

THE GREGORIAN CANON



*An alternate canon authorized by the Anglican Church in America
as printed in the Anglican Missal pages B49-B59*

After the Sanctus and Benedictus, the Celebrant continues as follows.

Te igitur.

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 **N.** our chief Bishop, and **N.** our own Bishop and all true believers, and such as have the Catholic and Apostolic faith in due estimation.

Memento, Domine.

(Commemoration of the living)

Remember, Lord, thy servants and handmaids, **N. and N.** *He prays for them briefly with hands joined. Then, with hands extended, he continues :* and all who stand here round about, whose faith and devotion unto thee is known and manifest, for whom we offer unto thee, or who themselves do 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:

Communicantes.

In communion with [*Here is sometimes made mention of the day itself*] and in worshipful remembrance of the glorious and Ever-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, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints; by whose merits and prayers grant thou that in all things we may be defended with the help of thy protection. [Through the same Christ our Lord. Amen.]

Hanc igitur.

Therefore, Lord, we beseech thee, that thou wilt graciously receive this oblation of our bounden service, and of all thy household: ¹ and do thou 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. [Through Christ our Lord.]

¹ *During the octaves of Easter and Pentecost is inserted the following*

and we offer it to thee on behalf also of those whom thou hast been pleased to regenerate by water and the Holy Ghost, granting unto them remission of all their sins:

Quam oblationem.

Which oblation, we beseech thee, 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 thy most dearly beloved Son, our Lord Jesus Christ.

Qui pridie.

Who the next day afore he suffered, took bread into his holy and reverent hands, and his eyes being lifted into heaven unto thee, God Almighty his Father, rendering thanks unto thee, he blessed, he brake, and gave unto his disciples, saying: Take and eat this, ye all.

FOR THIS IS MY BODY.

Simili modo.

Likewise after they had supped, he taking this excellent Cup into his holy and 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,

THE 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.

Unde et memores.

Wherefore, O Lord, we also, thy servants, and thy holy people, being mindful 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, a holy host, an undefiled host, the holy bread of eternal life, and the cup of eternal salvation.

Supra quae propitio.

Vouchsafe thou also, with a merciful and pleasant countenance, to have respect 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 Melchisedek did offer unto thee.

Supplices to rogamus.

We humbly beseech thee, O Almighty God, command thou these to be brought by the hand of thy holy Angel unto thy high altar in the presence of thy Divine Majesty, that as many of us as of this partaking of the Altar shall receive thy Son's holy Body and Blood may be replenished with all heavenly benediction and grace. [Through the same Christ our Lord. Amen.]

Commemoratio pro Defunctis
(Commemoration of the Dead)

Remember, Lord, also the souls of thy servants and handmaidens, *N. and N.*, which are gone before us with the mark of faith, and rest in the sleep of peace. [*The priest prays for them briefly with joined hands.*] 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. [*Through the same Christ our Lord.*]

Nobis quoque peccatoribus.

Unto us sinners also, thy servants, hoping of the multitude of thy mercies, vouchsafe to grant some portion and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints, within whose fellowship we beseech thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

Per quem.

By whom, O Lord, all these good things thou dost ever create, thou sanctifiest, thou quickenest, thou blessest, and givest unto us;

Per ipsum.

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

Let us pray: Commanded by saving precepts, and taught by divine example, we are bold to say:
Our Father....

The people may continue with the celebrant.