession of the Blessed Virgin Mary and of all the Saints, make whatsoever good thou hast done, or evil thou hast endured, be unto thee for the forgiveness of sins, the increase of grace, and the reward of eternal life; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be upon thee and remain with thee always. **Amen.**

Go in peace: the Lord hath put away all thy sins. And pray for me, sinner.



COMMUNION

OUTSIDE MASS



- ¶ If the Communion is of the sick in their house or some other place, the priest enters the room and says, Peace be to this house, with the response being, And all that dwell in it. Then shall follow the Antiphon Asperges with the Versicles and Collect on pg. 3.
- ¶ If the Communion is in the church, two candles are lit upon the Altar. The priest washes his hands and goes to the Altar. After genuflecting, he removes the pyx from the Tabernacle and takes the Sacrament from the pyx.
- ¶ With the priest standing at the Altar, an assisting cleric or server says the General Confession, kneeling. The Confession may also be said by the people where it is the custom.

I confess to God Almighty, 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, and deed, 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 Saints, and thee, Father, to pray for me to the Lord our God.

COMMUNION OUTSIDE MASS

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

℟. **Amen.**

℣. May the Almighty and Merciful Lord grant us pardon, absolution ✠, and remission of all our sins.

℟. **Amen.**

¶ NOTE: The priest, at his discretion, may instead choose to use the form of General Confession found on pg. 25. He may also choose to say the Prayer of Humble Access on pgs. 29-30 after the Absolution.

¶ Turning to the people and elevating the Blessed Sacrament, the priest says:

BEHOLD the Lamb of God;
behold him that takest away the sins of the world.

¶ Then is said **three times**:

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

¶ Then, I believe, O Lord from pg. 30 may be said. The priest and other ministers communicate the person(s) with the following words:

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

¶ When all have communicated, the following is done: In the church, the priest washes his hands, returns the Sacrament to the pyx and places it in the Tabernacle, then genuflects; In some other place with the sick, he now cleanses his fingers.

¶ He may, at his discretion, choose to recite the Prayer of Thanksgiving on pg. 31. Otherwise he continues:

℣. The Lord be with you.

℟. **And with thy spirit.**

LET US PRAY.

O God, who under a wonderful Sacrament hast left unto us a memorial of thy Passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

COMMUNION OUTSIDE MASS

¶ Or, if he has communicated the sick in their house or some other place:

O Lord, holy Father Almighty, everlasting God, we humbly beseech thee that the most holy Body and Blood of our Lord Jesus Christ thy Son, which our *brother* (*sister*) hath received, may avail for the healing of *his* body and soul; through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth, one God, world without end. **Amen.**

¶ If outside the church, and any particle of the Sacrament still remains, the blessing is given in silence by making the sign of the Cross with the pyx. But if none remain, the blessing is given in this form:

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 among you, and remain with you always.

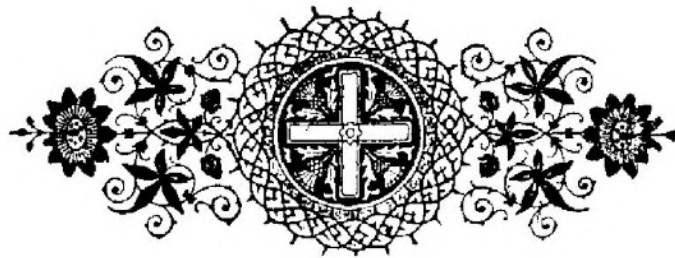
℞. **Amen.**

¶ Or, this form:

ALMIGHTY God bless you:
the Father, ✠ the Son, and the Holy Ghost.

℞. **Amen.**

VARIOUS
DEVOTIONS



MARIAN ANTIPHONS

Sung after the Divine Office and with various devotions,
traditionally divided between four seasons of the year.



Gracious Mother of Our Redeemer

(Alma Redemptoris Mater)

¶ From Advent Sunday through Candlemas.

G RA-CIOUS * Moth-er of our Re-deem-er, for ev-er a-bid-ing, hea-
 ven's Gate-way, and Star of O-cean, O suc-cor the peo-ple, who, though fall-
 -ing, strive to rise a-gain. Thou Maid-en who bar-est thy ho-ly Cre-a-tor, to
 the won-der of all na-ture: Ev-er - Virgin, af-ter as be-fore thou re-ceiv-edst
 that "A-ve" from the mouth of Ga-briel: have com-pas-sion on us sin-ners.

¶ In Advent the following Versicles and Collect are used:

¶. The Angel of the Lord announced unto Ma-ry.

℞. And she conceived by the Ho-ly Ghost.

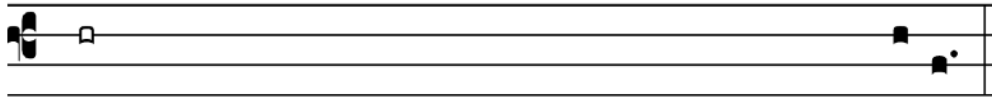
MARIAN ANTIPHONS



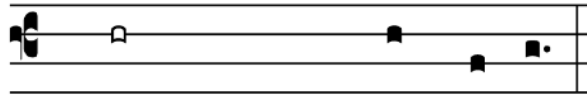
☩. Let us pray.

WE beseech thee, O Lord: pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his resurrection; through the same...

☩ From the First Vespers of Christmas the following Versicles and Collect are used:



☩. After childbearing, O Virgin, thou didst remain a pure virgin.



☩. Intercede for us O Mother of God.



☩. Let us pray.

O GOD, who by the fruitful virginity of Blessed Mary hast bestowed upon mankind the reward of eternal salvation: grant, we beseech thee, that we may know the help of her intercession through whom we have been accounted worthy to receive the Author of our life, Jesus Christ thy Son, our Lord...

Queen of the Heavens, We Hail Thee

(Ave Regina cælorum)

¶ From **Candlemas** to **Maundy Thursday**.

Queen of the hea-vens, we hail thee, * Hail thee, La-dy of all the an-
 -gels; Thou the dawn, the door of morn-ing, whence the world's true Light is
 ris-en: Joy to thee, O Vir-gin, glor-ious, beau-ti-ful be-yond all oth-er. Hail
 and fare-well, O most grac-ious: In-ter-cede for us al-ways to Je-sus.

¶ The following **Versicles** and **Collect** are said:

¶. Vouchsafe that I may praise thee, O holy Vir-gin.

¶. Give me strength against thine e-ne-mies.

¶. Let us pray.

GRANT us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins; through the same...

O Queen of Heaven, Be Joyful

(Regina cæli lætare)

¶ From **Easter** through the **Octave of Pentecost**.

O Queen of hea-ven, * be joy-ful, al- le- lu- ia: be-cause he
 whom so meet-ly thou bar-est, al- le- lu- ia: hath a- ris-en as he prom-
 ised, al- le- lu- ia: Pray for us un-to our God, al- le- lu- ia.

¶ The following Versicles and Collect are said:

¶. Rejoice and be glad O Virgin Mary, allelu- ia.

¶. For the Lord is risen indeed, allelu-ia

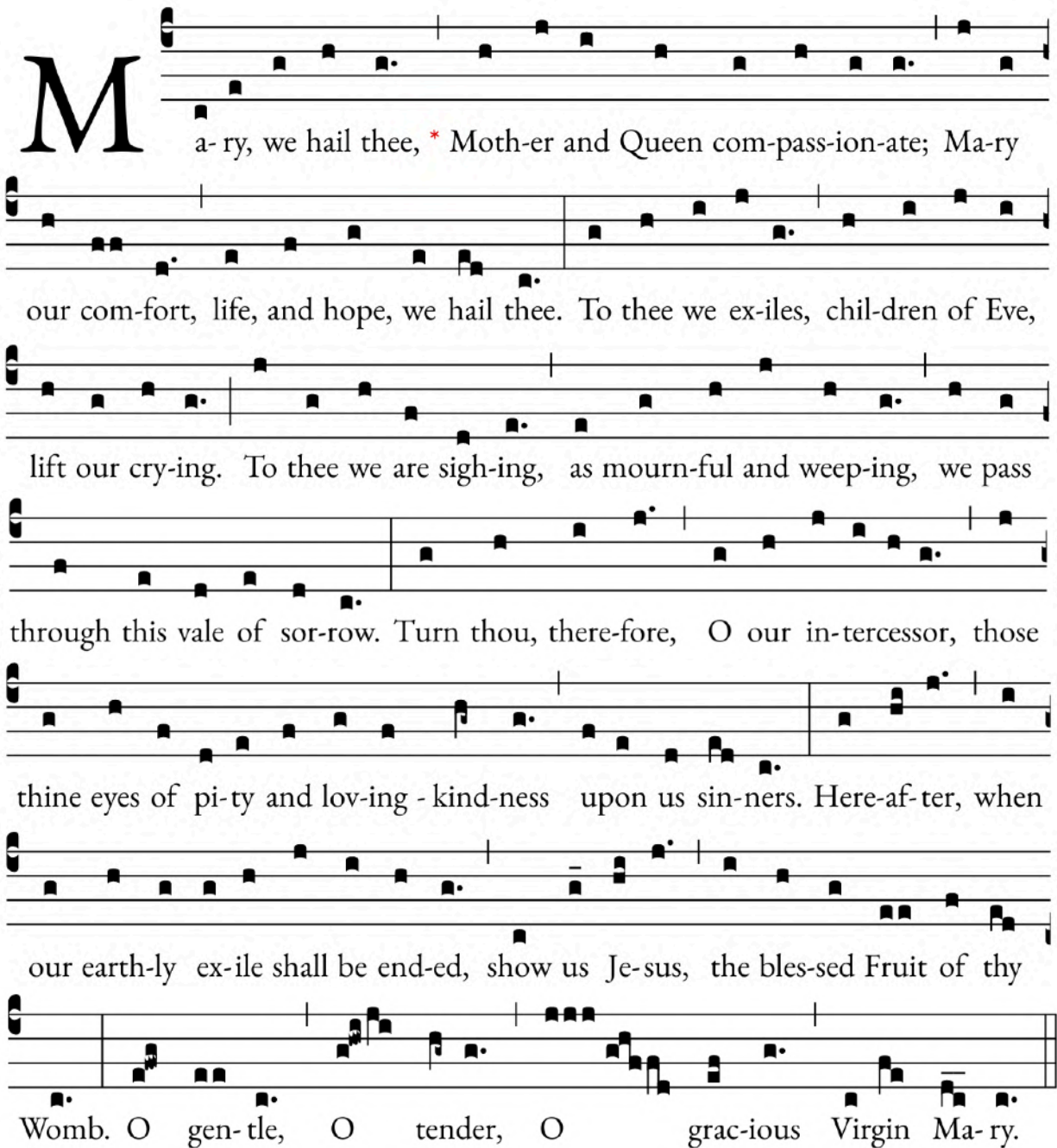
¶. Let us pray.

O GOD, who by the resurrection of thy Son Jesus Christ didst vouchsafe to give gladness unto the world: grant, we beseech thee, that we being holpen by the Virgin Mary, his Mother, may attain unto the joys of everlasting life; through the same...

Mary, We Hail Thee

(Salve Regina)

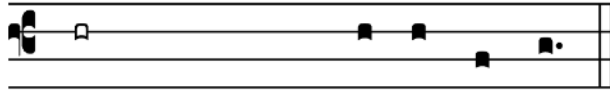
From Trinity Sunday to Advent.



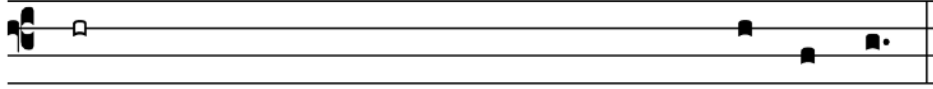
Ma-ry, we hail thee, * Moth-er and Queen com-pass-ion-ate; Ma-ry
 our com-fort, life, and hope, we hail thee. To thee we ex-iles, chil-dren of Eve,
 lift our cry-ing. To thee we are sigh-ing, as mourn-ful and weep-ing, we pass
 through this vale of sor-row. Turn thou, there-fore, O our in-ter-cessor, those
 thine eyes of pi-ty and lov-ing - kind-ness upon us sin-ners. Here-af-ter, when
 our earth-ly ex-ile shall be end-ed, show us Je-sus, the bles-sed Fruit of thy
 Womb. O gen-tle, O tender, O grac-ious Virgin Ma-ry.

MARIAN ANTIPHONS

¶ The following Versicles and Collect are said:



℣. Pray for us, O holy Mother of God.

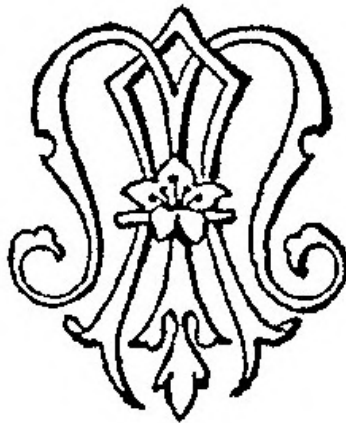


℣. That we may be made worthy of the promises of Christ.



℣. Let us pray.

ALmighty and everlasting God, who by the cooperation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mother Mary to become a habitation meet for thy Son: grant that as we rejoice in her commemoration, we may be delivered by her loving intercession from our present evils and from eternal death; through the same...



THE ANGELUS

MEMORIAL OF THE INCARNATION



THE Angel of the Lord declared unto Mary, *

R. And she conceived by the Holy Ghost.

Ps. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

BEHOLD the handmaid of the Lord. *

R. Be it done unto me according to thy word.

Ps. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE ANGELUS

AND the Word was made flesh, *
R. And dwelt among us.

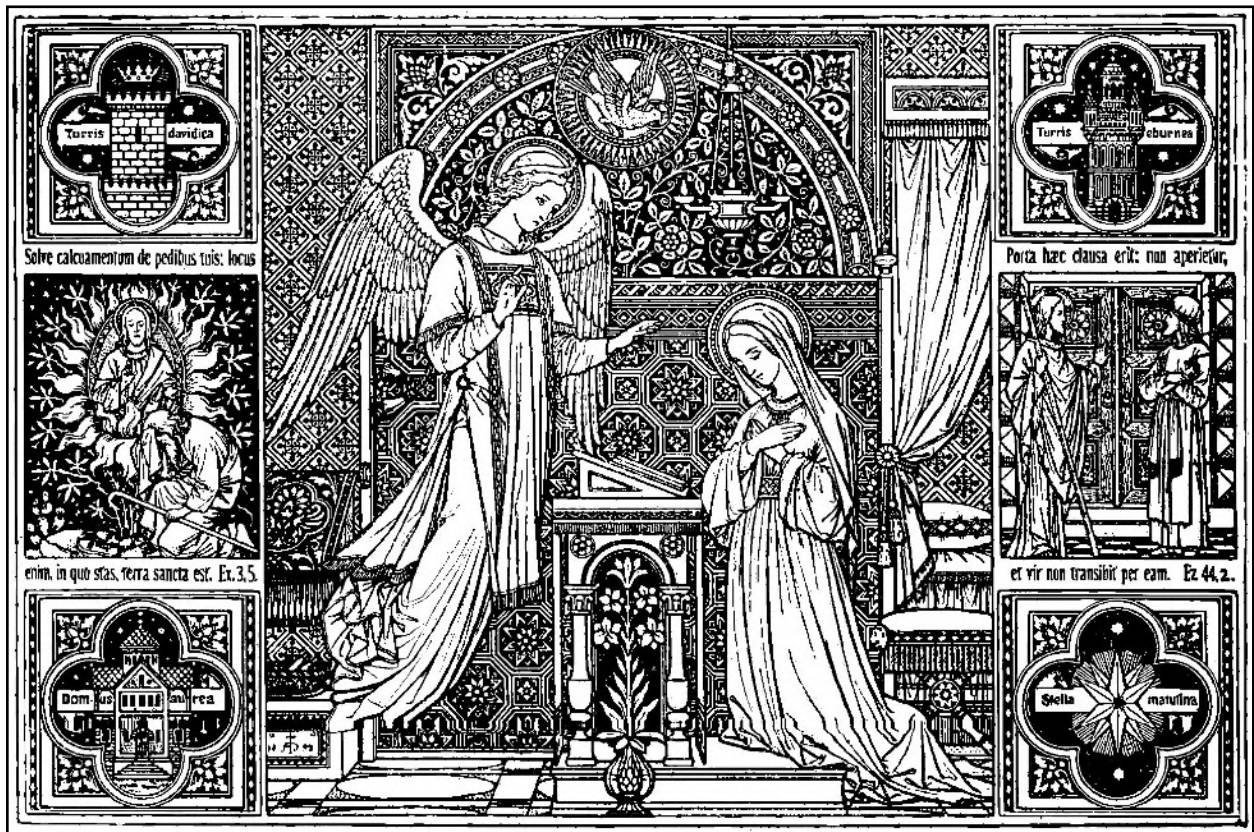
V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

PRAY for us, O Holy Mother of God, *
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts: that we to whom the incarnation of thy Son was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection; through the same Christ our Lord. Amen.



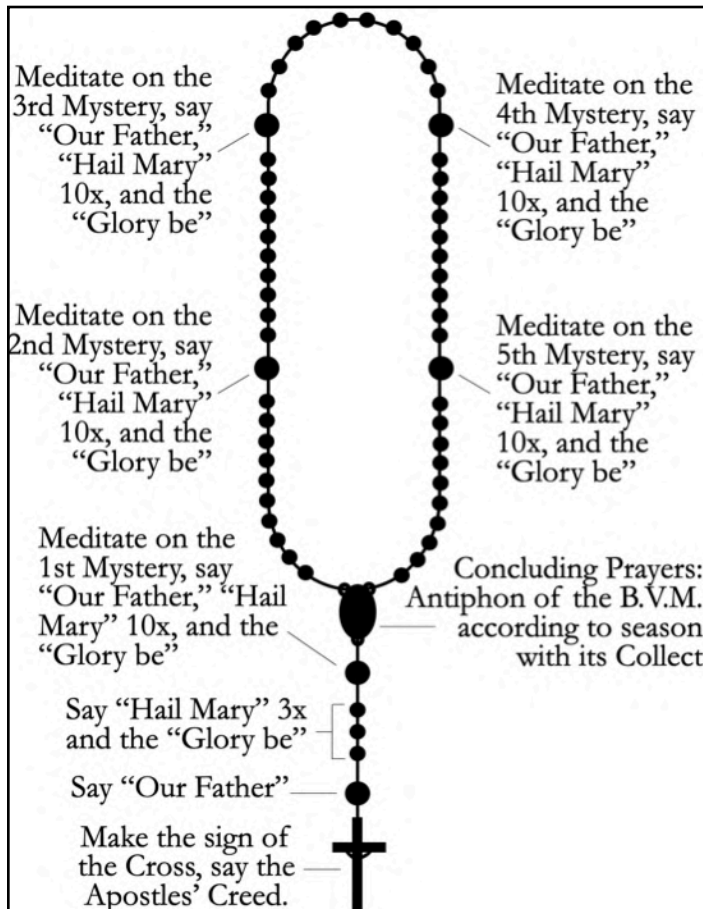
THE ROSARY

The Rosary is a form of devotion through the contemplation of important historical events on which our faith is based. With the aid of rosary beads, these events are divided into sets of five "Mysteries," the Joyful, Sorrowful, and Glorious mysteries, which are contemplated with the "Our Father" and "Hail Mary."

Beginning by holding the Cross, crossing oneself, invoking the Holy Trinity and praying the Apostles' Creed, the "Our Father" is then prayed on the first large bead and the "Hail Mary" on the next three small beads, followed by the "Glory be." The first Mystery begins on the large bead before the medal with the "Our Father," and then the "Hail Mary" (10x) on the next ten small beads, concluding with "Glory be." The second, third, fourth, and fifth mysteries follow suit around the prayer beads, until on the medal is finally prayed the seasonal Marian Antiphon and Collect.



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



I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

"Our Father." "Hail Mary" (3x).

THE JOYFUL MYSTERIES

¶ The Joyful Mysteries are traditionally said on Mondays and Thursdays throughout the year, and on Sundays from Advent to Lent.

I. The Annunciation

St. Luke 1:26-38

LET us contemplate in this mystery how the Archangel Gabriel saluted our Blessed Lady with the title Full of Grace, and declared unto her the Incarnation of our Lord, God, and Savior Jesus Christ.

℣. 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.**

℣. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

℞. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (10 times)**

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.**

II. The Visitation

St. Luke 1:39-56

LET us contemplate in this mystery how the Blessed Virgin Mary, understanding from the Angel that her cousin Elizabeth had conceived in her old age, went with haste to the hill country of Judea to visit her, remaining with her three months.

Our Father. Hail Mary (10 times). Glory be, etc.

III. The Birth of Our Lord

St. Luke 2:4-20; St. Matthew 2:1-11

LET us contemplate in this mystery how the Blessed Virgin Mary, when the time of the delivery was come, brought forth our Redeemer Jesus Christ, in the middle of night, and laid him in a manger because there was no room for him in the inns of Bethlehem.

Our Father. Hail Mary (10 times). Glory be, etc.

IV. The Presentation

St. Luke 2:22-28

LET us contemplate in this mystery how the Blessed Virgin Mary, on the day of her ritual purification, presented the Child Jesus in the Temple, where Holy Simeon, giving thanks to God, with great devotion received him into his arms.

Our Father. Hail Mary (10 times). Glory be, etc.

IV. The Finding in the Temple

St. Luke 2:41-52

LET us contemplate in this mystery how the Blessed Virgin Mary, after having lost her beloved Son in Jerusalem, sought him for the space of three days; and at length found him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions.

Our Father. Hail Mary (10 times). Glory be, etc.

Final Antiphon

¶ *The Rosary concludes with the seasonal Marian Antiphon and Collect (pg. 140-142).*

THE SORROWFUL MYSTERIES

¶ The Sorrowful Mysteries are traditionally said on Tuesdays and Fridays throughout the year, and on Sundays during Lent.

I. The Agony in the Garden

St. Matthew 26:36-46

LET us contemplate in this mystery how our Lord Jesus was so afflicted for us in the Garden of Gethsemane that his Body was bathed in a bloody sweat, which ran down in great drops to the ground.

℣. 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.**

℣. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

℟. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (10 times)**

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.**

II. The Scourging

St. Luke 23:13-16

LET us contemplate in this mystery how our Lord Jesus was cruelly scourged in the house of Pilate for our sins.

Our Father. Hail Mary (10 times). Glory be, etc.

III. The Crowning with Thorns

St. Luke 2:41-52

LET us contemplate in this mystery how our Lord Jesus meekly received a mocking crown plaited of sharp thorns, which was cruelly pressed down onto his most precious head.

Our Father. Hail Mary (10 times). Glory be, etc.

IV. The Carrying of the Cross

St. Luke John 19:17

LET us contemplate in this mystery how our Lord Jesus, being sentenced to die, bore with amazing patience the Cross which was laid upon him for his greater torment and ignominy.

Our Father. Hail Mary (10 times). Glory be, etc.

V. The Crucifixion

St. Mark 15:23-38

LET us contemplate in this mystery how our Lord Jesus, having come to Golgotha, was stripped of his clothes, his hands and feet nailed to the Cross in the presence of his most afflicted Mother, and gave up his spirit.

Our Father. Hail Mary (10 times). Glory be, etc.

Final Antiphon

¶ The Rosary concludes with the seasonal Marian Antiphon and Collect (pg. 140-142).

THE GLORIOUS MYSTERIES

¶ The Glorious Mysteries are traditionally said on Wednesdays and Saturdays throughout the year, and on Sundays from Easter to Advent.

I. The Resurrection

St. Matthew 28:1-10

LET us contemplate in this mystery how our Lord Jesus Christ, triumphing gloriously over death, rose again on the third day, immortal and impassible.

℣. 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.**

℣. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *

℞. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (10 times)**

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.**

II. The Ascension

St. Luke 24:50-51

LET us contemplate in this mystery how our Lord Jesus Christ, forty days after his Resurrection, ascended into heaven, attended by angels, in the sight of his most holy Mother and his holy Apostles and Disciples.

Our Father. Hail Mary (10 times). Glory be, etc.

III. The Coming of the Holy Ghost

St. Luke 2:41-52

LET us contemplate in this mystery how our Lord Jesus Christ, being seated on the right hand of the Father, sent the Holy Ghost as he promised upon his Apostles, who had returned to Jerusalem after the Ascension and remained in prayer.

Our Father. Hail Mary (10 times). Glory be, etc.

IV. The Assumption of Mary

Revelation 12:1

LET us contemplate in this mystery how the glorious Virgin Mary, several years after her Son's Resurrection, passed out of this world unto him, and was by him taken into heaven with her body, attended by the holy angels.

Our Father. Hail Mary (10 times). Glory be, etc.

V. The Coronation of Mary in Heaven

Revelation 12:1; 2 Tim. 4:8; 1 Peter 5:4

LET us contemplate in this mystery how the glorious Virgin Mary was, to the great jubilation and exaltation of the whole Heavenly Court, crowned by her Son with the brightest glory.

Our Father. Hail Mary (10 times). Glory be, etc.

Final Antiphon

¶ The Rosary concludes with the seasonal Marian Antiphon and Collect (pg. 140-142).

THE MARIAN ANTIPHONS

Gracious Mother of Our Redeemer (Alma Redemptoris Mater)

¶ From **Advent Sunday** through **Candlemas**. Music, pg. 125.

GRACIOUS Mother of our Redeemer, forever abiding heaven's Gateway, and Star of Ocean: O succor the people, who, though falling, strive to rise again. Thou Maiden who barest thy holy Creator, to the wonder of all nature; ever Virgin, after, as before thou receivedst that Ave from the mouth of Gabriel; have compassion on us sinners.

¶ In Advent the following Versicles and Collect are used:

℣. The Angel of the Lord announced unto Mary.

℟. **And she conceived by the Holy Ghost.**

LET US PRAY.

WE beseech thee, O Lord: pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his resurrection; through the same Christ our Lord. **Amen.**

¶ From the First Vespers of Christmas the following Versicles and Collect are used:

℣. After Childbearing, O Virgin, thou didst remain a pure Virgin.

℟. **Intercede for us, O Mother of God.**

LET US PRAY.

O God, who by the fruitful virginity of Blessed Mary hast bestowed upon mankind the reward of eternal salvation: Grant, we beseech thee, that we may know the help of her intercession through whom we have been accounted worthy to receive the Author of our life, Jesus Christ thy Son our Lord. **Amen.**

Queen of the Heavens, We Hail Thee (Ave Regina cælorum)

¶ From **Candlemas to Maundy Thursday**. Music, pg. 127.

QUEEN of the heavens, we hail thee,
Hail thee, Lady of all the Angels;
Thou the dawn, the door of morning
Whence the world's true light is risen:
Joy to thee, O Virgin glorious,
Beautiful beyond all other;
Hail and farewell, O most gracious,
Intercede for us always to Jesus.

¶ The following Versicles and Collect are said:

℣. Vouchsafe that I may praise thee, O holy Virgin.

℞. Give me strength against thine enemies.

LET US PRAY.

GRANT us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins; through the same Christ our Lord. **Amen.**

O Queen of Heaven, Be Joyful (Regina cæli lætare)

¶ From **Easter through the Octave of Pentecost**. Music, pg. 128.

O Queen of heaven, be joyful, alleluia;
Because he whom so meetly thou barest, alleluia,
Hath arisen, as he promised, alleluia:
Pray for us unto our God, alleluia.

¶ The following Versicles and Collect are said:

THE ROSARY

℣. Rejoice and be glad, O Virgin Mary, alleluia!

℟. For the Lord is risen indeed, alleluia!

LET US PRAY.

O God, who, by the Resurrection of thy Son Jesus Christ didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary, his Mother, may attain unto the joys of everlasting life; through the same Christ our Lord. **Amen.**

Mary, We Hail Thee

(Salve Regina)

¶ From **Trinity Sunday to Advent**. Music, pg. 129.

MARY, we hail thee, Mother and Queen compassionate; Mary, our comfort, life and hope, we hail thee. To thee we exiles, children of Eve, lift our crying. To thee we are sighing, as mournful and weeping, we pass through this vale of sorrow. Turn thou therefore, O our intercessor, those thine eyes of pity and loving-kindness upon us sinners. Hereafter, when our earthly exile shall be ended, show us Jesus, the blessed fruit of thy womb. O gentle, O tender, O gracious Virgin Mary.

¶ The following Versicles and Collect are said:

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

ALMIGHTY and everlasting God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary to become a habitation meet for thy Son: Grant that as we rejoice in her commemoration, we may be delivered by her loving intercession from our present evils and from eternal death; through the same Christ our Lord. **Amen.**

THE ROSARY



STATIONS *of the* CROSS



STATIONS OF THE CROSS

¶ The Way of the Cross begins at the foot of the Altar.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.
AMEN.

℣. Christ, for our sakes, became obedient unto death,

℞. **Even the death of the Cross.**

℣. By his own Blood he entered once into the Holy Place,

℞. **Having obtained eternal redemption for us.**

℣. O Savior of the world, who by thy Cross and Passion hast redeemed us,

℞. **Save and help us, we humbly beseech thee, O Lord.**

¶ An officiant below the rank of Deacon omits The Lord be with you, continuing with the Collect.

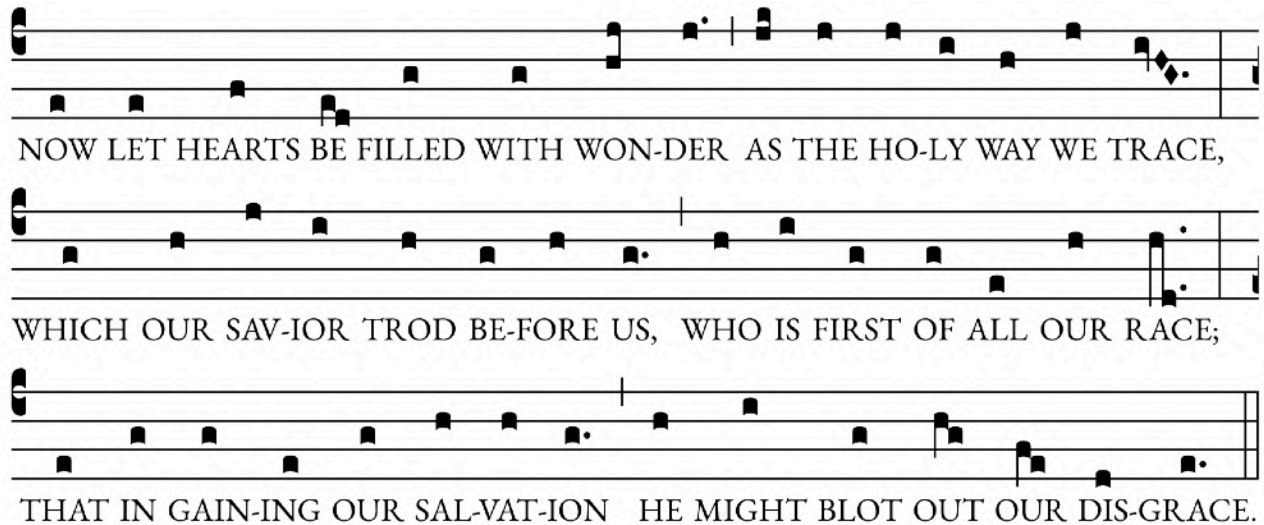
℣. The Lord be with you.

℞. **And with thy spirit.**

LET US PRAY.

O blessed Lord Jesus, who for the redemption of the world didst walk the way of the Cross and bore in thy sinless self the sins of the many: grant that we, following in thy footsteps, may obtain increase of thy love, and walk all the days of our life in thy paths; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

¶ En route to each station may be sung stanzas of the following, or some other appropriate hymn.



NOW LET HEARTS BE FILLED WITH WON-DER AS THE HO-LY WAY WE TRACE,
WHICH OUR SAV-IOR TROD BE-FORE US, WHO IS FIRST OF ALL OUR RACE;
THAT IN GAIN-ING OUR SAL-VAT-ION HE MIGHT BLOT OUT OUR DIS-GRACE.

I. JESUS IS CONDEMNED TO DEATH

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF JUDGEMENT STANDING BEFORE THE JUDGMENT SEAT. PILATE WASHES HIS HANDS; THE RULERS OF JUDEA TAKE HIS BLOOD UPON THEIR HEADS AND UPON THE HEADS OF THEIR CHILDREN.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. He spared not his own Son,

℟. **But delivered him up for us all.**

LET US PRAY.



O blessed Lord Jesus, condemned to death for our sins: grant us true repentance, that being washed in that stream which flows from Calvary through the Sacraments of thy holy Church to the end of time, we may evermore serve thee with pure hearts and minds; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See how Pilate makes ablution
As the crowd shouts, “Crucify!”
Who in cowardly surrender,
Owning Caesar, Christ deny;
Thus condemning him, their maker
On a shameful Cross to die.

II. JESUS RECEIVES THE CROSS

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD IN WHOM ALL THINGS SUBSIST, WHO LED HIS PEOPLE OUT OF EGYPT AND INTO THE LAND OF MILK AND HONEY, NOW LED OFF TO DEATH, CARRYING THE INSTRUMENT OF HIS CONDEMNATION.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. The Lord hath laid upon him the iniquity of us all,

℟. **For the wickedness of my people, he hath stricken him.**

LET US PRAY.



O blessed Lord Jesus, who hast taught us to pray, Thy will be done, and who hast said, Except ye take your Cross and follow me, ye have no part in me: grant us by thy grace cheerfully so to bear the slights and discouragements, the frustrations and temptations of the daily round with patience and humility, that we may be made one with thee who bore thy Cross for us; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See him shoulder now that burden,
Bending 'neath th'accurséd tree,
Awesome lesson now providing
How at one with him to be:
We must take our cross and follow
In the selfsame path as he.

III. JESUS FALLS THE FIRST TIME

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD BY WHOM ALL THINGS WERE MADE: HE FALLS IN THE DUST. HIS AGONY AND BLOODY SWEAT, THE RIGORS OF HIS FINAL TRIAL, THE MOCKING AND THE SCOURGING NOW TAKE THEIR TOLL.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Surely he hath borne our griefs,

℟. **And carried our sorrows.**

LET US PRAY.



O blessed Lord Jesus, accept our humble thanks for that thou didst bear the full weight and pay the price of sin: that we might have its full weight lifted from our soul, who would be weighed down indeed and lost forever but for thee and thine abiding grace; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

He who lifts our fallen nature
Low now falls amidst the din,
Bearing more than cross his burden,
Grievous load of all our sin;
Deeper, far more sharply cutting
Is the weight he bears within.

IV. JESUS MEETS HIS HOLY MOTHER

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE HANDMAID OF THE LORD TOGETHER WITH HER SON. THE AGED SIMEON'S WORD TO HER IS NOW FULFILLED: "A SWORD SHALL PIERCE THINE OWN SOUL ALSO."

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Yea, a sword shall pierce thine own soul also,

℟. **That the thoughts of many hearts shall be revealed.**

LET US PRAY.



O blessed Lord Jesus, at whose Presentation in the Temple the aged Simeon prophesied the piercing of the compassionate heart of the Blessed Virgin Mary: grant that we may be aided by her deep devotion and lifted by her prayers before thee; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See we now his holy Mother
Gazing on her Son, once fair,
Who with sweat and blood now covered,
Thorny crown doth patient wear;
See fulfilled the early warning,
As her soul is piercéd there.

V. SIMON CYRENE CARRIES THE CROSS

℣. We adore thee, O Christ, and we bless thee, **✠ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **✠ After pausing, all stand.**

BEHOLD THE LORD WHO HOLDS THE WHOLE WORLD IN THE HOLLOW OF HIS HAND, NOW UPHELD BY SIMON OF CYRENE; WHO FROM HIS SHARING IN THE PASSION OF OUR LORD BECAME A SAINT OF THE HOLY CHURCH.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Whosoever doth not bear his cross and come after me,

℟. **Cannot be my disciple.**

LET US PRAY.



O blessed Lord Jesus, who hast taught us to take up our cross and follow thee: grant us to grow through every burden of the daily round, that we may share our cross with thee, who shared thy Cross with blessed Simon; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See how Simon, pressed to service
By the Roman soldiery,
Bears his cross and finds his Master.
So, by grace of God, may we,
Bearing all our load with patience,
Follow even as did he.

VI. VERONICA WIPES THE FACE OF JESUS

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF BEAUTY. SAINT VERONICA RUNS TO CLEANSE HIS FACE; TO WHOM THE CHURCH HAS GIVEN AS A NAME HER DEED ITSELF: VERON IKA, VERY IMAGE OF THE LORD, WHICH LEGEND SAYS HE LEFT UPON HER CLEANSING CLOTH.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Hide not thy face from me,

℟. **Put not thy servant away in anger.**

LET US PRAY.



O blessed Lord Jesus, who hast taught us that inasmuch as we have been merciful to one of the least of thy brethren, we have been so unto thee: grant us grace to be sensitive to the need of friend and foe alike, that like as the blessed Veronica found thine image on the cloth which mercy gave, so may we bear imprinted upon our hearts the image of thy love; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See we how the thoughtful maiden
Who his holy face did lave,
Finds his image firm imprinted
On the cloth which mercy gave:
So do acts of kindness ever
Jesus' likeness deep engrave.

VII. JESUS FALLS A SECOND TIME

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF HEAVEN FALLEN TO THE EARTH AGAIN, ITS BURDENS ON HIS SHOULDERS. THE CROSS BECOMES THE OUTWARD SIGN OF ALL OUR SINS, AND SIN'S INTOLERABLE WEIGHT.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. But I am a worm and no man,

℟. **The reproach of men, and despised of the people.**

LET US PRAY.



O blessed Lord Jesus, who didst walk the lonely road of life to death itself that man might need never to be alone again: help all who stumble in blindness of heart, searchings of mind, and loneliness of soul, that they may come to know thee who art the Light of the world; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

Now we to the Father offer
All who suffer grievous pain
As we contemplate how Jesus,
Sorely laden, falls again,
While his bruised and bleeding body
Purples earth with sacred stain.

VIII. JESUS MEETS THE MOURNING WOMEN

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF PROPHECY: WHO, FOLLOWED BY A GREAT COMPANY OF WOMEN DISCIPLES, SAYS TO THEM: DAUGHTERS OF JERUSALEM, WEEP NOT FOR ME, BUT FOR YOURSELVES AND FOR YOUR CHILDREN: IF THEY DO THESE THINGS IN A GREEN TREE, WHAT SHALL BE DONE IN THE DRY?

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. They that sow in tears,

℟. **Shall reap in joy.**

LET US PRAY.



O blessed Lord Jesus, who hast taught us to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break not through nor steal: grant that as we walk through the midst of this groaning world, our hearts may be stayed on thee who art the goal of all our striving and the answer to our restlessness; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

Lo the women loudly wailing:
Hear Messiah prophesy
Woeful tidings unto Salem,
Who sent forth her King to die;
King eternal, may he show us
Where our joy and true peace lie.

IX. JESUS FALLS A THIRD TIME

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD, WHO, WHEN HE HAS BEEN LIFTED UP WILL DRAW ALL MEN UNTO HIMSELF, NOW FALLS A THIRD AND PAINFUL TIME.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. He is brought as a sheep to the slaughter,

℟. **And was mute as a sheep before the shearer.**

LET US PRAY.



O blessed Lord Jesus, by the merits of this thy holy Cross, strengthen us that we may never fall into grievous, willful sin: and should we, through carelessness or ignorance offend thee, grant that we may quickly turn to thee with contrite heart, honest confession, and full purpose of amendment, to conquer all that ought not be in us; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

May the third, the fall most painful
On the stony path and steep
That our sins may be remitted,
Stir in us contrition deep,
Fill us with a firm desire
Christ's most holy will to keep.

X. JESUS IS STRIPPED OF HIS GARMENTS

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD WHO CLOTHED THE WORLD IN BEAUTY: HE NOW SUBMITS, FOR LOVE OF MAN, TO ALL MAN'S HATRED; HE IS STRIPPED OF HIS CLOTHING AND PREPARED FOR THE CROSS.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. They parted my garments among them,

℟. **And for my clothing they cast lots.**

LET US PRAY.



O blessed Lord Jesus, now prepared for the gallows tree: help us to strip off all vice and to be clothed with true virtue, that all our desires may be tried in the pure crucible of this thy holy sacrifice; and that resisting all temptations of the world, the flesh, and the devil, we may live in faith, through hope, with love of God and neighbor; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See how Christ our Lord most holy,
In his great humility,
Jeers and mockery enduring,
Hath the greater dignity.
May he strip off our pretensions,
That ennobled we may be.

XI. JESUS IS NAILED TO THE CROSS

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF LOVE! THE SOLDIERS NAIL HIM TO THE CROSS; HE PRAYING TO THE FATHER FOR THEM, “FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO.”

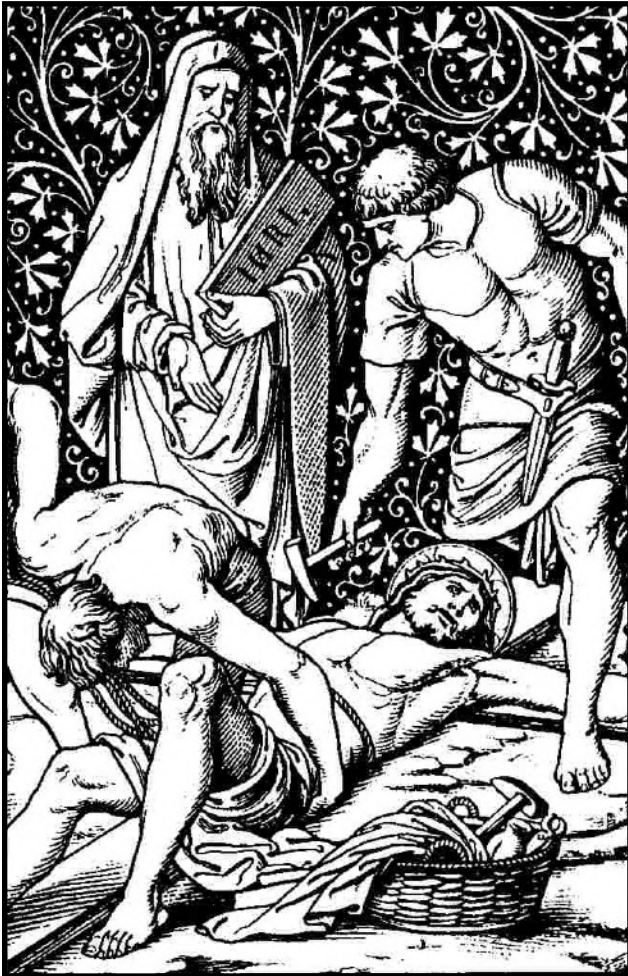
℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. They pierced my hands and my feet;

℟. **I may tell all my bones; they stand and stare upon me.**

LET US PRAY.



O blessed Lord Jesus, stretching out thine arms to the nails and praying for the nailers: may the light of thy holy Gospel and the hearing of thy sacramental grace reach out yet more and more till all mankind shall nail its sins to the Cross for love of thee; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See we how he prays forgiveness
While the multitude doth rail,
As with brutal blows and heavy,
Hammer strokes are plied on nail;
May we all our sin and rancor
On that standard now impale.

XII. JESUS DIES ON THE CROSS

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE LORD OF LIFE AND GLORY SAYING, “IT IS FINISHED – FATHER, INTO THY HANDS I COMMEND MY SPIRIT.” THE SAVING VICTIM IS BECOME THE MIGHTY VICTOR. SIN, SATAN, AND DEATH ARE DEFEATED. THE EARTH IS RENT; THE GRAVES ARE OPEN; THE VEIL OF THE TEMPLE IS TORN IN TWAIN.

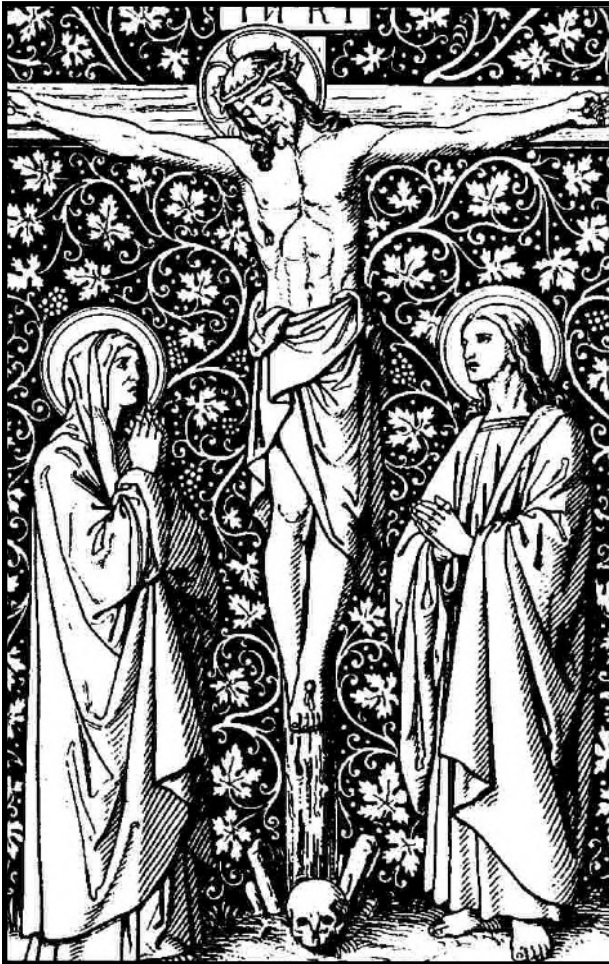
℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Christ became obedient unto death,

℟. **Even the death of the Cross.**

LET US PRAY.



O blessed Lord Jesus, whose sacred side was pierced, that blood and water flowing out therefrom might reveal thy death was by a broken heart: accept our lowly offering of love and devotion; and grant that dying unto self we may live only unto thee; who died for us and now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

Love and thanks and praise address we
As with gaze contemplative
See we now where Christ our Savior
Hung and died that we may live;
And with lowly adoration
All our hearts' best off'ring give.

XIII. JESUS' BODY IS TAKEN DOWN

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℟. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE HANDMAID OF THE LORD, RECEIVING INTO HER HANDS THE BODY OF HER SON, OUR LORD, HIS LIFE WORK FINISHED, HIS SOUL GIVEN UP, HIS VICTORY WON AMIDST DEFEAT.

℣. Holy God, Holy Mighty, Holy Immortal,

℟. **Have mercy upon us.**

℣. Her tears are on her cheeks,

℟. **She hath none to comfort her.**

LET US PRAY.



O blessed Lord Jesus, by the merits of thy precious death and burial: grant that all who mourn for the loss of loved ones may know the help of her prayers whose arms received thy sacred Body; and may the sure and certain hope of the Resurrection be unto them a strong staff with which to walk the paths ahead, guided by thy light; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

Lo, her own soul sorely riven
With compassion's piercing sword,
Mary now receives the Body
Of God's only Son, our Lord;
Jesus, whom the world rejected,
Evermore by hosts adored.

XIV. JESUS' BODY IS ENTOMBED

℣. We adore thee, O Christ, and we bless thee, **¶ All kneel.**

℞. **Because by thy Cross thou hast redeemed the world.** **¶ After pausing, all stand.**

BEHOLD THE BODY OF OUR LORD LAID IN JOSEPH'S TOMB: THE PENALTY OF ADAM PAID; THE SEED WHICH, EXCEPT IT BE SOWN, ABIDETH ALONE; NOW AWAITING RESURRECTION AND A HARVEST OF THE SOULS OF MEN FOR AGES YET UNTOLD.

℣. Holy God, Holy Mighty, Holy Immortal,

℞. **Have mercy upon us.**

℣. Thou wilt not leave my soul in hell,

℞. **Nor wilt thou suffer thy Holy One to see corruption.**

LET US PRAY.



O blessed Lord Jesus, who, whilst thy sacred Body was at rest on the Sabbath didst in nether realms establish thy reign and preach to the souls departed: grant that naught on either side of the grave may ever separate us from thy love; who, having harrowed hell and brought captivity captive, now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Hymn:

See we now our Savior's Body
Borne in sadness through the gloom;
Blessed Body sprung from Mary
Hallows now the rock-hewn tomb
Through the Sabbath, till, arising,
He his glory shall assume.

STATIONS OF THE CROSS

GLO-RY BE TO GOD THE FA-THER; GLO-RY BE TO GOD THE SON, LOW-LY
 VIC-TIM, MIGHT-Y VIC-TOR, REIGN-ING NOW HIS COURSE IS RUN; GLO-RY
 TO THE HO-LY SPIR-IT, WHO WITH BOTH IS EV- ER ONE. A- MEN.

¶ Back at the foot of the Altar, an officiant below the rank of Deacon omits The Lord be with you, continuing with Let us pray.

℣. The Lord be with you.

℞. And with thy spirit.

LET US PRAY.

¶ The officiant begins, and then all pray together the Lord's Prayer:

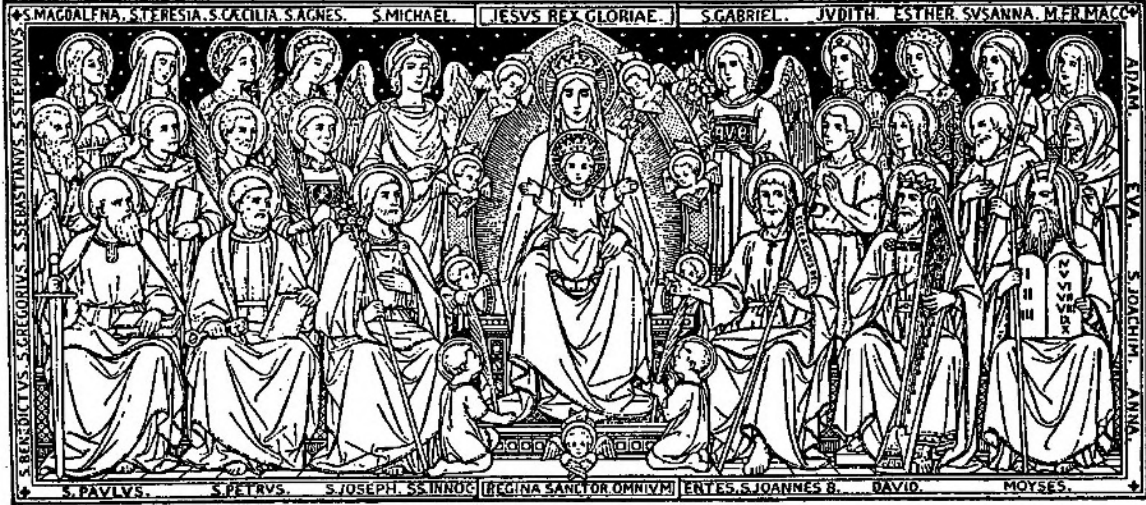
OUR Father, * who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

℣. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, Jesus.

℞. Holy Mary, Mother of God, prayer for us sinners, now and at the hour of our death. Amen.

¶ The officiant prays the Collect:

O blessed Lord Jesus, thou living Stone, rejected of the builders and become the Chief Cornerstone: grant that, building upon thy sure foundations, we may share in thy everlasting habitations; who now livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen**

LITANY *of the* SAINTS

¶ If the Litany is to be sung in procession, then the following is sung first:

O Lord, arise, * and help us, and deli-ver us, for thy
 Name's sake. *Ps.* O God, we have heard with our ears: * and our fa-
 -thers have de-clared un-to us. Glo-ry be to the Fa-ther, and to the
 Son, and to the Ho-ly Ghost: as it was in the be-gin-ning, is now,
 and e-ver shall be, world with-out end. Amen. *Ant.* O Lord, arise...

LITANY OF THE SAINTS

¶ All kneel. If there is to be a procession, it begins at the singing of Holy Mary...

THE LITANY

<i>Cantors</i>	<i>Response</i>	<i>Cantors</i>
<p>Kyri- e e- le- i-son. Chri-ste e- le- i-son. Kyri- e e- le- i-son.</p>		

<i>Cantors</i>	<i>Response</i>
<p>O Christ, hear us. O Christ, graciously hear us.</p>	

<i>Cantors</i>	<i>Response</i>
<p>O God the Fa-ther of hea-ven: have mer-cy up-on us.</p>	

O God the Son, Redeemer of the / world: **have mer/cy upon us.**

O God the Holy / Ghost: **have mer/cy upon us.**

Holy Trinity, one / God: **have mer/cy upon us.**

<i>Cantors</i>	<i>Response</i>
<p>Ho-ly Ma- ry: pray for us.</p>	

Holy Mother of / God: **pray for us.** Holy Virgin of / virgins: **pray for us.**

Holy / Michael: **pray for us.** Holy / Gabriel: **pray for us.** Holy / Raphael: **pray for us.** All ye holy Angels and Arch/angels: **pray for us.** All ye holy orders of blesséd / Spirits: **pray for us.**

Holy John the / Baptist: **pray for us.** Holy / Joseph: **pray for us.** All ye holy Patriarchs and / Prophets: **pray for us.**

LITANY OF THE SAINTS

Holy / Peter: **pray for us.** Holy / Paul: **pray for us.** Holy / Andrew: **pray for us.** Holy / James: **pray for us.** Holy / John: **pray for us.** Holy / Thomas: **pray for us.** Holy / James: **pray for us.** Holy / Philip: **pray for us.** Holy Bar/tholomew: **pray for us.** Holy / Matthew: **pray for us.** Holy / Simon: **pray for us.** Holy / Jude: **pray for us.** Holy Mat/thias: **pray for us.** Holy / Barnabas: **pray for us.** Holy / Luke: **pray for us.** Holy / Mark: **pray for us.** All ye holy Apostles and Ev/angelists: **pray for us.** All ye holy Disciples of the / Lord: **pray for us.** All ye holy / Innocents: **pray for us.**

Holy / Stephen: **pray for us.** Holy / Laurence: **pray for us.** Holy / Vincent: **pray for us.** Holy Fabian and Se/bastian: **pray for us.** Holy John and / Paul: **pray for us.** Holy Cosmas and / Damian: **pray for us.** Holy Gervase and / Protase: **pray for us.** All ye holy / Martyrs: **pray for us.**

Holy Sil/vester: **pray for us.** Holy / Gregory: **pray for us.** Holy / Ambrose: **pray for us.** Holy Aug/ustine: **pray for us.** Holy Je/rome: **pray for us.** Holy / Martin: **pray for us.** Holy / Nicholas: **pray for us.** All ye holy Bishops and Con/fessors: **pray for us.** All ye holy / Doctors: **pray for us.**

Holy / Anthony: **pray for us.** Holy / Benedict: **pray for us.** All ye holy Priests and / Levites: **pray for us.** All ye holy Monks and / Hermits: **pray for us.**

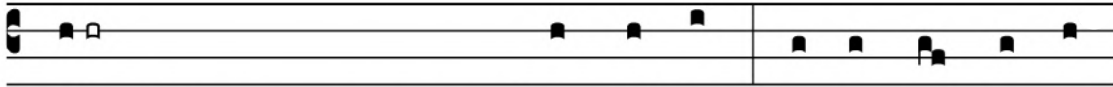
[Holy / Herman: **pray for us.** Holy / Innocent: **pray for us.** Holy / Tikhon: **pray for us.** Holy Juven/aly: **pray for us.** Holy Peter the / Aluet: **pray for us.** Holy A/lexis: **pray for us.** Holy Raphael of / Brooklyn: **pray for us.** All ye holy Enlighteners of North A/merica: **pray for us.**]

Holy Mary / Magdalen: **pray for us.** Holy / Agatha: **pray for us.** Holy / Lucy: **pray for us.** Holy / Agnes: **pray for us.** Holy Ce/cilia: **pray for us.** Holy / Catherine: **pray for us.** Holy Ana/stasia: **pray for us.** All ye holy Virgins and / Widows: **pray for us.**

LITANY OF THE SAINTS

Cantors

Response

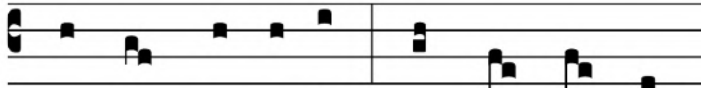


All ye holy men and women, Saints of God: **in-ter-cede for us.**

¶ At the Easter Vigil, the Blessing of the Water is done here, afterward continuing:

Cantors

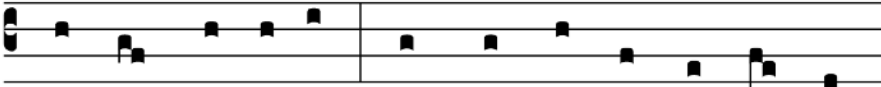
Response



Be thou mer-ci-ful: **spare us, O Lord.**

Cantors

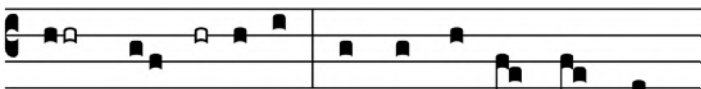
Response



Be thou mer-ci-ful: **gra-cious-ly hear us, O Lord.**

Cantors

Response


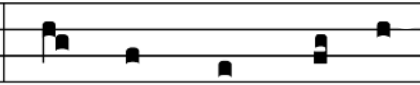



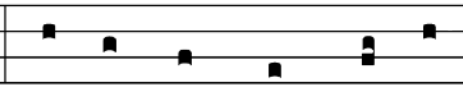
From all e- vil: **de-liv-er us, O Lord.**

- / From all sin: **deliver us, O Lord.** - / From thy wrath: **deliver us, O Lord.** From sudden and / unprepared death: **deliver us, O Lord.** From the crafts / of the devil: **deliver us, O Lord.** From anger, hatred, and all un/charitableness: **deliver us, O Lord.** From light/ning and tempest: **deliver us, O Lord.** From the / scourge of earthquake: **deliver us, O Lord.** From pestilence, / war, and famine: **deliver us, O Lord.** From / everlasting death: **deliver us, O Lord.**

By the mystery of thy holy / Incarnation: **deliver us, O Lord.** By / thine Advent: **deliver us, O Lord.** By / thy Nativity: **deliver us, O Lord.** By thy Baptism and / holy Fasting: **deliver us, O Lord.** By thy / Cross and Passion: **deliver us, O Lord.** By thy holy / Resurrection: **deliver us, O Lord.** By thy wonder/ful Ascension: **deliver us, O Lord.** By the coming of the Holy / Ghost the Paraclete: **deliver us, O Lord.** In the / Day of judgement: **deliver us, O Lord.**

LITANY OF THE SAINTS

<i>Cantors</i>	<i>Response</i>
	
We sin-ners	be-seech thee, hear us.

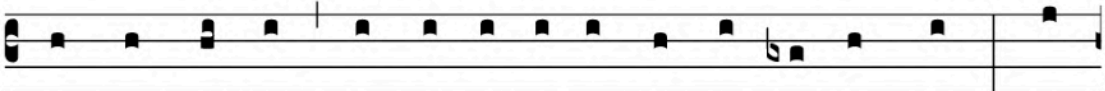
<i>Cantors</i>	<i>Response</i>
	
That thou would-est spare us	we be-seech thee, hear us.

That thou would/est pardon us: **we beseech thee, hear us.** That thou wouldest bring us to true / repentance: **we beseech thee, hear us.** That thou wouldest govern and preserve / thy holy Church: **we beseech thee, hear us.** That thou wouldest preserve our Apostolic lord and all orders of the Church in holy / religion: **we beseech thee, hear us.** That thou wouldest humble the enemies / of holy Church: **we beseech thee, hear us.** That thou wouldest give unto Christian kings and rulers peace and / true concord: **we beseech thee, hear us.** That thou wouldest grant unto all Christian people peace / and unity: **we beseech thee, hear us.** That thou wouldest restore to the unity of the Church all such as do err, and to bring all unbelievers to the light / of the gospel: **we beseech thee, hear us.** That thou wouldest strengthen and preserve us in thy ho/ly service: **we beseech thee, hear us.** That thou wouldest lift up our minds to heaven/ly desires: **we beseech thee, hear us.** That thou wouldest reward all our benefactors with everlast/ing blessings: **we beseech thee, hear us.** That thou wouldest give and preserve the fruits / of the earth: **we beseech thee, hear us.** That thou wouldest grant to all the faithful departed rest / eternal: **we beseech thee, hear us.** That thou wouldest gracious/ly hear us: **we beseech thee, hear us.**

<i>Cantors</i>	<i>Response</i>
	
Son of God:	we be-seech thee, hear us.


LITANY OF THE SAINTS

Cantors *Response*



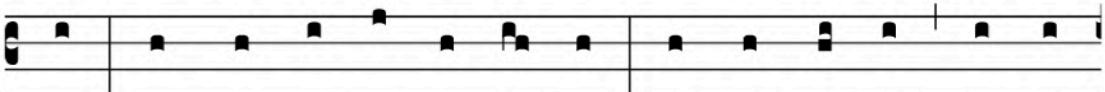
O Lamb of God, that tak-est a-way the sins of the world, **spare**

Cantors



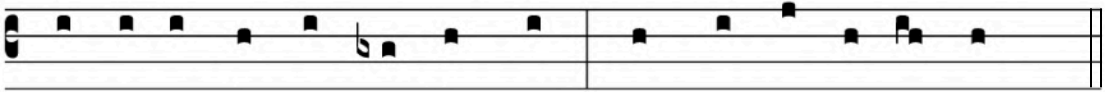
us, O Lord. O Lamb of God, that tak-est a-way the sins of the

Response *Cantors*



world, **gra-cious-ly hear us, O Lord.** O Lamb of God, that tak-

Response



-est a-way the sins of the world, **have mer-cy u-pon us.**


Cantors *Response*



O Christ, hear us. **O Christ, gra-cious-ly hear us.**

¶ On the Vigils of Easter and Pentecost, the Litany ends here and the Mass begins with the Kyrie.

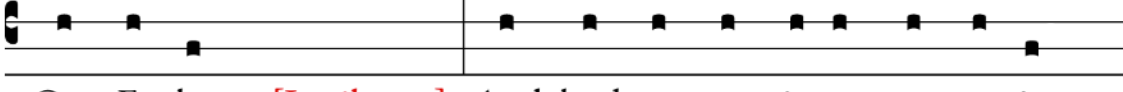
Cantors *Response* *Cantors*



Kyri- e e- le- i-son. **Chri-ste e- le- i-son.** Kyri- e e- le- i-son.


¶ At the conferring of Major Orders, the Litany ends here.

Cantors



Our Fa-ther... **[In silence]** And lead us not in-to temp-tation

Response

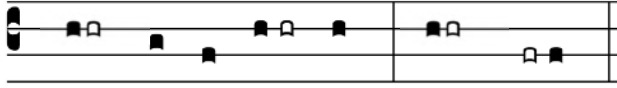


But de- li-ver us from e- vil.

LITANY OF THE SAINTS

¶ Then is sung in unison by all:

Psalm 70 Deus in adiutorium



1. Haste thee, O God, / to deliver me: * make haste to help me, O / Lord.

2. Let them be ashamed that seek af/ter my soul: * let them be turned backward and put to confusion that wish me e/vil.

3. Let them for their reward be soon / brought to shame: * that cry over me, There! / There!

4. But let all those that seek thee be joyful and / glad in thee: * and let all such as delight in thy salvation say always, The Lord be / praised.

5. As for me, I am poor / and in misery: * haste thee unto me, O / God.

6. Thou art my helper and / my redeemer: * O Lord, make no long tar/rying.

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. A/men.



¶. Save thy servants, / O God,

℞. Who put their trust / in thee.

¶. Be unto us, O Lord, a strong tow/er:

℞. From the face of the e/ne-my.

¶. Let the enemy have no advantage o/ver us:

℞. Nor the son of wickedness approach to hurt / us.

¶. O Lord, deal not with us after / our sins:

℞. Neither reward us after our ini/qui-ties.

¶. Let us pray for N. our bi/shop.

LITANY OF THE SAINTS

℞. The Lord preserve him and keep his life; and make him blessed upon earth; and deliver him not unto the will of his e/ne-mies.

℣. Let us pray for our benefac/tors.

℞. Vouchsafe, O Lord, to reward with eternal life all them that do good towards us for thy Name's sake. A/men.

℣. Let us pray for the faithful depart/ed.

℞. Rest eternal grant unto them, O Lord; and let light perpetual shine up/on them.

℣. May they rest / in peace.

℞. A/men.

℣. For our absent breth/ren:

℞. My God, save thy servants who put their trust / in thee.

℣. O Lord, send them help from thy ho/ly place:

℞. And strengthen them out of Zi/on.

¶ *A Cantor below the rank of Deacon omits The Lord be with you, continuing with the Collects.*

℣. O Lord, hear / my prayer. **℞. And let my cry come un/to thee.**

℣. The Lord be with / you. **℞. And with thy spi/rit.**

LET US PRAY.

O GOD, whose property is always to have mercy and to forgive: receive our humble petitions, that we and all thy servants bound by the chains of sin, may, by thy loving-kindness graciously be absolved.

WE beseech thee, O Lord: mercifully to hear the prayers of thy humble servants and to forgive the sins of them that confess the same unto thee, that they may obtain of thy bounty mercy and peace.

GRACIOUSLY show forth upon us, O Lord, thy unspeakable mercy: that thou wouldest both loose us from all our sins, and deliver us from the punishments we deserve for the same.

LITANY OF THE SAINTS

O God, who art wroth with them that sin against thee and sparest them that are penitent: mercifully look upon the prayers of thy people who call upon thee, and turn away the scourges of thy wrath, which for our sins we justly deserve.

ALMIGHTY and everlasting God, have mercy upon thy servant *N.* our chief Bishop: and according to thy great goodness, direct him into the way of everlasting salvation, that by thy grace he may desire that which is well-pleasing unto thee, and with all his strength perform the same.

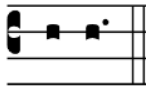
O God, who from all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that we, being defended from the fear of our enemies, may pass our time in rest and quietness.

KINDLE, O Lord, our innermost reins and hearts with the fire of thy Holy Ghost: that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful: grant unto the souls of all thy servants departed the remission of all their sins, that through our devout supplications, they may obtain the pardon which they have always desired.

DIRECT, we beseech thee, O Lord: our actions by thy holy inspirations, and further them by thy gracious help, that all our prayer and work may always begin in thee and happily end in thee.

ALMIGHTY and everlasting God, who hath dominion both of the living and of the dead, and hast mercy upon all whom thou knowest are thine in faith and works: we humbly beseech thee, that all those for whom we are minded to pour forth our prayers, whether in this present world they still be in the flesh, or being parted from the body have passed into that which is to come, may at the intercession of all the Saints obtain of thy bountiful goodness the remission of all their sins; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.



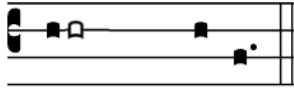
R. A-men.

LITANY OF THE SAINTS

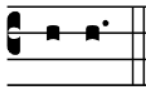
¶ A Cantor below the rank of Deacon omits The Lord be with you, continuing with May the almighty...



Ÿ. The Lord be with you. R̄. **And with thy spirit.**



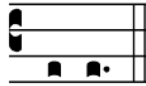
Ÿ. May the almighty and merciful Lord graciously hear / us.



R̄. **A-men.**



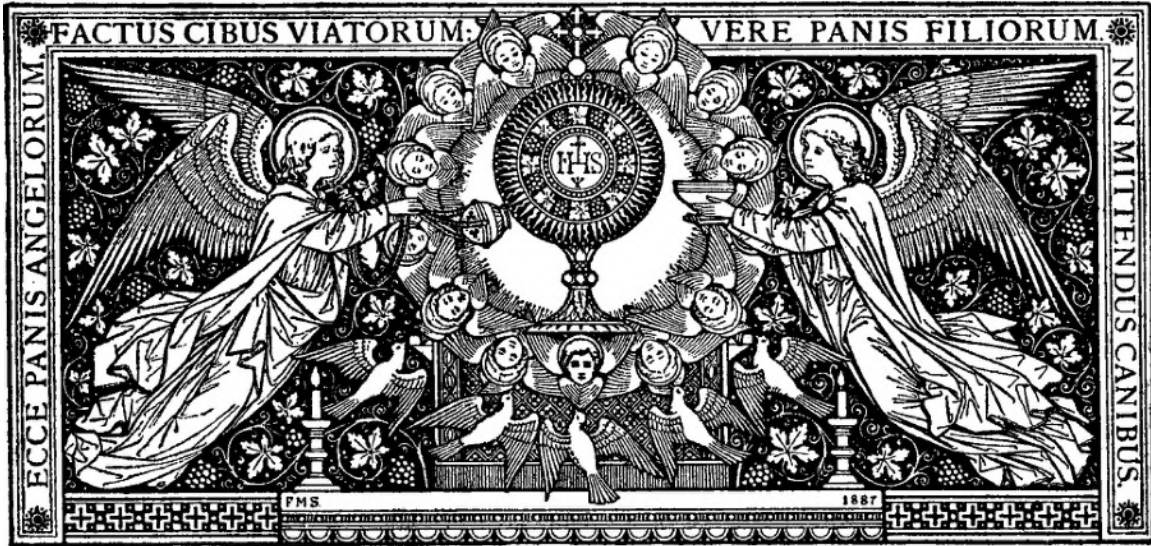
Ÿ. May the souls of the faithful, through the mercy of God, rest in peace.



R̄. **A-men.**

BENEDICTION

of the BLESSED SACRAMENT



¶ **The people kneel** as the service begins. The following is sung as the priest removes the Blessed Sacrament from the Tabernacle (to a monstrance or in the ciborium) and offers incense.

HYMN. *O salutaris Hostia*

O sa- ving vic- tim op-'ning wide, The gate of heav'n to man be-
low, Our foes press on from ev-'ry side, Thine aid sup- ply, thy strength be- stow.

2. All praise and thanks to thee as- cend For ev- er- more, blest One in Three: O
grant us life that shall not end, In our true na- tive land with thee. A- men.

BENEDICTION OF THE BLESSED SACRAMENT

¶ A Litany or hymn(s) of praise may be sung, or some devotion appropriate to the time.

¶ In the following hymn, at This great Sacrament revere, all humbly bow. At the second stanza, incense is offered.

HYMN: *Tantum ergo Sacramentum*

T here-fore we be- fore him bend-ing, This great Sa-cra-ment re-
vere; Types and sha-dows have their end-ing, For the new-er rite is here;
Faith, our out-ward sense be-friend-ing Makes our in-ward vis- ion clear.
2. Glo-ry let us give, and bless-ing To the Fa-ther and the Son; Ho-nor,
thanks, and, praise ad-dress-ing, While un-end-ing ag- es run; E-qual laud
to him pro-fess-ing, Who with both is ev- er One. A- men.

℣. Thou gavest them Bread from heaven (alleluia).

℞. **Having within itself all delight (alleluia).**

¶ **NOTE:** Alleluia is added in Eastertide and within the Octave of Corpus Christi.

BENEDICTION OF THE BLESSED SACRAMENT

LET US PRAY.

O GOD, who under a wonderful Sacrament hast left unto us a memorial of thy Passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest, world without end. **Amen.**

☩ Taking the monstrance, the priest gives the Benediction in silence, making the sign of the Cross with the Blessed Sacrament over the people, who are kneeling. Bells are rung thrice, and incense is offered. The monstrance is then replaced on the Altar.

☩ The priest then leads the Divine Praises.

☩. Blessed be God.

☩. **Blessed be God.**

☩. Blessed be his holy Name.

☩. **Blessed be his holy Name.**

☩. Blessed be Jesus Christ, true God and true Man.

☩. **Blessed be Jesus Christ, true God and true Man.**

☩. Blessed be the Name of Jesus.

☩. **Blessed be the Name of Jesus.**

☩. Blessed be Jesus in the most holy Sacrament of the Altar.

☩. **Blessed be Jesus in the most holy Sacrament of the Altar.**

☩. Blessed be the Holy Ghost, the Comforter.

☩. **Blessed be the Holy Ghost, the Comforter.**

☩. Blessed be the great Mother of God, Mary most holy.

☩. **Blessed be the great Mother of God, Mary most holy.**

☩. Blessed be the name of Mary, Virgin and Mother.

☩. **Blessed be the name of Mary, Virgin and Mother.**

☩. Blessed be Saint Joseph, her most chaste spouse.

☩. **Blessed be Saint Joseph, her most chaste spouse.**

☩. Blessed be God in his Angels and in his Saints.

☩. **Blessed be God in his Angels and in his Saints.**

BENEDICTION OF THE BLESSED SACRAMENT

¶ The priest returns the Sacrament to the Tabernacle. Then all sing Ps. 117 with the following antiphon.

ANTIPHON: *Adoremus*

L et us e-ver be a-dor-ing this great Sa-cra-ment most ho-ly.

Ps. 117. *Laudate Dominum*

Tone V-3

1. O PRAISE THE Lord all ye / nations; * praise him / all ye peoples.
2. For his merciful kindness is ever more and more / t'wards us; * and the truth of the Lord endureth for/ever. Praise the Lord.

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.

ANTIPHON: *Adoremus*

L et us e-ver be a-dor-ing this great Sa-cra-ment most ho-ly.

BENEDICTION OF THE BLESSED SACRAMENT



THE TE DEUM

HYMN OF THANKSGIVING



¶ The Te Deum may be sung on certain occasions of special thanksgiving after Mass, or as a separate devotion, or during Benediction of the Blessed Sacrament (pg. 171). When sung **during Benediction**, when the priest intones We praise thee, O God, **he himself and all others kneel: then all stand and continue singing. On all other occasions, all stand from the beginning.**

HYMN. Te Deum laudamus

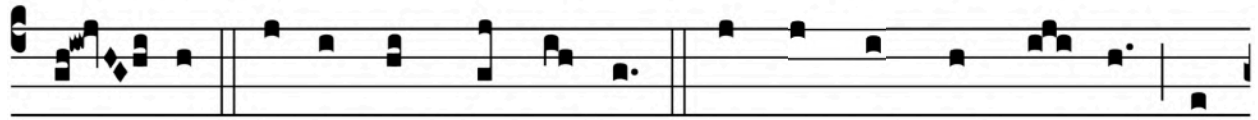
Juxta morem Romanum

We praise thee O God: * we ac-know-ledge thee to be the
 Lord. All the earth doth wor-ship thee the Fa-ther ev-er-last-ing. To
 thee all Ang-els cry a-loud, the Hea-vens and all the Pow'rs there-in:

TE DEUM



To thee Che-ru-bim and Se-ra-phim con-tin-u-'ly do cry: Ho- ly:



Ho- ly: Ho-ly Lord God of hosts. Hea-ven and earth are full of



the ma-jes-ty of thy glo-ry. The glo-ri-ous com-pa-ny of the A-pos-



-tles praise thee: The good-ly fel-low-ship of the Pro-phets praise thee:



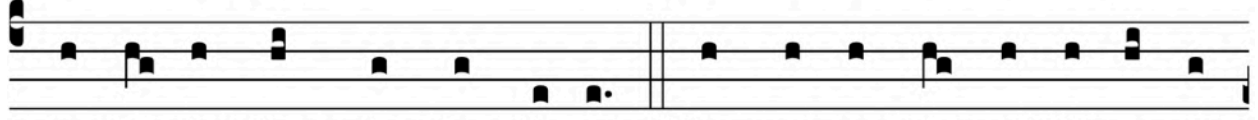
The no-ble ar- my of the Mar-tyrs praise thee. The ho-ly Church



through-out all the world doth ac-know-ledge thee: The Fa-ther of an



in-fin-ite ma-je- sty: Thine a-dor-a-ble, true, and on-ly Son: Al- so

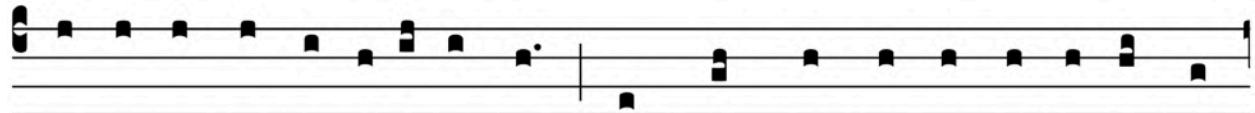


the Ho-ly Ghost, the Com-for-ter. Thou art the King of Glo-ry, O

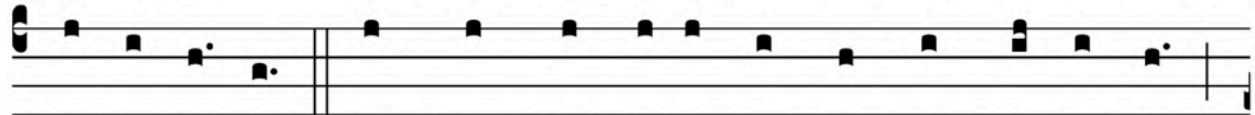


Christ. Thou art the e-ver-last-ing Son of the Fa-ther. When thou took-

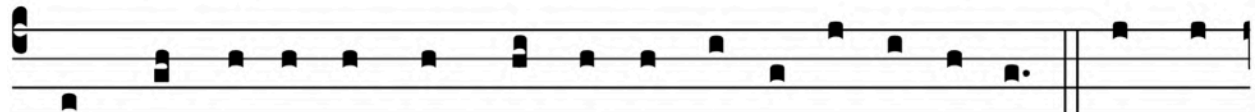
TE DEUM



-est up-on thee to de-li-ver man, thou didst hum-ble thy-self to be born



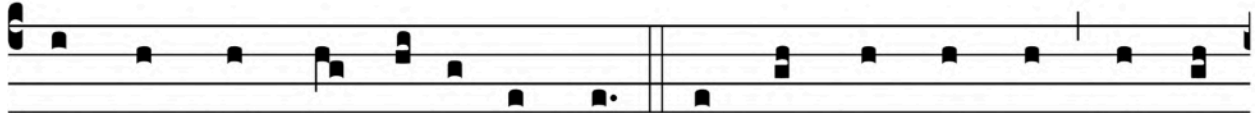
of a Vir-gin. When thou hadst ov-er-come the sharp-ness of death,



thou didst op-en the King-dom of hea-ven to all be-liev-ers. Thou sit-



-test at the right hand of God, in the glo-ry of the Fa-ther. We be-lieve



that thou shalt come to be our Judge. We there-fore pray thee, help thy



ser-vants whom thou hast re-deem'd with thy pre-cious Blood. Make



them to be numbered with thy Saints in glo-ry ev-er-last- ing. O Lord

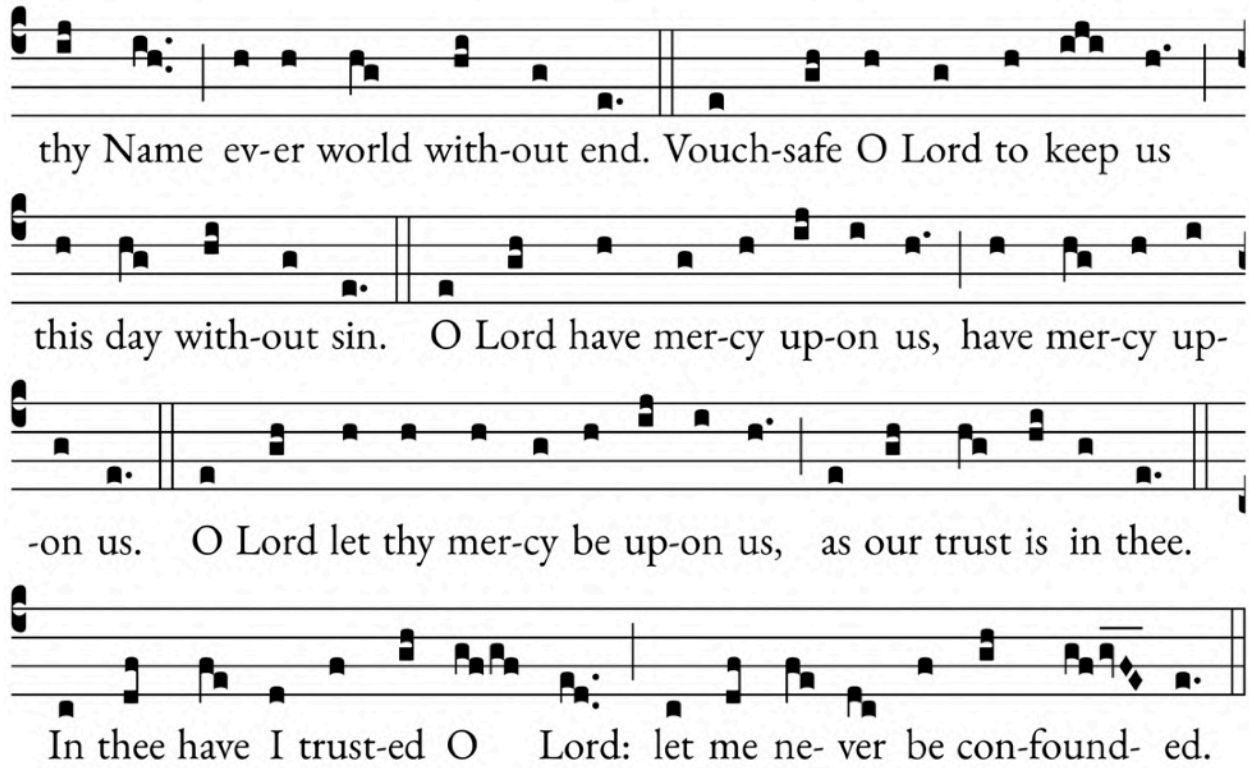


save thy peo-ple, and bless thine he-rit-age Gov-ern them, and lift



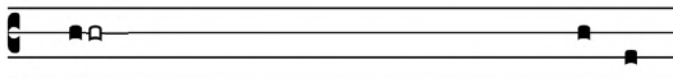
them up for-ev- er. Day by day, we mag-ni-fy thee. And we wor-ship

TE DEUM

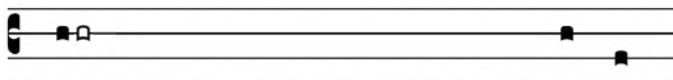


thy Name ev-er world with-out end. Vouch-safe O Lord to keep us
this day with-out sin. O Lord have mer-cy up-on us, have mer-cy up-
-on us. O Lord let thy mer-cy be up-on us, as our trust is in thee.
In thee have I trust-ed O Lord: let me ne-ver be con-found- ed.

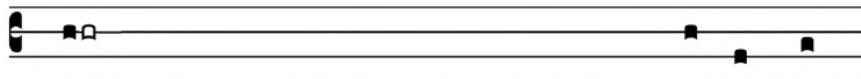
¶ During Benediction, all kneel, the priest included. At other times all remain standing through the Collect.



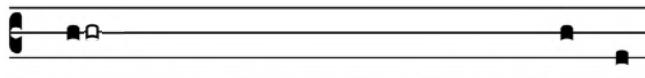
¶ Blessed art thou, O Lord, God of our fathers.



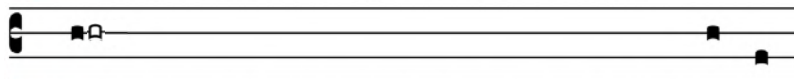
¶ And to be praised and glorified forever.



¶ Let us bless the Father and the Son with the Ho-ly Ghost.

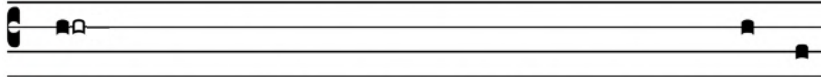


¶ Let us praise and magnify him forever.

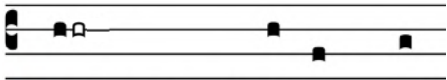


¶ Blessed art thou, O Lord, in the firmament of heaven.

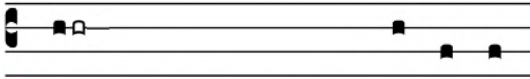
TE DEUM



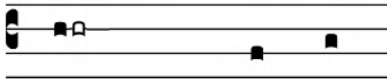
R. And to be praised and glorified and exalted forever.



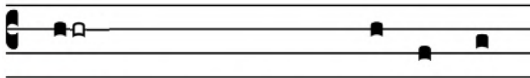
V. Bless the Lord, O my soul.



R. And forget not all his ben-e-fits.



V. O Lord, hear my prayer.



R. And let my cry come un-to thee.

¶ During Benediction, the priest alone now stands. At other times, all remain standing.

Priest: The Lord be with you.

Answer: **And with thy spirit.**

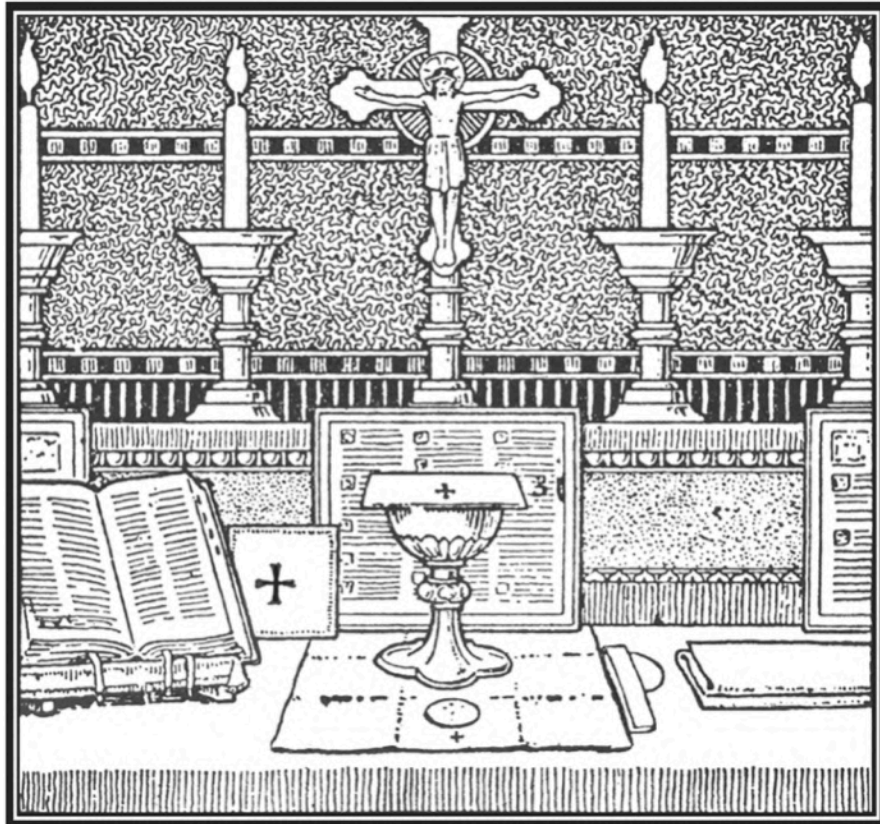
LET US PRAY.

O God, of whose mercies there is no number and of whose goodness the treasure is infinite: we render thanks to thy most gracious Majesty for the gifts that thou hast bestowed upon us; always beseeching thy clemency, that as thou dost grant the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the greater rewards that still await them; through Christ our Lord. **Amen.**

TE DEUM



ABOUT THE LITURGY



The Eucharist

The principal worship service of the Orthodox Church is the ritual meal known as the Eucharist (from the Greek εὐχαριστία, meaning “thanksgiving”). The celebration of the Eucharist is as old as the Church itself, going all the way back to Jesus’ institution of the meal in the upper room with his disciples “in the night in which he was betrayed” (1 Cor 11:23-26). Beginning in Jerusalem and then spreading throughout the world, Christians have faithfully followed Jesus’ commandment to “do this in remembrance of me.” Why is this the principal form of Christian worship? Jesus’ own words answer this: “Truly, truly, I say to you, unless you eat the flesh of the

Son of Man and drink his blood, you have no life in you” (John 6:53). In the Eucharist, we offer ourselves as a living sacrifice to God (Romans 12:1), and God makes present to us through the offered bread and the wine Christ’s one, complete, and sufficient sacrifice on the Cross, so that we may partake of Christ’s very life, his Body and Blood: “Take, eat, this is my Body which is for you...” (Luke 22:19-20).

The Eucharistic service was first celebrated by Jewish Christians who knew the traditions both of the Synagogue—where readings from the scriptures would take place, followed by a sermon—and the sacrifices of the temple—which were all replaced and summed up in Christ. Early Christian worship soon joined these elements of scripture readings and the ritual celebration of Christ’s sacrifice into one service. As the Church grew to include various people groups and their languages, the original Eucharistic service from Jerusalem was developed and adorned by those various peoples according to their unique musical and artistic expressions, poetic traditions, and senses of beauty, dignity, and piety. The largely Greek speaking eastern part of the Roman Empire (later called the Byzantine Empire) would come to call the celebration of the Eucharist “the Divine Liturgy” (*Liturgy* from the Greek λειτουργία, meaning a public work or service). In the western part of the Roman Empire, where the legacy of old Roman culture was more established and Latin was the lingua franca, the Eucharist came to be called the “Missa,” or “the Mass” in English. This word comes from the final dismissal of the service: “Ite, missa est” (or “Go, this is the sending out”). Though many of the sights, sounds, and particular words of the Eucharistic services of the Eastern and Western traditions are different, the structures of both are very much alike, because both grew organically out of that original primitive Liturgy of the earliest Christians in Jerusalem.

East and West

The basic shape of the Liturgy in both the East and the West is two-fold, consisting of the “Liturgy of the Catechumens” and the “Liturgy of the Faithful.” These are so named because in the first centuries of the Church, catechumens (or those who were still being prepared to be received into the Church as full members) would be dismissed after the first part, leaving only the full members of the Church (“the faithful”) for the second part. Because the practice of dismissing the catechumens between each part has largely disappeared, the two main parts of the Liturgy are now sometimes called after what their focusses are: the “Liturgy of the Word” (carrying on the synagogue tradition of readings and preaching) and the “Liturgy of the Eucharist” (summing up Israelite temple sacrifices by making present Christ’s one ultimate sacrifice). In both Eastern and Western Liturgies, these two main parts can be further divided as follows:

The Liturgy of the Word

- **Entrance** - This includes the fixed features of the Great Litany and antiphons in the East, and the Kyrie and Gloria in the West. It also includes chants proper to the day, being the Troparia and Kontakia in the East, and the Introit and Collects in the West.
- **Proclamation** - Passages of Scripture are proclaimed over the congregation, in both East and West accompanied by special chants (the Prokeimenon in the East, and the Gradual in the West) and at the Gospel a triple “Alleluia” chant with verses for the day (sometimes replaced by a Tract in the West).
- **Homily** - The general custom in both East and West is to follow the Gospel proclamation with a homily, usually based on the Gospel passage or theme for the day.

The Liturgy of the Eucharist

- **Creed** - In the Orthodox Church, the Creed is identical in both East and West. The word creed comes from its first word in Latin: Credo (“I believe”). The Creed is also called the Symbol of Faith.
- **Oblation** - The gifts of bread and wine are reverently brought from the preparation table to the Altar. This is done solemnly but directly in the West, while in the East the gifts are processed out into the Nave in the Great Entrance. The Eastern Liturgy continues with the Cherubic Hymn, and in the West the proper Offertory chant of the day is sung, often followed by some appropriate hymn. The Western offertory prayers are prayed at this point, being analogous to what takes place before the Eastern Liturgy during the Prothesis.
- **Consecration** - In both Eastern and Western rites this begins with the priest’s admonition to the people: “Lift up your hearts.” And for both rites, the following Eucharistic prayers share the same essential features: addressed to the Father; includes Jesus’ words of institution; offers the consecrated gifts to the Father; and concludes with a Trinitarian doxology.
- **Communion** - The faithful then receive both the Body and the Blood (usually received together) while hymns are sung.
- **Dismissal** - After the Eucharist is properly consumed and the holy vessels washed, the priest blesses the people and sends them out.

§ § §

A Guide to the Western Liturgy

The following is quoted from Appendix V in *The Book of Common Prayer* printed by Lancelot Andrewes Press, © 2009. Included with permission.

A Note on the Ceremonial - Human beings, as created to live in this natural world by God, have both body and soul, a physical aspect and a spiritual aspect. This means that worship of God, the highest and best human activity possible, corresponds to the nature of man. Worship involves the entire person, both body and soul. In the Divine Liturgy, man offers up to God a twofold worship: a spiritual worship, which consists of interior attention and contemplation, and a physical worship, manifesting itself in the sights, sounds, bodily positions, and ceremonies. God, who created the physical world and placed man in it, makes his grace available to us through physical and material means, chiefly the Sacraments (outward physical signs of invisible spiritual grace). Christianity is an inescapably sacramental religion, just like its predecessor, the religion of the Hebrew Old Covenant. The Mass is both the continuation and the perfect fulfillment of the divinely ordained Liturgy of the ancient Hebrew Temple. It is also the reflection, upon earth, of the eternal Liturgy of heaven, the New Jerusalem, which the Apostle John beheld in his Revelation. The worship of the Temple was an extremely solemn and serious matter. It was not orchestrated as a form of popular entertainment [...]. Its rites and ceremonies, including the sacred vestments and precious vessels, the prayers and the chants, were exactly and minutely defined by the command of God himself. Similarly, the rites and ceremonies of the Mass, the divinely ordained Temple Liturgy of the New Covenant, are exactly and minutely defined by the authority of the Church. The holy Fathers and the Bishops, the Apostles' successors, are invested by Christ with an authority to "bind" and to "loose" (Matthew 16:19; 18:18). The Church therefore, as a steward of the grace of God entrusted to her, always obeys the command of the Apostle Paul: "Let all things be done decently and in order" (I Corinthians 14:40).

[**The Asperges** - On Sundays, the Mass may be preceded by a brief rite of sprinkling with holy water, commonly called the Asperges (after the first Latin word of the rite). Outside of the Easter season, the Choir sings from Psalm 51, "Thou shalt purge me with hyssop and I shall be clean." In Eastertide the Vidi Aquam is sung, all of which is borrowed from the Book of Ezekiel, including, "I saw water proceeding out of the temple." The Asperges remind the faithful of the waters of Holy Baptism, the laver of regeneration from which they were born again by water and the Spirit.]

The Preparation - These prayers of humble preparation, said by the Priest and his assistants at the foot of the Altar, express their devout sentiments and petitions

before they approach the Altar of Sacrifice. The Preparation contains expressions of both repentance and hope, sorrow and joy, confession of sins and confidence in God's mercy. It is a poignant expression of the longing of the Christian soul to leave behind the sinful distractions of this world to "go unto the Altar of God" and be united with God forever. Commonly, at a Sung or Solemn High Mass in the parish setting, these prayers of preparation are said quietly by the Priest and his assistants while the Choir sings an opening hymn and the Introit Psalm.

*St. Tikhon usage: **The Collect for Purity** - This prayer (which the Priest says as the conclusion of the preparatory prayers, or audibly at the altar following the Introit) is a continuation of the idea of the preparation. We who have come to Mass from the turmoil and confusion of the world must ask God to send his Holy Spirit "to cleanse the thoughts of our hearts" that we may be able to participate fruitfully in the Church's holiest and most important act upon earth.

The Introit - The term "Introit" is derived from the Latin word for "entrance." The Introit, a Proper (variable) part of the Mass, is a chant consisting of four basic parts: (i) an antiphon (commonly from the Psalms), (ii) a psalm verse, (iii) a verse of praise in honor of God the Holy Trinity (commonly called the Gloria Patri or Minor Doxology), and (iv) a repetition of the antiphon at the beginning. Its current function in the Mass is to announce or introduce the theme of the day in the Church's calendar. The Introit was originally a much longer chant, designed to accompany the entrance procession of the Priest and his many assistants, as they made their way to the sanctuary from the back of a large basilica church. Today, this processional function is often fulfilled by an opening hymn, followed by the current shortened version of the Introit.

*St. Tikhon usage: **The Summary of the Law** - At the beginning of Mass, as part of our continued acclimation to the heavenly mysteries, we are presented with Christ's authoritative summary of the entirety of God's revelation in the Old Testament, which is the very essence of the Christian life: Love for God, and love for neighbor (Matthew 22:37-40). We cannot participate justly and fruitfully in the Eucharist unless we have our Christian priorities in order: "But let a man examine himself, and so let him eat of that Bread, and drink of that Cup" (I Corinthians 11:28).

Kyrie Eleison - The theme of humble preparation and penitence is completed with the recitation of the ninefold Kyrie eleison, Greek for “Lord, have mercy.” We ask God for the mercy and grace to fulfill this lofty vocation to love. The Kyrie is actually the remnant of a much longer ancient prayer, called a litany: a string of various petitions chanted by a Deacon, with the people’s response, “Lord, have mercy.” Many commentators note that the first three repetitions, Kyrie eleison, refer to God the Father; the second three, Christe eleison, to God the Son; and the last three, Kyrie eleison, to God the Holy Spirit. The ninefold repetition is seen as mirroring the heavenly praise of the nine choirs of Angels.

Gloria in Excelsis Deo - This ancient Christian hymn (known by its incipit, or first words in Latin) is based upon the hymn which the Angels sang announcing the Birth of Christ to the shepherds (Luke 2:14). It is also sometimes called the Greater Doxology (as opposed to the Minor Doxology, *Gloria Patri*), or the Angelic Hymn. The hymn consists of two parts: (i) words of praise addressed to the Three Divine Persons of the Holy Trinity, and (ii) words of supplication addressed to the Second Person of the Trinity, the true priest of the Eucharistic Liturgy, who is both High Priest and Saving Victim. The Gloria is sung on Sundays outside of Advent and Lent, and on Feast Days.

The Salutation - The Priest now greets the people with the words “The Lord be with you.” The response is “And with thy spirit.” This is the way that the earliest Christians, following an ancient custom of the Hebrews, greeted one another. This salutation and response will be repeated at particularly important times throughout the Mass.

The Collect(s) for the Day - The Priest now says one or more proper daily prayers called Collects (from the Latin word *collecta*). Each Sunday, each Holy Day throughout the year, and many important weekdays throughout the year (e.g. the weekdays of Lent) have their own specially appointed Collect, often reflecting the theme of the day. Scholars have offered different explanations for this term. Some have thought that the Collect essentially “collects” all of the petitions and holy desires of the Eucharistic assembly into one prayer, offered by the Priest to God the Father, in the Name of the Son, and in the Holy Spirit. Still others believe that *collecta* originally referred to the first station where the faithful gathered for worship, in the days when Mass was often preceded by a long procession to the church.

Amen - After the first and last Collects, the faithful [...] respond with an ancient Hebrew word, *Amen*, meaning “This is the truth,” or “May it be so.” It is important to

remember that this response, this assent to the prayers of the Priest, is necessary, since the Mass is really the prayer of the whole Church, one “spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (I Peter 2:5).

The Lessons - The basic outline of the first part of the Mass, the Mass of the Catechumens, is thought to have come from the worship of the Jewish synagogue, with which our Lord, the Apostles, and the earliest Christians would have been intimately acquainted. The synagogue service was a service of Scriptural lessons (from the Law and the Prophets), the chanting of Psalms, and the delivery of a sermon. Naturally, the earliest Christians adopted this basic liturgical pattern and, over time, began to read their own New Testament Scriptures, together with the Psalms, as part of the service. Hence the Epistle and Gospel of the Mass, connected by the Psalm chants of the Gradual.

The Epistle - The First Lesson is the Epistle, another variable, proper part of the Mass. It is normally taken from one of the Epistles of Saint Paul, but sometimes it comes from the Acts of the Apostles or another Epistle of the New Testament (e.g. Peter or James). Occasionally, as in the weekdays of Lent, the Epistle is replaced by a Lesson (commonly called a Prophecy) from the Old Testament.

The Gradual - On most days throughout the year, the Epistle is followed by the **Gradual**, another Proper element of the Mass. It usually consists of two verses taken from the Psalms (in the early Church, it probably consisted of an entire Psalm). Often the Gradual is meant to reflect or re-echo the themes of the Epistle just heard, or anticipate the themes of the Gospel to be read. Ordinarily, the Gradual is followed by the **Alleluia** or the **Tract**. The Alleluia (with its verse from the Psalms or another source), from the Hebrew word for “Praise the Lord,” is meant as an expression of joy and exultation and is sung only outside of penitential times. When the Alleluia is not sung, the Tract (a group of Psalm or other scriptural verses) is usually sung in its place. In the Easter season, both the Gradual and Tract are replaced by the Great Alleluia, a longer version of the ordinary Alleluia chant. On a few occasions throughout the year, a special rhymed hymn called the **Sequence** is sung before the Gospel.

The Holy Gospel - The reading of the Holy Gospel is one of the holiest moments of the Mass. Through its ritual and ceremonial, it represents Christ himself, “the Way, the Truth, and the Life” (John 14:6), who came down from heaven in order to save us, to reveal his Father to us, and to send us his Holy Spirit. The word “Gospel,” the

common translation of the Greek word *Evangelion* (“Good News”), is an old Anglo-Saxon term, composed of “god” (the old spelling of “good”) and “spell” (a story or a narrative). The Gospel in the Mass is a Proper, a variable element of the Mass, always a selection from one of the Four Evangelists: Matthew, Mark, Luke or John. Because Christ is present in a special way during the reading of the Gospel, we stand as a sign of reverence and attention. We also make three small Signs of the Cross with the thumb, on the forehead, on the lips, and on the breast: in order that the teachings and deeds of the crucified One may be inscribed forever upon our minds, may be professed with our lips, and may be followed with all our heart. At Solemn High Mass, the Deacon receives a blessing from the Priest, and, accompanied by the Subdeacon and servers with torches and incense, proceeds to the accustomed place to chant the appointed portion of the Holy Gospel. At [...] Sung Mass the Priest reads the Gospel.

The Homily - A major feature of the ancient Jewish synagogue service was the sermon, an explanation of the Law and the Prophets given by the rabbi (teacher). Our Lord Jesus Christ is the true Rabbi or Teacher sent from God; and at the inception of his public ministry, he delivered the most famous synagogue sermon in history, based on a passage from the Prophet Isaiah (Luke 4:15-32). The Bishop (or with his blessing), the Priest or Deacon at Mass gives the sermon, which is normally devoted to explaining the significance of the Gospel and the Epistle of the day. At this point, the first division of the Liturgy, the Mass of the Catechumens, ends.

The Creed - After the words and deeds of Christ have been proclaimed to us in the Holy Gospel, we profess our belief in Our Lord Jesus Christ, his Father, and his Holy Spirit, one Triune God, using the ancient words of the original version of the Nicene-Constantinopolitan Creed (named after the two Councils of the early Church which authored the text). The Creed, which is said every Sunday and on certain Feast Days, forms the link between the Mass of the Catechumens and the Mass of the Faithful. It is both a response of faith to the Scriptural readings and the basis for our participation in what is still to come. [...] At the words “And was incarnate by the Holy Ghost of the Virgin Mary and was made Man,” the clergy and the faithful genuflect out of their great reverence and gratitude for the Mystery of the Incarnation, God the Son, the Second Person of the Blessed Trinity, who “being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross” (Philippians 2:8). What is the appropriate response of those who have been saved by this God-man? “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and

that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (10-11).

The Offertory - The Offertory is the beginning of the Eucharistic Sacrifice proper. The Priest solemnly offers to God the bread and the wine, representative of our own offering of “ourselves, our souls and bodies,” so that they can be returned to us as the Body and Blood of Christ. The Offertory begins with the Salutation, and the chanting or recitation of the Offertory Verse (a Proper part of the Mass). The Priest, whose role it is to represent the entire Church before God, prays a series of special Offertory prayers in a low voice. First, he offers the bread (called the “host,” from the Latin word *hostia*, meaning “sacrificial victim”), raising it to heaven while asking God the Father to accept it for the salvation of himself, all those present, and for all the faithful in Christ, both living and dead. Next, he offers the chalice (cup) of wine, mixed with water, “that he who was partaker of our humanity may make us joint-heirs of his very Godhead, even Jesus Christ our Lord.” At Solemn High Mass, the Priest, assisted by the Deacon and Subdeacon, also offers incense to God, as a symbol of the “sweet-smelling savor” of the prayers of the people, ascending up to heaven. The Priest then washes his hands, as a sign of his preparation to offer the Eucharistic Sacrifice, having been cleansed from sin. The Priest turns to the faithful to ask for their intercession, “that this, my sacrifice and yours, may be acceptable to God the Father Almighty.” And finally, to conclude the Offertory, the Priest quietly reads the “Secret” prayers from the Missal.

*St. Tikhon usage: **The Prayer for the Church** - The Apostle Paul commanded his disciple, Saint Timothy, the first Bishop of Ephesus, to include within the Liturgy “supplications, prayers, intercessions, and giving of thanks, for all men,” as well as “for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (I Timothy 2:1-2). All of the ancient Eucharistic Liturgies of the Church contain general intercessions, pleading the Eucharistic Sacrifice on behalf of the Church throughout the world, of the civil authorities, of the clergy, of the sick and suffering, and of the faithful departed. The whole state of Christ’s Church includes all these and properly asks the intercessions of the Blessed Virgin [Mary] and All the Saints.

The General Confession - In speaking of the Eucharistic Liturgy, Saint Paul warned the Corinthian Church: “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and

drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body" (I Corinthians 11:27- 29). It is for this reason that the Church exhorts her frequent communicants to partake of the Sacrament of Confession on a regular basis. And the Church also appoints a General Confession and Absolution within the rite of Mass as a further and complementary way of preparing her children for the worthiest possible reception of the sacred mysteries of the Lord's Body and Blood. The Christian faithful, through their heartfelt sense of repentance, obedience, and love, are now prepared to "draw near with faith and take this holy Sacrament" of the Eucharist, not to their condemnation (as Saint Paul warned the Corinthians) but to their "comfort." The faithful are assured of their confidence in the forgiveness of sins and the blameless partaking of the Eucharist by the proclamation of the so-called "Comfortable Words" from the New Testament. Note that the words "comfort" and "comfortable" are not to be understood in the sense of a "comfortable chair," but in the sense in which Our Lord calls the Holy Spirit the "Comforter" (Paraclete), the One who sends us heavenly strength, fortitude, and divine aid in our distress (John 14:16-17, 26).

Sursum Corda - The holiest part of the Eucharistic Liturgy begins now with a dialogue found both in the primitive Jewish Liturgy and in every ancient Christian Liturgy. The Priest exclaims, "Lift up your hearts" (*Sursum corda*) and the faithful respond, "We lift them up unto the Lord." In the Divine Liturgy, we are to lay aside all earthly cares and ascend in heart and mind to the heavenly throne: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3). The Priest continues: "Let us give thanks unto our Lord God," and the faithful respond, "It is meet and right so to do." Since the word "Eucharist" is derived from the Greek word *eucharistia*, which means "thanksgiving," the essence of the Mass is thanksgiving to God the Father for the gift of salvation bestowed in his Son and his Holy Spirit.

The Preface - The Priest continues with the Preface, another very ancient and beautiful prayer derived from the ancient worship of Israel. It is the solemn introduction to the Canon of the Mass, or Prayer of Consecration. The purpose of the Preface is to offer God praise and thanksgiving for his mighty acts in the history of salvation. The Preface is a reflection of the eternal praise offered to the Trinity by the ranks of Angels and concludes with the chanting of the **Sanctus** (Holy, Holy, Holy), a sublime song which the Prophet Isaiah heard when he was caught up to

witness the Liturgy of the heavenly Temple: “And the Seraphim cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Isaiah 6:3). In the Western Rite tradition, there are “Proper Prefaces” appointed for different days throughout the Church’s liturgical year (Easter, Pentecost, Trinity Sunday, Christmas, Epiphany, etc.) Next, the **Benedictus** (Blessed is he) is the song of the Hebrew children which they sang as Christ the King entered Jerusalem to accomplish his decease, in order that he might suffer, die, and rise again: “Blessed is he that cometh in the Name of the Lord: Hosanna in the highest” (Matthew 21:9).

The Canon, or Prayer of Consecration - The Canon, or Prayer of Consecration, is the central prayer of the Mass, during which the elements of bread and wine, by the mercy and power of God the Holy Spirit, are changed into the Body and Blood of Our Lord Jesus Christ. While the outward signs (sight, taste, touch) of the bread and wine remain, nevertheless, Christians, through the divine gift of faith, understand the reality of the Sacrament. The structure of the Prayer of Consecration is as follows: (i) an opening Thanksgiving for the redemptive Sacrifice of Christ; (ii) the recitation of the Narrative of the Institution of the Eucharist by our Lord Jesus Christ (accompanied by the Priest’s genuflections and elevations); (iii) the solemn Oblation of the Eucharistic Gifts with the Memorial (anamnesis, or mystical re-presentation) of Christ’s Passion, Death, Resurrection and Ascension; (iv) the Invocation (epiclesis) of the Holy Spirit to change the gifts into the Body and Blood of Christ, along with a petition for worthy reception; (v) the Oblation of the worshippers (“our selves, our souls and bodies”) along with a prayer for the benefits of Communion; (vi) a Commemoration of the Faithful Departed (with a catalogue of the names of Apostles and Martyrs of the early Church); (vii) a final acknowledgement of our unworthiness with a petition of the acceptance of the Sacrifice; and finally (viii) a concluding Trinitarian Doxology (accompanied by an elevation of the Sacrament), with the solemn “Amen” or assent of the faithful.

The Lord’s Prayer - At the heart of the Mass is the Lord’s Prayer [or Our Father] (*Pater noster*), the holiest of all Christian prayers, which Our Lord taught his disciples to pray. It is both the completion of the Prayer of Consecration as well as the first act of spiritual preparation for Holy Communion. After this, the Priest says a silent prayer for deliverance from evil (based on the last petition of the Lord’s Prayer); the Priest then performs the fracture of the Host (symbolizing the broken Body of the crucified Christ) and salutes the faithful with the “peace of the Lord.” He breaks off a small particle of the Host and mixes it in the chalice with another silent prayer.

Agnus Dei - In the Gospel of John, John the Baptist, also called the Forerunner, beheld the Lord Jesus Christ coming to be baptized in the Jordan river and announced him to the multitudes: “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). The Prophet Isaiah, centuries before Christ, spoke prophetically of Christ as the One who will be “brought as a Lamb to the slaughter” (Isaiah 53:7). Jesus is the true sacrificial Lamb of God, prefigured in the slaughtered Passover (Paschal) Lamb of the ancient Temple. Just as the lamb’s blood was sprinkled upon the altar, and his flesh consumed by the Priests, so we in Holy Communion are true partakers of the Body and Blood of Christ, the true Lamb of God. And just as the Blood of the Paschal Lamb protected the Hebrews from the Destroying Angel (Exodus 12), so the Christian faithful are protected and preserved unto eternal life through the Sacrifice of Christ. When we sing the Agnus Dei (Lord have mercy) in the Mass on earth, we join with the song of the heavenly Liturgy: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing” (Revelation 5:12).

The Holy Communion - The rite of Holy Communion continues with the so-called “Prayer of Humble Access” [...]. The Priest then privately makes his own Communion with silent prayers, after which he shows the Blessed Sacrament to the faithful (“Behold the Lamb of God”) and invites them to come forward to partake in the consumption of the Sacrifice. The faithful respond with the words of the Centurion from St. Matthew’s Gospel, “Lord, I am not worthy that thou shouldst come under my roof” and then add two Communion devotions borrowed from the late Byzantine usage: “I believe, O Lord, and I confess” [...]. The Holy Communion is given to the faithful who kneel at the altar rail in reverence to the presence of our Lord in his Sacrament. It is the Orthodox Catholic custom to give both the Body and Blood to the Faithful.

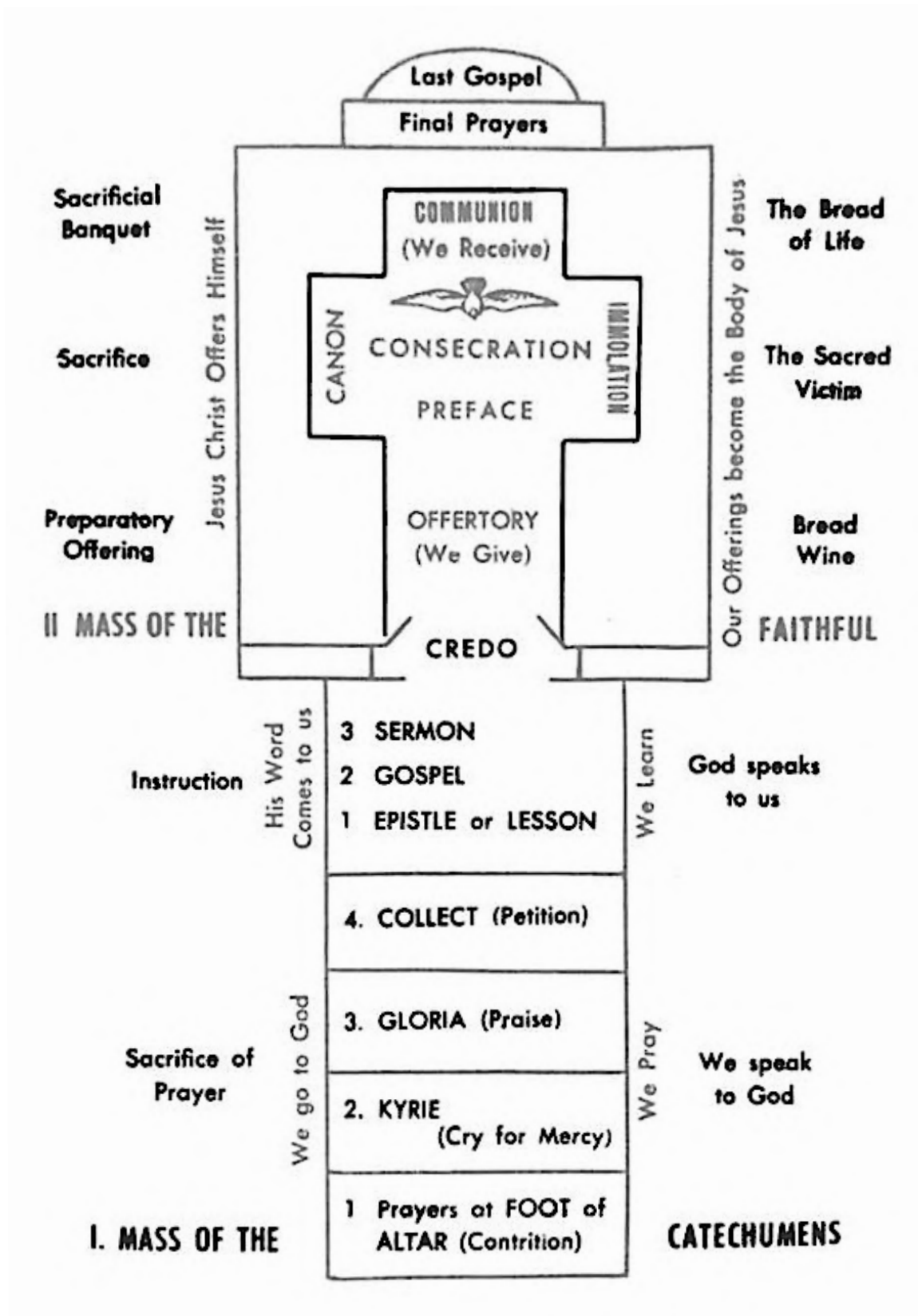
The Ablutions - After the distribution of Holy Communion, the Priest returns to the altar to perform the ablutions (washings). The Priest first cleanses the chalice to remove any remaining drops of the precious Blood and then cleanses his fingers of any crumbs remaining from the holy Body. After making sure that every crumb of the Sacrament has been reverently consumed, he cleanses the sacred vessels and reserves the remainder of the Sacrament in the tabernacle. The Church appoints these ablutions out of deep respect for the Sacrament, which is truly the Body and Blood of Jesus Christ. The Eucharist is a banquet, yet no ordinary meal. The Church follows the example of the holy Apostles at the miraculous feeding of the five thousand: “And they did all eat, and were filled: and they took up of the fragments that remained” (Matthew 14:20).

The Postcommunion - The Priest now reads (i) one or more Postcommunion Collects (part of the Proper of the Mass) and (ii) the prayer commonly called the Thanksgiving (part of the Ordinary of the Mass). In these prayers, the Priest, in the name of the faithful, expresses gratitude for the divine gifts of Communion and asks God for various graces to continue in God's friendship and preserve the spiritual benefits of Holy Communion in the soul.

The Dismissal and Blessing - The Deacon or Priest now dismisses the faithful from the Liturgy. "Depart in peace" is said in most Masses throughout the year. "Let us bless the Lord" is said in penitential Masses. In Masses for the Dead (Requiems), the dismissal is replaced by a final prayer for the faithful departed: "May they rest in peace." And in all Masses (except Requiem Masses) the Priest invokes the final Blessing upon the faithful.

[**The Last Gospel** - This Gospel, originally a private devotion of the Priest which in time was introduced into the public Liturgy, is almost always taken from the first fourteen verses of the Gospel according to Saint John. All stand and make the three small Signs of the Cross, as at the first Gospel of the Mass. When the Priest says, "And the Word was made flesh, and dwelt among us," we genuflect (as in the Creed) out of reverence and gratitude for the mystery of the Incarnation.]

§ § §



SACRED SPACES, SACRED ITEMS

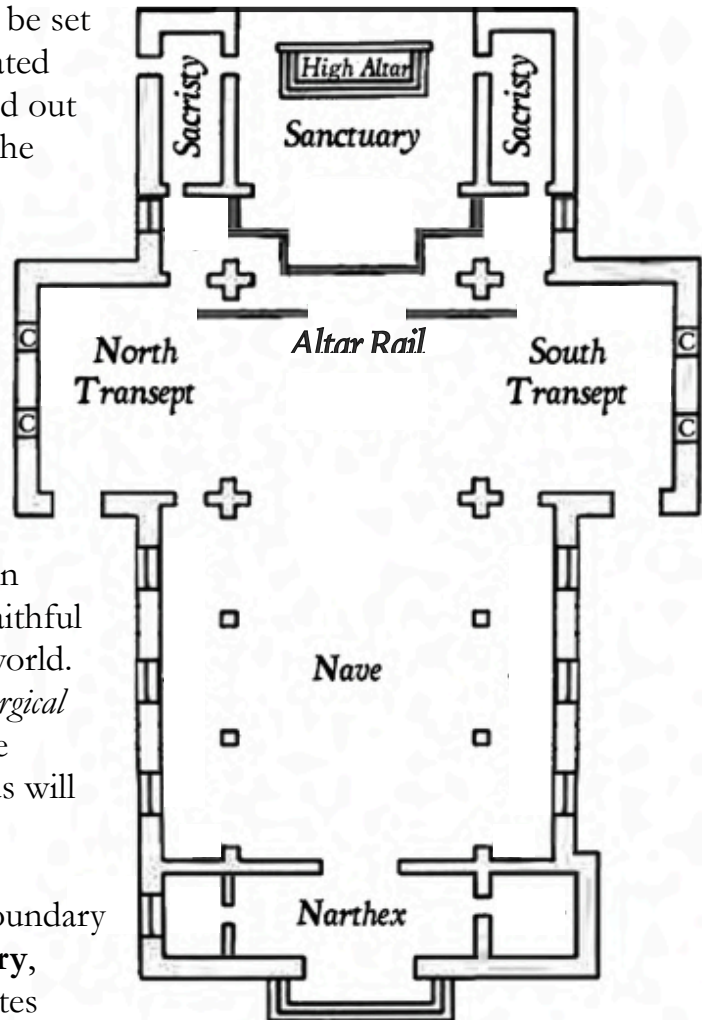
THE CHURCH BUILDING

The Church building is a space that is holy—or sacred—which means to be set apart from the world by being dedicated for the worship of God. Typically laid out in a cruciform pattern, the parts of the building become progressively more holy from the entrance.

Upon entering the church, one passes through the **Narthex**, the boundary from the world, where the initiatory rites of Baptism and Chrismation always begin.

After that is the **Nave**, from the Latin “navis” meaning “ship,” where the faithful gather as in an ark from out of the world. During worship they face toward *liturgical east*, the direction of the dawn, where paradise was planted, and where Jesus will appear in his second advent.

Beyond the Altar Rail, the normal boundary for the congregation, is the **Sanctuary**, where the sacred ministers and acolytes serve the liturgy at the holiest place in the entire church: the Altar.



THE ALTAR

The **Altar** is the place where, by the words of Jesus, the action of the Holy Spirit, and the blessing of the Father, the bread and wine offered by the congregation at the hands of the priest become the crucified and resurrected Body and Blood of Jesus. Moreover, the Altar is a symbol of Jesus himself, who not only is the eternal High Priest and the all-sufficient Sacrifice, but in his incarnation is the perfect Altar, the place where the divine and earthly meet.

a - The **Tabernacle** resides on the Altar as the secure container for the Body and Blood of Christ, reserved after the Mass to adore, and to commune the sick and infirm.

b - **Altar cards** stand on the Altar during Mass as a memory aid for the priest. From right to left, they provide the text for 1) the offertory and lavabo prayers, 2) parts of the Ordinary and Canon of the Mass, and 3) the Last Gospel.

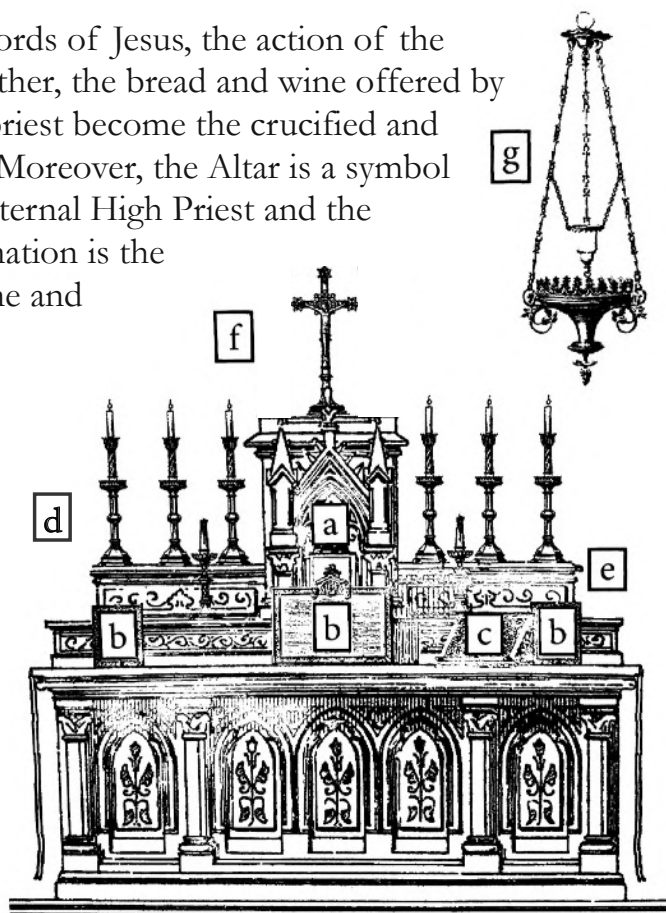
c - The **Missal** is the book which contains all the instructions and texts necessary for celebrating the Mass throughout the year.

d - **Candles** mystically represent Christ insofar as the wax (which is mostly natural beeswax) represents his body, the wick his soul, and the flame his divinity. The number of candles lighted corresponds to the solemnity of any particular liturgy.

e - The **Gradine** is a shelf (or shelves) immediately behind the Altar on which candles, reliquaries, flowers, or the Altar Crucifix may sit.

f - The **Altar Crucifix** is the image, centrally placed for all to see, of the central reality of the sacrifice of the Mass: the triumph of Jesus on the Cross.

g - The **Sanctuary lamp**, when lit, indicates the reserved Sacrament is in the Tabernacle.



THE EUCHARISTIC VESELS

1 - The Chalice is a cup of precious metal which holds the consecrated Blood of Christ.

2 - The Purificator is the sacred linen used to wipe and dry the Chalice after Communion.

3 - The Paten is a small, slightly concave dish of precious metal used to hold the host of bread which the priest will consecrate and elevate during the Canon.

4 - The Pall is a stiff, fabric covered square used to cover the Chalice to prevent foreign objects from landing in the precious Blood.

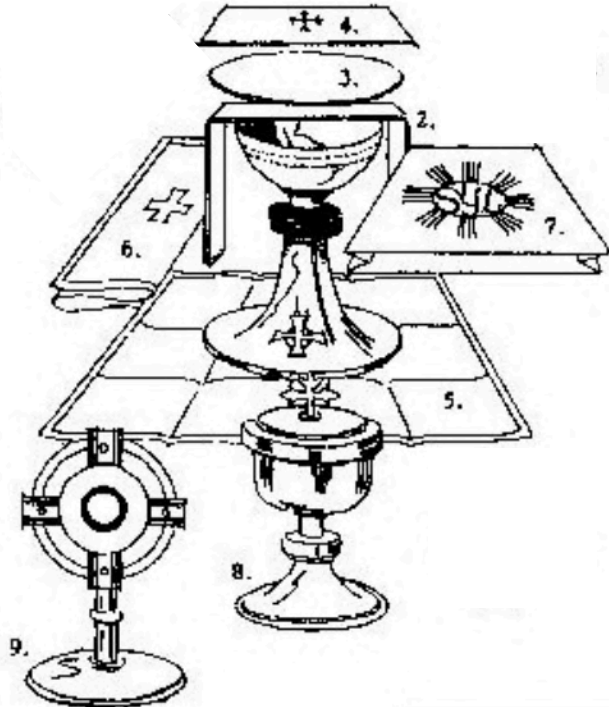
5 - The Corporal, from the Latin “corpus” meaning “body,” is the sacred linen upon which the consecrated Body of Christ, and his Blood (in the Chalice), rest until the Communion.

6 - The Chalice Veil is used to veil and vest the sacred Chalice and Paten before and after the Mass, as veils have always been employed to cover holy things and places.

7 - The Burse, cognate with “purse,” is a pocket made from two stiff squares joined with fabric and left open at one end which contains a fresh Corporal linen at the beginning of the Mass and is placed atop the fully vested Chalice.

8 - The Ciborium is a chalice-like vessel which contains extra hosts for communion.

9 - The Ostensorium, or monstrance (deriving from the Latin ostendere and monstrare, both meaning “to show”), is a vessel purpose built for showing the Blessed Sacrament to the faithful for worship and veneration.



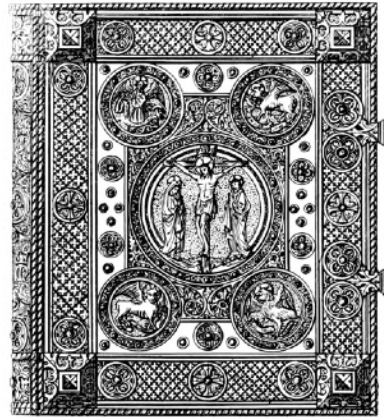
OTHER SACRED ITEMS

The **Thurible**, or censer, holds hot coals onto which grains of incense are sprinkled (from the **boat**) to create a sweet smelling cloud of smoke which is offered as a gift to God, and which signifies both his presence and the prayers of the Church (cf. Lev. 16:12-13; 1 Kings 8:10-11; Ps 141:2; Rev. 5:8).



The **Aspersory**, or Holy Water vessel, and sprinkler are used by the priest to sprinkle (asperge) the people, as well as places and objects, in order to mark them out as holy or blessed, evoking the hyssop stalks used for ritual sprinkling in the Old Testament.

The **Gospel Book** is the collection of the four Gospels of Sts. Matthew, Mark, Luke, and John. It is usually bound in an ornate cover of precious metals, stones, and images of Christ and/or the four Evangelists. The Gospel Book is censed and carried in procession at the liturgical reading of the Gospel pericope at Mass. Just as there is a hierarchy of sacred space in the church building and a hierarchy of sacred objects used in church, the four Gospels are distinguished as the most sacred of all the books of Scripture, as most clearly showing the work and words of our Lord.



Sacred images, including icons, statues, and stained glass, accomplish many things: they beautify a space, they are pedagogical aids for teaching, and most significantly, they serve as portals of presence within the communion of saints, allowing whatever veneration we show to the images to pass to the holy persons that they depict, and becoming special points of contact between us and those Saints.



SACRED VESTMENTS

Liturgical and ritual dress, as distinguished from everyday clothing, is an intuitive feature of many religions and cultures throughout history, including ancient Hebrew worship, where the priestly garments were specifically prescribed by God. In the earliest decades of the Christian Church when the Faith was still persecuted by the Roman Empire, there was no official system of clerical dress. After the emperor Constantine legalized Christianity, however, traditions of liturgical dress soon began developing which would eventually solidify into a distinct set of vestments with rubrics and prayers for their donning, often with mystical interpretations applied to them, attaching to them spiritual and Christological significance.

The **Cassock**, though not strictly a liturgical vestment, is the base garment worn by all the clergy and servers. It completely covers the regular clothing from the collar to the heels, and is almost always black. It is related to the habit which monastics wear, and so can symbolize “dying to self” (Mt. 16:24-25; Gal. 5:24).

The **Amice** is a small, rectangular cloth which the clergy wear over their shoulders, buffering the precious material of their outer vestments from their necks. It was originally placed on the head, draping down to the shoulders as the other vestments were put on, only then being pushed down to the neck at the start of Mass, forming a sort of hood. The prayer used while putting on the amice refers to “the helmet of salvation” (Eph. 6:17).

The next garment is the **Alb**, from the Latin “albus” meaning “white.” This ankle length, tunic-like garment symbolizes the “new man” (Eph. 4:24) which is put on in baptism, and is reminiscent of the white baptismal garment.



The **Cincture** is the belt that binds up the flowing Alb, made of a simple cord with tassels at the ends. It represents the purity of the office of its wearer, thus the prayer said while tying it: “Gird me, O Lord, with the belt of purity...”

The **Maniple** is a small, ornamental cloth that hangs from the priest’s (and deacon’s) left arm, which formerly served the primary purpose of a handkerchief for wiping sweat. It reminds them that in order to reap in joy they must be willing to sow in tears (Ps. 126:5-6). The prayer for the maniple is: “May I be worthy, O Lord, so to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labor.”

The **Stole** is the distinguishing mark of the major holy orders of deacon, priest, and bishop, serving as a symbol of service to God. Deacons wear this yoke over their left shoulder, joined at their right hip. Priests and bishops wear it around their neck, falling either straight down or crossed over their chest and fastened by their cincture.

The **Chasuble** is the final Eucharistic vestment of the priest, largely covering all the rest. In its earliest style, it was a very capacious garment (thus the Latin name “casula,” meaning “little house”), and often has embroidered onto it some form of a cross. It is meant as a garment of “charity,” paradoxically lightening the clerical burden (represented through the stole). Its prayer references Christ’s “easy yoke” (Mt. 11:30).

The **Biretta** is the traditional cap of the clergy (Subdeacon, Deacon, Priest, and Bishop), worn in procession and when seated during readings or Psalm singing, but never during sacerdotal actions (prayers).

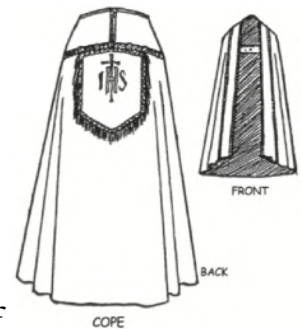


The **Dalmatic**, worn by the deacon, and **Tunicle**, worn by the subdeacon, are large, encompassing garments distinguished from each other by degrees of ornament, often with one horizontal band for the Tunicle (subdeacon) and two for the Dalmatic (deacon). These are festal vestments, and thus are properly set aside or replaced with a cut-back or folded chasuble in penitential seasons.



The **Surplice** is a white garment falling no farther than the knees, worn by all Alter servers over the Cassock, and by clergy in place of the Alb during processions and the Divine Offices.

The **Cope** is worn by the priest in processions, during the divine Offices, and in the Benediction of the Blessed Sacrament.



TERMS AND DEFINITIONS

A GLOSSARY OF KEY WORDS

Advent - From the Latin *adventus*, meaning an arrival or appearing. Refers to Christ's first and second comings, and is the name of the season of expectation before Christmas.

Agnus Dei - Latin for "Lamb of God," c.f. John 1:29; Rev 5:6, etc. One of the chants in the Ordinary of the Mass.

Alleluia - From the Hebrew, meaning "Praise (ye) the Lord (Jah)." One of the chants in the Proper of the Mass, preceding the Gospel proclamation.

Antiphon - Usually refers to a short refrain sung before and after Psalm verses. Can refer to stand-alone anthems, e.g. the Marian Antiphons.

Asperges - The rite of sprinkling with holy water performed before Mass. "Asperges" is the first word in Latin of the Antiphon *Asperges me* (from Ps. 51:7), literally meaning "thou shalt purge me."

Baptism - From the Greek *baptizo* (*βαπτίζω*) meaning "to immerse, plunge," baptism is the very first, initiatory Sacrament which makes one a member of the Church.

Benediction (of the Blessed Sacrament) - A benediction (from Latin *bene + dico*, meaning "good speaking") is a blessing which is given. The Benediction of the Blessed Sacrament is a devotion which concludes with the priest blessing the people with the consecrated Sacrament of the Eucharist.

Canon (of the Mass) - A canon is something by which things are measured or judged, being a rule, law, or criterion. So the canon of Scripture is that correct

APPENDIX: TERMS AND DEFINITIONS

collection of writings which are truly inspired. The canon of the Mass is that most important part of the Mass which firmly and lawfully consecrates the Eucharist; it is the Eucharistic prayer. This is called the Anaphora (or “offering up”) in the East.

Catechumen - One who is being prepared for baptism through a period of catechesis (from Greek *κατήχησις*, meaning “instruction”).

Chrismation - The Sacrament which bestows on the newly baptized (or newly joining the Orthodox Church) the personal gift of the Holy Spirit. Also known as Confirmation, it is founded in the Apostles’ laying on of hands (Acts 8:4–20; 19:1–7), and is now vested in the authority of the bishops. It is administered by the priest who anoints the candidate with a special oil, called chrism, which is consecrated by several bishops.

Collect - Short prayers with a distinct structure, named for their role in gathering the people together (either physically in one place, or in collecting the intentions of all the people into one prayer).

Communion - The act of communing with Jesus by receiving his Body and Blood in the Sacrament of the Eucharist, also effecting communion with other Christians.

Credo - The Latin name (meaning “I believe”) for the Nicene Creed, recited in the Mass.

Devotions - Various customs, rituals, and practices for the worship of God and the honoring of Saints which are in addition to and distinct from the official liturgies of the Church (e.g. the Mass, Canonical Hours, and other Sacraments).

Epistle - Meaning “letter,” this is the Scripture reading in the Mass which generally comes from one of the New Testament letters of Sts. Paul, Peter, John, James, or Jude, or from the Book of Acts. When a reading from the Old Testament is done, it is called a Lesson.

Eucharist - From the Greek *εὐχαριστία* meaning “thanksgiving,” this is a name either for the entire celebration of the Mass, or for the consecrated Sacrament itself of the Body and Blood of Jesus.

Ferias - Weekdays on the Church Calendar which are neither Saturday nor Sunday and do not have high ranking Feast Days fall on them.

APPENDIX: TERMS AND DEFINITIONS

Gloria - Or the “Gloria in excelsis Deo,” is a hymn which is part of the Ordinary of the Mass following the Kyrie on many Sundays and Feast Days. Its Latin name from the opening words means “Glory to God in the highest.”

Gospel - From the Old English translation of the Greek εὐαγγέλιον meaning “good news,” it's the reading at Mass from one of the four “Gospels” of Sts. Matthew, Mark, Luke, or John.

Gradual - One of the chants in the Proper of the Mass. It used to be sung from the *gradus* of the Altar (from the Latin for “stair”), thus its name. It follows the reading of the Epistle and precedes the singing of the Alleluia.

Introit - Another of the chants in the Proper of the Mass. Its name comes from the Latin for “entrance,” and is sung as the priest enters the Altar.

Kyrie - The first part of the Ordinary of the Mass, this chant consists of three repetitions of “Kyrie, eleison” (Greek for “Lord, have mercy), followed by three repetitions of “Christe, eleison” (“Christ, have mercy), and then another three repetitions of “Kyrie, eleison.” The first Kyrie is addressed to the Father, the Christe is to Christ his Son, and the last Kyrie is to the Holy Spirit. This ninefold petition also reflects the nine ranks or “choirs” of angels.

Lent - From an Old English word for springtime, this is the season of penitence and preparation for Easter, or Pascha, the greatest Feast on the Church Calendar.

Liturgy - From the Greek λειτουργία meaning a public work or service, liturgy can broadly describe any formally prescribed religious service. In the Western tradition, it refers more specifically to those services which envision “the Church at prayer” (the Sacraments and Canonical Hours), as opposed to private or even publicly held devotions. When spoken of as “The Divine Liturgy” or even just “The Liturgy,” it refers to the Eucharistic liturgy, the Mass.

Mass - The Western name for the Eucharistic liturgy, derived from “missa” in the final words of the service in Latin, “Ite, missa est,” meaning “Go, this is the sending out.”

Nuptial - From the Latin nuptiæ, meaning “wedding.”

APPENDIX: TERMS AND DEFINITIONS

Offertory - A chant which is part of the Proper of the Mass sung at the offering of the bread and wine in preparation for their consecration to become Christ's Body and Blood.

Ordinary of the Mass - Refers to the relatively invariable parts of the Mass, as opposed to the variable parts, or Proper of the Mass. The chants in the Ordinary of the Mass are the Kyrie, Gloria, Credo, Sanctus, and Agnus Dei.

Pastoral Offices - Those rituals, excluding the Mass but including many of the other Sacraments, which are performed by the priest for the sake of the people (e.g. admitting catechumens, performing weddings, burials, etc.).

Pater Noster - Latin for "Our Father"; another name for the Lord's Prayer.

Penance - Another word for "repentance," and a name for the Sacrament by which sins are forgiven, guilt is absolved, and restoration to Communion with the Church is effected.

Plainchant - (Latin, *cantus planus*) is the method and repertoire of monophonic chant traditional to the Western Rite.

Priest - From the New Testament Greek term *πρεσβύτερος* meaning "elder," it is the office which is the "deputy" of the bishop (the chief hieratic minister of Divine worship and Sacramental grace). The priest operates by the delegated authority of the bishop.

Proper of the Mass - Refers the variable parts of the Mass, as opposed to the invariable Ordinary of the Mass. The Proper of the Mass (or simply, "the Propers") include the Introit, the Gradual and Alleluia (or Tract and/or Sequence hymn), Offertory, and Communion. Collects and Scripture readings are also Proper parts of the Mass.

Requiem - The Requiem Mass, or Mass for the Dead, gets its name from the first words of its Introit: *Requiem aeternam dona eis, Domine* ("Eternal rest, grant to them, O Lord").

Rubrics - Words of instruction regarding the celebration of a rite or service, so named because they are often printed in red (Latin *rubrica* = red ochre).

APPENDIX: TERMS AND DEFINITIONS

Sacraments - A term related to the Latin *sacro* (“hallow” or “consecrate”), refers to specific rites or actions in the Church—outward signs of inward grace—which were instituted by Christ for our sanctification. The Church traditionally counts seven Sacraments—Baptism, Chrismation, Eucharist, Penance, Unction, Marriage, and Holy Orders—though the term “sacramental” can denote the broader way in which God communicates grace through physical nature (holy objects, places, times, etc.).

Saint Gregory - 6th century Bishop of Rome, Gregory the Great edited and codified the Roman Liturgy so authoritatively that it remained substantially the same through the 20th century. The Roman tradition Mass in this book is called by his name in his honor.

Saint Tikhon - 20th century bishop in the Russian Church in America and elected Patriarch of Moscow in 1917, St. Tikhon pioneered the reception of American Episcopalians into the Orthodox Church with the retention and use of their Anglican traditions, including the form of Eucharistic Liturgy in their Book of Common Prayer. The Anglican tradition Mass in this book is called by his name in his honor.

Sanctus - A chant which is part of the Ordinary of the Mass, sung after the proper preface, named from its first thrice-repeated word in Latin, *Sanctus* (“Holy”).

Stations (of the Cross) - The Way of the Cross (Latin, *Via Crucis*) is a devotion which imitates a physical procession Christians once did in Jerusalem, during which they would stop at important places (“stations”) to venerate particular moments in Christ’s Passion.

Sursum Corda - Latin for “Lift up your hearts!”, which begins the dialogue between priest and people preceding the proper preface and Canon of the Mass.

Te Deum - Abbreviated from *Te Deum laudamus* (Latin for “Thee, O God, we praise”) is a hymn sung at Matins on days when the Gloria is sung in Mass, and it is also sung as a separate devotion of special thanksgiving.

Vidi Aquam - Antiphon sung at the Asperges during Eastertide, named for its first words in Latin meaning “I saw water,” referencing Ezekiel 47 and Revelation 22.

ABOUT THIS BOOK

This service book is meant primarily for those in Orthodox Western Rite congregations, to be used at the Sacraments, public devotions, and other services in the church. Several excellent service books are already available for use, but the editors of this work hope that the Saint Alban Service Book will meet a specific need that no other book yet has.

While various hand missals, prayer books, and liturgical service books for the Western Rite currently provide beautifully formatted and wonderfully exhaustive texts for the Orthodox Western Rite liturgies, none have provided the music necessary for all those portions which are meant to be sung or chanted in every service. In this book, music from the most traditional and universal Gregorian plainchant melodies has been included with the Sacraments and other rites and ceremonies of the Western tradition so that these services may be offered to the fullest degree of splendor and nobility, not only by cantors and choirs, but by every willing person among the faithful in the congregation.

The “Orthodox Missal: According to the Use of the Western Rite Vicariate of the Antiochian Orthodox Archdiocese of North America” (1995) is the principal liturgical text which has been consulted in the compiling of this book, followed closely by the “Orthodox Ritual” (1993), both from St. Luke’s Priory Press. “The Book of Common Prayer” (2009, Lancelot Andrewes Press) was also heavily consulted in formatting, rubrical, and textual considerations. The “Saint Andrew Service Book” (1996, the Antiochian Orthodox Christian Archdiocese of North America) also proved invaluable, especially for the Stations of the Cross. “The Saint Ambrose Prayer Book” (2008, Lancelot Andrewes Press) was the primary source for the Rosary, and “The Saint Andrew Daily Missal: With Vespers for Sundays and Feasts, and Kyriale” (1945, St. Bonaventure Publications) was consulted as well.

The plainchant melodies in this work have come substantially from the most well researched and authoritative compilation of traditional, widespread Western liturgical chant available: the *Liber Usualis* (1961, DESCLEE & Co, Tournai, *Belg.*), compiled and edited by the Benedictines of Solesmes Abbey. The appearance of many of these

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melodies with the texts approved by the Antiochian Western Rite Vicariate (AWRV) are here presented for the very first time.

Great care has been taken to ensure that the melodies have been preserved as far as possible in their most exact traditional forms, though the inevitable loss or gain of syllables in translating from ecclesiastical Latin to hieratic English has necessitated the loss or addition of some notes in any given melody. “The Kyriale, or Ordinary of the Mass” (1933, The H.W. Gray Company) by Winfred Douglas was used as a general reference, given its venerable role as a chief English plainchant resource for the Ordinary of the Mass for decades, but the liberties of melodic change taken in that work (or else the conformity to less universal melodic traditions) have been eschewed in this book in favor of a more faithful adherence to the 1961 *Liber Usualis* melodies.

Other sources for music in this book are: “The Chants of the Church,” (1956, Solesmes); the “Graduale Simplex” (1975, Vatican) for the Ambrosian Credo setting; Palmer & Burgess’ “The Plainchant Gradual” Parts I & II, and III & IV (1962-1965, by Saint Mary’s Press), especially for the Litany and the Requiem Mass; and “Saint Dunstan’s Plainsong Psalter” (2002, Lancelot Andrewes Press) for the Marian Antiphons.

With regard to differences in this book from other liturgical sources, various rubrics have been edited or rephrased for brevity or clarity, as they are meant here primarily for the benefit of congregants and not just clergy or servers, though their meanings have not changed. The Psalm employed in A Blessing for a Woman After Childbirth is neither the American 1789 BCP’s abbreviated Ps. 116 (as in the Andrewes Press ‘Book of Common Prayer’) nor the modern Roman choice of Ps. 24 with its reverse-gendered antiphon from vs. 5-6 of the same (as in the ‘Orthodox Ritual’), but rather the older Ps. 121 (*Manuale Eboracense* and *Missale ad Usus Ecclesiae Sarum*). The Blessing of a Woman after Childbirth in the case of the death of her child is taken from the 1962 *Rituale Romanum*, and is merely an abbreviated form of the standard rite with two Collects adapted from the rites of The Burial of a Child and The Committal to the grave.

This book is also unique in offering only the translation choice employed by the St. Tikhon usage (Anglican tradition) of the words “and on earth peace, good will towards men” in the Gloria in excelsis (which matches the KJV translation, from

APPENDIX: ABOUT THIS BOOK

which all other scriptural quotations in this book come—excepting the Psalms) as opposed to the alternative “and on earth peace to men of good will,” while simultaneously offering only the St. Gregory usage (Roman tradition) of the double “Hosanna in the highest” in the Sanctus. Translating “Hosanna in excelsis” alternatively as “Glory be to thee, O Lord Most High” and then “Hosanna in the highest” in the same anthem is, in the view of the editors, unnecessary as a translation choice and unjustifiable as a point of divergence between the two ritual usages. Additionally, having only one translation for the Gloria and the Sanctus allows for both usages to use the same music without needlessly producing separate settings to accommodate such small differences.

As mentioned, the scriptural quotations wherever they are found, including in the Propers of the nuptial and requiem Masses, are from the KJV, and the naming conventions in titles reflect that translation (e.g. Tobit instead of Tobias, and II Esdras instead of IV Esdras). All Psalms, including in the Propers, are from the Coverdale translation, and numberings follow the Hebrew rather than the LXX convention.

We hope that the effortless alloying of Roman and Anglican usages, and ancient and more recent traditions, all presenting a strong and unified Western liturgical life, is evident in these pages, and that the faithful celebration and observance of these Sacraments, rites, and ceremonies—including the singing of their venerable and ennobling melodies—will prove to be for the glory of the triune God, and for the sanctification of God’s people.



Church of the Advent, Atlanta, GA
Antiochian Western Rite Vicariate
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APPENDIX: ABOUT THIS BOOK

FURTHER ACKNOWLEDGEMENTS:

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