

The Holy Eucharist, commonly called

The Mass

Draft Beta

*according to
the traditional Book of Common Prayer,
in Modern English*

Draft Beta

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The Order for the Holy Eucharist
commonly called

The Mass

THE PREPARATION

¶ *A Hymn or Introit may precede the Mass, 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.

℟. *Amen.*

℣. I will go into the altar of God.

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

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

℟. *Who has made heaven and earth.*

¶ *The people kneel and together with the priest 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 you, brethren, that I have sinned exceedingly in thought, word and deed, through my fault, my own fault, 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 you, brethren, to pray to the Lord our God for me.

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

℟. *Amen.*

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

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

℣. O Lord, show us your mercy

℟. *And grant us your salvation.*

℣. Lord, hear our prayer.

℟. *And let our cry come to you.*

℣. The Lord be with you.

℟. *And with your spirit.*

℣. Let us pray.

The Collect for Purity.

ALMIGHTY 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.*

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

THE KYRIE

¶ *Each line of the Kyrie may be said or sung thrice.*

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

THE GLORIA

¶ *Then, when it is appointed, shall be sung or said 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.*

℣. The Lord be with you.

℟. *And with your spirit.*

℣. Let us pray.

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

¶ *One or two lessons are read, as appointed, to each of which the people respond*

℟. *Thanks be to God.*

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

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

℣ The Lord be with you.

℟ *And with your spirit.*

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

℟ *Glory be to you, O Lord!*

¶ *After the Gospel is said,*

℣ The Gospel of the Lord!

℟ *Praise be to you, O Christ!*

¶ *After the Gospel follows a homily on Sundays and major feasts. A homily may be preached at any Mass.*

¶ *On Sundays and other days as appointed shall be said the Nicene Creed, or else the Apostles' Creed if there are many children present.*

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.

¶ *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 (or priest) 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., Pope, N. our Primate, N. our Bishop, 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 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.*

¶ *Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall notice be given of the Banns of Matrimony, and of other matters to be published.*

¶ *The appointed Offertory verse is sung or said, or the following or other appropriate verse.*

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 shall be collected the Alms for the Poor and other Offerings of the People. And when the Alms and Oblations are being received and presented.*

¶ *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 here announce the intentions for which the liturgy is offered, and then:*

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

℟. *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 then quietly prays the Prayer over the Oblations appointed for the day.*

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.*

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

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, as listed after the General Rubrics.*

¶ *The priest then continues:*

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 sing or say:*

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 prays the consecration as follows.*

THE CONSECRATION

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.

Prayer for the Communicants

AND here we offer and present unto you, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto you; that we and all others who shall receive from this participation of your altar the most precious Body and Blood of your Son Jesus Christ, be

filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

Prayer for the Departed

Remember also, Lord, your servants, [*N. and N.*], who have gone before us with the sign of faith and rest in the sleep of peace. (*The Priest prays for them briefly with joined hands, and the people also may pray silently for their departed.*) Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. To us also, your sinful servants, who hope in your abundant mercies, graciously grant some share with your holy Apostles and Martyrs; with John the Baptist, Stephen, Matthias, Barnabas, [Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,] and all your saints, admit us, we beg you, into their company.

Prayer for the Acceptance of the Offering

AND although we are unworthy, because of our many sins, to offer you any sacrifice; yet we beg you to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

The Concluding Doxology

by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be yours, O Father Almighty, world without end. *Amen.*

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 continues 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 FRACTION (BREAKING OF THE BREAD) AND COMMUNION

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

℣ The peace of the Lord be always with you.

℟ And with your spirit.

¶ *Then he takes the host, breaks it over the paten, and places a small piece 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.

¶ *Meanwhile the following is sung or said:*

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 genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:*

℣ 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.

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

¶ *Then shall the Priest and all those who shall receive the Sacrament, say this prayer following, either all silently, or all aloud, 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 first receive the Holy Communion in both kinds himself and proceed to deliver the same to the Clergy and People in order, all devoutly kneeling. And when he delivers the Sacred Host, he shall say,*

The Body of our Lord Jesus Christ.

¶ *And he who administers the Most Precious Blood shall say,*

The Blood of our Lord Jesus Christ.

¶ *When the distribution of Communion is over, the Priest or a deacon or an acolyte purifies the paten over the chalice and also the chalice itself.*

¶ *While he carries out the purification, 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.

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

℣ The Lord be with you.

℟ *And with your spirit.*

℣ Let us pray.

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

¶ *If they are necessary, any brief announcements to the people follow here.*

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

℣ The Lord be with you.

℟ *And with your spirit.*

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

℣ Go forth; the Mass is ended.

℟ *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.

℟ *Thanks be to God.*

SOME GENERAL RUBRICS

- ¶ *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 advise him to presume not to come to the Lord's Table, until he shall have openly declared himself to have 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, betwixt 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 bread shall be pure unleavened wheat bread, and the wine shall be the fermented juice of the grape*
- ¶ *THE COLLECT. The ordinary full ending is, 'through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, ever one 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 'in the unity of the same Spirit' are substituted for 'in the unity of the Holy Spirit. When the collect is addressed to God the Son the ending is 'Who lives and reigns with the Father in the unity of the Holy Spirit, ever one God, world without end'.*
- ¶ *If there be no Deacon or Reader the parts assigned to them shall be taken by the Priest.*
- ¶ *The Versicle (℣) is said by the Priest or Deacon; the Response (℟) by the People.*
- ¶ *Hymns from a book approved by the Bishop may be sung at the customary places.*
- ¶ *In all rubrics, "say" is understood to include "sing."*
- ¶ *The Kyrie may be sung or said threefold or ninefold, in English or in Greek.*
- ¶ *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 and placed on the tongue of the faithful.*

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.

R. *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.

R. *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.*

Preface of 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.

Prefaces 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.

Prefaces 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 the chosen vessels of your grace, and the 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.

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 pre- pared 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. In rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

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;

for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

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;

for the LORD will not hold him guiltless who takes his name in vain.

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

Remember the Sabbath day, to keep it holy.

Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

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

Honor your father and your mother;

that your days may be long in the land which the LORD your God gives you.

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
| your neighbor's house; you shall not covet your neighbor's wife, or his
| manservant, or his maidservant, or his ox, or his ass, or anything that is your
| neighbor's.

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

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, provided the Incumbent shall have taught the people that a General Confession is no substitute for the Sacrament of Reconciliation.*

ALL those 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.

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

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and 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.*

¶ *Then on occasion may the Deacon (or Priest) say,*

Hear what strengthening words our Savior Christ says to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

Mt 11.28

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. *Jn 3.16*

Hear also what Saint Paul says.

The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; *1 Tim 1.15*

Hear also what Saint John says.

My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. *1 Jn 2.1-2*

AN EXHORTATION

¶ *After the prayer for the whole state of Christ's Church, 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.*

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