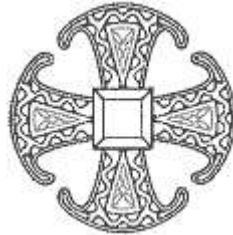


ANGLICAN BOOK OF COMMON PRAYER



LITURGY OF THE ANGLICAN TRADITION

IN BOTH
TRADITIONAL AND CONTEMPORARY ENGLISH

as set forth for all Anglicans in the year of Grace

✠ MMX ✠

Copyright © 2010 by Richard L. Bugyi-Sutter, all rights reserved.

All scripture from the Revised Standard Version—Catholic Edition.

*"The Catholic Edition of the Revised Standard Version of the Bible,
copyright 1965, 1966 by the Division of Christian Education of
the National Council of the Churches of Christ
in the United States of America.
Used by permission.
All rights reserved."*

ANGLICAN BOOK OF COMMON PRAYER



CONTENTS

PREFACE.....	i
CALENDAR.....	iii
THE DIVINE OFFICE (<i>Ordinary Anglican Form, contemporary English</i>)	1
Prayers before and after the Office	2
Morning Prayer (Lauds).....	3
The Little Hours	
Mid-Morning Prayer (Terce).....	17
Mid-Day Prayer (Sext)	25
Mid-Afternoon Prayer (None).....	33
Evening Prayer (Vespers)	41
Night Prayer (Compline)	49
Seasonal Anthems of Our Lady	63
General Rubrics for the Office.....	69
THE DIVINE OFFICE (<i>Extraordinary Anglican Form, traditional English</i>).....	71
Prayers before and after the Office	72
Morning Prayer (Lauds).....	73
The Little Hours	
Mid-Morning Prayer (Terce).....	87
Mid-Day Prayer (Sext)	95
Mid-Afternoon Prayer (None).....	103
Evening Prayer (Vespers)	111
Night Prayer (Compline)	119
Seasonal Anthems of Our Lady	133
THE HOLY EUCHARIST (<i>Ordinary Anglican Form, contemporary English</i>)...	139
THE HOLY EUCHARIST (<i>Extraordinary Anglican Form, traditional English</i>)	169
THE PROPER	237
THE PSALTER	337

THE
HOLY
EUCCHARIST

Ordinary Anglican Form

in contemporary English

IN THE ANGLICAN TRADITION

The
Holy Eucharist

Ordinary Anglican Form, in contemporary English

THE PREPARATION

¶ *A Hymn, Psalm, or Introit may precede the Eucharist, after which the priest makes the sign of the Cross and begins:*

✙ In the Name of the Father, and of the Son, and of the Holy Spirit.
People. **Amen.**

Priest. I will go into the altar of God.
People. **Even unto the God of my joy and gladness.**

Priest. Our help is in the Name of the Lord.
People. **Who has made heaven and earth.**

¶ *Here may be said the Decalogue or the Summary of the Law*

¶ *Kneeling, the people together with the priest may pray:*

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest. May almighty God have mercy on us and lead us, with our sins forgiven, to eternal life.

People. **Amen.**

Priest. O turn again and give us life, O Lord?

People. **That your people may rejoice in you.**

Priest. O Lord, show us your mercy

People. **And grant us your salvation.**

Priest. Lord, hear our prayer.

People. **And let our cry come to you.**

Priest. The Lord be with you.

People. **And with your spirit.**

Priest. Let us pray.

The Collect for Purity.

ALMMIGHTY God, to 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 your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE KYRIE

Kyrie eleison		Lord, have mercy upon us.
Christe eleison	<i>or</i>	Christ, have mercy upon us.
Kyrie eleison		Lord, have mercy upon us.

THE GLORIA

¶ *On all Sundays outside of Advent and Lent, the twelve days of Christmas and fifty days of Easter, and on all major feasts follows the Gloria in excelsis, all standing. .*

GLORY to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. **Amen.**

Priest. The Lord be with you.

People. **And with your spirit.**

Priest. Let us pray.

¶ *The people kneel, and the Collect of the Day is prayed by the priest.*

THE LITURGY OF THE WORD

¶ *One or two lessons are read, as appointed, each concluding:*

Reader. The word of the Lord.

People. **Thanks be to God.**

¶ *If two lessons are read, a psalm may be sung or said between them.*

¶ *A verse and an alleluia, as appointed, may precede the Gospel.*

Deacon. The Lord be with you.

People. **And with your spirit.**

Deacon. The Holy Gospel of our Lord Jesus Christ, according to *N.*

People. **Glory be to you, O Lord!**

¶ *After the Gospel is said,*

Deacon. The Gospel of the Lord!

People. **Praise be to you, O Christ!**

¶ *On Sundays and major feasts a homily is always preached; a homily may be preached at any Eucharist.*

THE CREED

¶ *On Sundays and other days as appointed shall be said the Nicene Creed.*

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, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, (*genuflect or bow*) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. (*rise*) For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. And one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead † and the life of the world to come. Amen.

THE INTERCESSION

¶ *On Sundays and major feasts shall be said the Intercession, the priest beginning,*

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

¶ *The people kneel as the deacon continues.*

ALMIGHTY and everliving God, we humbly beseech you most mercifully to accept our [*alms and*] oblations, and to inspire continually the Universal Church with the spirit of truth, unity, and concord: granting that all those who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

We beseech you also, so to direct the hearts of [*N., ... and*] all Christian Rulers, that they may truly and impartially administer justice in mercy, to the punishment of wickedness and vice, and to the maintenance of your true religion, and virtue.

Give grace, O heavenly Father, to [*N., ... and*] all Bishops and other Clergy, that they may by both their life and doctrine set forth your true and lively Word and rightly administer your holy Sacraments.

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

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

We also commend to your mercy, O Lord, [*N., ... and*] all your servants ✠ departed this life in your faith and fear; beseeching you to grant them everlasting light and peace.

And here we give you most high praise and hearty thanks for the wonderful grace and virtue declared in all your Saints; chiefly in Blessed Mary, the Ever Virgin Mother of your Son Jesus Christ, our Lord and God, and in [*N., ... and*] the holy Patriarchs, Prophets, Apostles, and Martyrs; beseeching you to give us grace that we, rejoicing in the Communion of your Saints, and following their good examples, may be partakers with them of your heavenly kingdom:

¶ *The priest concludes:*

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

THE LITURGY OF THE EUCHARIST

¶ *The Offertory is begun with the verse appointed for the day, or the following.*

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all. *1 Chron. 29. 11.*

¶ *Then may be collected the Alms for the Poor and other Offerings of the People.*

¶ *The customary Offertory Prayers are printed following the General Rubrics.*

¶ *The priest may announce the intentions for which the liturgy is offered, finishing with:*

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

People. **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

¶ *The priest may quietly pray the Prayer over the Oblations appointed for the day, then:*

Priest. The Lord be with you.

People. **And with your spirit.**

Priest. Lift up your hearts.

People. **We lift them up unto the Lord.**

Priest. Let us give thanks unto our Lord God.

People. **It is right and fitting so to do.**

IT is truly fitting, right, and our bounden duty, that we should at all times, and in all places, give thanks unto you, O Lord, Holy Father, Almighty, Everlasting God. *Here shall follow the Proper Preface, according to the day or season.* Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify your glorious Name; evermore praising you, and saying,

¶ *Priest and people together:*

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of your glory: Glory be to you, O Lord Most High. Blessed is He who comes in the Name of the Lord. Hosanna in the highest.

¶ *The people kneel as the priest continues with one of the following Prayers of Consecration:*

EUCCHARISTIC PRAYER I

¶ *The people kneel as the Priest continues with this Prayer of Consecration, compiled from Books of Common Prayer from all over the world:*

ALL glory is yours, Almighty God, our heavenly Father, because you, of your tender mercy, gave your only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; making there by his one oblation of himself a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and instituted, and in his holy Gospel commanded us to continue, a perpetual offering of his precious death and sacrifice, until his coming again.

Prayer of Invocation of the Holy Spirit

AND we most humbly beseech you, O merciful Father, to hear us; and to send your Holy Spirit upon us and upon these your gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of your most dearly beloved Son, our Savior Jesus Christ,

Institution Narrative

WHO on the day before he was to suffer, took Bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

LIKEWISE, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, TAKE THIS, ALL OF YOU, AND DRINK FROM IT; FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

Prayer of Offering

WHEREFORE, O Lord and heavenly Father, we your servants with all your holy people, having in remembrance the blessed passion, mighty resurrection, and glorious ascension, and looking for the coming again in power and great glory of your beloved Son, do offer here this holy Bread of eternal life and this Cup of everlasting salvation. And we beg you, O Almighty God, to accept and command them to be borne by the hands of your holy angel to your heavenly altar in the presence of your Divine Majesty.

EUCCHARISTIC PRAYER II (“SARUM”)

¶ *The people kneel as the Priest continues with this Prayer of Consecration, brought to the English Church by St. Augustine.*

THEREFORE most gracious Father, through Jesus Christ thy Son our Lord, we humbly beg you and desire that you accept and bless these gifts, these presents, these holy and unspotted sacrifices, which first of all we offer to you for your holy Catholic Church; that you pacify, keep, unite, and govern it throughout the whole world, with your servant Pope *N.* and our Bishop *N.* and all true believers, and such as have the catholic and apostolic faith in due estimation.

REMEMBER, Lord, your servants and handmaids *N. and N.*, and all that stand hereby round about, whose faith and devotion to you is known and manifest; for whom we offer you, or who themselves offer you, this sacrifice of praise for them and theirs: for the redemption of their souls, for the hope of their salvation and health, and render their vows to you, the eternal living and true God.

COMMUNICATING and worshipping the memorial, first of the glorious and ever Virgin Mary the mother of our God and Lord Jesus Christ, and also of your blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clemens, Sextus, Cornelius, Cyprianus, Laurence, Chrysogonus, John and Paul, Cosmos and Damian, and of all your Saints: by whose merits and prayers grant that in all things we may be defended with the help of your protection.

THEREFORE Lord we beg you to receive this oblation of our service, and of all your household; and order our days in your peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of your elect.

WHICH oblation we beg you, O Almighty God, in all things to make blessed, appointed, ratified, reasonable and acceptable; that unto us it may be the Body and Blood of your most dearly beloved Son our Lord Jesus Christ:

WHO the next day before he suffered took bread into his holy and reverent hands, and his eyes being lifted up to heaven to you, God Almighty his Father, rendering thanks to you, he blessed, he broke, and he gave to his disciples, saying: TAKE AND EAT OF THIS, ALL OF YOU, FOR THIS IS MY BODY.

LIKEWISE after supper, he taking this excellent cup into his holy and reverent hands, rendering thanks also to you, blessed, and gave unto his disciples, saying: TAKE AND DRINK OF THIS ALL OF YOU, FOR THIS IS THE CUP OF MY BLOOD, OF THE NEW AND EVERLASTING COVENANT, THE MYSTERY OF FAITH; WHICH FOR YOU AND FOR MANY SHALL BE SHED TO THE REMISSION OF SINS. AS OFTEN AS YOU DO THESE THINGS, YOU SHALL DO THEM IN REMEMBRANCE OF ME.

WHEREFORE O Lord, we also your servants, and your holy people, being mindful as well of the blessed passion and resurrection as of the glorious ascension of the same Christ your Son our Lord God, do offer to your excellent majesty, of your own rewards and gifts, a pure host; a holy host; an undefiled host; the holy Bread of eternal life, and the Cup of eternal salvation.

GRANT also with a merciful and pleasant countenance to have respect hereunto, and to accept the same, as you accepted the gifts of your righteous servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice, the undefiled Host, that the high priest Melchisedech did offer to you.

WE humbly beg you, O almighty God, to command that these be brought by the Hands of your Holy Angel to your high altar in the presence of your divine majesty; that as many of us of this participation of the altar shall receive your Son's holy Body and Blood may be ✠ replenished with all heavenly benediction and grace.

REMEMBER, Lord, also the souls of your servants and handmaidens, *N. and N.*, who have gone before us with the mark of faith, and rest in the sleep of peace. We ask you, O Lord, that to them, and to all such as rest in Christ, you will grant a place of refreshing, of light, and of peace. Unto us sinners also, hoping of the multitude of your mercies, grant some portion and fellowship with your holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all your Saints; within whose fellowship we beg you to admit us, not weighing our merits, but granting us forgiveness. By whom, O Lord, all these good things you ever create: you sanctify, you enliven, you bless, and give to us.

Through him; and with him; and in him is unto you God, Father Almighty, in the unity of the Holy Ghost, all honour and glory, world without end. **Amen**

¶ *(The Eucharist continues with the Our Father on the third page following, p. 152)*

EUCCHARISTIC PRAYER III (1549)

¶ *The people kneel as the Priest continues with this Prayer of Consecration from the Book of Common Prayer of 1549, by Archbishop Cranmer.*

O GOD our heavenly father, who of your tender mercy gave your only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us, to celebrate a perpetual memory of that his precious death, until his coming again:

Prayer of Invocation of the Holy Spirit

HEAR us (O merciful father) we beg of you; and with your Holy Spirit and word, vouchsafe to bless and sanctify these your gifts of bread and wine, that they may be unto us the body and blood of your most dearly beloved Son Jesus Christ.

Institution Narrative

WHO in the same night that he was betrayed: took bread, and when he had blessed, and given thanks: he broke 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.

LIKEWISE after supper he took the cup, and when he had given thanks, he gave it to them, saying: DRINK OF THIS, YOU, ALL OF YOU, FOR THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS: DO THIS AS OFTEN AS YOU SHALL DRINK IT, IN REMEMBRANCE OF ME.

Prayer of Offering

WHEREFORE, O Lord and heavenly father, according to the institution of your dearly beloved Son, our savior Jesus Christ, we your humble servants do celebrate and make here before your divine Majesty, with these your holy gifts, the memorial your Son has willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering to you most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring your fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly begging you to grant that by the merits and death of your Son Jesus Christ, and through faith in his blood, we and all your whole church may obtain remission of our sins and all other benefits of his passion.

THE LORD'S PRAYER

¶ *The Priest begins the Our Father:*

And now, as our Savior Christ has taught us, we are bold to say,
Our Father,

¶ *The people join the priest:*

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

¶ *The priest may continue alone quietly:*

Deliver us, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed, glorious, and ever Virgin Mary, Mother of God, with that of your blessed Apostles, Peter and Paul, and of Andrew and all your Saints, grant us peace in our time, that by your mercy, we may ever be kept free from sin, and safe from all anxiety; through the same Jesus Christ your Son our Lord, who with you, in the unity of the Holy Spirit, lives and reigns one God, world without end.

¶ *The priest and people together continue:*

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

THE BREAKING OF THE BREAD AND COMMUNION

¶ *The priest breaks the consecrated Host in silence, and then says.*

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

People. **And with your spirit.**

¶ *Then he places a small piece of the Host in the Chalice, saying quietly:* May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

¶ *The Agnus Dei is sung or said as follows:*

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

¶ *The priest may continue alone quietly:*

O Lord Jesus Christ, who said to your Apostles, ‘Peace I leave with you, my peace I give unto you;’ Regard not our sins, but the faith of your Church; and grant to it that peace and unity which is according to your will, who lives and reigns with the Father and the Holy Spirit, one God, world without end. **Amen.**

¶ *Here the Priest may genuflect, take the Host and, holding it slightly raised above the paten or above the chalice, while facing the people, say aloud:*

Priest. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

People. **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

¶ *Then may the Priest and people say this prayer, either silently or aloud, all together.*

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

¶ *Then shall the Priest receive the Holy Communion in both kinds and proceed to deliver the same to the Clergy and People in order. If desired, the Agnus Dei may be sung or said here instead to accompany the communion of the altar party.*

¶ *The Sacred Host is administered with:* The Body of our Lord Jesus Christ.

¶ *And the Most Precious Blood is administered with:* The Blood of our Lord Jesus Christ.

¶ *When the distribution of Communion is over, the Priest says quietly:*

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity. *as the Priest, Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.*

¶ *Silence may be kept; then the Priest continues:*

Priest. The Lord be with you.

People. **And with your spirit.**

Priest. Let us pray.

¶ *All kneel, and the Postcommunion Prayer of the Day is prayed.*

¶ *Here, or immediately before the offertory may be made any necessary announcements, what Holy Days or Fasting Days are to be observed in the week following; the Banns of Matrimony, etc.*

¶ *Then, the People kneeling, the Priest pronounces the Blessing.*

Priest. The Lord be with you.

People. **And with your spirit.**

May Almighty God bless you, the Father, the Son, ✙ and the Holy Spirit. *Amen.*

¶ *The Deacon may dismiss the faithful.*

Deacon. Depart in peace.

People. **Thanks be to God.**

¶ *The priest may conclude with the opening words of the Gospel of Saint John:*

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (*genuflect*) And the Word became flesh and dwelt among us, (*rise*) full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

People. **Thanks be to God.**



SOME GENERAL RUBRICS

- ¶ *The ordinary full ending of the collect is, 'through Jesus Christ thy Son, our Lord, who with thee in the unity of the Holy Spirit liveth and reigneth God, world without end'. If the Name of our Lord has been mentioned in the collect, the words 'the same' are inserted before 'Jesus Christ'. If the Holy Spirit has been mentioned the words 'same Spirit' are substituted for 'Holy Spirit.' When the collect is addressed to God the Son the ending is 'Who with the Father in the unity of the Holy Spirit, livest and reignest God, world without end'. The full ending is used for the first Collect of the Day. For all other collects, the short ending, "through Christ our Lord" or "through the same Christ our Lord" is used.*
- ¶ *If there be no Reader the parts assigned to the same shall be taken by the Deacon, and if no Deacon the parts assigned to him shall be taken by the Priest.*
- ¶ *The Confiteor or Alternate Confession may follow the Intercession instead of at the beginning, in which case the salutation before the Collect for Purity immediately follows the Trinitarian Invocation.*
- ¶ *Anthems and Hymns from a book approved by the Bishop may be sung at the customary places, as well as instrumental music. All music is employed at the discretion of the pastor or rector of the place.*
- ¶ *In all rubrics, "say" is understood to include "sing."*
- ¶ *The Kyrie may be sung or said threefold or ninefold, in English or in Greek.*
- ¶ *The bread shall be pure unleavened wheat bread, and the wine shall be the pure fermented juice of the grape*
- ¶ *In the Agnus Dei at Requiems, "have mercy on us" is replaced by "grant them rest," and "grant us peace" by "grant them rest eternal."*
- ¶ *As is customary, laity receive the Host on the tongue. If desired, Communion in both kinds may be given by intinction, in which case the laity receive the Host on the palm, from whence it is taken by the Deacon or minister, intincted in the Chalice, and placed on the tongue of the faithful.*
- ¶ *The Sacrament may be reserved in a tabernacle or aumbry according to canon law in a prominent place where the faithful may visit, on the main altar where possible.*

¶ *If among those who come to be partakers of the Holy Communion, the Priest shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall forbid him to presume to come to the Lord's Table, until he shall have openly and truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he has recompensed the parties to whom he has done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may. The same order shall the Minister use with those, between whom he perceives malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other has trespassed against him, and to make amends for that wherein he himself has offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

THE OFFERTORY PRAYERS

¶ *If there is no music, the priest may audibly say these offertory prayers, otherwise they are said quietly:*

At the offering of the host:

Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

℟. *Blessed be God for ever.*

or this:

Receive, O holy Father, almighty and everlasting God, this spotless host, which I your unworthy servant now offer unto you, my God, the living and the true, for all my countless sins, wickedness, and neglect; and for all those here present, as also for all the faithful in Christ, both quick and dead, that it may set forward their salvation and mine, to life everlasting. Amen.

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

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

At the offering of the chalice:

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.

℟. *Blessed be God for ever.*

or this:

We offer unto you, O Lord, the cup of salvation; beseeching your mercy that it may ascend in the sight of your divine Majesty as a sweet smelling savor for our salvation, and that of the whole world. Amen.

At the offering of ourselves:

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

At the invocation of Him Who is the Font of holiness:

Come, O Sanctifier, almighty and everlasting God, and bless this sacrifice made ready for your holy Name.

¶ *Here the gifts, altar, priest, and people may be blessed with incense.*

PROPER PREFACES

FOR THE LORD'S DAY

¶ *To be used on Sundays as appointed, but not on the succeeding weekdays*

1. *Of God the Father (Preface 1)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

¶ *or this*

2. *Of God the Son (Preface 2)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

¶ *or the following*

3. *Of God the Holy Spirit (Preface 3)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

FOR SEASONS, FOR HOLY DAYS AND VARIOUS OCCASIONS

¶ *To be used on Sundays and weekdays alike, except as otherwise appointed*

Advent (Preface 4)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Incarnation (Preface 5)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

Epiphany (Preface 6)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Lent (Preface 7)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

¶ *or this*

(Preface 8)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Holy Week (Preface 9)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Easter (Preface 10)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Ascension (Preface 11)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost (Preface 12)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

On Weekdays after Pentecost (no Proper Preface)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

FOR OTHER OCCASIONS

Trinity Sunday (Preface 13)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being: and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

Corpus Christi: The Holy Eucharist (Preface 14)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who, on the day before he offered himself for us upon the altar of the cross, poured out for all mankind the richness of his love and mercy, and from the treasury of his heart brought forth the mystery of the Eucharist: wherein the faith of them that believe is nourished, their hope increased, their love made strong, and a pledge of future glory is received.

Sacred Heart (Preface 15)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; who willed that your only-begotten Son, hanging on the cross, should be pierced by the spear of a soldier; that his Heart, manifest as the shrine of your heavenly bounty, might pour out for us floods of grace and of compassion: and that, since it has never ceased to burn for us with ardent longing, it might be the resting place of those that love you, and the ever open refuge of safety for the penitent.

Christ the King (Preface 16)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, who anointed your only-begotten Son Jesus Christ with the oil of gladness, to be a priest for ever and a king of all: so that by offering himself on the altar of the cross, a pure and atoning victim, he might accomplish the mystery of man's redemption; and, subduing to his rule the whole creation, might render to your eternal Majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness.

Dedication of a Church (Preface 17)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Blessed Virgin Mary (Preface 18)

¶ *According to the name of the feast is said:* in the Immaculate Conception, *or* in the

Visitation, *or* in the Assumption, *or* in the Nativity, *or* in the Presentation. *In Masses of the Seven Sorrows is said: in the Transfixion; on the Memorial of Mount Carmel is said: in the Commemoration; on all other Feasts is said: on the Festival; on the Mass of Saint Mary on Saturday, and also in Votive Masses in which no special Mystery is celebrated, is said: in Veneration.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; and that in (name of feast) of Blessed Mary Ever-Virgin, we should praise you, bless you, and extol you: for by the overshadowing of the Holy Spirit, she conceived your Only- begotten; and in the abiding glory of her virginity, shed forth on this world the everlasting Light, Jesus Christ our Lord.

Saint Joseph (Preface 19)

¶ *Upon the Feasts is said: on the Festival; in votive Masses is said: in veneration.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; and that on the Festival (or in veneration) of blessed Joseph, we should magnify you with dutiful praises, bless you, and extol you; because he, being a just man, was espoused to the Virgin Mother of God by your appointment, a faithful and wise servant, made ruler over your household; that with fatherly care, he might guard your only-begotten Son, conceived by the overshadowing of the Holy Spirit, even Jesus Christ our Lord.

Apostles (Preface 20)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

A Saint (Preface 21)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been chosen vessels of your grace, and lights of the world in their generations.

¶ *or this*

A Saint (Preface 22)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the obedience of your saints you have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

¶ *or this*

A Saint (Preface 23)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

All Saints (Preface 24)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for in the multitude of your saints, you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, benefit from their prayers, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

Baptism (Preface 25)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

Marriage (Preface 26)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead (Preface 27)

It is right, and a good and joyful thing, always and everywhere to give

thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

THE DECALOGUE.

‡ *The Decalogue and/or Summary of the Law may be said before the Confiteor in the Preparation.*

GOD spoke all these words, saying:
I am the LORD your God; You shall have no other gods before me.

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

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them or serve them;

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

You shall not take the name of the Lord your God in vain;

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

Remember the Sabbath day, to keep it holy.

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

Honor your father and your mother;

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

You shall not kill

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

You shall not commit adultery.

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

You shall not steal.

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

You shall not bear false witness against your neighbor.

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

You shall not covet

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

THE SUMMARY OF THE LAW.

¶ *Instead of or in addition to The Decalogue this Summary of the Law may be said before the Confiteor in the Preparation.*

Hear what our Lord Jesus Christ says: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.

AN ALTERNATE GENERAL CONFESSION.

¶ *The following may be used instead of the Confiteor in the Preparation.*

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

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and regret our many sins and wickedness, which we have committed by thought, word, and deed, by commission and omission, against your Divine Majesty and provoking most justly your wrath and indignation against us. We do earnestly repent, And are heartily sorry for all our offenses; 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 your Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please you In newness of life, to the honor and glory of your Name. Through Jesus Christ our Lord. Amen.

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

ALMIGHTY God, our heavenly Father, who of his great mercy has 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.

AN ALTERNATE INTERCESSION.

¶ *The following may be used instead of the Intercession*

In peace, let us pray to the Lord:

For the peace from above, for the salvation of mankind: that righteousness, mercy and truth may prevail among all peoples and nations.

Hear us, good Lord.

For the well-being of your Holy Catholic Church in every place: that you will confirm it in the truth of your holy Word, and grant that all Christians may live in unity, love and concord.

Hear us, good Lord.

For bishops, priests and deacons, especially our Primate (N) and our Bishop (N), and all those who serve you in this place; that both by their life and teaching, they may set forth your true and life-giving word, and faithfully administer your holy Sacraments.

Hear us, good Lord.

For all who bear authority in this and every land, [*in nations of the Commonwealth* and especially for Elizabeth our Queen, and all those in authority under her,] that in your holy fear they may govern the people in wisdom, justice and peace.

Hear us, good Lord.

For all who spread the Gospel among the nations, and who minister to the suffering, the friendless and the needy; that they may have strength and courage to fulfil your holy will.

Hear us, good Lord.

For all who labour in commerce and industry, especially those whose work is dangerous or burdensome; for all who are engaged in the arts and sciences, and those who teach and study in schools of good learning; for all who keep house and train children; that they may be worthy of their calling to serve you and their fellow men.

Hear us, good Lord.

For those who farm the fields and tend the woods; for all who gather the harvest of the lands and of the waters: and for our faithful use of your creative bounty: that mankind, being delivered from famine and disaster, may acknowledge your glory in all your works.

Hear us, good Lord.

For all who in this transitory life are in danger, trouble, sorrow, need, sickness, or any other adversity (and especially for your servants N &

N) that they may have comfort and relief according to their necessities.

Hear us, good Lord.

For all your people, and especially those who worship in this place: that with faith, reverence and godly fear, they may serve you with a glad mind and ready will all the days of their life.

Hear us, good Lord.

We commend to your keeping all your servants departed this life in your faith and fear (and especially N & N), that you will grant them mercy, light and peace.

Hear us, good Lord.

May we with the Blessed Virgin Mary, the Apostles and Martyrs, and all your saints, [especially *N* our patron], be partakers of your everlasting kingdom: through the mercies and merits of Jesus Christ your Son our only mediator and advocate.

**To you be honour, glory and dominion, now and forever.
Amen.**

AN ALTERNATE POST-COMMUNION.

‡ *The following may be used instead of the Post-Communion appointed for the day.*

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

OPTIONAL PRIVATE PRAYERS AFTER THE EUCHARIST

Blessed, praised, worshipped, hallowed, and adored be Jesus Christ on his throne at the right hand of the Father, in the most holy sacrament of the altar, and in the hearts of his faithful people, now and for ever, world without end. *Amen.*

May the divine assistance remain with us always, and may the ✠ souls of the faithful departed, through the mercy of God, rest in peace. And may light perpetual shine upon them. *Amen.*

Saint Michael, the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do you, O Prince of the heavenly host, by the power of God, thrust into Hell Satan and all other evil spirits who prowl about the world seeking the ruin of souls. *Amen.*

AN ACT OF SELF OBLATION

Acept, O Lord, my entire liberty, my memory, my understanding, and my will. All that I am and have you have given me; and I give all back to you to be disposed of according to your good pleasure. Give me only the comfort of your presence and the joy of your love; with these I shall be more than rich and shall desire nothing more. *Amen.*

AN EXHORTATION

¶ *After the prayer of Intercession, the Priest may say this Exhortation at his discretion.*

DEARLY beloved in the Lord, you who intend to come to the holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul urges all persons to examine themselves diligently before they presume to eat of that Bread, and drink of that Cup. For just as the benefit is great if with a truly penitent heart we receive that holy Sacrament, so also is the danger great if we receive the Body and Blood of Christ unworthily, conscious of grievous sin. Judge therefore yourselves, brethren, that you be not judged by the Lord; repent you truly for your past sins; have steadfast faith in Christ our Savior; amend your lives and be in perfect love with all men; in order to partake appropriately of the holy mysteries. And above all things you must give most humble and hearty thanks to God, the Father, the Son, and the Holy Spirit, for the redemption of the world by the death and passion of our Savior Christ, both God and man; who humbled himself even to death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. To him therefore, with the Father and the Holy Spirit, let us give, as we are obligated to do, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

THE
HOLY
EUCCHARIST

Extraordinary Anglican Form

in traditional English

IN THE ANGLICAN TRADITION

Holy Eucharist

Extraordinary Anglican Form, in traditional English

THE PREPARATION

¶ *A Hymn, Psalm, or Introit may precede the Eucharist, after which the priest makes the sign of the Cross and begins:*

✙ In the Name of the Father, and of the Son, and of the Holy Spirit.
People. **Amen.**

Priest. I will go into the altar of God.

People. **Even unto the God of my joy and gladness.**

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

People. **Who hath made heaven and earth.**

¶ *Here may be said the Decalogue or the Summary of the Law*

¶ *Kneeling, the people together with the priest may pray:*

I confess to Almighty God, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John 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. Therefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray for me to the Lord our God.

Priest. The Almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins.

People. **Amen.**

Priest. Wilt thou not turn again and quicken us, O God?

People. **That thy people may rejoice in thee.**

Priest. O Lord, show thy mercy upon us.

People. **And grant us thy salvation.**

Priest. O Lord, hear my prayer.

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

Priest. The Lord be with you.

People. **And with thy spirit.**

Priest. Let us pray.

The Collect for Purity.

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 KYRIE

Kyrie eleison		Lord, have mercy upon us.
Christe eleison	<i>or</i>	Christ, have mercy upon us.
Kyrie eleison		Lord, have mercy upon us.

THE GLORIA

¶ *On all Sundays outside of Advent and Lent, the twelve days of Christmas and fifty days of Easter, and on all major feasts follows the Gloria in excelsis, all standing.*

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.**

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

¶ *The people kneel, and the Collect of the Day is prayed by the priest.*

THE LITURGY OF THE WORD

¶ *One or two lessons are read, as appointed, each concluding:*
Reader. The word of the Lord.

People. **Thanks be to God.**

¶ *If two lessons are read, a psalm may be sung or said between them.*

¶ *A verse and an alleluia, as appointed, may precede the Gospel.*

Deacon. The Lord be with you.

People. **And with thy spirit.**

Deacon. The Holy Gospel of our Lord Jesus Christ, according to *N.*

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

¶ *After the Gospel is said,*

Deacon. The Gospel of the Lord.

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

¶ *On Sundays and major feasts a homily is always preached; a homily may be preached at any Eucharist.*

THE CREED

¶ *On Sundays and other days as appointed shall be said the Nicene Creed.*

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, *(all genuflect or bow)* 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 and the Son; who with the Father and the Son together is worshiped 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 INTERCESSION

¶ *On Sundays and major feasts shall be said the Intercession, the priest beginning,*

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

¶ *The people kneel as the deacon continues.*

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

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

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

We beseech thee also, so to direct and dispose the hearts of [*N.,... and*] all 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.

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

We also commend to thy mercy, O Lord, [*N.,... and*] all thy servants † departed this life in thy faith and fear; beseeching thee to grant. them everlasting light and peace.

And here we give thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints; chiefly in Blessed Mary, the Ever Virgin Mother of thy Son Jesus Christ, our Lord and God, and in [*N.,... and*] the holy Patriarchs, Prophets, Apostles, and Martyrs; beseeching thee to give us grace that we, rejoicing in the Communion of thy Saints, may be partakers with them of thy heavenly kingdom:

¶ *The priest concludes:*

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

THE LITURGY OF THE EUCHARIST

¶ *The Offertory is begun with the verse appointed for the day, or the following.*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Chron. 29. 11.*

¶ *Then may be collected the Alms for the Poor and other Offerings of the People.*

¶ *The Priest shall offer and place upon the Altar, the Bread and the Wine with the Offertory Prayers as printed at the end of the General Rubrics.*

¶ *The priest may announce the intentions for which the liturgy is offered, finishing with:*

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

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

¶ *The priest quietly prays the Prayer over the Oblations appointed for the day, then:*

Priest. The Lord be with you.

People. **And with thy spirit.**

Priest. Lift up your hearts.

People. **We lift them up unto the Lord.**

Priest. Let us give thanks unto our Lord God.

People. **It is meet and right so to do.**

¶ *Then shall the Priest turn to the Altar, and say,*

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

¶ *Here shall follow the Proper Preface, according to the day or season.*

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

¶ *Priest and people together:*

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Blessed is He who cometh in the Name of the Lord. Hosanna in the highest.

¶ *The people kneel as the priest continues with one of the following Prayers of Consecration:*

EUCCHARISTIC PRAYER I

¶ *The people kneel as the Priest continues with this Prayer of Consecration, compiled from Books of Common Prayer from all over the world:*

ALL glory be to thee, Almighty God, our heavenly Father, because thou, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; making there by his one oblation of himself a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and instituted, and in his holy Gospel commanded us to continue, a perpetual offering of his precious death and sacrifice, until his coming again.

Prayer of Invocation of the Holy Spirit

AND we most humbly beseech thee, O merciful Father, to hear us; and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, our Savior Jesus Christ,

Institution Narrative

WHO on the day before he was to suffer, took Bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

LIKEWISE, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, TAKE THIS, ALL OF YOU, AND DRINK FROM IT; FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

Prayer of Offering

WHEREFORE, O Lord and heavenly Father, we thy servants with all thy holy people, having in remembrance the blessed passion, mighty resurrection, and glorious ascension, and looking for the coming again in power and great glory of thy beloved Son, do offer here this holy Bread of eternal life and this Cup of everlasting salvation. And we beseech thee, O Almighty God, to accept and command them to be borne by the hands of thy holy angel to thy heavenly altar in the presence of thy Divine Majesty.

EUCCHARISTIC PRAYER II (“SARUM”)

¶ *The people kneel as the Priest continues with this Prayer of Consecration, first brought to the English Church by Archbishop Augustine.*

THEREFORE most gracious Father, through Jesus Christ thy Son our Lord, we humbly beseech thee, and we desire that thou accept and bless these gifts, these presents, these holy and unspotted sacrifices, which first of all we offer unto thee for thy holy Catholic Church; that thou vouchsafe to pacify, keep, unite, and govern it throughout the whole world, with thy servant our Primate N. and our Bishop N. and all true believers, and such as have the catholic and apostolic faith in due estimation.

MEMBER, Lord, thy servants and handmaids N. and N., and all that stand Rhereby round about, whose faith and devotion to thee is known and manifest; for whom we offer unto thee, or which themselves offer unto thee, this sacrifice of praise for them and theirs: for the redemption of their souls, for the hope of their salvation and health, and render their vows unto thee, the eternal living and true God.

COMMUNICATING and worshipping the memorial, first of the glorious and Cever Virgin Mary the mother of our God and Lord Jesus Christ, and also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cle-tus, Clemens, Sextus, Cornelius, Cyprianus, Laurence, Chrysogonus, John and Paul, Cosmos and Damian, and of all thy Saints: by whose merits and prayers grant thou, that in all things we may be defended with the help of thy protection.

HEREFORE Lord we beseech thee, that thou being pacified wilt receive Tthis oblation of our service, and of all thy household; and order our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect.

HICH oblation we beseech thee, O Almighty God, in all things to make Wblessed, appointed, ratified, reasonable and acceptable; that unto us it may be the Body and Blood of thy most dearly beloved Son our Lord Jesus Christ:

HO the next day afore he suffered took bread into his holy and reverent Whands, and his eyes being lift up into heaven unto thee God Almighty his Father, rendering thanks unto thee, he blessed, he brake, and gave unto his disciples, saying: TAKE YE, AND EAT OF THIS YE ALL, FOR THIS IS MY BODY.

IKewise after they had supped, he taking this excellent cup into his holy Land reverent hands, rendering thanks also unto thee, blessed, and gave unto his disciples, saying: TAKE AND DRINK OF THIS YE ALL, FOR THIS IS THE CUP OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH; WHICH FOR YOU AND FOR MANY SHALL BE SHED TO THE REMISSION OF SINS. AS OFT AS YE DO THESE THINGS, YE SHALL DO THEM IN REMEMBRANCE OF ME.

HEREFORE O Lord, we also thy servants, and thy holy people, being Wmindful as well of the blessed passion and resurrection, as of the glorious ascension of the same Christ thy Son our Lord God, do offer unto thy excellent majesty of thy own rewards and gifts: a pure host; an holy host; an undefiled host; the holy Bread of eternal life, and the Cup of eternal salvation.

OUCHSAFE thou also with a merciful and pleasant countenance to have Vrespect hereunto, and to accept the same, as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice, the undefiled Host, that the high priest Melchisedech did offer unto thee.

E humbly beseech thee O almighty God, command thou these to be Wbrought by the Hands of thy Holy Angel unto thy high altar in the presence of thy divine majesty; that as many of us of this participation of the altar shall receive thy Son's holy Body and Blood may be † replenished with all heavenly benediction and grace.

EMEMBER, Lord, also the souls of thy servants and handmaidens, *N. and RN.*, which are gone before us with the mark of faith, and rest in the sleep of peace. 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. Unto us sinners also thy servants, hoping of the multitude of thy mercies, vouchsafe to give 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 admit us, not weighing our merits, but granting us forgiveness. By whom, O Lord, all these good things thou dost ever create: thou sanctifiest, thou quickenest, thou blessest, and givest unto us.

Through him; and with him; and in him is unto thee God, Father Almighty, in the unity of the Holy Ghost, all honour and glory, world without end.
Amen

¶ *(The Eucharist continues with the Our Father on the third page following, 184)*

EUCCHARISTIC PRAYER III (1549)

¶ *The people kneel as the Priest continues with this Prayer of Consecration from the Book of Common Prayer of 1549, by Archbishop Cranmer.*

O GOD our heavenly father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there, by his one oblation once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us, to celebrate a perpetual memory of that his precious death, until his coming again:

Prayer of Invocation of the Holy Spirit

HEAR us, O merciful father, we beseech thee; and with thy Holy Spirit and word, vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ.

Institution Narrative

WHO in the same night that he was betrayed: took bread, and when he had blessed, and 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.

LIKEWISE after supper he toke 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 REMISSION OF SINS: DO THIS AS OFT AS YOU SHALL DRINK IT, IN REMEMBRANCE OF ME.

Prayer of Offering

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, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring 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.

Prayer for the Communicants

AND here we offer and present unto thee, O Lord, our selves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christe: and be **✝** fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.

Prayer for the Acceptance of the Offering

AND although we be unworthy, through our manifold sins, to offer unto thee any Sacrifice: Yet we beseech thee to accept this our bounden duty and service, and command these, by the Ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine majesty; not weighing our merits, but pardoning our offences, through Christ our Lord,

The Concluding Doxology

by whom, and with whom, in the unity of the Holy Ghost: all honour and glory, be unto thee, O Father almighty, world without end. **Amen.**

¶ *(The Eucharist continues with the Our Father on the page following)*



THE LORD'S PRAYER

¶ *The Priest begins the Our Father:*

And now, as our Savior Christ hath taught us, we are bold to say,
Our Father,

¶ *The people join the priest:*

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

¶ *The priest may continue alone quietly:*

Deliver us, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed, glorious, and ever Virgin Mary, Mother of God, with that of thy blessed Apostles, Peter and Paul, and of Andrew and all thy Saints, grant us peace in our time, that by thy mercy, we may ever be kept free from sin, and safe from all anxiety; through the same Jesus Christ thy Son our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth one God, world without end.

¶ *The priest and people together conclude:*

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

THE BREAKING OF THE BREAD AND COMMUNION

¶ *The priest breaks the consecrated Host in silence, and then says.*

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

People. **And with thy spirit.**

¶ *Then he places a small piece of the Host in the Chalice, saying quietly:* May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

¶ *The Agnus Dei is sung or said as follows:*

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

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

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

¶ *The priest may continue alone quietly:*

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

¶ *Here the Priest may genuflect, take the Host and, holding it slightly raised above the paten or above the chalice, while facing the people, say aloud:*

Priest. Behold the Lamb of God, behold him who taketh away the sins of the world.

People. **Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed.**

¶ *Then may the Priest and people say this prayer, either silently or aloud, all together.*

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

¶ *Then shall the Priest receive the Holy Communion in both kinds and proceed to deliver the same to the Clergy and People in order. If desired, the Agnus Dei may be sung or said here instead to accompany the communion of the altar party.*

¶ *The Sacred Host is administered with:* The Body of our Lord Jesus Christ.

¶ *And the Most Precious Blood is administered with:* The Blood of our Lord Jesus Christ.

¶ *When the distribution of Communion is over, the Priest says quietly:*

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity. *as the Priest, Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.*

¶ *Silence may be kept; then the Priest continues:*

Priest. The Lord be with you.

People. **And with thy spirit.**

Priest. Let us pray.

¶ *All kneel, and the Postcommunion Prayer of the Day is prayed.*

¶ *Here, or immediately before the offertory may be made any necessary announcements, what Holy Days or Fasting Days are to be observed in the week following; the Banns of Matrimony, etc.*

¶ *Then, the People kneeling, the Priest pronounces the Blessing.*

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

May Almighty God bless you, the Father, the ✙ Son, and the Holy Spirit. *Amen.*

¶ *The Deacon may dismiss the faithful.*

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

¶ *The priest may conclude with the opening words of the Gospel of Saint John:*

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 that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*genuflect*) And the Word was made flesh, and dwelt among us (*stand*) and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

People. **Thanks be to God.**



THE OFFERTORY PRAYERS

¶ *If there is no music, the priest may audibly say these offertory prayers, otherwise they are said quietly:*

At the offering of the host:

Blessed art thou, Lord God of all creation, for through thy goodness we have received the bread we offer unto thee: fruit of the earth and work of human hands, it will become for us the bread of life.

℟. *Blessed be God for ever.*

or this:

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

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

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

At the offering of the chalice:

Blessed art thou, Lord God of all creation, for through thy goodness we have received the wine we offer unto thee: fruit of the vine and work of human hands it will become our spiritual drink.

℟. *Blessed be God for ever.*

or this:

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

At the offering of ourselves:

With humble spirit and contrite heart may we be accepted by thee, O Lord, and may our sacrifice in thy sight this day be pleasing unto thee, Lord God.

At the invocation of Him Who is the Font of holiness:

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

¶ *Here the gifts, altar, priest, ministers, and people may be blessed with incense.*

PROPER PREFACES

FOR THE LORD'S DAY

¶ *To be used on Sundays as appointed, but not on the succeeding weekdays*

1. Of God the Father (Preface 1)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

¶ *or this*

2. Of God the Son (Preface 2)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of ever-lasting life.

¶ *or the following*

3. Of God the Holy Spirit (Preface 3)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who by water and the Holy Spirit hast made us a new people in Jesus Christ our Lord, to show forth thy glory in all the world.

FOR SEASONS, FOR HOLY DAYS AND VARIOUS OCCASIONS

¶ *To be used on Sundays and weekdays alike, except as otherwise appointed*

Advent (Preface 4)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Incarnation (Preface 5)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst give Jesus Christ, thine only Son, to be born for us; who, by the mighty power of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother; that we might be delivered from the bondage of sin, and receive power to become thy children.

Epiphany (Preface 6)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Lent (Preface 7)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

¶ *or this*

(Preface 8)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

Holy Week (Preface 9)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salva-

tion for all who put their trust in him.

Easter (Preface 10)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; but chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Ascension (Preface 11)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through thy dearly beloved Son Jesus Christ our Lord; who after his glorious resurrection manifestly appeared to his disciples; and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost (Preface 12)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the gospel to all nations.

On Weekdays after Pentecost (no Proper Preface)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

FOR OTHER OCCASIONS

Trinity Sunday (Preface 13)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; for with thy co-eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance;

and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

Corpus Christi: The Holy Eucharist (Preface 14)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord, who on the day before he offered himself for us upon the altar of the cross, poured out for all mankind the richness of his love and mercy, and from the treasury of his heart brought forth the mystery of the Eucharist: wherein the faith of them that believe is nourished, their hope increased, their love made strong, and a pledge of future glory is received.

Sacred Heart (Preface 15)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who didst will that thine only-begotten Son, hanging upon the cross, should be pierced by the spear of a soldier; that his Heart, manifest as the shrine of thy heavenly bounty, might pour forth for us floods of grace and of compassion: and that, since it hath never ceased to burn for us with ardent longing, it might be the resting place of them that love thee, and the ever open refuge of safety for the penitent.

Christ the King (Preface 16)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who hast anointed thine only-begotten Son Jesus Christ with the oil of gladness, to be a priest for ever and king of all: so that by offering himself upon the altar of the cross, a pure and atoning victim, he might accomplish the mystery of man's redemption; and, subduing unto his rule the whole creation, might render unto thine eternal Majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness.

Dedication of a Church (Preface 17)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer

before thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

Blessed Virgin Mary (Preface 18)

¶ *According to the name of the feast is said:* in the Immaculate Conception, *or* in the Visitation, *or* in the Assumption, *or* in the Nativity, *or* in the Presentation. *In Masses of the Seven Sorrows is said:* in the Transfixion; *on the Memorial of Mount Carmel is said:* in the Commemoration; *on all other Feasts is said:* on the Festival; *on the Mass of Saint Mary on Saturday, and also in Votive Masses in which no special Mystery is celebrated, is said:* in Veneration.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; and that in (name of feast) of Blessed Mary Ever-Virgin, we should praise thee, bless thee, and extol thee: for, by the overshadowing of the Holy Ghost, she conceived thine Only-begotten; and in the abiding glory of her virginity, shed forth upon this world the everlasting Light, Jesus Christ our Lord.

Saint Joseph (Preface 19)

¶ *Upon the Feasts is said:* on the Festival; *in votive Masses is said:* in veneration.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; and that on the Festival (or in veneration) of blessed Joseph, we should magnify thee with duteous praises, bless thee, and extol thee; because he, being a just man, was espoused to the Virgin Mother of God by thine appointment, a faithful and wise servant, made ruler over thy household; that with fatherly care, he might guard thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, even Jesus Christ our Lord.

Apostles (Preface 20)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through the great shepherd of thy flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even unto the end of the ages.

A Saint (Preface 21)

It is very meet, right, and our bounden duty, that we should at all times,

and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, for the wonderful grace and virtue declared in all thy saints, who have been the chosen vessels of thy grace, and the lights of the world in their generations.

¶ *or this*

A Saint (Preface 22)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

¶ *or this*

A Saint (Preface 23)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, because thou art greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

All Saints (Preface 24)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, and aided by their prayers, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away.

Baptism (Preface 25)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

Marriage (Preface 26)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead (Preface 27)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

THE DECALOGUE.

‡ *The Decalogue and/or Summary of the Law may be said before the Confiteor in the Preparation.*

God spake these words, and said:

I am the LORD thy God; thou shalt have none other gods but me.

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

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

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

Thou shalt not take the Name of the LORD thy God in vain.

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

Remember that thou keep holy the Sabbath-day.

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

Honour thy father and thy mother.

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

Thou shalt do no murder.

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

Thou shalt not commit adultery.

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

Thou shalt not steal.

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

Thou shalt not bear false witness against thy neighbor.

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

Thou shalt not covet.

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

THE SUMMARY OF THE LAW.

¶ *Instead of or in addition to The Decalogue this Summary of the Law may be said before the Confiteor in the Preparation.*

HEAR what our Lord Jesus Christ says: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.

AN ALTERNATE GENERAL CONFSSION.

¶ *The following may be used instead of the Confiteor in the Preparation.*

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

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we do confess unto thee our many sins and wickedness, which we have committed by thought, word, deed, and omission, against thy Divine Majesty and provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for all our offenses; the remembrance of them is grievous unto us; the burden of them is intolerable. 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 (the Bishop if he be present) stand up, and turning to the People, say,*

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

AN ALTERNATE POST-COMMUNION.

‡ *The following may be used instead of the Post-Communion appointed for the day.*

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

OPTIONAL PRIVATE PRAYERS AFTER THE EUCHARIST

Blessed, praised, worshipped, hallowed, and adored be Jesus Christ on his throne at the right hand of the Father, in the most holy sacrament of the altar, and in the hearts of his faithful people, now and for ever, world without end. *Amen.*

May the divine assistance remain with us always, and may the ✠ souls of the faithful departed, through the mercy of God, rest in peace. And may light perpetual shine upon them. *Amen.*

Saint Michael, the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, thrust into Hell Satan and all other evil spirits who prowl about the world seeking the ruin of souls. *Amen.*

AN ACT OF SELF OBLATION

Acept, O Lord, my entire liberty, my memory, my understanding, and my will. All that I am and have thou hast given me; and I give all back to thee to be disposed of according to thy good pleasure. Give me only the comfort of thy presence and the joy of thy love; with these I shall be more than rich and shall desire nothing more. *Amen.*

AN EXHORTATION

¶ *After the prayer of Intercession, the Priest may say this Exhortation at his discretion.*

DEARLY beloved in the Lord, you who intend to come to the holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul urges all persons to examine themselves diligently before they presume to eat of that Bread, and drink of that Cup. For just as the benefit is great if with a truly penitent heart we receive that holy Sacrament, so also is the danger great if we receive the Body and Blood of Christ unworthily, conscious of grievous sin. Judge therefore yourselves, brethren, that you be not judged by the Lord; repent you truly for your past sins; have steadfast faith in Christ our Savior; amend your lives and be in perfect love with all men; in order to partake appropriately of the holy mysteries. And above all things you must give most humble and hearty thanks to God, the Father, the Son, and the Holy Spirit, for the redemption of the world by the death and passion of our Savior Christ, both God and man; who humbled himself even to death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. To him therefore, with the Father and the Holy Spirit, let us give, as we are obligated to do, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

