

SEVEN PRE-REFORMATION  
EUCCHARISTIC LITURGIES:

Historic Rites Arranged  
For Contemporary Celebration

Marion J. Hatchett

## PREFACE FOR STUDENTS AND MENTORS

Your program of theological education by extension centers its activities in the seminar group. In it you bring together the story of the people of God and your own "story" as it evolves from the events of your life. There are three activities through which you relate "tradition" and "experience" in the context of your seminar group: discussion of the issues raised in your reading assignments; reflection on your life and ministry from the perspective of the tradition; the regular practice of worship as a community.

This reprint of "Seven Pre-Reformation Eucharistic Liturgies" is a resource for worship by your seminar group. It contains liturgies used by Christians from the first century to the time of the Reformation. Participation in these services will be an educational as well as a worship experience for your group, leading you to consider such questions as:

What have I learned about people of another era and how they worshiped?

What does this tell me about our own times?

How can this enrich our life of worship today?

You are invited to use two or three of the services in this book for worship during each academic cycle. If you do not have an ordained person in your group, you should consult with your priest or pastor about celebrating these liturgies with you.

INTRODUCTION

**SEVEN PRE-REFORMATION EUCHARISTIC  
LITURGIES: HISTORIC RITES ARRANGED FOR  
CONTEMPORARY CELEBRATION**

By MARION J. HATCHETT

A significant part of the liturgics curriculum at The School of Theology, Sewanee, has been the preparation for and participation in certain key historic Eucharistic rites which are basic to an understanding of the development of the rites of the *Book of Common Prayer*. Some of these from among the Pre-Reformation rites have not been available in English in any form, and others have not been available in a form adapted for actual use. Since use at St. Luke's, some have been used in other situations. Almost all could be said to come within the bounds prescribed by An Order for Celebrating the Holy Eucharist of the *Book of Common Prayer* if the Eucharistic Prayer is adapted to Form 2 of that Order.

To reproduce a rite in a manner which is authentic in every detail is, of course, impossible. In editing these rites there were points at which a decision had to be made for one alternative among several. If the rites were to be performed on schedule, guesses had to be made at certain points which should, ideally, have been more thoroughly researched. At some points in which active congregation participation was desired some simplification seemed to be advisable or, if no great point of difference were at issue, particularly if singing were involved, a familiar translation was used in preference to one which might be more authentic but not familiar (for example, reference is made to the texts in *The Hymnal 1982* for Benedictus, Benedicite, the Nicene Creed, "Let all mortal flesh keep silence," and "Draw nigh and take the Body of the Lord").

In the celebration of the rites the impression created upon the participants must take precedence over exact reproduction. The *Apostolic Constitutions*, for example, directs that the eucharistic elements be fanned in order to keep away insects, yet if the elements were fanned

within a celebration according to that rite the action might be interpreted by many in allegorical terms; therefore, it might be best not to fan the elements. At the time of the Early Roman Rite the clergy would have worn what have come to be known as eucharistic vestments, but the other members of the congregation would also have been wearing them; therefore, it might be more in keeping for the clergy to wear coat and tie plus a stole, the ancestor of which was the item of clothing which at that time would have distinguished the clergy from most of the other members of the congregation. It would not be appropriate for there to be flowers on the Altar for any of the rites. A cross would be appropriate for the Late Medieval Liturgy only. Candles might be used in the room within earlier rites to provide light or to add a festive note, but they should not be used in manners which might lead people to think of them as rubrically necessary or to think of their use in allegorical terms.

It would seem legitimate that laypeople fulfill the functions of deacons or assisting priests, if assistants in orders are not available, to the extent that this is authorized; that is, by leading the Intercessions, administering the Paten and Chalice (if licensed by the bishop), etc.

I wish to express my appreciation to friends who have examined all of the rites and provided helpful criticisms and suggestions: the Reverend Doctors R.H. Miller, L.L. Mitchell, and Lois Weil, professors of liturgics at St. Mary's Roman Catholic Seminary, Notre Dame, and Nashotah House, respectively; and S.A. Kennington, student in The School of Theology.

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# Table of Contents

I.	A Pre-Nicene Liturgy .....	1
	A Eucharistic Rite of the Second or Third Centuries .....	5
II.	An Early Eastern Liturgy .....	7
	A Post-Constantinian Eastern Liturgy .....	9
III.	An Early Roman Liturgy .....	17
	A Pre-Gregorian Roman Eucharistic Rite .....	21
IV.	An Early Gallican Liturgy .....	25
	A Gallican Eucharistic Rite for Christmas Day .....	27
V.	A Romanized Gallican Liturgy .....	33
	A Celtic Romanized Gallican Eucharistic Rite .....	35
VI.	A Gallicanized Roman Liturgy .....	41
	An Anglo-Saxon Gallicanized Roman Eucharistic Rite .....	43
VII.	A Late Medieval Liturgy .....	48
	The Lay Folks Mass Book.....	50
	A Late Medieval Low Mass .....	51

## A PRE-NICENE LITURGY

During the pre-Nicene period congregations were small. There were no fixed texts, no vestments, and very few ceremonial actions. The congregation gathered and visited among themselves until the beginning of the readings. In some places in the East the Liturgy of the Word, apparently, began with Old Testament lections from a Jewish synagogue lectionary, followed by Psalmody, followed by related New Testament lections. In other places, books of the Old Testament, Psalmody, and books of the New Testament were apparently read "in course" or according to the choices of the presiding officer. The lessons, which tended to be longer than is now common, sometimes comprising whole books of the Bible, were read by a lector or reader (possibly from a reading stand) and followed by a sermon by the presiding officer, who was seated in a prominent chair.

After the readings and sermon, the catechumens and penitents were dismissed (apparently in some places with a special prayer or blessing). Next came the intercessory prayers or "Prayers of the Faithful" led by a deacon. Though the texts of the biddings of the Roman Good Friday prayers do not date back within the period, they probably give us an indication of the nature of the "Prayers of the Faithful" of this period (for modern versions of these biddings, see *Book of Common Prayer*, pp. 227-280.)

The Liturgy of the Word was concluded with the Kiss of Peace. On weekdays the service normally ended at this point, and the congregation departed in an informal manner. On Sundays (and the few days of local martyrs that were celebrated) the rite continued with the Liturgy of the Table. At this point a cloth was spread over a small table. In some places the table was apparently not brought into the room or moved into a prominent position until this point in the rite. The deacons then apparently moved among the faithful and received the bread and wine (and other offerings) which they had brought with them. A sufficient quantity for the

celebration was selected and placed upon the table, some may have been set aside for an *agape* meal after the Eucharist, and the remainder was put to one side for the use of the clergy and for the relief of the poor. The presiding officer and assisting presbyters then gathered around the table and laid their hands upon the bread and wine over which thanks was to be given. This action was an ancient sign of offering.

The presiding officer then led the Great Thanksgiving, which typically began with the *Sursum corda*. The remainder of the text was not fixed. We have several prayers or fragments of prayers which date back to this period. Among them are prayers of thanksgiving, prayers for the communicants, prayers which name the Name of God over the elements, and prayers which call for the descent of the Spirit (*epiclesis*). Some are more reminiscent of Jewish blessings, while others seem to have taken in elements from prayers associated with the Mystery Religions. Printed within the text of the rite is the prayer associated with the ordination of bishops in the *Apostolic Tradition*, which is normally attributed to Hippolytus of Rome (c. A.D. 215). This prayer has a giving of thanks for Creation and Redemption, the Words of Institutions (the only pre-Nicene text which includes them), an *anamnesis* and oblation, an *epiclesis* and prayer for the church, and a doxology. (Two other prayers from this period are given as an appendix: that of *Addai and Mari*, which, greatly amplified, is still in use in the East, and that of *Acts of Thomas* 49-50, which was used not only in the East in the early days of the church but also in the West at least as late as the seventh century.) The ceremonial actions which might date back into the pre-Nicene period possibly include an extension of the hands over the oblations at the invocation (*epiclesis*) or a sign of the cross at this point (or an extension of the hands crossed one over the other). Possibly in some places an elevation of the Bread and Wine at the end of the prayer was used as a sign of offering or as a signal to the people to say the

Amen or to prepare to move forward to receive. At times other foods which might have been consumed in an *agape* meal after the rite were also blessed (*Apostolic Tradition* provides a form for the blessing of cheese and olives).

At the end of the prayer the Bread was broken for the distribution to the people. The presiding officer, the presbyters, and the deacons then received in both kinds, and the presiding officer and a deacon administered to the people. After all present had received, the deacons left to take the Sacrament to members of the congregation who had not been present. In some localities those present took consecrated Elements home to receive privately during the week as both reminders and foretastes of the Sunday Eucharist. After the departure of the deacons, the members of the congregation departed or broke into informal conversation or had a meal together. Such a meal probably often consisted of bread and wine, cheese, and olives, as many meals at that period did.

The congregation would have remained standing throughout the rite, or may have seated themselves on the floor for the portion devoted to the readings and the homily, standing at the prayers. (A few chairs or stools might have been provided for the elderly or infirm.) Upon entering the room those who arrived after the presiding officer and the presbyters had taken their seats at the front of the room might have bowed formally in their direction before falling into conversation with their friends. During the prayers the members of the congregation would have held up their hands (the "orans" position) along with the clergy.

*Sources of this rite:* The Eucharistic Prayer and the Blessing of Cheese and Olives is based upon the critical text of B. Botte, *Hippolyte de Rome: La tradition apostolique* (Paris: Les Editions du Cerf, 1968). It must be recognized, however, that the inclusion within the Eucharistic Prayer of the Words of Institution at so early a date is questionable, and that the text of the last paragraph of the Eucharistic Prayer is problematical [See, for example, E.C. Ratcliff, "The Sanctus

and the Pattern of the Early Anaphora," *The Journal of Ecclesiastical History*, I (January-April, 1950), 29-36; I (July-October, 1950), 125-34]. The text of the Eucharistic Prayer of Addai and Mari has been edited in accord with E. C. Ratcliff, "The Original Form of the Anaphora of Addai and Mari: A Suggestion," *The Journal of Theological Studies*, XXX (October, 1928), 23-32. (Such a reconstruction, however, has been challenged by B. H. Jones [See *Anglican Theological Review*, XLVI (1964), 5-21, 155-76, 414-25; XLVIII (1966), 276-306, 397-411] and by W.F. Macomber [See *Orientalia Christiana Periodica*, XXXII (1966), 336-71; XXXVII (1971), 65-84].) The text of the Eucharistic Prayer of Acts of Thomas 49-50 is based upon the edition of A.F. J. Klijn, *The Acts of Thomas* (Leiden: E. J. Brill, 1962). For other versions, see E. Hennecke and W. Schneemelcher, *New Testament Apocrypha* (Eng. transl., 2 vols.; Philadelphia: Westminster Press, c. 1965), and the Post-Sanctus for the Feast of the Circumcision of *Das Irische Palimpsestsakramentar Im CLM 14429*, edited by H.C.A. Dold and L. Eizenhöfer (Beuron: Beuroner Kunstverlag, 1964).

*For further readings:* J. A. Jungmann, *The Early Liturgy to the Time of Gregory the Great* (Eng. transl.; Notre Dame: University of Notre Dame Press, 1959), pp. 1-73; A. Schmemmann, *Introduction to Liturgical Theology* (Eng. transl.; London: Faith Press, 1966); J.H. Srawley, *The Early History of the Liturgy* (2d ed.; Cambridge: University Press, 1947); C.W. Dugmore, *The Influence of the Synagogue upon the Divine Office* (London: Faith Press, 1964); H. Lietzmann, *Mass and Lord's Supper: A Study in the History of the Liturgy* (Eng. transl.; Leiden: E.J. Brill [in process of publication in fascicles]).

*Preparation for the celebration of the rite:* The most appropriate setting for this rite would be the living room of a home or parish house. There is no need to provide seats except for a few. Chairs for the officiating clergy might be given a prominent place in the room. A small table should be placed in front of them (or moved to that position at the offertory). The

only other appurtenances that are needed are a tablecloth to cover the table; a cup, glass, or goblet (possibly of earthenware or glass) for the wine; a plate or basket for the bread; and, possi-

bly, a lectern for the reader. The clergy should be dressed in the same manner as the other members of the congregation.





# A EUCHARISTIC RITE OF THE SECOND OR THIRD CENTURIES

## THE LITURGY OF THE WORD

THE OLD TESTAMENT LESSON(S)  
(*lector*)

PSALM(S) (*lector*)

NEW TESTAMENT LESSONS (*lector*)

HOMILY (*president*)

[DISMISSAL OF CATECHUMENS AND  
PENITENTS]

PRAYERS OF INTERCESSION (Biddings by  
the *deacon*)

THE PEACE

## THE LITURGY OF THE TABLE

THE OFFERTORY [ A cloth is spread upon the table, the gifts of the congregation are collected, and a sufficient amount of bread and wine are placed upon the table by the *deacons*. The *president* and the *presbyters* gather about the table and place their hands momentarily upon the elements.]

THE EUCHARISTIC PRAYER:  
SURSUM CORDA:

*President*: The Lord be with you.

*People*: And with your spirit.

*President*: Lift up your hearts.

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

*President*: Let us give thanks unto the Lord.

*People*: It is meet and right.

THE EUCHARISTIC PRAYER (cont.): We give you thanks, O God, through your beloved Child Jesus Christ, whom in the last times you sent to us, a Saviour and Redeemer and Messenger of your will, who is your Word, inseparable from you; through whom you made all things and whom, in your good pleasure, you sent from heaven into the womb of a virgin, and who, conceived within her, was made flesh, and was manifested as your Son, born of the Holy Spirit and a virgin; who, fulfilling your will, and winning for you a holy people, spread out his hands when he suffered, that by his passion he might set free those who believe in you; who, when he was given over to his voluntary suffering, that he might destroy death and break the bonds of the devil, and tread hell under foot, and enlighten the righteous, and set up a boundary post, and manifest the resurrection, taking bread and giving thanks to you said, Take, eat, this is my body, which is broken for you.

In the same manner, also, the cup, saying, This is my blood, which is poured out for you. When you do this, you make *anamnesis* of me.

Therefore, remembered his death and resurrection, we offer to you the bread and the cup, giving thanks to you because you have counted us worthy to stand before you and to minister as priests to you.

And we pray you to send your Holy Spirit upon the oblation of the holy church, gathering into one all who receive the holy [mysteries], that we may be filled with Holy Spirit, to the confirmation of faith in truth, that we may praise and glorify you, through your Child Jesus Christ, through whom be glory and honor to you, with the Holy Spirit in the holy church, both now and world without end. *Amen*

[BLESSING OF CHEESE AND OLIVES:  
Sanctify this milk which has solidified, and solidify us in your love, and let not your sweetness depart from this fruit of the olive tree, which is a type of your mercy which you caused to flow from the Tree for life to those who hope in you. Glory to you, Father and Son with the Holy Spirit in the holy church both now and always and world without end. Amen.]

THE BREAKING OF THE BREAD

THE RECEIVING OF COMMUNION

THE DEPARTURE OF THE DEACONS TO  
TAKE THE SACRAMENT TO THOSE  
WHO WERE NOT PRESENT

TWO OTHER EUCHARISTIC PRAYERS  
FROM THE PRE-NICENE PERIOD

*Addai and Mari:* Worthy of praise from every mouth and of confession from every tongue and of worship and exaltation from every creature is the worshipful and glorious Name who created the world by his grace and its inhabitants by his mercifulness and saved mankind by his compassion and gave great grace to us mortals.

We give thanks to you, O my Lord, even we your servants, weak and frail and miserable, for you have given us great grace beyond recompense in that you did put on our manhood that you might restore us to life by your godhead, and exalted our low estate, and restored our fall, and raised our mortality, and forgave our trespasses, and justified our sinfulness, and enlightened our knowledge, and condemned, O our Lord and our God, our enemies, and gave victory to the weakness of our frail nature in the overflowing mercies of your grace. And for all your helps and graces towards us, let us raise to you praise and honor and thanksgiving and worship, both now and always and world without end. Amen.

And we also, O my Lord, your weak and frail and miserable servants, who are gathered together in your Name and stand before you now,

have received the example delivered unto us from you, rejoicing and praising and exalting and commemorating and celebrating this mystery of the passion and death and burial and resurrection of our Lord and Saviour Jesus Christ.

And for all this great and marvellous dispensation towards us we give you thanks and praise you without ceasing in your church redeemed by the precious blood of your Christ, with unclosed mouths and open faces, lifting up praise and honor and thanksgiving and worship to your living and holy and life-giving Name, now and always and world without end. Amen.

*Acts of Thomas 49-50:* Jesus, you have deemed us worthy to draw near unto your holy Body and to partake of your life-giving Blood, and because of our reliance upon you we are bold and draw near and invoke your holy Name which has been proclaimed by the prophets as your godhead willed: and you are preached by your apostles through the whole world according to your grace and revealed by your mercy to the righteous: we beg of you that you would come and have fellowship with us for help and for life, and for the conversation of your servants unto you, that they may go under your pleasant yoke and under your victorious power, and that it may be unto them for the health of their souls and for the life of their bodies in your living world.

Come, gift of the Most High; come, perfect mercy; come, holy Spirit; come, revealer of the mysteries of the Chosen among the prophets; come, proclaimer by his apostles of the combats of our victorious athlete; come, treasure of majesty; come, beloved of the mercy of the Most High; come, silent revealer of the mysteries of the Most High; come, you who show forth hidden things and make manifest the works of God; come, secret giver of life who is manifest in your deeds; come, giver of joy and rest to all who cleave to you; come, power of the Father and wisdom of the Son, for you are one in all; come, and partake with us in this Eucharist which we celebrate, and in this offering which we offer and in this *anamnesis* which we make. Amen.

## AN EARLY EASTERN LITURGY

The toleration and establishment of the church in the early fourth century created situations which affected the liturgy. The increase in numbers and the move to larger buildings brought greater formalism and ceremonial elaboration, including the acceptance of elements formerly rejected because of their associations with the Emperor Cult or with the Mystery Religions. Theological controversies and the fact that certain aspects of the rites normally reserved to the bishop in earlier days were now being delegated to presbyters brought about the fixity of liturgical texts and the rise of families of liturgies. Clergy were given civic rank and accorded certain honors associated with such rank (incense, candles, and the ancestor of the stole).

The Eastern families of rites tended to be conservative in regard to ancient practices and structures. Typically the church building contained in the nave, facing East, a bema (modeled after that of the synagogue) with seats for the bishop and presbyters and a desk (pulpit, lectern, ambo) from which lections would be read and psalmody led. The homily would have been preached by the president from his chair until the time of John Chrysostom, but he popularized the practice of preaching from the pulpit. After the lections, psalmody, and homily, the hearers, catechumens, demon-possessed, and penitents would have been dismissed with prayers. The congregation faced East for the "Prayers of the Faithful" which followed. These typically consisted of biddings by the deacon (from which the litany evolved), followed by the prayer of the president, and sometimes by a blessing ("laying-on-of-hands"). The Liturgy of the Word ended with the Kiss of Peace.

The Liturgy of the Table began with the Offertory. The bishop (or presiding presbyter) and the presbyters washed their hands (the lavabo), as a sign of purity, and moved to take their places about the table. The deacons brought forward the gifts of the people. By the end of the fourth

century, at least in some places within West Syrian territory, an outline for the Eucharistic Prayer had evolved which was to continue as the pattern for West Syrian and Byzantine Eucharistic Prayers: giving of thanks for Creation and Redemption, the Words of Institution with a kerygmatic reference, *anamnesis* and oblation, and *epiclesis*, and prayer for the church. The prayer began with the *Sursum corda* and included the *Sanctus*. Communion devotions preparatory to the receiving of the Elements had also come into use in some places by the end of the fourth century. A Psalm was sung during the people's Communion. The deacons took what remained of the consecrated Elements to the sacristy to reserve or consume them. The rite was now concluded formally with prayer(s) and a dismissal.

Two sets of prayers are printed below. In the left hand column are abbreviated versions of the prayers of the rite of the Apostolic Constitutions VIII. This rite, which probably dates from the last years of the fourth century, was first printed in 1563. It was accepted by many English revisers, particularly Non-Jurors and "Arians," as what is claimed to be—dictates of the apostles to Clement of Rome. In the right hand column are the prayers of Bishop Thomas Rattray's reconstruction of the Jerusalem Liturgy of St. James. This work was also to have an effect upon the revisions of the Scottish "Wee Bookies" of the eighteenth century, and through them upon the first American *Book of Common Prayer*.

The members of the congregation might have seated themselves on the floor for the initial readings and the homily, standing for the Gospel and for the prayers. During the prayers they would have faced East and would have held up their hands (the "orans" position) along with the clergy.

*Sources of this rite:* The Liturgy of the Word is based upon the descriptions in the Apos-

tolitic Constitutions II 57 and VIII 5-11. The translations of the prayers of the Anaphora of the Apostolic Constitutions and of the Liturgy of St. James are from sources known to many eighteenth-century Anglicans, particularly those sympathetic to the English and Scottish Non-Jurors. That of the Apostolic Constitutions is from Thomas Brett, *A Collection of the Principal Liturgies* (reprint; London: Rivington and Co., 1838), and that of the Liturgy of St. James is from [Thomas Rattray,] *The Ancient Liturgy of the Church of Jerusalem, Being the Liturgy of St. James, Freed from All Latter Additions and Interpolations* (London: James Bettenham, 1744).

For further reading: A. Schmemmann, *Introduction to Liturgical Theology* (Eng. transl.; London: Faith Press, 1966); J.H. Srawley, *The Early History of the Liturgy* (2d ed.; Cambridge: University Press, 1947); F.E. Brightman, *Liturgies: Eastern and Western* (reprint, Oxford: Clarendon Press, 1967); H. Lietzmann, *Mass and Lord's Supper: A Study in the History of the Liturgy* (Eng. transl.; Leiden: E.J. Brill [in process of publication in fascicles]).

*Preparations for the celebration of the rite:* A room in a parish house would make a suitable setting for this rite. A small table (almost cubic in dimensions) at one end of the room would serve as the altar. A linen tablecloth reaching almost to the floor on all sides should be provided. This should be spread at the beginning of the Offertory by those functioning as deacons. A bema should be constructed well back in the room, facing the altar. This consists of a platform on which are a chair for the president and seats for the attending presbyters, facing the

altar, and a desk (lectern or pulpit) for the reading of the lections and leading of the psalmody, and possibly for the use of the deacon at the biddings in the Prayers of the Faithful. A footed cup of glass, earthenware, or metal (possibly with handles) is suitable for use as a chalice. A sufficiently large plate of glass, earthenware, or metal, or a basket, is suitable for use as a paten. The choir should stand grouped together in the nave. The whole text of the rite would probably have been sung. A monotone with occasional inflections would be appropriate. The president might point to the Elements at the Words of Institution, and he might hold up both Bread and Cup (or he might hold up the Bread and another of the clergy the Cup) at "Holy Things for holy persons." An extension of the hands over the Bread and Wine at the *epiclesis*, or a sign of the cross at this point (or an extension of the hands, crossed one over the other) might not be inappropriate. The Apostolic Constitutions states that the president, upon moving to the Table, puts on a "splendid vestment." Constantine and others, in the fourth century, presented to churches rich clothing for the use of the clergy. Probably the closest modern parallel is the "preaching suit," the best suit reserved for Sunday morning use (often a gift of the congregation) of some Protestant clergy, which gives the wearer an added dignity, as well as adding dignity and a note of festivity to the service. The modern equivalent to the donning of the splendid clothing by the president in the Apostolic Constitutions might be the putting on of a coat and tie for dinner. Any attempt to signify this within the conduct of the rite might be too highly artificial to be attempted.

# A POST-CONSTANTINIAN EASTERN LITURGY

## THE LITURGY OF THE WORD

A READING FROM THE OLD TESTAMENT BOOKS OF THE LAW  
(*lector*, from the bema)

A READING FROM THE OLD TESTAMENT BOOKS OF THE PROPHETS  
(*lector*, from the bema)

PSALMODY (*cantor*, with the congregation responding after the verses)

READING(S) FROM THE ACTS OF THE APOSTLES AND/OR THE EPISTLES  
(*lector*, from the bema)

A READING FROM THE GOSPELS (*deacon* or *presbyter*, from the bema, *all standing*)

HOMILY (*president*), AFTER A GREETING:  
The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. *And with thy spirit.*

[DISMISSAL OF CATECHUMENS AND PENITENTS]  
THE PRAYERS OF THE FAITHFUL:

*The Apostolic Constitutions*  
*Deacon:* Let us . . . earnestly beseech God through his Christ.

Let us pray for the peace . . . of the world, and of the holy churches; that the God of the whole world may afford us his everlasting peace, . . .

Let us pray for the Holy Catholic and Apostolic Church . . . and for the holy parish in this place, that the Lord . . . may vouchsafe us without failure to follow after His heavenly hope, and without ceas-

*Liturgy of St. James*  
*Deacon:* Let us pray to the Lord in peace. Let us pray to the Lord for that Peace which is from above, and for the Salvation of our Souls.

Let us pray to the Lord for the Peace of the whole World; and for the Union of all the holy Churches of God.

Let us pray to the Lord for all the People who love Christ, that he would save them and help them.

Let us pray to the Lord for the Remission of our Sins and the Forgiveness

*The Apostolic Constitutions*  
ing to pay him the debt of our prayer.

Let us pray for every episcopacy which is under the whole heaven, . . . for our presbyters, . . . for all the deacons and ministers in Christ, . . . for the readers, singers, virgins, widows, and orphans, . . . for those that are in marriage and in child-bearing, that the Lord may have mercy upon them all. . . .

Let us pray for those in a state of continence and piety.

Let us pray for those that bear fruit in the holy Church, and give alms to the needy. And let us pray for those who offer sacrifices and oblations to the Lord our God, that God, the fountain of all goodness, may recompense them with his heavenly gifts, . . .

Let us pray for our brethren newly enlightened, that the Lord may strengthen and confirm them.

Let us pray for our brethren exercised with wickedness, that the Lord may deliver them from every sickness and every disease, and restore them sound into his holy church.

Let us pray for those that travel by water or by land.

Let us pray for those that are in the mines, in banishments, in prisons, and in bonds for the name of the Lord.

Let us pray for those

*Liturgy of St. James*  
of our Transgressions; and that we may be delivered from all Affliction, Wrath, Danger, and Necessity, and from the Assaults of our Enemies.

Let us pray to the Lord for those who bring forth Fruit and do good Works in the holy Churches of God, who are mindful of the Poor; the Widows and Orphans, Strangers and indigent Persons, and those who desire to be remembered in our Prayers.

Let us pray to the Lord for the Aged and Infirm; the Sick and Diseased; and those who are infested with unclean Spirits, that God would speedily send them Health and Deliverance.

Let us pray to the Lord for those who are in Virginity and Chastity, for the Asceticks, and for those who live in honorable Marriage.

Let us pray to the Lord for Christians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Banishment, in Prisons, or in hard Slavery, that they may return in Peace.

Let us pray to the Lord for temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth, and for the Circle of the Year.

Let us pray to the Lord for our Fathers and Brethren who are pres-

*The Apostolic Constitutions* that are afflicted with bitter servitude.

Let us pray for our enemies, and those that hate us.

Let us pray for those that persecute us for the name of the Lord, . . .

Let us pray for those that are without, and are wandered out of the way, that the Lord may convert them.

Let us be mindful of the infants of the church, that the Lord may perfect them in his fear, and bring them to a complete age.

Let us pray for another, that the Lord may keep us by his grace to the end, . . .

Let us pray for every Christian soul . . . let us pray earnestly, and dedicate ourselves and one another to the living God, through his Christ.

*President:* O Lord Almighty, . . . look down through Christ upon this thy flock, and deliver it from all ignorance and wicked practice, and grant that they may fear thee in earnest, and love thee with affection, and have a due reverence of thy glory. Be gracious and merciful to them, and hearken to them when they pray unto Thee; and keep them, that they may be unmovable, unblamable, and unprovable, . . . deliver them from every sickness, and every disease, and every offence, every injury and deceit, . . . and vouchsafe them that everlasting life which is in Christ thy only begotten Son, our God and Saviour, through whom glory and worship be to thee, in the Holy Spirit, now and always, and forever and ever. *Amen.*

#### THE PEACE:

*Deacons:* Let us attend.

*Liturgy of St. James* ent, and join in Prayer with us in this holy Hour, and at all Times, their Diligence, Labour, and Alacrity.

Let us pray to the Lord for every Christian Soul under Affliction or Calamity, and who stand in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: for Rest to our Fathers and Brethren who are gone before us.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.

*President:* The peace of God be with you all.

*People:* And with thy spirit.

*Deacon:* Salute one another with the holy kiss.

THE LAVABO (A sub-deacon brings water to the president and presbyters for them to wash their hands.)

#### THE LITURGY OF THE TABLE

THE OFFERTORY (The deacons bring the gifts to the president at the altar, where the presbyters are at his right and left. The clergy then pray silently, and the president, making a sign of the cross on the forehead, begins the Eucharistic Prayer and the Grace.)

#### THE EUCHARISTIC PRAYER:

*The Apostolic Constitutions*

*Bishop:* The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost be with you all.

*People:* And with thy Spirit.

*Bishop:* Lift up your mind.

*People:* We lift it up unto the Lord.

*Bishop:* Let us give thanks to the Lord.

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

*Bishop:* It is indeed meet and right to sing praises to thee, . . . thou hast not only created the world, but man likewise the citizen of it. . . . thou didst put him into this Paradise. . . . but when he . . . had eaten of the forbidden fruit, . . . thou in thy goodness didst not . . . suffer him utterly to perish; . . . Thou didst accept the sacrifice of Abel. . . .

*Liturgy of St. James*

*Priest:* The Love of the Father, the Grace of the Son, and the Communion of the Holy Ghost be with you all.

*People:* And with thy Spirit.

*Priest:* Lift up your Hearts.

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

*Priest:* Let us give thanks unto the Lord.

*People:* It is meet and right.

*Priest:* It is very meet, right, and our bounden duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee, the Maker of all Creatures visible and invisible;

*The Apostolic Constitutions*  
 receive Seth and Enos,  
 and translate En-  
 och. . . . didst deliver  
 righteous Noah . . . pre-  
 serve Abraham . . .  
 ordain Melchisedeck . . .  
 approve thy servant Job .  
 . . . madest Isaac the son  
 of the promise, and  
 Jacob the father of  
 twelve sons, . . . Thou,  
 O Lord, didst not over-  
 look Joseph . . . didst  
 deliver [the Hebrews]  
 . . . didst raise up thy  
 holy servant Moses . . .  
 didst adorn Aaron and  
 his posterity with the  
 honour of the priest-  
 hood. . . . didst raise up  
 Joshua. . . . For all these  
 things, glory be to thee,  
 O Lord Almighty; thee  
 the innumerable hosts of  
 angels, archangels,  
 thrones, dominions,  
 principalities, au-  
 thorities, powers, thine  
 everlasting armies  
 adore. The cherubim  
 and seraphim with six  
 wings, with twain they  
 cover their feet, with  
 twain their heads, and  
 with twain they fly, and  
 say, together with thou-  
 sand thousands of arch-  
 angels, and ten thou-  
 sand times ten thousand  
 of angels, crying incess-  
 antly with uninter-  
 rupted shouts of praise;  
 and let all the people say  
 with them, *Holy, holy,  
 holy, is the Lord of  
 Sabaoth, heaven and earth  
 are full of his glory. Blessed  
 be he for evermore. Amen.*

*Bishop:* Thou art indeed  
 holy, and most  
 holy. . . . Holy is also  
 thine only begotten Son  
 Jesus Christ, our Lord  
 and God. Who always  
 ministering to thee . . .  
 not only in the various

*Liturgy of St. James*

To whom the Heaven  
 and the Heaven of Heav-  
 ens sing Praise, with all  
 their Hosts: The Sun  
 and Moon, and the  
 whole Choir of Stars:  
 The Earth, and Sea, and  
 all things that are in  
 them: The Angels,  
 Archangels, Thrones,  
 Dominions, Principali-  
 ties, Authorities, and  
 tremendous Powers:  
 The many-eyed Cheru-  
 bim, and the Seraphim  
 with six Wings, who  
 with twain cover their  
 Faces, and with twain  
 their Feet, and with  
 twain they fly, crying  
 one to another, with  
 never-ceasing Voices,  
 and uninterrupted  
 Shouts of Praise, and  
 saying,

*People:* Holy, Holy, Holy,  
 Lord of Sabaoth, Heav-  
 en and Earth are full of  
 thy Glory.

Hosanna in the high-  
 est: Blessed be he that  
 cometh in the Name of  
 the Lord: Hosanna in  
 the highest.

*Priest:* Holy art thou, O  
 eternal King, and the  
 Giver of all Holiness:  
 Holy is thine only begot-  
 ten Son, our Lord Jesus  
 Christ, by whom thou  
 madest the Worlds: Holy  
 also is thy Holy Spirit,

*The Apostolic Constitutions*  
 works of creation, but in  
 the providential care of  
 it, did not overlook lost  
 mankind. But after the  
 law of nature, the admo-  
 nitions of the positive  
 law, the prophetic re-  
 proofs, . . . he was  
 pleased with thy con-  
 sent to become man; the  
 priest to be himself the  
 sacrifice; the shepherd a  
 sheep, to . . . deliver all  
 men. . . . He, who  
 forms all that are born in  
 the world, was himself  
 formed in the womb of a  
 virgin, became flesh;  
 and he who was begot-  
 ten from eternity, was  
 born in time. He was  
 holy in his conversation  
 . . . he manifested thy  
 will, and finished thy  
 work which thou gavest  
 him to do . . . he was  
 seized by the hands of a  
 disobedient people . . .  
 and when he was by thy  
 permission delivered to  
 Pilate the governor; the  
 judge of the world was  
 judged, and the Saviour  
 of mankind condemned  
 . . . nailed to the cross  
 . . . died. The giver of  
 life was laid in the grave,  
 that he might deliver  
 those from the pains of  
 death, for whose sake he  
 came; and that he might  
 break the bands of the  
 devil, and rescue man-  
 kind from his deceit. He  
 arose from the dead the  
 third day; and after con-  
 tinuing forty days with  
 his disciples, he was  
 taken up into heaven,  
 and is set down on the  
 right hand of thee his  
 God and Father.

Calling therefore to  
 remembrance those  
 things which he endured

*Liturgy of St. James*  
 who searcheth all  
 things, ev'n the Depths  
 of thee, O God. Holy art  
 thou who rulest over all,  
 Almighty and good  
 God, terrible, yet full of  
 Compassion: But es-  
 pecially indulgent to the  
 Workmanship of thy  
 own Hands; for thou  
 didst make Man, formed  
 out of the Earth, after  
 thy own Image, and gra-  
 ciously gavest him the  
 Enjoyment of Paradise:  
 And when he had lost  
 his Happiness by trans-  
 gressing thy Command-  
 ment, thou of thy Good-  
 ness didst not despise  
 nor abandon him; but  
 didst discipline him as a  
 merciful Father, recal  
 [sic] him by the Law, and  
 train him up by the Ped-  
 agogy of the Prophets.  
 And last of all thou didst  
 send thine own only be-  
 gotten Son our Lord  
 Jesus Christ into the  
 World, that by his com-  
 ing he might renew thy  
 Image in us; who de-  
 scended from Heaven,  
 and was incarnate by the  
 Holy Ghost of the Vir-  
 gin Mary, conversed  
 with Mankind, and di-  
 rected his whole Dispen-  
 sation to our Salvation.  
 And when the Hour was  
 come, that he who had  
 no Sin was to suffer a  
 voluntary and life-giv-  
 ing death upon the  
 Cross for us Sinners, in  
 the same Night that he  
 was betrayed, or rather  
 offered up himself for  
 the Life and Salvation of  
 the World.

*The Apostolic Constitutions*

for our sakes, we give thanks unto thee, O God Almighty, not as we ought, but as we are able to fulfil his institution. For in the same night that he was betrayed, taking bread into his holy and immaculate hands, and looking up to thee his God and Father, and breaking it, he gave it to his disciples, saying: This is the mystery of the New Testament; take of it; eat; this is my body, which is broken for many for the remission of sins. Likewise also having mingled the cup with wine and water, and blessed it, he gave it to them, saying: This is my Blood, which is shed for many for the remission of sins; do this in remembrance of me; for as often as ye eat of this bread, and drink of this cup, ye do show forth my death till I come.

Wherefore having in remembrance his passion, death, and resurrection from the dead, his return into heaven, and his future second appearance, when he shall come with glory and power to judge the quick and dead, and to render to every man according to his works; we offer to thee our King and our God, according to this institution, this bread and this cup; giving thanks to thee through him, that thou hast thought us worthy to stand before thee, and to sacrifice unto thee. And we beseech thee, that thou wilt look graciously on these gifts now lying before thee, O thou self-

*Liturgy of St. James*

Taking Bread into his holy and immaculate Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified and broke it, and gave it to his Disciples, saying, Take, eat, This is my Body, which is broken and given for you, for the Remission of Sins.

In like manner, after Supper, He took the Cup, and having mixed it of Wine and Water he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me.

Wherefore, in Commemoration of his Death, and Resurrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead, and shall render to every one according to his Works, we offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love

*The Apostolic Constitutions*

sufficient God; and accept them to the honour of thy Christ. And send down thy Holy Spirit, the witness of the sufferings of the Lord Jesus, on this sacrifice, that he may make this bread the body of thy Christ, and this cup the blood of thy Christ. That all who shall partake of it, may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life; thou, O Lord Almighty, being reconciled to them.

We farther pray unto thee, O Lord, for thy holy church, spread from one end of the world unto the other, which thou hast purchased by the precious blood of thy Christ, that thou wilt keep it steadfast and immovable unto the end of the world; and for every episcopate rightly dividing the word of truth. Farther we call upon thee for my unworthiness, who am now offering; and for the whole presbytery; for the deacons, and all the clergy; that thou wouldst endue them with wisdom, and fill them with the Holy Ghost. Farther we call upon thee, O Lord, for the king and all that are in authority, . . . that they may be kindly disposed

*Liturgy of St. James*

to Mankind, overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal Gifts, for thy People, and thy Church make their Supplications unto thee.

Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and send down thy holy Spirit upon us, and upon these Gifts which are here set before thee, that by his Descent upon them, he may make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all who partake of them, for Remission of Sins, and for Life everlasting.

We offer to thee, O Lord, for thy holy church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, who rightly divide the Word of thy Truth.

Remember, O Lord, this our City, and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torment, or in hard Slavery.



*The Apostolic Constitutions* towards us; that leading our whole life in peace and quietness, we may glorify thee through Jesus Christ our hope. Farther we offer to thee for all the saints, who have pleased thee from the beginning of the world; the patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, priests, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose names thou knowest. We farther offer to thee for this people; that for the glory of thy Christ thou wilt render them a royal priesthood, an holy nation; for the virgins, and all that live chastely; for the widows of the church; for those that live in honourable marriage, and child bearing; for the young ones among thy people; that thou wilt not permit any of us to become cast away. Farther we pray unto thee for this city, and the inhabitants thereof; for the sick; for those that are in slavery; for those that are in banishment; for those that are in prison; for those that travel by land or by water; that thou wilt be to all of them an helper, strengthener, and supporter.

We farther beseech thee also for those who hate us, and persecute us for thy name's sake; for those that are without, and wander in error; that thou wouldst convert them to that which is good, and appease their wrath against us. Farther we pray unto

*Liturgy of St. James*

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, those who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord, be reconciled to us all; settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Saviour, and the Hope of the Ends of the Earth.

Remember, O Lord, to grant us temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and to bless the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in the holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons, and all who desire to be re-

*The Apostolic Constitutions* thee for the catechumens of the church; for those who are under possession, and for those our brethren who are in the state of penance: that thou wilt perfect the first in thy faith, deliver the second from the power of the wicked one, accept the repentance of the last, and grant unto them and to us the remission of our sins. Farther we offer unto thee for seasonable weather, and that we may have plenty of the fruits of the earth; that receiving the abundance of thy good things, we may incessantly praise thee who givest food to all flesh. Farther we pray unto thee for all those who are absent upon a just cause; that thou wilt preserve all of us in godliness, and gather us together in the kingdom of thy Christ our king, the God of every sensible and intelligent being. And that thou wilt keep us stedfast, unblamable and unreprouable. For to thee is due all glory, adoration, and thanksgiving, honour and worship to the Father, and to the Holy Ghost, both now and ever, and world without end.

*People:* Amen.

*Liturgy of St. James*

remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Deacons who compass thy holy Altar and grant to them an unblamable Life, preserve them unspotted in their Ministry, and purchase for them good Degrees.

That we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ.

*Deacon:* Remember, O Lord our God.

*Priest:* Remember, O Lord the God of Spirits and of all Flesh, those whom we have remembered, and those also whom we have not remembered, from righteous Abel even unto this Day: Do thou give them Rest in the Region of the Living, in the Delights of Paradise, in the Bosoms of our holy Fathers, Abraham, Isaac, and Jacob, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and

*The Apostolic Constitutions*

*Liturgy of St. James*  
shines continually;  
And dispose the End  
of our Lives, O Lord, in  
Peace, that they may be  
Christian, well pleasing  
to thee, and free from  
Sin, gathering us under  
the Feet of thine Elect;  
through thy only begot-  
ten Son, our Lord, and  
God, and Saviour Jesus  
Christ, for he alone ap-  
peared without Sin upon  
the Earth, with whom  
thou art blessed and  
glorified, together with  
thy Holy Spirit, now and  
ever, World without  
end.

*People:* Amen.

DURING THE BREAKING  
OF THE BREAD (?):

*Bishop:* The peace of God  
be with you all.

*People:* And with thy  
Spirit.

*Deacon:* Let us farther pray  
to God through his  
Christ, in behalf of the  
gift that is offered to the  
Lord God; that the good  
God will receive it  
through the mediation  
of his Christ at his heav-  
enly altar for a sweet-  
smelling savour. Let us  
pray for this church and  
people. Let us pray for  
every episcopate, for the  
whole presbytery, for all  
the deacons and minis-  
ters in Christ, for the  
whole congregation;  
that the Lord will pre-  
serve and keep them all.  
Let us pray for kings and  
all that are in authority,  
that they may be peace-  
able towards us; so that  
enjoying a quiet and  
peaceable life, we may  
spend our days in all  
godliness and honesty.  
Let us commemorate the

*Priest:* Peace be with you  
all.

*People:* And with thy  
Spirit.

*Deacon:* Let us again and  
again, pray to the Lord.

Let us pray for the  
Gifts which are offered  
to the Lord God; that  
the Lord our God,  
receiving them upon his  
heavenly Altar for a  
sweet smelling Savour,  
would send down upon  
us the divine Grace, and  
the Gift of his holy Spir-  
it.

Let us pray for the  
Peace and Tranquillity  
of the whole World, and  
of the holy Churches of  
God.

Let us pray for those  
who have offered these  
Gifts, and for whom  
everyone has offered, or  
has in his Thoughts; and  
for all the People that  
stand about the Altar;  
for the Remission of our  
Sins, and the Propitia-  
tion of our Souls.

*The Apostolic Constitutions*

holy martyrs, that we  
may be deemed worthy  
to be partakers of their  
trial. Let us pray for all  
those who have died in  
the faith. Let us pray for  
the good condition of  
the air, and the ripening  
of the fruits. Let us pray  
for those that are newly  
baptized, that they may  
be confirmed in the  
faith, that all may be  
mutually comforted by  
one another. Raise us  
up, O God, by thy grace;  
and being raised up, let  
us devote ourselves to  
God through Jesus  
Christ.

*Liturgy of St. James*

Let us pray for every  
Soul that is in Affliction  
or Calamity, and stands  
in need of the Mercy  
and Help of God; and  
for the Conversion of  
those that are in Error;  
for Health to the Sick;  
for Deliverance to the  
Captives; and for Rest to  
our Fathers and  
Brethren who have gone  
before us. Let us all  
earnestly say, Lord have  
mercy.

*People:* Lord have mercy.

*Priest:* Vouchsafe us, O  
Lord, thou Lover of  
Men, with Freedom,  
without Condem-  
nation, and with a pure  
Heart, to call upon thee  
the holy God who are in  
the Heavens, as our  
Father, and say,

*People:* Our Father, . . .  
deliver us from evil.  
Amen.

COMMUNION DEVOTIONS:

*Bishop:* O God who art  
great, great in name and  
counsel, powerful in thy  
works, the God and Fa-  
ther of thy holy Son  
Jesus Christ our Saviour,  
look upon us and upon  
this thy flock, which  
thou hast chosen  
through him to the glory  
of thy name; sanctify us  
in body and soul; and  
grant that we being pu-  
rified from all filthiness  
of flesh and spirit, may  
partake of the mystic  
blessings now lying  
before thee, and judge  
none of us unworthy of  
them, but be thou our  
supporter, our helper,  
and defender, through  
thy Christ, with whom

*Priest:* Peace be with you  
all.

*People:* And with thy  
Spirit.

*Deacon:* Let us bow down  
our Heads unto the  
Lord.

*People:* To thee, O Lord.

*Priest:* We thy Servants, O  
Lord, bow down our  
Necks to thee, before  
thy holy Altar, in Expec-  
tation of thy rich Mer-  
cies: Send down upon  
us, O Lord, thine abun-  
dant Grace and Bene-  
diction: and sanctify our  
Souls and Bodies, that  
we may be made worthy  
to be Communicants  
and Partakers of thy holy  
Mysterries, for the Remis-  
sion of our Sins, and

*The Apostolic Constitutions*  
glory, honour, land,  
praise, and thanksgiving  
be to thee and the Holy  
Ghost for ever. Amen.

*Liturgy of St. James*  
for Life everlasting. For  
to thee, our God, be-  
longs Adoration and  
Glory, and to thy only  
begotten Son, and holy  
Spirit now and for ever.

*People:* Amen.

INVITATION:

*Deacon:* Let us attend.

*Bishop:* Holy things are for  
holy persons.

*People:* There is one Holy,  
one Lord, one Jesus  
Christ to the glory of  
God the Father, blessed  
for evermore. Amen.  
Glory be to God in the  
highest, and on earth  
peace, good will towards  
men. Hosanna to the  
Son of David. Blessed be  
he that cometh in the  
name of the Lord; he is  
our God and Lord, and  
hath appeared to us.  
Hosanna in the highest.

*Priest:* Grace be with you  
all.

*People:* And with thy Spirit.

*Deacon:* Let us attend in the  
Fear of God.

*Priest:* Holy Things for holy  
Persons.

*People:* There is one Holy,  
one Lord Jesus Christ, to  
the Glory of God the Fa-  
ther, to whom be Glory  
for ever.

THE COMMUNION OF THE CLERGY AND  
PEOPLE, DURING WHICH THE CHOIR  
SINGS PSALM 34

[*The words of administration:* The body of  
Christ. Amen./The blood of Christ, the cup of  
life. Amen.]

[After all have received the *deacons* take  
what remains to the sacristy.]

POST COMMUNION PRAYER, BLESSING,  
AND DISMISSAL:

*The Apostolic Constitutions*

*Deacon:* Now we have re-  
ceived the precious  
blood of Christ, let us  
give thanks to Him who  
has thought us worthy to  
partake of these His holy  
mysteries; and let us be-  
sech Him that it may  
not be to us for con-  
demnation, but for sal-

*Liturgy of St. James*

*Deacon:* Let us give Thanks  
to our God, that he hath  
vouchsafed to make us  
Partakers of the Body  
and Blood of Christ for  
the Remission of Sins,  
and for Life everlasting.  
And let us pray unto him  
that he would keep us  
unblamable, as he is

*The Apostolic Constitutions*  
vation, to the advantage  
of soul and body, to the  
preservation of piety, to  
the remission of sins,  
and to the life of the  
world to come. . . .

*Bishop:* O Lord God Al-  
mighty . . . we thank  
Thee that Thou hast  
thought us worthy to  
partake of Thy holy  
mysteries, which Thou  
hast bestowed upon us,  
for the entire con-  
firmation of those things  
we have rightly known,  
for the preservation of  
piety, for the remission  
of our offenses; . . .  
unite us with those that  
are consecrated to Thee  
in holiness; confirm us  
in the truth, by the assis-  
tance of Thy Holy Spir-  
it; reveal to us what  
things we are ignorant  
of, supply what things we  
are defective in, confirm  
us in what things we  
already know, . . . and  
gather us all together  
into Thy kingdom of  
heaven, by Jesus Christ  
our Lord, with whom  
glory, honour, and wor-  
ship be to Thee, in the  
Holy Ghost, for ever.  
Amen.

*Deacon:* Bow down to God  
through His Christ, and  
receive the blessing.

*Bishop:* O God, . . . bless  
those that bow down  
their necks unto Thee,  
and grant them the peti-  
tions of their hearts,  
which are for their good,  
and do not reject any  
one of them from Thy  
kingdom; but sanctify,  
guard, cover, and assist  
them; deliver them from  
the adversary and every  
enemy; . . . For to Thee  
belongs the glory,  
praise, majesty, worship,

*Liturgy of St. James*  
good and a Lover of  
Men.

*Priest:* O God, who of thy  
great and inexpressible  
Love to Man, dost con-  
descend to the Weak-  
ness of thy Servants; we  
give Thanks to thee that  
thou hast vouchsafed to  
make us Partakers of this  
heavenly Table: Let not  
the receiving of thy un-  
spotted Mysteries be to  
the Condemnation of us  
Sinners, but keep us,  
good God, in the Sanc-  
tification of thy holy  
Spirit, that being made  
holy, we made obtain a  
Part and Inheritance  
with all thy Saints, who  
have pleased thee from  
the Beginning of the  
World; through the Mer-  
cies of thy only-begotten  
Son, our Lord, and God,  
and Saviour Jesus Christ,  
with whom, and thy  
holy Spirit, thou art  
blessed, now and for  
ever, World without  
end.

*People:* Amen.

*Deacons:* Let us bow down  
our Heads to the Lord.

*Priest:* O God, great and  
wonderful, look upon  
thy Servants, who bow  
down their Necks unto  
thee; stretch forth thy  
powerful Hand, full of  
Blessings, and bless thy  
People. Preserve thine  
Inheritance, that we  
may continually glorify  
thee, for ever, the only  
living and true God; for  
to thee, O Father, be-  
longs Glory, Honour,  
Adoration and Thanks-  
giving, and to thy Son,

*An Early Eastern Liturgy*

*The Apostolic Constitutions*  
and adoration, and to  
Thy Son Jesus, Thy  
Christ, our Lord and  
God and King, and to  
the Holy Ghost, now  
and always, for ever and  
ever. Amen.

*Deacon: Depart in Peace.*

*Liturgy of St. James*  
and holy Spirit, now and  
ever.

*People: Amen.*

*Deacon: Depart in Peace.*

# AN EARLY ROMAN LITURGY

The origins of the Roman liturgy are hazy, but the following chart gives some idea of changes within the period in which it was becoming fixed in the city of Rome:

<i>Fourth Century</i>	<i>Sixth Century</i>	<i>Eighth Century</i>
Entrance of clergy	Entrance (with Psalm in churches with choirs) Litany (Kyrie as response)	Entrance (with Psalm in churches with choirs) Kyrie  Gloria in excelsis certain special occasions
Old Testament Lesson	Collect for the Day Lesson (OT or Epistle)	Collect for the Day Lesson (normally an Epistle)
Psalm (cantor)	Psalm (cantor)	Psalm (cantor)
Epistle	"Alleluia" Psalm (cantor)	"Alleluia" Psalm (cantor)
"Alleluia" Psalm (cantor)	Gospel	Gospel
Gospel		
Sermon		
Intercessions		
Kiss of peace		
Spreading of tablecloth	Second collect and spreading of tablecloth	Spreading of tablecloth
Offertory	Offertory (with Psalm in churches with choirs) Presentation Prayer (aloud)	Offertory (with Psalm in churches with choirs) Presentation Prayer (said silently by officiant)
Eucharistic Prayer	Fixed Eucharistic Prayer, with Proper Preface for many occasions, and occasional insertions	Fixed Eucharistic Prayer (amplified), with fewer Proper Prefaces  Lord's Prayer, with Protocol and Embolism
Breaking of Bread	Breaking of Bread and Commixture	Breaking of Bread and Commixture with Agnus Dei
	Kiss of Peace	Kiss of Peace
	Lord's Prayer with Protocol	
Communion	Communion (with Psalm in churches with choirs) Postcommunion Prayer Super populum Prayer	Communion (with Psalm in churches with choirs) Postcommunion Prayer "Ite, missa, est."
Exit of clergy	Exit of clergy	Exit of clergy

The rite of the fourth century was still closely akin to that of the second and third centuries (and not vastly different from Eastern rites of the period). Buildings and congregations were larger, and therefore a dignified entry and exit of the clergy had been added, and the outline of the Liturgy of the Word had been somewhat formalized. The singing of the services had become normal.

By the sixth century, texts were fixed, partially because of theological controversies. The Lessons had been reduced to two, and preaching within the rite was no longer the normal practice in Rome. The Canon (Prayer of Consecration) had become pretty much fixed except for the fact that there were occasional insertions, and Proper Prefaces for many occasions. The Intercessions had been replaced by an introductory litany. The Kiss of Peace had been moved and associated with the Breaking of the Bread. The Commixture (putting into the Cup of a fragment from the Eucharist of the bishop, or from a prior Eucharist) had come into use. Variable collects had come into use before the First Lesson, at the Presentation of the Bread and Wine, and after the people's Communions. The *Gelasian Sacramentary* also provides a Second Collect, which was possibly associated with the spreading of the tablecloth at the beginning of the Liturgy of the Table. A formal blessing or dismissal in the form of a variable prayer "over the people" had also come into use. In churches that had choirs Psalms had begun to be sung at the entrance of the clergy, at the Offertory, and at the Communion. The Psalms, Lessons, and variable prayers were fixed for the great days of the Church Year, but for other Sundays the Lessons were apparently chosen according to an "in course" principle. *Libelli* which were to contribute to the formation of the sacramentaries apparently provided sets of collects for use on these lesser Sundays, but such sets apparently were not tied down to particular Sundays. The Psalms probably were often chosen on the basis of general appropriateness for the particular

point within the rite, except for the two Psalms between the First Lesson and the Gospel which might have been chosen according to the "in course" principle, or which might have been chosen because of a relationship to the First Lesson and to the Gospel.

By the eighth century, the litany had disappeared, leaving nine repetitions of *Kyrie eleison*. The *Gloria in excelsis* (associated at an earlier date with Daily Offices) had come into the Eucharistic rite for Easter Day and for Pontifical Eucharists. The Second Collect had dropped out. The Presentation Prayer at the Offertory had begun to be said silently by the priest. The number of Proper Prefaces had been drastically reduced, and the Canon had been augmented by the addition of several paragraphs, some of which show up in early sources as variable prayers for use in connection with the Offertory or as variable parts of the Canon. The Lord's Prayer had been moved up to the end of the Canon. The *Agnus Dei* had come into use in connection with the Breaking of the Bread, though at this period one line was simply repeated as long as necessary to accompany the Breaking of the Bread. The Super populum prayer had dropped out of normal use.

The congregation would have stood throughout the rite. Some seating would have been provided for the elderly and the infirm, and possibly others would have sat on the floor during the First Lesson and the Psalmody which followed. Members of the congregation would have visited with each other before the entrance of the clergy, during the administration of Communion, and after the exit of the clergy. During the prayers they would have held up their hands (the "orans" position) along with the clergy.

*Sources of this rite:* The litany is the *Deprecatio Gelasii*. The variable prayers and the Proper Preface are those for the Sixth Sunday after the close of the Pascha of the *Gelasian Sacramentary*. That portion of the Eucharistic Prayer which followed the Sanctus is the oldest known form of the Roman Canon (or at least of the

central portion of it), as it is quoted in *De Sacramentis IV*.

*For further reading:* J. A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development* (Eng. transl., 2 vols.; New York: Benziger Brothers, 1950, 1952); J. A. Jungmann, *The Early Liturgy to the Time of Gregory the Great* (Eng. transl.; Notre Dame: University of Notre Dame Press, 1959), pp. 288-307; G. G. Willis, *Essays in Early Roman Liturgy* (London: S.P.C.K., 1964); G. G. Willis, *Further Essays in Early Roman Liturgy* (London: S. P. C. K., 1968); T. Klauser, *A Short History of Western Liturgy: An Account and Some Reflections* (Eng. transl.; London: Oxford University Press, 1969), pp. 45-93; E. G. C. F. Atchley, *Ordo Romanus Primus* (London: De La More Press, 1905).

*Preparations for the celebration of the rite:* A room in a parish house, preferably with a raised platform at one end, would provide a suitable setting for this rite. At the center of the back of the platform, facing the congregation, there should be a prominent seat for the officiant, flanked by seats for the other clergy. On the platform, or further out into the nave area, there should be a small table (almost cubic in dimensions) to serve as the altar. The Gospel Book might rest upon it until the Gospel Procession. A white linen tablecloth, reaching almost to the floor on all sides, should be placed upon the table at the beginning of the Offertory. The area which is to serve as the nave should contain a pulpit or lectern for use at the reading of the lections and the chanting of the Psalm after the first lection. It should be so placed that the congregation can gather easily about it. The nave area should contain a few seats for the elderly and the infirm. The choir might stand grouped together in the nave area. A nearby room might serve as sacristy. The bread and wine might be brought to the Altar by those who furnish them, or the deacons might go out to collect the oblations. A footed cup of glass, earthenware, or metal (possibly with handles) is appropriate for use as a chalice. A sufficiently large plate of glass, earthenware, or metal, or a

basket, is appropriate for use as a paten. The dress of the clergy should be in keeping with that of the congregation, differing only in that the clergy would also wear stoles (with no regard for color). It would be appropriate for the clergy to be preceded at their entrance, and for the deacon (with the Gospel Book) to be preceded at the Gospel Procession to the Ambo, by incense and candles. Ceremonial actions (by clergy and the thurifer) should be notably restrained. The whole text of the rite would have been sung. Simple plainsong settings would be appropriate. The priest's portions might be monotoned, with occasional inflections to relieve the monotony.

Some of the variable prayers of this rite became associated in later books with the First Sunday after the Octave of Pentecost. An officiant might wish to make use with the rite of some of the Psalms and Lessons which later became associated with these variable prayers: Psalm 13, 1 John 4:8-21, Psalm 41, Psalm 31 or 7, Luke 16:19-31, Psalm 5, and Psalm 9. Psalm 15, 24, 95, 100, or 122 would always be appropriate for an Entrance Psalm. Psalm 117 would make an appropriate "Alleluia" Psalm. Psalm 96 or 116 would be appropriate for the Offertory, and Psalm 34 or 23 for the Communion Psalm.





# A PRE-GREGORIAN ROMAN EUCHARISTIC RITE FOR THE SIXTH SUNDAY AFTER THE CLOSE OF THE PASCHA

THE ENTRANCE PSALM (*choir*)

THE LITANY (*deacon*): Let us all say, Lord, hear and have mercy. Father Unbegotten, and Son of God Begotten not made, and Holy Spirit of God, the breath of the faithful, we pray, *Kyrie eleison*.

For the spotless church of the living God, constituted throughout the whole world, we entreat the riches of divine gifts, *Kyrie eleison*.

For holy priests and ministers of the Mighty God, and all people worshipping the true God, we pray Christ our Lord, *Kyrie eleison*.

In particular, for all teaching rightly the Word of Truth, the manifold Wisdom of the Word of God, we pray, *Kyrie eleison*.

For those who keep themselves chaste in mind and body for the sake of the Kingdom of heaven, and exert themselves in spiritual labors, we pray for plentifulness of spiritual gifts, *Kyrie eleison*.

For all religious rulers and their soldiers, who prize justice and right judgment, we implore the Power of the Lord, *Kyrie eleison*.

For agreeable weather and opportune rains and caressing vital winds and the prosperity of divers times rightly ordered, Lord of the world, we pray, *Kyrie eleison*.

For those who for the first time into the name of Christian are initiated, whom now the desire for heavenly grace inflames, we pray for mercy to Almighty God, *Kyrie eleison*.

For those who are involved in the weakness of the infirmities of humanity, in envy of spiritual wickedness or various errors of the world, we implore the mercy of the Redeemer, *Kyrie eleison*.

For those who are of necessity traveling, or are oppressed by the powers of iniquity, or are vexed by hostile hardships, we pray the Lord the saviour, *Kyrie eleison*.

For those deceived by heresy or superstition, we pray the Lord of Truth, *Kyrie eleison*.

For doers of good works, and those who assist in the necessary labors of brotherly charity, we pray the Lord to have mercy, *Kyrie eleison*.

For all within this holy House of the Lord, that they may be turned to religious hearts and devout prayers, we pray the Lord of Glory, *Kyrie eleison*.

For the cleansing of our souls and bodies, and forgiveness of sins, we pray the merciful Lord, *Kyrie eleison*.

For refreshment of faithful souls, particularly of priests of the Holy Lord, who preside over this catholic church, we pray the Lord the spirit and judge of all flesh, *Kyrie eleison*.

Mortification of sins of the flesh and quickening of the life of faith, *Grant, Lord, grant*.

Holy fear and love of truth, *Grant, Lord, grant*.

A pleasant ordering of life and a creditable end, *Grant, Lord, grant*.

An angel of peace and holy consolation,  
Grant, Lord, grant.

Hear, Lord, the voice of your family who  
cry for preservation.

*Priest:* The Lord be with you.

*People:* And with your spirit.

*Priest:* Let us pray.

THE COLLECT FOR THE DAY [variable]

*(priest):* O God, the strength of all those who  
put their trust in you: mercifully hear our  
prayers, and, because through the weakness of  
our mortal nature we can do nothing with-  
out you, grant us the help of your grace, that  
in keeping your commandments we may  
please you in will and deed, through our Lord  
Jesus Christ. *Amen.*

THE LITURGY OF THE WORD

THE FIRST LESSON [From the Old Testament  
or from an Epistle] (*lector*, at the Ambo)

THE GRADUAL PSALM [variable] (*cantor*, at  
Ambo)

THE "ALLELUIA" PSALM [variable] (*cantor*)

THE HOLY GOSPEL (*deacon*, at the Ambo)

THE LITURGY OF THE TABLE

*Priest:* The Lord be with you.

*People:* And with your spirit.

*Priest:* Let us pray.

THE SECOND COLLECT [variable] (*priest*):

O God, the light of hope to sincere minds  
and the perfect light of the blessed, who truly  
is the light of your church: give us wisely and  
suitably to pray to you and always to give you

hearty public praise, through Jesus Christ our  
Lord. *Amen*

OFFERTORY: [The tablecloth is spread and the  
bread and wine are collected and placed upon  
the Table by the *deacons*, while the *choir* sings  
a variable Psalm.]

*Priest:* The Lord be with you.

*People:* And with your spirit.

*Priest:* Let us pray.

THE PRESENTATION PRAYER [variable]

*(priest):* We implore you, Lord, graciously to  
receive our offerings that we dedicate to you,  
and grant that they may ever be a source of  
perpetual help to us, through Jesus Christ our  
Lord. *Amen.*

THE EUCHARISTIC PRAYER:  
SURSUM CORDA:

*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.

PREFACE [fixed] (*priest*): It is truly fitting and  
proper, right and profitable to salvation, that  
we should always and everywhere give thanks  
to you, Lord, holy Father, almighty and ever-  
lasting God,

PROPER PREFACE [variable] (*priest*): that as  
you do not cease to teach the members of  
your church, so you do not cease to help them  
to know the right things which they ought to  
do and to receive power to accomplish them,  
through Christ our Lord,

PREFACE (cont.): whom the angels praise, the  
dominions worship, before whom the powers  
stand in awe. The heavens and the heavenly  
hosts and the blessed seraphim join together

in a hymn of praise. We pray that our voices, too, may be joined with theirs as we sing with humble praise, *Holy, holy, holy Lord God of hosts. Heaven and earth are full of your glory.*

THE EUCHARISTIC PRAYER (cont.) Make for us right, spiritual, worthy this oblation, which is the figure of the body and blood of our Lord Jesus Christ, who the day before he suffered, took bread into his holy hands, looked up to heaven, to you, holy Father, almighty, eternal God, giving thanks, blessed, broke, and having broken, gave to his apostles and disciples, saying, Take and eat of this, all of you, for this is my body which shall be broken for many. In the same way, after supper, on the day before he suffered, he took the cup, looked up to heaven to you, holy Father, almighty, eternal God, giving thanks, blessed, and gave to his apostles and disciples, saying, Take and drink of this, all of you, for this is my blood. As often as you do this, you make memorial of me, until I come again. Therefore, calling to mind his glorious passion, resurrection from the dead, and ascension into heaven, we offer you this immaculate sacrifice, this reasonable sacrifice, this bloodless sacrifice, this holy bread and cup of eternal life, and we pray and beseech you to take up this offering by the hands of your angels to your altar on high, as you deigned to receive the gifts of your just servant Abel and the sacrifice of our father Abraham, and that offered to you by Melchisedech the high priest; through your only-begotten Son, our king and saviour, our Lord God, by whom and with whom to you be praise, honor, glory, majesty, and power, with the Holy Spirit, now and forever and unto endless ages. *Amen.*

THE BREAKING OF THE BREAD AND THE COMMIXTURE (*the presiding priest, assisted by the other clergy*)

THE KISS OF PEACE (passed among the clergy, then throughout the congregation):

The Peace of the Lord be always with you.

*Answer:* And with your spirit.

PROTOCOL AND LORD'S PRAYER (*by the priest only*) Taught by our Saviour's command and following his divine instruction we make bold to say, Our Father. . . . deliver us from evil. *Amen.*

THE COMMUNION OF THE CLERGY AND PEOPLE, DURING WHICH THE CHOIR SINGS A PSALM [*The words of administration: The Body of Christ. Amen. The Blood of Christ. Amen.*]

*Priest:* The Lord be with you.

*People:* And with your spirit.

*Priest:* Let us pray.

THE POST-COMMUNION [variable] (*priest*): Grant, we pray you, Lord, that we who have been fed with such great gifts may both receive your saving benefits and never cease from praising you, through Jesus Christ our Lord. *Amen.*

THE SUPER POPULUM COLLECT [variable] (*priest, with arms outstretched*): O Lord, let your longed-for blessing strengthen your faithful people, both making them never to swerve from your will and bestowing always upon them the joy of your favor, through Jesus Christ our Lord. *Amen*

THE EXIT OF THE CLERGY



## AN EARLY GALLICAN LITURGY

The rites used in Northern and Western Europe through the the early Middle Ages are spoken of as the Gallican family of rites. These can be subdivided into the Ambrosian (Northern Italy), the Mozarabic (Spain), the Celtic (the British Isles and Celtic missionary outposts on the continent), and the Gallican (France). The Gallican rites exhibit several general tendencies as opposed to the Roman family of rites (that of the city of Rome, most of Southern Italy, North Africa, and Roman missionary outposts) which were later to be imposed upon most of Europe.

1) *Conservation of the basic structure of the early eucharistic rite.* Whereas in the early Middle Ages the Roman rite had lost the Old Testament reading, the exchange of the Kiss of Peace among the congregation, and the sermon as normal constituents of the rite and had retained few intercessions and moved what intercessions it had retained into the Canon, these basic elements in the structure of the eucharistic liturgy were retained in the Gallican rites in their historic positions. The Great Eucharistic Prayer still retained also the nature of a great giving of thanks for the Mighty Acts of God.

2) *Elaboration upon the basic structure.* The Gallican rites were quite receptive to elaboration. Various elements were added to the rites, particularly at the beginning, prior to the readings. The Gallican rites were more receptive than the Roman to importations from the East—responses, hymns, processions, etc. Much of the elaboration of the later Roman rite stems from the retention of Gallican elements after the imposition of the Roman rite.

3) *Great variety within a fixed framework.* A real place was provided for vocal congregational participation through the use of a substantial amount of popular hymnody. The parts assigned to the choir and to the clergy varied. The ideal seems to have been for each of the parts taken by the choir and by the clergy to vary from Sunday to Sunday—to have, within a rather constant

framework of people's parts, a different service for each Sunday and Holy Day of the Church Year.

4) *The Gallican rites contained much more homiletical material than the Roman rites.* The prayers tended to be longer, and they were filled with Biblical allusions and quotations. Exhortations and homiletical biddings to prayer occupy important positions within the rites. The Liturgy of the Word and preaching continued to occupy an important position within the liturgy.

5) *The Gallican rites tended to be more poetic than the Roman rites.* The rites are much less somber than the Roman rites. Some of the Gallican services, in fact, were even written entirely in poetic forms. There is often a beautiful, powerful use of imagery, one biblical image being piled upon another.

The congregation would have stood throughout the rite. Some seating would have been provided for the elderly and the infirm, and probably others would have sat on the floor during the first two readings and the homily. All would have stood so that they could best see and hear the readers and the preacher at the Ambo, and would have faced the Altar for those portions of the rite conducted there. The people might have made a sign of the cross on their foreheads at references to their baptism or to the Holy Trinity. They would move to where the clergy were stationed to receive Communion.

*Sources of this rite:* The fixed framework for this rite is that described in the *Exposition* of Pseudo-Germanus. The texts come from various Gallican sources, mostly of the seventh and eighth centuries. The variable prayers of the priest are from *Missale Gothicum*. The lections are those appointed in the *Lectionary of Luxeuil*. The Psalms were suggested by the *Antiphonary of León*. The Institution narrative is from *Das Irische Palimpsestsakramentar Im CLM 14429*. The hymns at the Peace and at the Breaking of

the Bread are from the *Stowe Missal*. The hymn at the Communion is from the *Bangor Antiphonary*. The form at the Reading of the Names is suggested by that of *Liber Ordinum*. The description in Pseudo-Germanus of the hymn used at the Great Entrance suggested the use of that of the Eastern Liturgy of St. James (Hymn 324). The litany is Ambrosian, from *Sacramentarium Triplex*.

For further reading: W. S. Porter, *The Gallican Rite* (London: A. R. Mowbray, 1958); A. A. King, *Liturgies of the Past* (Milwaukee: Bruce Publishing Company, 1959), pp. 77-185; F. Cabrol, *The Mass of the Western Rites* (Eng. transl.; St. Louis: B. Herder Book Co., 1934), pp. 138-57; H. G. J. Beck, *The Pastoral Care of Souls in South-East France During the Sixth Century* (Rome: Analecta Gregoriana, 1950), pp. 127-54.

*Preparations for the celebration of the rite:* A room in a parish house, preferably with a raised platform at one end, would provide a suitable setting for this rite. In the center of the platform there should be a small table to serve as the altar. At the beginning of the Liturgy of the Table a white linen cloth, reaching almost to the floor on all sides, should be placed upon the table. The area which is to serve as the nave should contain a pulpit or lectern for the reading of the lessons and the homily. This should be so placed that the congregation can gather easily about it (possibly on one side, or at the back of the nave

so that the reader would face the altar). The nave area should also contain a few seats for the elderly and the infirm. The choir might stand grouped together within the nave area. If there is a convenient vestibule or a room near the entrance to the nave, it can serve as sacristy for vesting and for the presentation and preparation (before the rite) of the bread and wine. If a convenient room is not available, a table for this purpose can be placed in the nave near the entrance. A footed cup of glass, earthenware, or metal (possibly with handles) is appropriate for use as a chalice. A sufficiently large plate of glass, earthenware, or metal, or a basket, is appropriate for use as a paten. At the preparation, these might be covered with cloths (such as corporals). All of the participating ministers, including the lectors and acolytes, might appropriately wear simple eucharistic vestments (e.g., of linen or wool, with no regard for color), with bishops, presbyters, or deacons being distinguished by the use of stoles over their chasubles. It would be appropriate for the clergy to be preceded at their entrance, at the Gospel Procession, and at the Great Entrance by candles and incense. It would be appropriate for the ceremonial of the clergy and the thurifer to be somewhat more elaborate than in the Early Roman Rite, and the general tone should be much less somber. The whole text of the rite would have been sung. Simple settings (preferably plainsong) would be appropriate. The priest's portions might be monotoned, with occasional inflections to relieve the monotony.

# A GALLICAN EUCHARISTIC RITE FOR CHRISTMAS DAY

THE ENTRANCE SONG [variable] [Apparently a later addition] (*choir*): Psalm 118, or the final verses thereof, with Gloria Patri.

THE GREETING [early]:

*Deacon*: Silence!

*Priest*: The Lord be always with you.

*People*: And with your spirit.

TRISAGION [apparently a later importation from the East] (*people*): Holy God, Holy and Mighty, Holy Immortal One, have mercy upon us.

THREEFOLD KYRIE [apparently a later addition] (*three boys in unison*): Kyrie eleison. Christe eleison. Kyrie eleison.

BENEDICTUS [Another canticle was substituted during Lent] (*people*): *The Hymnal* 1982 S248 or S190.

THE POST-BENEDICTUS COLLECT [variable] (*priest*): You are risen unto us, O true Sun of righteousness, Jesus Christ. You have come from heaven the saviour of the human race. You have raised up a horn of salvation for us, and of an exalted parentage you are the everlasting offspring, begotten in the house of David according to the oracle of the ancient prophets, desiring to deliver your own people and to destroy the writing of old sins, that you might extend the triumph of eternal life. And therefore we now beseech you, that in the bowels of your tender mercy you would appear to our souls, O eternal Saviour, and in delivering us from the evil enemy you would make us worshipers of righteousness, and that we having put away every mortal error and walking directly in the way of peace may be able to serve you rightly. O Saviour of the world, who with the Father and the Holy Spirit lives and rules and reigns, God, world without end. Amen

## THE LITURGY OF THE WORD

THE FIRST LESSON [normally from the Old Testament] (*lector*): Isaiah 7:10-15; 8:1-4, 9-10; 9:6-7.

PSALM [variable] (*cantor or choir*): Psalm 2, or a portion thereof, with refrains.

THE SECOND LESSON [from Acts during the Great Fifty Days; from an Epistle the remainder of the year] (*lector*): Hebrews 1:1-13.

BENEDICITE [omitted in Lent] (*people*): *The Hymnal* 1982 S228 or S177.

THE GOSPEL PROCESSION [The Gospel Book is carried from the Altar to the Ambo preceded by a seven-branch candlestick]:

*People*: Holy God, Holy and Mighty, Holy Immortal One, have mercy upon us [possibly repeated until the deacon is in the Ambo].

*Deacon*: The Holy Gospel according to Luke.

*People*: Glory to you, Lord Christ.

THE HOLY GOSPEL: Luke 2:1-19.

*People*: Glory to God Almighty.

“SANCTUS” [Revelation 4:8?] (*people*): Holy, holy, holy is God the sovereign Lord of all, who was, and is, and is to come!

THE HOMILY

THE LITANY (*deacon*): Petitioning for divine peace and the gift of pardon, with all the heart and with all the mind, we pray to you, *Lord*, have mercy.

For your holy catholic church here and

scattered throughout the whole world, we pray to you, *Lord, have mercy.*

For our bishop, *N.*, and all his clergy, and all priests and ministers, we pray to you, *Lord, have mercy.*

For your servant, *N.*, the emperor, and your handmaiden the empress, and all their soldiers, we pray to you, *Lord, have mercy.*

For the peace of the church, the calling of the gentiles, and the tranquillity of the people, we pray to you, *Lord, have mercy.*

For this city, and its preservation, and all the inhabitants of it, we pray to you, *Lord, have mercy.*

For seasonable weather, and for the fruits and increase of the earth, we pray to you, *Lord, have mercy.*

For virgins, widows, orphans, captives, and penitents, we pray to you, *Lord, have mercy.*

For navigators and other travelers, and those condemned to prison, bonds, the mines, or exile, we pray to you, *Lord, have mercy.*

For those suffering with divers infirmities, and those vexed with unclean spirits, we pray to you, *Lord, have mercy.*

For those who in your holy church bestow the fruits of mercy, we pray to you, *Lord, have mercy.*

Hear us, O God, in all our prayers and petitions, we pray you.

Let us all say, *Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.*

THE POST-LITANY COLLECT [variable]  
(priest): Hear, O Lord, a family devoted to you

and gathered together in the bosom of your church on this solemn day of your nativity in order that it may proclaim your praise. Grant redemption to the captives, sight to the blind, forgiveness to sinners, for you came to save us. Behold from your holy heaven, and illumine your people whose soul with a full devotion trusts in you, O Saviour of the world, who with the Father and the Holy Spirit lives and rules and reigns, God, world without end. *Amen.*

THE DISMISSAL OF CATECHUMENS (*deacon*): All who are catechumens, depart!

### THE LITURGY OF THE TABLE

THE GREAT ENTRANCE [The cloth is spread over the Altar, and the elements which had been brought by the faithful and prepared in a sacristy or at a side-table are carried to the Altar by the clergy during the singing of a hymn] (*people*): Hymn 324, "Let all mortal flesh keep silence."

THE BIDDING OR "PREFACE" TO THE LITURGY OF THE TABLE [variable]  
(priest): On this most holy day of the blessed nativity on which our Lord Jesus Christ stooped to be born of the womb of a virgin, poured out immortality upon mankind, lifted forever the heavy burdens of humanity, we most strongly desire to come together and give thanks. He is the rising of the Sun, the most glorious Dayspring, the most healing Light. On this day Omnipotent God assumed our human nature for redemption.

Let us therefore, dearly beloved, offer our prayers that we, visited by the Divine Light, might be led into more loving conduct, taught in the divine precepts, redeemed by his tasting of death, enriched by the infusion of the Holy Spirit, kept in perpetual devotion, and remain forever in his blessed family, who with the Father and the Holy Spirit lives and reigns, God, forever and ever. *Amen.*



THE COLLECT FOR THE DAY [variable]

(priest) : O God, rich in mercy, who brought us who were dead in sin to life with your Son Christ, who having formed all took the form of a servant, who being God was made flesh, who being worshiped among the stars was wrapped in swaddling clothes, who reigning in heaven was cast down into this precipice; Grant to us who call upon you the merciful ear of your majesty. Grant that we who give thanks for the birth of your Son, who are ourselves born of the womb of the font and regenerated by the Holy Spirit, may through your grace yield ourselves to his teachings which lead to salvation. Grant this through your Son our Lord Jesus Christ, who with you and the Holy Spirit lives and reigns, God, forever and ever. *Amen.*

THE READING OF THE NAMES [the priest

removes the veil from the elements] (*deacon*): Our clergy, NN., offer the oblation to the Lord God, making memorial for themselves and the whole company of clergy. The servants of God, NN. [*the names of those who have on this occasion furnished the bread and wine*], offer, praying that the Lord may aid and uphold them in all good works. All the people offer, beseeching the Lord to hear their prayers and supplications, and praying also for your servants. NN. [*the names of the dead for whom prayers have been asked and/or local saints*], whom you have called from this place to you, that they may be enrolled among the ranks of the blessed.

THE COLLECT WHICH FOLLOWS THE

READING OF THE NAMES [variable]

(priest): Receive, we beseech you, Lord Jesus, this sacrifice of praise which is offered by us for your incarnation, and grant that they whose names were recited, for whom you did appear in the flesh, may be inscribed in the book of eternal life, O Saviour of the world, who forever lives and reigns with the Father. *Amen.*

THE PEACE: *Priest*: The peace and grace of our Lord Jesus Christ be always with you.

*People*: And with your spirit.

HYMN "AT THE PEACE" [variable] (*choir*):

You commanded peace. You gave peace. You left peace. Grant us, Lord, your peace from heaven, and make this day peaceful, and order the remaining days of our lives in your peace.

THE COLLECT "AT THE PEACE" [variable]

(priest): Almighty God to whom is dedicated this day of your incarnation and delivery of the Blessed Virgin Mary, who through the mystery of the incarnation became the cornerstone joining together angels and people for a long time in discord because of the old transgressions of the tree: Give your family joy in this celebration that we mortals may be brought to the highest civic unity to which human beings can be raised, and grant that being joined together through eternal bonds, for which we offer thanks to you, we may not disturb this unity by sin, who with the Father and the Holy Spirit lives and reigns, God, forever and ever. *Amen.*

THE EUCHARISTIC PRAYER:

SURSUM CORDA:

*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.

PREFACE [variable] (*priest*): It is meet and

right, it is our duty and healthful for us to give thanks to you, Lord, Holy Father, Almighty, Everlasting God, who this day stooped to visit the world in our Lord Jesus Christ, proceeding from the temple by the body of a virgin. The angels sang Gloria in excelsis when salvation was declared unto humanity. All the hosts of the angels shouted exultantly when earth received the eternal King. The Blessed Mary was made a precious temple bearing the Lord of Lords. A brilliant life was born for us sinners who would have been seduced by bitter death. The sins which a human being is not able to cleanse, God came to carry

away. Jesus Christ, your Son, our Lord, who always lives and reigns in heaven is born on earth. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify your glorious Name; evermore praising you, and saying, *Holy, holy, holy Lord God of hosts. Heaven and earth are full of the majesty of your glory. Hosanna to the Son of David. Blessed is he who comes in the Name of the Lord. Hosanna in the highest.*

POST-SANCTUS [variable] (*priest*): Glory to God in the highest, and on earth peace to those of good will, for our redemption was drawn nigh, the expectation of the nations has come, the promise of the resurrection of the dead is here, the expectation of the blessed has shown forth through Christ our Lord,

WORDS OF INSTITUTION [fixed] (*priest*): Who the day before he suffered for the salvation of us all, standing in the midst of his disciples and apostles, took bread into his holy hands, looked to heaven to you, God the Father Almighty, giving thanks, blessed and broke and gave to his apostles, saying, Take, eat from this, all of you. This is my body which is broken for the life of the world. In the same way, after supper, taking the cup into his hands, he looked to heaven to you, God the Father Almighty, giving thanks he blessed and gave his apostles, saying, Take, drink from this, all of you, for this is the cup of my holy blood of the new and eternal testament, which for you and for many is poured out for the remission of sins. In addition to this saying, you have also said, As often as you eat of this bread and drink of this cup you make memorial of me, you proclaim my passion, you hope for my advent until I come again.

POST-WORDS OF INSTITUTION [variable] (*priest*): We believe, Lord, your advent. We recall your passion. Your body was broken for the remission of our sins. Your holy blood was poured out as the price of our redemption,

who with the Father and the Holy Spirit lives and reigns unto eternity. *Amen.*

THE FRACTION [during which the *choir* sings a variable chant]: Let your steadfast love, O Lord, be upon us, even as we hope in you. They knew the Lord, alleluia, in the breaking of the bread, alleluia. The bread which we break is the body of our Lord Jesus Christ, alleluia. The cup which we bless, alleluia, the blood of our Lord Jesus Christ, alleluia, unto the remission of our sins, alleluia.

PROTOCOL [variable] (*priest*): Not presuming on our merits, Holy Father, but obeying the command of your Son, our Lord Jesus Christ, we dare to say *Our Father. . . . deliver us from evil. Amen.*

EMBOLISM [variable] (*priest*): Set us free, Almighty God, from all evil, from all peril, and preserve us in all good works, in perfect truth, and in true freedom, O God, who reigns forever and ever. *Amen.*

THE BLESSING [variable] (*priest*) [for a long time this was reserved for bishops]: O God who ordered the coming of your divine majesty to be announced by the angel Gabriel before cleaving asunder the heavens, who deigns to enter into a human body and the womb of a virgin this day, make bright the world. *Amen.*

Bless, O Lord, this family which this day rejoices in the celebration of your coming. *Amen.*

Give peace to your people to whom you have given life by your precious nativity and redeemed from eternal death by your patient passion. *Amen.*

Give to them from your inexhaustible treasury the riches of goodness. Fill them with understanding in order that with clean actions and pure hearts they may follow your sweet ways of justice. *Amen.*

In the days of your coming into the world the treacherous Herod was terrified, so now in this present time of solemn celebration deliver us from the bonds of our sins. *Amen.*

When you come again to judge may none of us appear as a prisoner before your tribunal, and grant that the dark cloud of our sins may be dispersed that we may be pleasing in your sight and that we may come to that land of eternal refreshment which your saints possess. *Amen.*

THE COMMUNION [While the clergy and people make their Communion a hymn is sung] (*people*): Hymn S327 or S328, "Draw nigh and take the Body of the Lord"

BIDDING [variable] (*priest*): Having fed upon the celestial food, and having been refreshed

by the draught from the eternal chalice, dearly beloved, we render praise and thanks to our Lord God, praying that having fed spiritually upon the most holy body of our Lord Jesus Christ we may be freed from carnal sins and perform spiritual works; though your Son our Lord Jesus Christ. *Amen.*

FINAL COLLECT [variable] (*priest*): Grant to us, O Lord, we beseech you, healing of mind and body because from your altar we have received your blessing, that we, fortified by so great a means of healing, may be oppressed by no adversaries; through your Son Jesus Christ our Lord. *Amen.*

[*The clergy remove what remains of the consecrated Elements to the sacristy to reserve or consume them. The people depart.*]



## A ROMANIZED GALLICAN LITURGY

The prominence of the Church of Rome and the Roman mission outposts caused the gradual Romanization of Gallican rites. The process was accelerated with the alliance of the papacy and the Holy Roman Empire, and by the end of the eleventh century the Gallican rites had been pretty much suppressed or highly Romanized.

In Celtic territory the beginnings of Romanization date back at least as far as the Synod of Whitby (664). The rites were supplemented with Roman texts and ceremonies, sometimes making for needless duplications, and some Roman texts and ceremonies or positions within the rites displaced the traditional Celtic texts, ceremonies, or positions.

Romanizations within this Celtic rite, which is representative of the ninth or tenth centuries, include the insertion of an early form of the Roman Eucharistic Prayer within a Gallican Eucharistic Prayer, the reduction of lections to two (Epistle and Gospel), the reduction of homiletical content, the moving of the Peace until after the Fraction, the collect form of some of the prayers (some of which are found in older Roman sources), and the heavy emphasis upon sacrifice. There has probably been a reduction of popular hymnody or Psalmody. There may also be a hint that catechumens were sent out prior to the reading of the Gospel, a Roman placement for this dismissal.

Many typically Gallican features have been retained. A great number of variable prayers are found throughout the rite, and some of these (for example, the one immediately prior to the *Sursum corda*) are obviously Gallican in origin. A kerygmatic reference (typical of Eastern and Gallican rites) has been inserted after the Roman text of the Words of Institution. A complete Gallican Eucharistic Prayer, in fact, is retained. Most of it is found immediately prior to the Roman Canon, the kerygmatic reference common to Gallican rites has been inserted within the Roman Canon after the Words of

Institution, and a Gallican Post-Words of Institution paragraph is placed immediately after the Fraction. (The Celtic editor of this manuscript might have been forced to insert the Roman Canon, but he did not allow it to squeeze out any of the elements of a Gallican Eucharistic Prayer.) Inserted within the Roman Canon are three sections which are of the types of prayers associated with the intercessions or the offertory in Gallican rites. As in Gallican and Eastern rites (and in the Roman rite prior to Gregory the Great) the Lord's Prayer comes after the Fraction. The saying of the Lord's Prayer by all is common to Eastern and Gallican rites. The texts associated with the Peace are Gallican. The inclusion of a popular hymn of praise near the beginning of the rite (in this case, the *Gloria in excelsis*) as a normal feature of the rite is a Gallican feature, only at a later date to be accepted as a normal constituent of the Roman rite. The inclusion of the Nicene Creed (which is here found in an Eastern version) is a late Gallican practice which had not yet been accepted at Rome. The commemoration of Old Testament worthies is a Gallican and Eastern custom.

The placement of the intercessions is probably peculiarly Celtic, as is the preparation of the Elements at the altar prior to the service (Eastern and Gallican rites had a presentation and preparation prior to the rite but it took place in the sacristy or at a side table, not at the altar).

Some of the differences between this service and the earlier Gallican and Roman rites are due to changes in piety in the ninth century which came about because of increasing ignorance of the Latin language and a developing sense of awe in the presence of mystery (witness the eucharistic controversies of the ninth century). At this period snippets began to be substituted for larger portions of the Psalter, censuring of things began to be practiced, and Communion began to be administered by Intinction in Gallican and Eastern territory and in one kind only

in Roman territory. Prayers of preparation for the priest began to be found in the liturgical books, and the emphasis upon sacrifice was multiplied.

The congregation would have stood throughout the rite, and the people would probably have made the sign of the cross on their foreheads at various points. For Communion they would have come forward to where the clergy were stationed.

*Sources of this rite:* The rite is essentially that of the *Stowe Missal* as revised by Moélcaích, probably in the ninth century. Some of the rubrical directions were provided by that scribe, others by a later reviser of the rite, and yet others come from parallel rites. Marked as variable are elements of the rite for which the *Stowe Missal* itself or other Celtic sources provide alternatives.

*For further reading:* F. E. Warren, *Liturgy and Ritual of the Celtic Church* (Oxford: Clarendon Press, 1881); A. A. King, *Liturgies of the Past* (Milwaukee: Bruce Publishing Company, 1959), pp. 186-275; F. Cabrol, *The Mass of the Western Rites* (Eng. transl.; St. Louis: B. Herder Book Co., 1934), pp. 158-67.

*Preparations for the celebration of the rite:* A room in a parish house, preferably with a raised platform at one end, would provide a suitable setting for this rite. In the center of the platform

there should be a small table to serve as the altar. This should be covered with a linen tablecloth, reaching almost to the floor on all sides. The sanctuary area apparently served as sacristy as well, for vesting and for the presentation and preparation (before the rite) of the bread (a small loaf) and wine. (Other gifts in kind might also be placed about the altar to be blessed at the conclusion of the Canon.) A footed cup of glass, earthenware, or metal (possibly with handles) is appropriate for use as a chalice. A sufficiently large plate of glass, earthenware, or metal, or a basket, is appropriate for use as a paten. A spoon is needed for administering by Intinction. Prior to the rite the bread should be put upon the plate and water and wine poured into the chalice. This preparation should be done at the altar itself, and a veil (such as a corporal) placed over the vessels. It might be appropriate for the elements to be censed at the half-uncovering (and at the uncovering). A lectern or pulpit in the nave area might be appropriate for the reading of the Epistle and of the Gospel. The Gospel Book might rest upon the altar prior to the reading, and the deacon might be preceded to the ambo by candles and incense. The choir might stand grouped together in the nave area. The whole text of the rite would have been sung. Simple settings (preferably plainsong) would be appropriate. The priest's portions might be monotoned, with occasional inflections to relieve the monotony. It would be appropriate for the clergy to wear simple eucharistic vestments (e.g., of linen or wool,

# A CELTIC ROMANIZED GALLICAN EUCHARISTIC RITE OF THE NINTH OR TENTH CENTURIES

[A *litany* (for occasional use?), a private preparation prayer for the priest, and a prayer for the priest to use while vesting are provided. The elements are placed upon the altar before the rite begins.]

“INTROIT” (?) [invariable] (*all*): Let our prayer ascend to the throne of your glory, Lord, and let not our supplication return to us void; through our Lord Jesus Christ. Amen.

PRAYER [variable] (*priest*): O God, who by giving the keys of the kingdom of heaven didst confer upon your blessed apostle Peter the pontifical power of binding and loosing souls, favorably hear our prayers, and help that we be delivered from the chains of our sins, Lord, by his intercession; through our Lord Jesus Christ. Amen.

GLORIA IN EXCELSIS [an early form] (*all*): Glory be to God on high, and on earth peace to those of good will. We praise you. We bless you. We worship you. We glorify you. We magnify you. We give thanks to you for your great mercy, Lord, heavenly king, God the Father almighty, Lord the only-begotten Son of God, Jesus Christ, Holy Spirit of God, and we all say, Amen. Lord, Son of God the Father, Lamb of God who takes away the sins of the world, have mercy upon us, receive our prayers. You that sit at the right hand of God the Father, have mercy upon us, for you only are Holy, you only Lord, you only glorious with the Holy Spirit in the glory of God the Father. Amen.

INVARIABLE PRAYER “FOR THOSE WHO SIN” (*priest*): O God, who is offended by sins and placated by penitence, behold the groaning of the afflicted, and mercifully avert the evils which you justly afflict; through Jesus Christ our Lord. Amen.

PRAYER [variable] (*priest*): O God, who has prepared invisible good things for those who love you, pour into our hearts the inclination to love you, that loving you in all things and above all things we may obtain your promises which exceed all we desire; through our Lord Jesus Christ. Amen.

## THE LITURGY OF THE WORD

THE EPISTLE: 1 Corinthians 11:26-32.

PRAYER (*priest*): Almighty everlasting God, who has redeemed your people by the blood of your only-begotten, break up the works of Satan, burst the chains of sin, that they who by the confession of your holy name have obtained eternal life may owe nothing to the author of death; through our Lord Jesus Christ. Amen.

PSALM [variable] (*cantor* or *choir*): Seek the Lord and his strength. Seek his face evermore. Confess the Lord and invoke his name. Make known his deeds among the peoples. Sing to him, sing praise to him, tell of all his wonderful works. Glory in his holy name. Let the hearts of those who seek the Lord rejoice! Seek the Lord and his strength. Seek his face evermore.

PRAYER (*priest*): May the gifts be acceptable to you, Lord, with which the mysteries of our liberty and life are celebrated; through our Lord Jesus Christ. Amen.

“ALLELUIA” [variable] (*cantor* or *choir*): The Lord is my strength and my song; he has become my salvation.

PRAYER (*priest*): We beseech you, Lord, graciously to behold these offerings, that they may serve our devotion to salvation; through our Lord Jesus Christ. Amen.

THE LITANY (*deacon*): Let us all say, Lord, hear and have mercy; Lord, have mercy, with all the heart and with all the mind.

Who looks upon the earth and makes it tremble: we pray, *Lord, hear and have mercy; Lord, have mercy.*

For the greatest peace and tranquility in our times, for the holy catholic church which is from one end of the earth to the other: we pray, *Lord, hear and have mercy; Lord, have mercy.*

For the pastor, *N.*, the bishop, and for all bishops, and presbyters, and deacons, and all clergy; we pray, *Lord, hear and have mercy; Lord, have mercy.*

For this place and the inhabitants of it, for the devout emperor and all the [Roman] army: we pray, *Lord, hear and have mercy; Lord, have mercy.*

For all who have been set in high places, for virgins, widows, and orphans: we pray, *Lord, hear and have mercy; Lord have mercy.*

For travellers abroad and other travellers and navigators, for penitents and catechumens: we pray, *Lord, hear and have mercy; Lord, have mercy.*

For those who in the holy church are enjoying the fruits of mercy, Lord God of strength, hear our prayers: we pray, *Lord, hear and have mercy; Lord, have mercy.*

Let us be mindful of the holy apostles and martyrs, that by their prayers for us we may gain pardon: we pray, *Lord, hear and have mercy; Lord, have mercy.*

Let us pray that a Christian and peaceful end be given us by the Lord. *Grant it, Lord, grant it.*

Let us beseech the Holy Lord that the divine bond of love remain among us. *Grant, it, Lord, grant it.*

Let us beseech the Lord to conserve the sanctity and purity of the catholic faith. *Grant it, Lord, grant it.*

CONCLUDING PRAYER (*priest*): Let us pray. Graciously behold, Lord, the sacrifice offered to you, that it may both cleanse us from the stains of our condition and make us acceptable to your name; through our Lord Jesus Christ. *Amen*

HALF-UNCOVERING [AND CENSING (?)] OF THE ELEMENTS (*all*): Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice. [*Sung three times*]

*Priest*: Come, Lord, Almighty Sanctifier, and bless this sacrifice prepared for you. *Amen.* [*Sung three times*]

THE HOLY GOSPEL (*deacon*): John 6:51-57.

AN EASTERN VERSION OF THE NICENE CREED (*all*): I believe in one God the Father almighty, maker of heaven and earth, of all things visible and invisible; and in one our Lord Jesus Christ, the only-begotten Son of God, born from the Father before all ages, light of light, true God of true God, born not made, consubstantial with the Father through whom all things were made: who for us human beings and for our salvation come down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and was born man, and also was crucified for us under Pontius Pilate and was buried and was raised the third day according to the scriptures and ascended into heaven and sitteth on the right hand of God the Father and shall come again with glory to judge living and dead, whose kingdom shall not end; and the Holy Spirit, lord and life-giver, proceeding from the Father, with the Father and the Son worshiped and glorified, who spoke through the prophets, and one holy catholic and apostolic church. I confess one baptism for remission of sins. I hope for the resurrection of the dead and the life of the world to come. *Amen.*



THE LITURGY OF THE TABLE

THE FULL UNCOVERING OF THE ELEMENTS AND AN ELEVATION (*all*): Show us, Lord, mercy and grant us your salvation. [*Sung three times*]

OFFERTORY PRAYER OR PRAYERS [variable] (*priest*): Sanctify, Lord, the gifts offered by us, and cleanse us from the stains of our sins; through our Lord Jesus Christ. *Amen*.

Lord Jesus Christ, who suffered for us and was raised the third day from the dead, we offer you these oblations and pure drink-offerings for the souls of our beloved brothers and our beloved sisters, *N.*, whose names we recite, and also, with them, for those whose names we do not recite but which are recorded by you in the book of eternal life. According to your mercy save them; who reigns world without end. *Amen*.

THE EUCHARISTIC PRAYER:  
SURSUM CORDA:

*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.

PREFACE [variable] (*priest*): It is meet and right, just and for our salvation, that we should always, here and everywhere, give thanks to you, Holy Lord, almighty eternal God, through Jesus Christ our Lord, who with your only-begotten and the Holy Spirit, is God one and immortal, God incorruptible and immovable, God invisible and faithful, God wonderful and laudable, God honorable and strong, God highest and magnificent, God one and true, God wise and powerful, God holy and beautiful, God great and good, God terrible and peace-loving, God noble and upright, God pure and kind, God blessed and just, God affectionate and holy, not in

the singularity of one person but the trinity of one substance. We believe in you, we bless you, we adore you and praise your name ever world without end, through whom the world is saved, through whom all live, through whom the dead are raised, through whom the angels praise your majesty, dominions adore, powers tremble, the heavens and the heavenly hosts and the blessed seraphim celebrate together in exaltation; with them also we pray that you bid our voices to be admitted, in humble confession, saying, *Holy, holy, holy Lord God of Sabaoth. The heavens and the whole earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

POST-SANCTUS [variable] (*priest*): Blessed is he who came from heaven that he might dwell on the earth, was made man that he might destroy the sins of the flesh, was made a victim that through his passion he might give eternal life to believers; through our Lord Jesus Christ. *Amen*.

AN EARLY FORM OF THE ROMAN CANON, WITH CELTIC INSERTIONS (*priest*): Most merciful Father, we humbly pray and implore you, through Jesus Christ, your Son, our Lord, to be pleased to receive and bless these gifts, these presents, these holy unblemished offerings.

In the first place, we offer them to you for your holy catholic church throughout the whole world, that you deign to keep it in peace, to preserve, to unite, and to govern it; and also for your most blessed servant, *N.*, the [*literally our*] Pope, Bishop of the Apostle's seat, and all teachers of the orthodox and apostolic faith, and [abbot,] *N.*, our bishop.

Remember also, Lord, your servants and handmaids, *N.*, [*here are recited the names of the living, i.e., the offerers*], and all here present, whose faith and devotion are known to you, who offer to you this sacrifice of praise for themselves and all their own, for the redemption of their souls. [*Celtic insertion: for*

the good estate of their elders and the purity of all ministers, for the chastity of virgins and the continence of widows, for seasonable weather and the fruitfulness of the fruits of the earth, for the return of peace and the end of dangers, for the safety of kings and the peace of peoples and the return of captives, for the prayers of those present, for the memory of the martyrs, for the remission of our sins and the correction of their motions, and for the repose of the dead, and for prosperity of our journey, for the lord bishop the Pope and all bishops and presbyters and every order of the church, for the emperor and all Christian kings, for our brothers and sisters, for brothers in the straight way, for brothers whom the Lord has deigned to summon from the thick darkness of this world that the divine goodness may receive them in eternal peace of great light, for brothers who are afflicted with various kinds of sorrow that the divine goodness may deign to care for them,] for the hope of their preservation and health who render their prayers to you the eternal, living, and true God.

Joining in communion, and reverently commemorating first the glorious Mary, ever-Virgin, Mother of our God and Lord Jesus Christ, as also your blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all your saints; grant that in all things we may, through their merits and prayers, be defended by the help of your protection; through our Lord Jesus Christ Amen.

This, then, is the oblation of us and of your whole family which we offer to you [*Celtic insertion*: in honor of our Lord Jesus Christ and in commemoration of your blessed martyrs in this church which your servant built to the honor of your glorious Name]. We beseech you, Lord, to receive it with favor, [*Celtic insertion*: and that you would deliver

(him and) all people from the worship of idols and turn them to you the true God and Father Almighty;] and order our days in your peace, deliver us from eternal damnation, and judge us to be numbered in the flock of your elect through our Lord Jesus Christ. Amen.

Deign, O God, in all respects, we beseech you, to make blessed †, approved, ratified, reasonable and acceptable this oblation, that it may become for us the body and blood of your dearly beloved Son our Lord Jesus Christ, who the day before he suffered took bread in his holy and venerable hands, and with his eyes lifted to heaven to you, God, his almighty Father, giving thanks to you, blessed, broke and gave to his disciples, saying, Take and eat from this all of you, for this is my body. In the same way, after supper, he took also this glorious chalice in his holy and venerable hands, and giving thanks to you, blessed, gave to his disciples saying, Take and drink from this all of you, this is the cup of my holy blood of the new and eternal testament, the mystery of faith, which for you and for many shall be poured out unto remission of sins. [*Celtic insertion*: As often as you do these things, doing them in my memory, you shall preach my passion, proclaim my resurrection, hope for my coming, until I come again to you from heaven.]

Wherefore, Lord, in memory of the blessed passion of the same Christ, your Son, our Lord, of his resurrection from among the dead and his ascension to heavenly glory, we your servants and with us all your holy people offer to your sovereign majesty, from among your gifts bestowed upon us, a pure victim, a holy victim, a spotless victim, the holy bread of everlasting life and the chalice of everlasting salvation. Deign to look upon these offerings with a favorable and gracious countenance, and accept them as you deigned to accept the offerings of your servant Abel the righteous, the sacrifice of our father Abraham, and that of Melchisedech, your high priest, a holy sacrifice, a spotless victim.

We humbly pray you, almighty God, to bid these things to be carried by the hands of your holy angel to your altar on high, in the sight of your divine majesty, that all who shall by the participation from this holy altar receive the most holy body and blood of your Son may be filled with all heavenly benediction and grace.

Remember also, O Lord, the names of those who have preceded us with the sign of faith and rest in the sleep of peace. [*Celtic insertion*: Together with all holy and venerable priests who throughout the world offer to God the Father, the Son, the Holy Spirit, our senior priest, N., presbyter, offers spiritual sacrifice for himself and for all pertaining to him, and for the company of the whole catholic church, and for the commemoration of the grades of those at rest, the venerable patriarchs, prophets, apostles, and martyrs, and all saints, that they may deign to pray for us to the Lord our God:

(*Inserted at this point, in columns, is the following list of over one hundred worthies*: Abel, Seth, Enoch, Noah, Melchisedech, Abraham, Isaac, Jacob, Joseph, Job, Moses, Joshua, Samuel, David, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Esther, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Tobias, Ananias, Azarias, Misael, the children also of the Maccabees; John the Baptist and the Virgin Mary, Peter, Paul, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Simon, Thaddeus, Matthias, Mark, Luke, Stephen, Cornelius, Cyprian, etc.; martyrs: Paul, Anthony, etc.; fathers: Jerome, those of Scete; bishops also: Martin, Gregory, Maximus, Felix, Patrick, Patrick, Sechnall, Auxilius, Iserninus, Cerpán, Erc, Cathar, Ibar, Ailbe, Connla, Maccnisse, Móinenn, Senán, Barr, Colman, Cua, Aedach, Laurentius, Mellitius, Justus, Aed, Dagán, Tigernach, Mochtae,

Cianán, Buite, Eogan, Declan, Carthuin, Maileruen; and your priests also: Finnian, Ciarani, Oengas, Endae, Gildas, Brénnann, Brénnann, Cainnech, Colombcille, Colomb, Colmán, Comgall, Cóemgen,)

and all at rest who have gone before us in the peace of the Lord, from Adam to the present day, whose names God has known and noted.] To them and to all that rest in Christ we pray that you grant a place of refreshment, light and peace.

To us, also, your sinful servants who hope in the multitude of your mercies, deign to grant some part and fellowship with your holy apostles and martyrs, [*Celtic insertion*: with Peter, Paul, Patrick,] with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Perpetua, Agnes, Cecilia, Felicity, Anastasia, Agatha, Lucy, and with all your saints, into whose company we beseech you to admit us, not weighing merits but bestowing pardon; through Christ our Lord. Amen.

Through him, O Lord, you ever create ✠, sanctify ✠, quicken ✠, bless ✠, and bestow upon us good things. [*A blessing of gifts offered in addition to the bread and wine?*]

By him, and with him, and in him, be unto you, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory, world without end. Amen.

THE FRACTION [Half of the Bread is dipped into the Chalice, possibly to be put aside for Reservation, and the remainder is broken for Communion, as the *choir* sings a variable chant]: Let your steadfast love, O Lord, be upon us, even as we hope in you. They knew the Lord, alleluia, in the breaking of bread, alleluia. The bread which we break is the body of our Lord Jesus Christ, alleluia. The cup which we bless, alleluia, is the blood of our Lord Jesus Christ, alleluia, unto the remission of our sins, alleluia. [*Sung three times*]

A CELTIC POST-WORDS OF INSTITUTION PRAYER [variable] (*priest*): We believe, Lord, we believe ourselves to be redeemed in this breaking of the Body and pouring out of the Blood, and we trust, receiving this sacrament, to be built up so that we may enjoy the true fruits in heaven of what we have here for the time being through hope; through our Lord Jesus Christ. *Amen*.

THE LORD'S PRAYER [with variable Protocol and Embolism] (*priest*): Instructed by the divine teaching and following the divine command, we dare to say, *Our Father*. . . . *deliver us from evil*. *Amen*. Deliver us, O Lord, from all evils past, present, and future, and by the intercessions for us of your blessed apostles Peter and Paul, Patrick, mercifully grant your peace in our days, that aided by your mercy we may always be free from sin and safe from all troubles; through our Lord Jesus Christ. *Amen*.

THE PEACE [OR A PRIESTLY BLESSING?] (*priest*): The peace and love of our Lord Jesus Christ and communion of all the saints be with us always.

*Answer*: And with your spirit.

HYMN [variable] (*choir*): You commanded peace. You gave peace. You left peace. Grant us, Lord, your peace from heaven, and make this day peaceful, and order the remaining days of our lives in your peace.

THE COMMIXTURE [for Communion in both kinds from a spoon] (*priest*): May the commixture of the Body and Blood of our Lord Jesus Christ be unto us salvation unto everlasting life. *Amen*.

THE INVITATION (*priest*): Behold the Lamb of God. Behold who takes away the sins of the world.

THE COMMUNION OF THE CLERGY AND PEOPLE, DURING WHICH THE CHOIR SINGS A VARIABLE PSALM WITH ANTIPHON [variable] (Psalm 23, 24, 25 and/or 43, with *Antiphon*: Eat, my friend, alleluia, and drink abundantly, beloved alleluia).

[*The words of administration*: The Body and Blood of our Lord Jesus Christ be to you unto eternal life. *Amen*.]

POST-COMMUNION PRAYERS [variable] (*priest*): Grant, we beseech you, Lord, that we who have been fed with this heavenly gift may be cleansed from our secret sins, and delivered from the snares of our enemies; through our Lord Jesus Christ. *Amen*.

We give thanks unto you, Lord, holy Father, almighty eternal God, who has fed us with the communion of the Body and Blood of Christ your Son; and we humbly implore your mercy, Lord, that this your sacrament may not be to us for judgment unto condemnation but for pardon through the intercession of the Saviour. May it be a cleansing of sins, a strengthening of the weak, a support against the perils of the world. May this communion purge us from sin and make us partakers of the heavenly joys it gives; through our Lord Jesus Christ. *Amen*.

THE DISMISSAL (*deacon*): The Mass is finished. Go in peace.

## A GALLICANIZED ROMAN LITURGY

As a result of Roman missionary efforts and of the alliance of the papacy and the Roman Empire, the Roman rite displaced the Gallican rites throughout most of Europe. By the end of the eleventh century the Celtic and Gallican rites had been almost completely suppressed, and the Ambrosian and Mozarabic rites had been confined to narrow areas. There was a massive reorganization of liturgical books in the eleventh century. Sacramentaries, lectionaries, and antiphonaries were replaced by Missals, Breviaries, Manuales, and Pontificals of the Roman rite, but in the process many Gallicanisms, greatly treasured by people of various areas, were incorporated into the books.

The basic structure of this eleventh-century Anglo-Saxon liturgy for the Sunday after Easter is that of the Roman rite: Introit, Kyrie, Collect for the Day, Epistle, Gradual, Alleluia, Gospel, Presentation of Bread and Wine, Eucharistic Prayer, Lord's Prayer, relics of the Peace and the Commixture, Communion, Post-communion Prayer, and Dismissal. Into this basic structure have been inserted certain Gallican elements: Gloria in excelsis, the Nicene Creed, a Proper Preface, certain additions to the Eucharistic Prayer, Benedictus qui venit, and a Blessing.

A number of the features of this liturgy which are not found in either the Early Roman Liturgy or the Early Gallican Liturgy cannot be said to be typical of either early Roman or Gallican rites but to be the outgrowth of the lack of understanding of the Latin language and the heightened sense of awe and mystery and dread of the piety of the period, the increasing professionalism of the clergy and choirs, and the increased complexity of the musical settings. The Psalms and hymns associated with the Entrance, the Lections, the Offertory, and the Communion tended to be reduced, often, in effect, being entered only by title. Devotion was served and the mastery of complicated musical settings was made easier by the introduction of tropes, providing additional syllables in the

texts of the musical settings. Certain prayers, including the Eucharistic Prayer, began to be said silently by the priest while the choir sang the lengthier, more complex settings of portions of the rites (including portions which formerly had belonged to the congregation). Only relics of the people's offertory or of the Great Entrance were retained. The Peace was exchanged only among the clergy or had become a clerical blessing of the people. In the West wafers were substituted for bread. Only the priest was likely to receive Communion, and the ablutions were often done in the church immediately afterward. Allegorical interpretations of the rites were beginning to be popular, and those fostered ceremonial elaboration (compare, for example, the use of the sign of the cross in the Eucharistic Prayer of the earlier Romanized Gallican rite with its use in this later Gallicanized Roman rite).

The congregation would have stood throughout the rite, and the people would probably have made the sign of the cross on their foreheads at various points. When Communion was administered within the rite, it would typically have been administered in one kind only or by intinction.

*Sources of this rite:* The Proper for the Sunday after Easter used in this liturgy is that of the eleventh-century Missal of the New Minster. The first pages of that book, which would have contained the Ordinary, however, have been lost, and those elements are supplied from other English books of the period: the Missal (really a Sacramentary) of Robert of Jumièges and the Winchester Troper. The Blessing proper to the day is that of the Canterbury Benedictional and the Leofric Missal.

*For further reading:* J. A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development* (Eng. transl., 2 vols.; New York: Benziger Brothers, 1950, 1952).

*Preparations for the celebration of the rite:* A room in a parish house, preferably with a raised platform at one end, would provide a suitable setting for this rite. In the center of the platform there should be a small table to serve as the altar. This should be covered with a linen tablecloth, reaching almost to the floor on all sides, or with a more elaborate tablecloth (possibly a funeral pall would serve the purpose) over which a smaller linen tablecloth would be placed. The sanctuary area in Anglo-Saxon churches often apparently served as sacristy as well, for vesting and for the preparation of the elements. Often the chalice would be mixed and a large priest's wafer placed upon the paten and these covered with a white linen folded corporal or veil prior to the beginning of the public rite. A common chalice and paten would be appropriate for use within this rite. Nothing would stand upon the altar except the tablecloth(s), the prepared ves-

sels, and liturgical books. A lectern or pulpit in the nave area might be appropriate for the reading of the Epistle and of the Gospel. The Gospel Book might rest upon the altar prior to the reading, and the deacon might be preceded to the ambo by candles and incense. It would not be inappropriate for the elements to be censed at the Offertory, or for the priest to make use of a lavabo (possibly with a larger pitcher, basin, and towel than are now common) prior to the Presentation Prayer. It would be appropriate for the clergy to wear eucharistic vestments of linen or of more elaborate materials (without any attempt at color coordination). It would not be inappropriate for the clergy to have their backs to the people for this rite. The plainsong settings would appropriately be more elaborate than those used in the earlier rites. It might be appropriate for the priest to make use of the settings provided in *The Altar Book*.

# AN ANGLO-SAXON GALLICANIZED ROMAN EUCHARISTIC RITE FOR THE SUNDAY AFTER EASTER

INTROIT [variable] (*choir*): As new-born babes, alleluia, as reasonable beings desire the sincere milk of the word. Alleluia, alleluia.

*For Psalm:* Sing we merrily unto God our strength: Make a cheerful noise unto the God of Jacob. (Psalm 81:1)

KYRIE (*choir*) in Greek (iii. Kyrie eleison. iii. Christe eleison. iii. Kyrie eleison.) or troped: O God, the Creator of all things, you our God, in your pity, eleison.

Singing praise together unto you, O Christ, the king of kings, we pray, eleison.

O you, to whom ever and endlessly belong praise, virtue, peace, and dominion, eleison.

O Christ, our only king, co-eternal Son of the gracious Father, eleison.

You who did save lost humanity, restoring us from death unto life, eleison.

Lest the sheep of your pasture should perish, Jesus, good shepherd, eleison.

O Spirit, the Comforter, we your suppliants entreat you, eleison.

O Lord, our strength and our eternal salvation, eleison.

Supreme and one God, mercifully grant unto us the gifts of life, and in your condescension, eleison.

GLORIA IN EXCELSIS [sometimes troped] (*choir*): Glory be to God on high, and on earth peace, goodwill towards all people. [Praise be to you, O God, resounding before you, the

King,] we praise you [for us your Word was made flesh,] we bless you, [on the seat of your majesty,] we worship you, [Lord forever,] we glorify you, [you are the glorious King of Israel, on the throne of your kingdom,] we give thanks to you for your 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, you that take away the sins of the world, have mercy upon us. You that take away the sins of the world, receive our prayer. You that sit at the right hand of God the Father, have mercy upon us.

[Lord God, the Redeemer of Israel,] For you only are holy; [God, mighty and immortal,] you only are the Lord; you only, O Jesus Christ, with the Holy Spirit, [King of the heavens, the earth, and the depths,] are most high in the glory of God the Father. Amen.

*Priest:* The Lord be with you.

*Answer:* And with your spirit.

*Priest:* Let us pray.

THE COLLECT FOR THE DAY [variable] (*priest*): Grant, we beseech you, almighty God, that we who have fulfilled the Paschal feast, may by your bounty hold it fast in our life and actions, through Jesus Christ our Lord, who lives and reigns ever, one God, world without end. Amen.

## THE LITURGY OF THE WORD

THE EPISTLE (read by *lector* from ambo):  
1 John 5:4-10.

THE GRADUAL PSALM [variable] (*cantor or choir*): Alleluia. This is the day which the Lord hath made; we will rejoice and be glad in it (Psalm 118:24).

THE ALLELUIA [variable] (*cantor or choir*): Alleluia. Alleluia. Christ our Passover is sacrificed for us; therefore let us keep the feast. Alleluia.

*Priest*: The Lord be with you.

*Answer*: And with your spirit.

THE HOLY GOSPEL (read by *deacon* from ambo): John 20:19-31.

THE NICENE CREED [a recent Gallican addition] (*choir*)

#### THE LITURGY OF THE TABLE

*Priest*: The Lord be with you.

*Answer*: And with your spirit.

*Priest*. Let us pray.

THE BREAD AND WINE (oftentimes prepared before this point) ARE PRESENTED

*Remnant of Offertory Psalm or Chant* [variable] (*choir*): An angel of the Lord descended from heaven and said unto the women, Whom do you seek? He is risen, as he said. Alleluia.

*Presentation Prayer* [variable] (said silently by the *priest*): Receive, we beseech you, O Lord, the gifts of your glad church; and as you have given her cause for great joy, grant her also the fruition of everlasting felicity; through Jesus Christ our Lord, who lives and reigns ever, one God.

*Priest*: World without end. Amen.

THE EUCHARISTIC PRAYER:  
SURSUM CORDA:

*Priest*: The Lord be with you.

*Answer*: And with your spirit.

*Priest*: Lift up your hearts.

*Answer*: We lift them up unto the Lord.

*Priest*: Let us give thanks unto our Lord God.

*Answer*: It is meet and right so to do.

PREFACE [fixed] (*priest*): It is truly fitting and proper, right and profitable to salvation, that we should always and everywhere give thanks to you, Lord, holy Father, almighty and everlasting God,

PROPER PREFIX [variable] (*priest*): and we beseech you to hear us; that we may not be given over to the domination of our enemy; but in the power of forgiveness may be enabled to remain free; through your Son who conquering made captive the devil, Christ our Lord,

PREFACE (cont.): Whom the angels praise, the dominions worship, before whom the powers stand in awe. The heavens and the heavenly hosts and the blessed seraphim join together in a hymn of praise. We pray that our voices, too, may be joined with theirs as we sing with humble praise.

SANCTUS [sometimes troped] (*choir*): Holy [Father, Light eternal], holy [God, begotten of God], holy Lord [Spirit of the same majesty], God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

SANCTUS AND CANON [silently] (*priest*): Therefore, most merciful Father, we humbly pray and implore you, through Jesus Christ our Lord, to accept and ✠ bless ✠, these gifts ✠, these presents, these holy unblemished offerings.

In the first place, we offer them to you for your holy catholic church throughout the whole world, that you deign to keep it in peace, to preserve, to unite, and to govern it:



SANCTUS AND  
CANON

and also for your servants the [literally our] pope, *N.*, the king, *N.*, the bishop, *N.*, and all who are orthodox and hold the catholic and apostolic faith.

Remember, Lord, your servants and handmaids, *N.* and *N.*, and all here present, whose faith and devotion are known to you, for whom we offer or who offer to you this sacrifice of praise for themselves and all their own, for the redemption of their souls, for the hope of their preservation and health who render their prayers to you the eternal, living, and true God.

Joining in communion, and reverently commemorating first the glorious Mary, ever-Virgin, Mother of our God and Lord Jesus Christ, as also your blessed apostles and martyrs Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, [*Anglo-Saxon addition: George, Benedict, Martin, Gregory,*] and all your saints; grant that in all things we may, through their merits and prayers, be defended by the help of your protection; through the same Christ our Lord.

This, then, is the oblation of us and of your whole family which we offer to you. We be-

SANCTUS AND  
CANON

seech you, Lord, to receive it with favor, and order our days in your peace, deliver us from eternal damnation, and judge us to be numbered in the flock of your elect; through Christ our Lord.

Deign, O God, in all respects, we beseech you, to make blessed ✠, approved ✠, ratified ✠, reasonable and acceptable this oblation, that it may become for us the body and blood of your dearly beloved Son, the Lord God, Jesus Christ.

Who the day before he suffered took bread in his holy and venerable hands, and with his eyes lifted to heaven to you, God, his almighty Father, giving thanks to you, blessed, broke and gave to his disciples, saying, Take and eat from this all of you, for this is my body. In the same way, after supper, he took also this glorious chalice in his holy and venerable hands, and giving thanks to you, blessed, gave to his disciples saying, Take and drink from this all of you, this is the cup of my holy blood of the new and eternal testament, the mystery of faith, which for you and for many shall be poured out unto remission of sins. As often as you do this you make my memorial.

*Choir:* Blessed is he who comes in the name of the Lord. Hosanna in the highest. [Hosanna. All whom you have redeemed from eternal

Wherefore, Lord, in memory of the blessed passion of the same Christ, your Son, our Lord, of his resurrection from among the dead

death thank you. By your death death was destroyed and we were restored to life. God the Father provided for us a precious and living sacrifice. We were raised with him. We dwell and reign with him. Therefore we pray that when he shall come as judge we might be discerned to merit that we, with the angels and the communion of saints, sing, Hosanna in the highest.]

SANCTUS AND  
CANON

and of his ascension to heavenly glory, we your servants and with us all your holy people offer to your sovereign majesty, from among your gifts bestowed upon us, a pure † victim, a holy † victim, a spotless † victim, the holy bread of everlasting life and the chalice of everlasting salvation. Deign to look upon these offerings with a favorable and gracious countenance, and accept them as you deigned to accept the offerings of your servant Abel the righteous, the sacrifice of our father Abraham, and that of Melchisedech, your high priest, a holy sacrifice, a spotless victim.

We humbly pray you, almighty God, to bid these things to be carried by the hands of your holy angel to your altar on high, in the sight of your divine majesty, that all who shall by the participation from this holy altar receive the most holy body and blood of your Son may be filled with all heavenly benediction and grace; through Christ our Lord.

[A rare insertion: Remember me, Lord, and mercifully grant that this sacrifice unworthily offered to you, holy Father, almighty, everlasting God, by my hands, who am not worthy to invoke your holy and venerable name; but since it is offered in honor, praise, and memory of your most glorious and beloved Son our Lord God, Jesus Christ, may it ascend as incense

SANCTUS AND  
CANON

with a saving odor in the sight of your divine majesty; through Christ our Lord.]

Remember also, O Lord, the names of those who preceded us with the sign of faith and rest in the sleep of peace, N. To them, O Lord, and to all that rest in Christ we pray that you grant a place of refreshment, light, and peace; through Christ our Lord. To us, also your sinful servants who hope in the multitude of your mercies, deign to grant some part and fellowship with your holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, [Anglo-Saxon addition: Etheldreda, Gertrude,] and with all your saints, into whose company we beseech you to admit us, not weighing merits but bestowing pardon through Christ.

Through him, O Lord, you ever create, sanctify †, quicken †, bless †, and bestow upon us good things. By him, and with him, and in him, be unto you, God the Farther Almighty, in the unity of the Holy Spirit, all honor and glory, [the priest elevates the Elements]

*Priest: world without end. Amen.*

THE LORD'S PRAYER (*priest alone*): Admonished by saving precepts, and directed by di-

vine institution, we are bold to say, Our Father,  
 . . . lead us not into temptation.

Choir: But deliver us from  
 evil.

Priest (silently): Deliver us,  
 we beseech you, O Lord,  
 from all evils past, present,  
 and future, and by intercession  
 of the blessed and glorious  
 Mary, ever-Virgin, Mother  
 of God, and your blessed  
 apostles. Peter and Paul  
 and Andrew, with all your  
 saints, mercifully grant  
 your peace in our days,  
 that aided by your mercy  
 we may always be free  
 from sin and safe from  
 all troubles; through our  
 Lord Jesus Christ, who  
 lives and reigns with you,  
 God, in the unity of  
 the Holy Spirit, world  
 without end. Amen.

### THE BREAKING OF THE BREAD AND COMMIXTURE

THE BLESSING [sometimes associated with an  
 exchange of the Peace among the clergy]  
 (Priest: The peace of the Lord be always with  
 you. Answer: And with your spirit.) or a variable  
 form proper to the day, such as:

May almighty God, whose only-begotten  
 Son this day, when the doors were shut for  
 fear of the Jews, appeared to his disciples,  
 vouchsafe to enrich you with his blessing and  
 open for you the gates of the kingdom of  
 heaven. Amen.

And may our Saviour Christ, who,  
 through the touching of his body, took the  
 wound of doubt from the hearts of his  
 disciples, grant that you who faithfully believe  
 that he arose from the dead may be cleansed  
 from the stains of sin. Amen.

And may he grant that you, who, with  
 Thomas, acknowledge the Son to be your  
 Lord and God and call upon him with heart-

felt prayer, may be in the present world pre-  
 served from all evil and in the world which is  
 to come received into the fellowship of the  
 saints. Amen.

May the Lord God omnipotent, whose glo-  
 rious kingdom endures forever, vouchsafe to  
 bestow upon you these blessings; and the  
 Peace of the Lord be always with you. *And  
 with your spirit.*

AGNUS DEI [sometimes  
 troped] (choir) O Lamb of  
 God, you take away the  
 sins of the world, have  
 mercy upon us.

You that are the true  
 Wisdom, and the Word,  
 and the Power of the  
 Father, have mercy upon  
 us.

You that are seated at  
 the right hand of God in  
 majesty in the highest,  
 have mercy upon us.

REMNANT OF COMMU-  
 NION PSALM OR  
 CHANT [variable]  
 (choir): Put in your hand  
 and know the place of  
 the nails, Alleluia, and be  
 not faithless but believ-  
 ing. Alleluia. Alleluia.

Priest: The Lord be with you.

Answer: And with your spirit.

Priest: Let us pray.

POST-COMMUNION PRAYER [variable]  
 (priest): We beseech you, O Lord our God,  
 that you would make those holy mysteries  
 which you have bestowed upon us for the pro-  
 tection of our renewed life to be unto us a  
 healing remedy, both now and evermore;  
 through our Lord Jesus Christ, who lives and  
 reigns with you and the Holy Spirit ever, one  
 God, world without end. Amen.

THE DISMISSAL (deacon): Go, the Mass is  
 ended.

## A LATE MEDIEVAL LITURGY

The liturgical books of the late Middle Ages were so arranged that a rite could be conducted by a priest and server alone. The basic elements of the rites were interlarded with private prayers for the priest which varied with different uses, localities, or monastic orders. Regulations required most priests in the West to say Mass daily. Votive Masses and a system of Mass stipends had come into being. Side altars were erected for the multiplication of Masses, and the whole of the rite began to be conducted from the altar except at the occasional High Masses. The kissing of a Paxboard was substituted for the Kiss of Peace. In the Low Mass the priest himself or the clerk read the portions of the rite which had formerly been taken by the choir or by the congregation. Communion was administered to the laity in one kind only, typically before or after Mass rather than within it. By the eleventh century a wafer had been substituted for bread; in the late Middle Ages the people no longer received a portion of a larger wafer but individual small wafers. Allegorical meanings were attached to ceremonies and appurtenances fostered an increase in ceremonial.

The Fourth Lateran Council (A.D. 1215) accepted the doctrine of transubstantiation, and this affected the ceremonial and the piety. People began to kneel at certain points within the rite. The Bread, and later the Cup, began to be elevated at the Words of Institution. Reverences to the Sacrament appeared. Altars were elongated, made more tomblike in appearance, and equipped with retables, crosses, and candles to provide a more impressive background for the elevations which became the high points of the rite for the people. Seeing was substituted for participating and receiving. By the end of the Middle Ages people had almost ceased receiving altogether, as the frequency of legislation requiring a yearly Communion makes plain. An extant sixteenth-century exposition explains to the laity that the reason why some prayers in the Mass are in the plural is that in the first days

of the church sometimes some others received Communion with the priest at Mass.

The most popular of the medieval uses in England at the time of the Reformation was that of Sarum, the use of the Salisbury Cathedral. This rite for the Wednesday after the First Sunday in Advent is from a Sarum Missal of 1526. Printed on facing pages is an English devotional manual for the use of the literate layperson, which contains devotions for use at Mass as well as directions in regard to standing, kneeling, and making the sign of the cross (by this time a large signing of forehead, breast, and shoulders). Pews had come into use by this time, and the less devout sat through much of the service, and the more devout probably sat through portions for which they were not directed to stand or kneel by their priest or by their devotional manuals. At the offertory, members of the congregation might place money in a box provided for the purpose, or even press it into the hands of the priest, as indicated in pictures of the period.

*Sources of this rite:* The text of the rite is that of a printed Sarum Missal of 1526 as translated in *The Sarum Missal in English* (London: The Church Press Company, 1868). The rubrics have been somewhat abbreviated, and certain instructions from among the "General Rubrics" in the introduction to that volume have been inserted at appropriate places within the rite itself.

The "Lay Folks Mass Book or Manner of Hearing Mass," printed parallel to the text of the rite (with spelling modernized and obsolete words updated), is one of four manuscript versions printed in *The Lay Folks Mass Book or Manner of Hearing Mass*, edited by T. F. Simmons (London: Published for the Early English Text Society, 1879). The directions for the members of the congregation to kneel or to stand and to sign themselves are taken from another of the manuscripts edited in that volume.

For further reading: J. A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development* (Eng. transl., 2 vols; New York: Benziger Brothers 1950, 1952); A. A. King, *Liturgies of the Past* (Milwaukee: Bruce Publishing Company, 1959), pp. 276-374; T. Klauser, *A Short History of the Western Liturgy: An Account and Some Reflections* (Engl transl.; London: Oxford University Press, 1969), pp. 94-116; S. J. P. van Dijk and J. H. Walker, *The Origins of the Modern Roman Liturgy: The Liturgy of the Papal Court and the Franciscan Order in the Thirteenth Century* (London: Darton, Longman & Todd, 1960); *Das Boerken Vander Missen. "The Booklet of the Mass." By Brother Vander Goude, 1507*, edited by P. Dearmer (London: Longmans, Green and Co., 1903).

*Preparations for the celebration of the rite:* Probably the most appropriate setting for this rite would be a side altar or chapel altar if one is available. The priest should vest in eucharistic vestments, possibly blue (for Advent) but not necessarily chosen for color. The stole and/or maniple need not match the chasuble in color. It would be appropriate for the vestments (or at least the chasuble) to be laid out on the altar and for the priest to vest there. The clerk should wear an ankle-length surplice, or possibly an alb. It would be appropriate for the priest and clerk to bring in the books and the vessels for the altar and the credence as they enter. The missal might rest upon a stand or a pillow. It would

hardly be appropriate for there to be more than two candles on the altar, and only one is necessary. If only one is used, it should be moved from one end of the altar to the other as the book is moved. There should be no genuflections within the rite. The priest should bow profoundly at approaching and leaving the altar and, as directed, within the rite. A religious picture pasted upon a board could serve for the Paxboard. A relatively small chalice and paten of a common type, two small cruets, a lavabo, and a small bell are needed. The altar should be vested with a frontal (not necessarily the color of the vestments) and a fair linen. The only other linens needed are a lavabo towel and two corporals—one to serve as corporal, being unfolded and placed under the chalice during the rite, and the other (which would remain folded) to be used to cover the chalice. The two corporals might be brought to the altar in a burse. A large wafer should be used for the bread. The wine and water could be poured into the chalice, the paten (with the wafer on it) placed upon it, and the two corporals laid upon the paten in the sacristy prior to the rite, or these preparations might be done by the clerk at the credence while the priest vests at the altar. The priest would have kept his back to the people except for the Salutations, the Bidding to Prayer prior to the Secrets, and the Dismissal. The clerk will need to turn the pages of the book for the priest from the Words of Institution through the ablutions.

1  
2 THE LAY FOLKS MASS BOOK,  
3 OR MANNER OF HEARING MASS

4 Man or woman that come here,  
5 A mass devoutly for to hear  
6 Good intent thou have thereto,  
7 And as this book teacheth, so thou do,  
8 For it is written what thou shalt say,  
9 When thou shalt rest, when thou shalt pray  
10 Both for the quick and for the dead;  
11 As thou findest written, so make thy prayer.  
12 While the priest vests,  
13 Upon thy knees get thee down;  
14 And hew up thine heart with good intent,  
15 While he puts on his vestment,  
16 To god thou pray on this manner,  
17 As next thou findest written here.  
18 Now lord god, for thy goodness,  
19 At the beginning of this mass,  
20 Thou grant to all it shall hear,  
21 That in conscience they may be clear;  
22 Lord, thou save the priest, that it shall say,  
23 From great temptation this very day,  
24 That he be clean in deed and thought,  
25 That evil spirit annoy him not  
26 To fulfill this sacrament  
27 With clean heart and good intent;  
28 First principally to thine honor,  
29 That sovereign art and succor,  
30 And to thy mother, maiden clean,  
31 And to all thy blessed saints,  
32 And all that hear it to their soul's health,  
33 Thou help them with thy grace and thy wealth,  
34 And all that we have in mind,  
35 Sibling or any friend of any kind;  
36 And, lord, grant them for this mass,  
37 For all their sins forgiveness,  
38 And rest and peace that lasteth aye,  
39 To christian souls that be passed away;

[kneel]

1 A LATE MEDIEVAL LOW MASS ACCORDING TO THE  
2 USE OF SARUM FOR THE WEDNESDAY AFTER THE  
3 FIRST SUNDAY IN ADVENT

4 *Those portions of the rite which are substantially indented are*  
5 *said in a low voice by the priest or clerk.*

6  
7 [*The priest says Veni Creator (The Hymnal 1982 500-504)*  
8 *while putting on the vestments, then spreads a*  
9 *corporal and places the vessels upon it.*]

10

11 *Priest:* Send forth Thy Spirit, and they shall be made;

12 *Clerk:* And Thou shalt renew the face of the earth.

13 *Priest:* God, unto Whom all hearts be open, all desires  
14 known, and from Whom no secrets are hid; cleanse the  
15 thoughts of our hearts by the inspiration of Thy Holy  
16 Spirit, that we may perfectly love and worthily magnify  
17 Thee; through Christ our Lord. *Amen.*

18 *Antiphon:* I will go unto the Altar of God.

19 *Psalm 43:* Give sentence with me, O God, and defend my  
20 cause against the ungodly people: O deliver me from the  
21 deceitful and wicked man.

22 For Thou art the God of my strength, why hast Thou put  
23 me from Thee: and why go I so heavily, while the enemy  
24 oppresseth me?

25 O send out Thy light and Thy truth, that they may lead  
26 me: and bring me unto Thy holy hill, and to Thy dwelling.

27 And that I may go unto the Altar of God, even unto the  
28 God of my joy and gladness: and upon the harp will I  
29 give thanks unto Thee, O God, my God.

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

32 O put thy trust in God: for I will yet give Him thanks  
33 Which is the help of my countenance and my God.

34 Glory be . . . .

35 *Antiphon:* I will go unto the Altar of God, even unto  
36 the God of my joy and gladness.

37 Lord, have mercy. Christ, have mercy. Lord, have mercy.

38 Our Father. . . . trespass against us.

39 Hail, Mary, thou that art highly favoured, the Lord is

1 And bring us to joy without end  
2 And to us all thy succor send. Amen.  
3  
4  
5 When the priest is vested and begins,  
6 When he marketh him for his sins,  
7 Then say thou with him confiteor,  
8 Or in english thus therefore.  
9 I acknowledge to god full of might,  
10 And to his mother, maiden bright,  
11 And to all his dear saints,  
12 And to thee, spiritual father,  
13 That I have sinned largely,  
14 In many sins of diverse manner.  
15 In thought, in speech, in delight,  
16 In word, in work, I am conscious,  
17 And worthy I am to be blamed,  
18 For falsely I have taken god's name.  
19 Therefore I pray saint mary  
20 And all saints specially,  
21 And the priest to pray for me,  
22 That god have mercy and pity  
23 On my misery which is great,  
24 For his manhood and his goodness,  
25 And to me, wretch that sinful is,  
26 Shew the grace of forgiveness.  
27  
28  
29 When the confiteor is done,  
30 Pater-noster followeth soon.  
31 To the priest harken then,  
32 If thou can understand,  
33 The introit, the collect, and the epistle,  
34 And answer him well with good will,  
35 Or in the book yourself read it,  
36 Thereto take thou well good heed.  
37 If thou cannot read, nor say,  
38 Thy pater-noster rehearse away,  
39

[stand]



- 1 with thee. Blessed art thou among women, and blessed is  
2 the fruit of thy womb, Jesus.  
3 *Priest:* And lead us not into temptation.  
4 *Clerk:* But deliver us from evil.  
5 CONFITEOR (*priest*): Confess unto the Lord, for He is  
6 gracious.  
7 *Clerk:* For His mercy endureth for ever.  
8 *Priest:* I confess to God, Blessed Mary, all Saints, and  
9 to you, that I have sinned exceedingly in thought, word,  
10 and deed, of my fault: I pray Holy Mary, all Saints of  
11 God, and you, to pray for me.  
12 *Clerk:* God Almighty have mercy upon you and forgive you  
13 all your sins: deliver you from every evil; confirm and  
14 strengthen you in goodness; and bring you to everlasting  
15 life. *Amen.*  
16 [The clerk then confesses and the priest says "God Almighty"]  
17 *Priest:* The Almighty and merciful Lord grant you pardon ✠  
18 and forgiveness of all your sins, space for true repent-  
19 ance, amendment of life, and the grace and consolation  
20 of the Holy Ghost. *Amen.*  
21 *Priest:* Our help is in the Name of the Lord.  
22 *Clerk:* Who hath made heaven and earth.  
23 *Priest:* Blessed be the Name of the Lord.  
24 *Clerk:* From this time forth, now and for evermore.  
25 *Priest:* Let us pray. Take away from us, we beseech Thee,  
26 O Lord, all our sins, that we may be deemed worthy to  
27 enter into the holy of holies with pure minds. Through  
28 Christ our Lord. *Amen.*  
29 INTROIT [variable] (*priest*): Unto Thee, O Lord, will I lift up  
30 my soul; my God, I have put my trust in Thee: O let me not be  
31 confounded, neither let mine enemies triumph over me. For  
32 all they that hope in Thee shall not be ashamed.  
33 Shew me Thy ways, O Lord, and teach me Thy paths.  
34 Glory be . . . .  
35 Unto Thee, O Lord, . . . . shall not be ashamed.  
36 KYRIE (*priest and clerk*): iii. Kyrie eleison. iii. Christe  
37 eleison. iii. Kyrie eleison.  
38 [On certain days the Gloria in excelsis would be read.]  
39 *Priest:* The Lord be with you.

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28 Until the deacon or the priest the gospel read, [kneel]  
29 Thereto thou take well good heed;  
30 And at the beginning thou take heed,  
31 A large cross on thee make,  
32 Saying thus in this manner  
33 As thou mayest see written here. [stand]  
34 In the name of the father, the son, and the holy ghost,  
35 Of steadfast, mightiest god,  
36 Welcome, lord, thy word to me,  
37 And joy and love be to thee.  
38 After the gospel he says the creed.  
39

✠

- 1 *Clerk*: And with thy spirit.  
2 *Priest*: Let us pray.  
3 THE COLLECTS [variable] (*priest*): Stir up, we beseech Thee, O  
4 Lord, Thy power, and come, that we may be accounted worthy to  
5 be rescued by Thy protection; from the threatening dangers of  
6 our sins to be set free by Thy deliverance. Through . . . .  
7 Let us pray.  
8 O God, Who at the message of an Angel was pleased that  
9 Thy Word should take flesh in the womb of Blessed Mary,  
10 ever Virgin, grant, we humbly beseech Thee, that we who  
11 truly believe her to be the Mother of God may be aided by  
12 her intercession with Thee. Through . . . .  
13 Grant, we beseech Thee, Almighty God, that the intercession  
14 of Holy Mary, Mother of God, and of all holy and heavenly  
15 powers, the blessed patriarchs, prophets, apostles, evangelists,  
16 martyrs, confessors and virgins, and all other Thy saints, may  
17 gladden us in every place; and whilst we call to remembrance  
18 their good works, let us also have a sense of their protection.  
19 Through . . . .  
20  
21 THE LITURGY OF THE WORD  
22 EPISTLE [variable] (*priest*): The Epistle of James [5:7-10].  
23 GRADUAL [variable] (*priest*): For all they that hope in Thee  
24 shall not be ashamed, O Lord. Shew me Thy ways, O Lord, and  
25 teach me Thy paths. For all . . . O Lord.  
26 ALLELUIA [variable] (*priest*): Alleluia. Shew us Thy mercy,  
27 O Lord, and grant us Thy salvation. Alleluia.  
28 [*The Missal is then moved by the clerk to the north end.*]  
29 THE HOLY GOSPEL [variable]:  
30 *Priest*: The Lord be with you.  
31 *Clerk*: And with they spirit.  
32 *Priest*: The sequence of the Gospel according to Mark.  
33 *Clerk*: Glory be ✠ to Thee, O Lord.  
34 *Priest*: Mark 1:1-8.  
35 [*On certain days the Nicene Creed would be read.*]  
36 *Priest*: The Lord be with you.  
37 *Clerk*: And with thy spirit.  
38 *Priest*: Let us pray.  
39

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3 The time is not without dread  
4 When men should offer here offerings,  
5 Or the priest take water to his hands.  
6 Offer or not, as thou wilt;  
7 How thou shalt pray, I would thou know.  
8 As next is written, I would thou say,  
9 On this manner, god to pay.  
10 Jesus, that in Bethlehem was born,  
11 And three kings came before thee,  
12 They offered gold, myrrh, and incense,  
13 And thou forsook none of them there,  
14 But blessed them all three,  
15 Before they went to their country;  
16 Right so, lord, offerings that we offer,  
17 And our prayers that we here offer,  
18 Thou take them, lord, to loving,  
19 And be our help in all things,  
20 That all perils be done away,  
21 Our good desire thou grant us soon;  
22 Of all our misdeeds thou us amend,  
23 And in all our need succor thou us send.  
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30 After washing, the priest will bow  
31 To the altar, and turn about;  
32 Then he asketh with a good loud voice  
33 All men to pray to god of heaven.  
34 Such prayer I would thou make  
35 As next followeth in the book.  
36 The holy ghost in thee light,  
37 And send his grace unto thee right,  
38 He rule thy heart and thy speaking  
39 To god's worship and his loving.

[kneel]

1  
2 *THE LITURGY OF THE TABLE*  
3 THE OFFERTORY [variable] (*priest*): Unto Thee will I lift up  
4 my soul; my God, I have put my trust in Thee: O let me not be  
5 confounded, neither let my enemies triumph over me. For all  
6 they that hope in Thee shall not be ashamed.  
7 Turn Thee unto me and have mercy upon me, O Lord; O keep  
8 my soul and deliver me: let me not be confounded, for I have  
9 put my trust in Thee.  
10 [*The priest uncovers the chalice and paten, lifts them up,*  
11 *and says*]: Receive, O Holy Trinity, this oblation which  
12 I, an unworthy sinner, offer in Thy honour, Blessed  
13 Mary's, and all Thy Saints, for my sins and offences;  
14 for the salvation of the living and the repose of all  
15 the faithful departed. In the Name of the Father, and  
16 of the Son, and of the Holy Ghost, let this new Sacrifice  
17 be acceptable to Almighty God.  
18 [*The priest places the Host on the corporal, kisses the*  
19 *paten and puts it under the corporal, covers the chalice,*  
20 *and goes to the south end for the lavabo*]: Cleanse me,  
21 O Lord, from all pollution of mind and body, that I may  
22 in purity perform the holy work of the Lord.  
23 [*The priest goes back to the center, and says, bowing*  
24 *with hands joined*]: In the spirit of humility and with  
25 a contrite heart let us be accepted of Thee, O Lord;  
26 and let our sacrifice be in such wise in Thy sight that  
27 it may be accepted of Thee this day, and please Thee,  
28 O Lord, my God. [*Then the priest rises up, kisses the*  
29 *Altar, signs the Elements, and then makes a sign of the cross.*] In  
30 the Name of the Father, and of the Son, and of the  
31 Holy Ghost.  
32 *Priest*: Brethren and sisters, pray for me that my and your sac-  
33 rifice may alike be accepted by the Lord our God.  
34 *Clerk*: The grace of the Holy Ghost illumine thy heart and lips,  
35 and the Lord graciously accept this sacrifice of praise at thy  
36 hands for our sins and offences.  
37 *Priest*: Let us pray.  
38 THE SECRETS [variable]: May these sacred mysteries, O  
39 Lord, cleanse us by their powerful virtue, and bring us

1 God receive thy service,  
2 And this solemn sacrifice  
3 For the priest, and for us all,  
4 That now be here, or here shall be,  
5 This mass to hear, or worship do,  
6 The elevation to see, or pray thereto;  
7 And for all, that lives in god's name,  
8 That they have help from sin and shame;  
9 And for the souls, that death be past,  
10 That they have rest that aye shall last.  
11 The priest will soon, in that place,  
12 Then begin the preface,  
13 That beginneth with "per omnia,"  
14 And afterward "sursum corda."  
15 Of all good thou thank god then,  
16 And pray also for each man,  
17 For each estate, and each degree,  
18 So wills the law of charity;  
19 And therefore begin this prayer soon,  
20 When the priest hath his preface done.

[stand]

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[kneel]

31 Lord god, honored thou be,  
32 With all my heart I worship thee.  
33 I thank thee, lord, as I well owe,  
34 For more goodness than I can well know,  
35 That I have of thee received  
36 Since the time that I was conceived;  
37 My life, my limbs, thou hast me sent,  
38 My right wit thou hast me lent;  
39 Thou hast kept me of thy grace

1 with greater purity to Him Who is their Author.  
 2 Through . . . .  
 3 Strengthen, we beseech Thee, O Lord, in our minds the  
 4 mysteries of the true Faith, that we who stedfastly con-  
 5 fess Him Who was conceived of a Virgin to be very God  
 6 and very Man, may by the power of the same saving In-  
 7 carnation by accounted meet to attain unto everlasting  
 8 happiness. Through . . . .  
 9 O Lord, graciously accept the oblations we present,  
 10 and, at the intercession of the holy, glorious, and  
 11 ever-Virgin Mary, Mother of God, with all Thy Saints,  
 12 defend us from all dangers. Through . . . .  
 13 THE SURSUM CORDA, PREFACE, AND SANCTUS:  
 14 *Priest:* World without end.  
 15 *Clerk:* Amen.  
 16 *Priest:* The Lord be with you.  
 17 *Clerk:* And with thy spirit.  
 18 *Priest:* Lift up your hearts.  
 19 *Clerk:* We lift them up onto the Lord.  
 20 *Priest:* Let us give thanks unto our Lord God.  
 21 *Clerk:* It is meet and right so to do.  
 22 *Priest:* It is very meet, right, just, and our bounden duty, that  
 23 we should at all times and in all places give thanks unto Thee,  
 24 O Lord, Holy Father, Almighty, everlasting God. And therefore,  
 25 with Angels and Archangels, with thrones and dominions, and  
 26 with all the company of the Heavenly Host, we magnify Thy  
 27 glorious Name, evermore saying, Holy, Holy, Holy, Lord God of  
 28 Hosts; heaven and earth are full of Thy glory. Hosanna in the  
 29 highest. Blessed is He that cometh ✠ in the name of the Lord.  
 30 Glory to Thee, O Lord, in the highest. [*A bell is rung thrice.*]  
 31 THE CANON: Thee therefore, O Most Merciful Father,  
 32 through Jesus Christ Thy Son our Lord, we most humbly  
 33 pray and entreat [*the priest kisses the Altar*], to accept and  
 34 bless, these gifts ✠, these presents ✠, this holy ✠  
 35 immaculate Sacrifice [*the priest assumes the orans position*], which we  
 36 offer to Thee in the first place in behalf of Thy Holy  
 37 Catholic Church, to which do Thou deign to give peace,  
 38 to guard, to unite, and to govern it, throughout the  
 39 whole world: together with Thy servant the [*literally*

1 From many perils in many places;  
2 All my health and all my living,  
3 Wholly have I of thy giving.  
4 Thou bought me dear with thy blood,  
5 And died for me on the cross:  
6 I have done, against thy will,  
7 Divers sins, both foul and ill,  
8 And yet art thou ready of thy goodness  
9 To grant me yet forgiveness.  
10 For these good things, and many more,  
11 I thank thee, lord, and pray also,  
12 And all my guilt thou me forgive,  
13 And be my help as long as I live.  
14 Thou grant me grace for to avoid  
15 To do that thing, that I should regret,  
16 And give me the will every good to work.  
17 Sweet lord, think on the state of holy church,  
18 On the pope, bishops, and clergy,  
19 That they be busy in all good works;  
20 The king, the queen, the lords of the land,  
21 That there be well maintained  
22 Here states in all goodness,  
23 And rule the people in righteousness.  
24 Our siblings, and our well-wishers,  
25 Friends, tenants, and those serving us,  
26 Old men, children, and women,  
27 Merchants, craftsmen, and farmers.  
28 Rich men, poor, and small,  
29 I pray to thee, god, for them all,  
30 That they be kept specially  
31 In good health, and holy life;  
32 To all that be in wicked life,  
33 In slander, discomfort, or strife,  
34 Sick, in prison, or upon the sea,  
35 Poor, or exiled from this land, though they be,  
36 To all these, thou send succor,  
37 To thy worship, and thine honor.  
38 All that be in good life today,  
39 And clean living unto thee pay,



1 our] Pope, N., our Bishop, N., our King, N., all the Or-  
2 thodox and maintainers of the Catholic and Apostolic  
3 Faith.

4 Remember, O Lord, Thy servants and handmaidens, N.  
5 and N., and all here present, whose faith is approved  
6 and whose devotion is known unto Thee; in whose behalf  
7 we offer unto Thee, or who are engaged in offering unto  
8 thee, this sacrifice of praise, for themselves and all  
9 pertaining to them, for the redemption of their souls,  
10 for the hope of their salvation and security; and are  
11 paying their vows unto Thee, the eternal, living, and  
12 true God.

13 In communion with and reverencing the memory, in the  
14 first place, of the glorious and ever-Virgin Mary [*the*  
15 *priest bows*], Mother of our God and Lord Jesus Christ;  
16 as also of Thy blessed Apostles and Martyrs, Peter and  
17 Paul, Andrew, James, John, Thomas, James, Philip,  
18 Bartholomew, Matthew, Simon and Thaddaeus, Linus,  
19 Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence,  
20 Chrysogonus, John and Paul, Cosmos and Damian, and all  
21 Thy Saints; for whose sake and prayers grant that in all  
22 things we may be strengthened by the aid of Thy protec-  
23 tion. Through the same Christ our Lord. Amen.

24 This oblation, therefore, of our service and that of  
25 Thy whole family, we beseech thee, O Lord, graciously  
26 to accept, and to dispose our days in Thy peace, deliv-  
27 ering us from eternal damnation, and causing us to be  
28 numbered amongst the flock of Thine elect. Through  
29 Christ our Lord. Amen.

30 Which oblation, we beseech Thee, O Almighty God, that  
31 Thou wouldest vouchsafe, in all respects, to bless ✠,  
32 approve ✠, ratify ✠, and make reasonable and acceptable,  
33 that it may become to us the Body ✠, and the Blood ✠,  
34 of Thy most dearly Beloved Son our Lord Jesus Christ,  
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1 Thou keep them, lord, from all folly,  
2 And from all shame for thy mercy.  
3 Grace everlasting thou them send  
4 In thy service to their last end.  
5 This world, that turneth many ways,  
6 Be good to us in all our days;  
7 Weathers great, that have been unstable,  
8 Lord, make them good, and seasonable;  
9 The fruits of the earth make plenteous,  
10 As thou seest best, ordain for us,  
11 Such grace to us, sweet god, thou send,  
12 That in our last day and last end,  
13 When this world and we shall be severed,  
14 Thou bring us to joy that lasteth ever.  
15 When is the time near of consecration,  
16 A little bell he will for us ring.  
17 Then is reason that we do reverence,  
18 To Jesus Christ's presence,  
19 That may loose all baleful bonds;  
20 Therefore kneeling, hold up thine hands,  
21 And with inclination of thy body,  
22 Behold the elevation reverently  
23 Such prayers there then thou make  
24 As you like best.  
25 Each man maketh here prayers  
26 In his best manner,  
27 For prayers should be then without dread,  
28 And therewithall the pater-noster and the creed.  
29 I put here one that may be said,  
30 If for one thou be unprepared;  
31 Thou mayest it change for a better,  
32 Though I make it here in letter.  
33 Welcome, lord, in form of bread,  
34 For me thou suffered a painful deed;  
35 As thou suffered the crown of thorns,  
36 Grant me grace, lord, that I be not lost.  
37 Or else thus in latin speech,  
38 Thou mayest him pray and beseech.  
39 Ave ihesu christe, . . . .

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15 *[the clerk rings the sacring bell, and the priest lifts*  
16 *up the host]* Who on the day before He suffered took  
17 bread into His holy and adorable hands, and lifting up  
18 his eyes to Heaven, unto Thee, His Father, God Almighty  
19 *[the priest bows]*, gave thanks to Thee, blessed ✠,  
20 *brake ['Here let the priest touch the Host, but not so as to*  
21 *break it, as some do']* and gave it to His disciples,  
22 saying, Take and eat ye all of this, FOR THIS IS MY  
23 BODY. *[The priest then bows to the Host, then elevates it*  
24 *above the forehead, then places it in front of the cha-*  
25 *lice; the priest then uncovers the chalice and takes it*  
26 *in both hands; the clerk meanwhile rings the bell three*  
27 *times.]*

28 Likewise after Supper, taking also this most excellent  
29 chalice into His holy and adorable hands, and giving thanks  
30 to Thee *[the priest bows]*, He blessed ✠, and gave it to  
31 His disciples, saying, Take and drink ye all of it *[the priest ele-*  
32 *vates the chalice a little]*, FOR THIS IS THE CUP OF  
33 MY BLOOD OF THE NEW AND EVERLASTING TES-  
34 TAMENT, THE MYSTERY OF FAITH, WHICH  
35 SHALL BE SHED FOR YOU AND FOR MANY FOR  
36 THE REMISSION OF SINS *[the priest elevates the Chalice 'to*  
37 *chest level or above the head'; the clerk rings the bell three*  
38 *times]*. As oft as ye shall do this, ye shall do it in remem-  
39 brance of Me *[the priest replaces the chalice, rubs fingers over*

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5 When the priest hath the elevation made,

6 He spreadeth his hands then abroad.

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27 When he returneth them to the first position,

28 Then is time to pray for the dead;

29 For all christian souls' sake

30 Such prayers I advise you to make.

31 Good lord, for thy holy grace,

32 Thou hear our prayers in this place.

33 Grant us, lord, for this prayer,

34 That christian souls that have passed

35 From this life, that sinful is,

36 That each of them have part of this mass;

37 And for their souls I pray inwardly,

38 That I shall name separately,

39 That this mass be for them merit,

1 *it in case of any crumbs, and covers it, not again disjoining*  
 2 *the fingers until after the ablutions except to take the*  
 3 *Host in the hands; the priest stretches out arms in the form*  
 4 *of a cross for the initial portion of the next paragraph].*  
 5 Wherefore also, O Lord, we Thy servants together with  
 6 Thy holy people, calling to mind the most blessed Passion  
 7 of the same Christ Thy Son our Lord God, together with  
 8 His Resurrection from the dead, and His glorious Ascen-  
 9 sion into Heaven, offer to Thy excellent Majesty of Thy  
 10 gifts and bounties, a pure ✠, a holy ✠, a spotless ✠  
 11 Sacrifice, the holy Bread ✠ of eternal life, and the  
 12 Cup ✠ of everlasting salvation. Upon which do Thou  
 13 vouchsafe to look with favourable and gracious counten-  
 14 ance, and accept them as Thou didst accept the gifts of  
 15 Thy righteous servant Abel, the sacrifice of our Patri-  
 16 arch Abraham, and the holy sacrifice, the pure oblation,  
 17 which Thy High Priest Melchisedech offered to Thee.  
 18 *[Bowing and crossing the hands, the priest then says] We*  
 19 *humbly entreat Thee, Almighty God, command these things*  
 20 *to be carried by the hands of Thy holy Angel to Thy*  
 21 *Altar on High before the sight of Thy Divine Majesty,*  
 22 *that as many of us, as shall by partaking at this Altar*  
 23 *[the priest kisses the Altar] receive the most sacred*  
 24 *Body ✠ and Blood ✠ of Thy Son may be fulfilled with all*  
 25 *grace and heavenly benediction [the priest makes a sign of the cross on the*  
 26 *face], through the same Christ our Lord. Amen.*  
 27 Remember also, O Lord, the souls of Thy servants and  
 28 handmaidens, *N.* and *N.*, who have gone before us with the  
 29 sign of faith, and sleep the sleep of peace; to  
 30 them, O Lord, and to all who rest in Christ, we pray  
 31 Thee, grant a place of refreshment, of light, and of  
 32 peace. Through the same Christ our Lord. Amen.  
 33 To us, also *[striking once upon the breast],*  
 34 Thy sinful servants, who hope in the multitude of Thy  
 35 mercies, vouchsafe to grant some part and fellowship  
 36 with Thy holy Apostles and Martyrs, with John, Stephen,  
 37 Matthias, Barnabas, Ignatius, Alexander, Marcellinus,  
 38 Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia,  
 39 Anastasia, and all Thy Saints, into whose company, not

1 Succor, and help, in all their need;  
2 Father and mother, and brother souls so dear,  
3 Sister and kinsmen, and other companions,  
4 That have wished us good, or done us good,  
5 Or any kindness to us have secured,  
6 And to all those, that in purgatory have pain,  
7 Lord, this mass be merit and medicine.  
8 And to all holy christian souls,  
9 Sweet lord, thou grant thy mercy,  
10 Forgive them all their trespasses,  
11 Loose their bonds, and let them pass  
12 From all pains to heavenly bliss,  
13 With angels to dwell forever.  
14 Then the priest saith with a loud voice  
15 The pater-noster to god of heaven,  
16 Listen to him with good will,  
17 And answer him, loudly or softly;  
18 And then thou say it privately,  
19 For better prayer may thou not say.  
20 Soon after the priest will somewhat say,  
21 Be ready and answer him alway.  
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*[stand]*

1 weighing our merits but pardoning our offenses, we beseech  
2 Thee to admit us. Through Christ our Lord, by Whom, O  
3 Lord, Thou ever createst, sanctifiest ✠, quickenest ✠,  
4 blesest ✠, and bestowest upon us all these good  
5 things. [*Then uncovering the Chalice, the priest says*  
6 By Him ✠, and with Him ✠, and in Him ✠, is unto Thee,  
7 God the Father Almighty ✠, in the unity of the Holy  
8 Ghost ✠, all honour and glory [*the priest then covers*  
9 *the Chalice and, keeping hands on the Altar, says*  
10 *aloud*],

11 *Priest: world without end.*

12 *Clerk: Amen.*

13

14 THE LORD'S PRAYER, FRACTION, COMMIXTURE, AND  
15 PEACE (*priest*): Admonished by saving precepts and following  
16 the Divine institution, we are bold to say, Our Father, . . . lead  
17 us not into temptation.

18 *Clerk: But deliver us from evil.*

19 THE EMBOLISM: Amen. Deliver us, O Lord, we beseech  
20 Thee, from all evils past, present, and to come; and at the  
21 intercession of the blessed and glorious ever-Virgin  
22 Mary, Mother of God, and of Thy blessed Apostles Peter,  
23 and Paul, and Andrew, with all Saints [*the priest takes*  
24 *the paten, kisses it, places it before the left eye,*  
25 *then before the right eye, makes the sign of the cross*  
26 *with it over the head, then replaces it*], graciously  
27 give peace in our time, that aided by the help of Thy  
28 loving-kindness, we may both be ever set free from sin  
29 and secure from all disquietude. [*The priest uncovers*  
30 *the Chalice, takes the Host, bowing, holds It over the*  
31 *Chalice and breaks it, saying*] Through the same Thy Son  
32 Jesus Christ our Lord [*the priest breaks It a second time*], Who  
33 with Thee liveth and reigneth in the unity of the Holy  
34 Ghost, God [*the priest holds two pieces in the left hand and*  
35 *the third over the top of the Chalice in the right hand*  
36 *and says aloud*],

37 *Priest: world without end.*

38 *Clerk: Amen.*

39 *Priest [making three crosses within the Chalice with the particle*

1 Listen to him how he speaketh of peace,  
2 And says "Agnus" thrice before he ceases.  
3 But in that peace thou may not be,  
4 If thou be not in charity;  
5 Therefore of god I advise that thou crave,  
6 That thou charity of him may have.  
7 Therefore the priest when the pax-board shall kiss,  
8 Look that thou be saying this,  
9 God's lamb, that best may  
10 Do the sin of this world away  
11 On us thou have mercy and pity,  
12 And grant us peace and charity.  
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25 For in charity there are three manners of loves,  
26 That to perfect peace are needful;  
27 The first love is certainly,  
28 To love the lord sovereignly;  
29 Therefore I pray god, full of might,  
30 To make me love, both day and night,  
31 Beseeching thee, lord, ever to bestow,  
32 Sovereignly to love well,  
33 That by thy might and thy governance,  
34 That I be ever at thy command,  
35 Sovereignly thee to pay,  
36 In all that ever I can and may;  
37 And ready be, early and late,  
38 To my degree and my estate,  
39 All good deeds to fulfill,

[kneel]



1 *in the right hand*]: The peace of the Lord be alway with you.  
2 *Clerk*: And with thy spirit.  
3 *Priest*: ii. O Lamb of God that takest away the sins of the  
4 world, have mercy upon us.  
5 O Lamb of God that takest away the sins of the  
6 world, grant us Thy peace.  
7 *Priest [making the sign of the cross and placing the*  
8 *particle in the Chalice]*: Let this most ✠ holy union  
9 of the Body and Blood of our Lord Jesus Christ be to me  
10 and all who receive It health of mind and body, and a  
11 saving preparation for worthily attaining unto eternal  
12 life. Through . . . .  
13 O Lord, Holy Father, Almighty, everlasting God, grant  
14 me so worthily to receive this most holy Body and Blood  
15 of Thy Son our Lord Jesus Christ that I may thereby  
16 receive forgiveness of all my sins, and be filled with  
17 Thy Holy Spirit and have Thy peace: for Thou only art  
18 God, and there is no other beside Thee, Whose kingdom  
19 and glorious dominion abideth ever world without end.  
20 Amen.  
21 *Priest [kissing the corporal, then the Chalice, then the Paxboard*  
22 *which is held out by the clerk]*: Peace be unto thee  
23 and to the Church of God.  
24 *Clerk*: And with thy spirit.  
25 THE COMMUNION AND THE ABLUTIONS:  
26 [*Holding the Host in the hands*] O God the Father, Fount  
27 and Source of all goodness, Who moved by Thy loving-  
28 kindness didst will Thine Only Begotten to descend for us  
29 to this lower world and to take Flesh, Which I unworthy  
30 here hold in my hands [*the priest bows to the Host*], I  
31 worship Thee, I glorify Thee, I praise Thee with the  
32 whole purpose of my mind and heart, and beseech Thee  
33 not to forsake us Thy servants, but forgive us our sins,  
34 that so we may be enabled to serve Thee, the only  
35 Living and True God, with a pure heart and chaste body.  
36 Through the same Christ our Lord. Amen.  
37 O Lord Jesus Christ, Son of the Living God, Who by  
38 the will of the Father and cooperation of the Holy  
39 Ghost hast by Thy death given life to the world; deliver

1 And to forsake all that is ill.  
2 The second is privy love,  
3 That needful is to my well-being,  
4 That which is properly  
5 Betwixt my soul and my body;  
6 Therefore make thou, good lord,  
7 My body and soul of one accord,  
8 That either part, by one assent,  
9 Serve thee, lord, with all intent;  
10 Let my body never do that evil  
11 That by any way may my soul destroy.  
12 The third love is without doubt,  
13 To love each christian man about,  
14 And of that love never cease;  
15 Therefore I pray thee, prince of peace,  
16 That thou wilt make, as thou may best,  
17 My heart to love in peace and rest,  
18 And ready to love all manner of men,  
19 And specially my kinsmen,  
20 Neighbors, servants, and subjects,  
21 Friends and foes, and forget not  
22 To love each one, far and near,  
23 As myself with heart clear;  
24 And turn their hearts so to me,  
25 That we fully friends be,  
26 That I of their welfare, and they of mine,  
27 Have charity with heart fine.  
28 Right as I pray for myself here,  
29 I pray thee, grant to others the same manner,  
30 That each man love well others,  
31 As if each of us were others' brothers.  
32 Such love, lord, among us be,  
33 That we be loved of thee,  
34 That which is the virtue of the mass  
35 Thou grant us, lord, forgiveness  
36 Of all our guilt and all our sins,  
37 And through thy help we come to bliss.  
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1 me, I beseech Thee, by this Thy most holy Body and Blood,  
2 from all my iniquities and from every evil; make me  
3 ever obedient to Thy Commandments, and suffer me not  
4 to be for ever separated from Thee, O Saviour of the  
5 world. Who with God the Father and the same Holy Ghost  
6 livest and reignest God, world without end. Amen.  
7 Let not the Sacrament of Thy Holy Body and Blood, O  
8 Lord Jesu Christ, which I albeit unworthy receive, be to me  
9 for judgment and condemnation, but by Thy goodness be  
10 profitable to the health of my body and soul. Amen.  
11 *[Bowing down]* Hail for evermore, more holy Flesh of  
12 Christ, to me before all and above all the highest  
13 source of joy. The Body of our Lord Jesus Christ be  
14 unto me a sinner the Way and the Life, in the Name †  
15 of the Father, and of the Son, and of the Holy Ghost.  
16 Amen. *[Having made a cross before the mouth with the*  
17 *Host, the priest receives.]*  
18 Hail forevermore, Heavenly Drink, to me before all  
19 and above all the highest source of joy. The Body and  
20 Blood of our Lord Jesus Christ be unto me a perpetual  
21 healing unto everlasting life. Amen. In the Name †  
22 of the Father, and of the Son, and of the Holy Ghost.  
23 Amen. *[The priest then receives the Chalice.]*  
24 *[Bowing]* I give thanks unto Thee, O Lord, Holy Father,  
25 Almighty, everlasting God. Who hast refreshed me with  
26 the most sacred Body and Blood of Thy Son our Lord  
27 Jesu Christ; and I pray that this Sacrament of our  
28 salvation of which I, unworthy sinner, have partaken,  
29 turn not to judgment nor condemnation according to my  
30 deserts, but be profitable to the preservation of my  
31 body and soul unto everlasting life. Amen.  
32 *[The priest goes to the right side of the Altar, where*  
33 *the clerk pours wine and water and the priest rinses*  
34 *the fingers in it]* What we have partaken of with our  
35 mouth, O Lord, may we receive with a pure heart, and  
36 by a temporal gift may our everlasting healing be  
37 effected.  
38 *[The clerk then pours wine into the chalice, and the*  
39 *priest washes the fingers, saying]* Let communion,

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10 When the priest hath the rinsing done, [stand]  
11 He will make an end soon;  
12 He says aloud another prayer,  
13 Before he maketh end of his service.  
14 Thereto give thou good harkening,  
15 Aloud or softly answering,  
16 For the mass is not ceased,  
17 Till the time of "ite, missa est."  
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34 But when the priest saith "ite,"  
35 OR "benedicamus," which ever it be,  
36 Then is the mass all done;  
37 But yet this prayer thou say also,  
38 And after it well thou may,  
39 In god's name, go on thy way. [kneel]

1 O Lord, cleanse us from sin, and make us partakers of  
 2 a heavenly healing.  
 3 [*The clerk then pours water in the chalice; the priest*  
 4 *drinks it and then puts the chalice down upon the paten*  
 5 *for it to drain; bowing, the priest says]* Let us adore the  
 6 sign of the Cross, whereby we have received the Sacra-  
 7 ment of salvation. [*After washing hands in a basin*  
 8 *held by the clerk, the priest folds the corporal and*  
 9 *places it back on the chalice and paten.*]  
 10 THE POST-COMMUNION [variable] (*priest*): The Lord shall  
 11 show loving-kindness, and our land shall give her increase [*the priest*  
 12 *makes a sign of the cross on the face*].  
 13 *Priest*: The Lord be with you.  
 14 *Clerk*: And with thy spirit.  
 15 *Priest*: Let us pray.  
 16 THE POST-COMMUNION PRAYERS [variable] (*priest*): May  
 17 we receive, O Lord, Thy mercy in the midst of Thy temple, and  
 18 with due honour anticipate the approaching solemnity of our  
 19 restoration. Through . . . . Let us pray.  
 20 Pour forth, we beseech Thee, O Lord. Thy grace into  
 21 our hearts, that as we have known the Incarnation of  
 22 Thy Son Christ by the message of an Angel, so by His  
 23 Cross and Passion we may be brought unto the glory of  
 24 His Resurrection. Through . . . .  
 25 Grant, we beseech Thee, O Lord, that we who have received  
 26 the heavenly Sacrament, reverencing the memory of the Blessed  
 27 ever-Virgin Mary, Mother of God, and all Thy saints, may be  
 28 the aid of their prayers attain in eternal joy unto that which we  
 29 have celebrated on earth. Through . . . . world without end.  
 30 *Clerk*: Amen.  
 31 [*The clerk moves the Missal back to the right side of the Altar;*  
 32 *the priest makes a sign of the cross on the forehead, then turns to the*  
 33 *people.*]  
 34 THE DISMISSAL (*priest*): Let us give thanks unto the Lord.  
 35 *Clerk*: Thanks be to God.  
 36 [*The priest bows at the midst of the Altar*] Let the  
 37 obedient performance of my bounden duty be pleasing  
 38 unto Thee, O Holy Trinity, and grant that this  
 39 Sacrifice which I, unworthy that I am, have offered in

1 With my blessing god send me his.  
2 How thou at the mass thy time shall spend,  
3 I have told now right to the end.  
4 The directions are good to refer to,  
5 And the prayers to learn by heart;  
6 For it is good without doubt,  
7 That christians here hear mass, quiet or aloud;  
8 Of all that in this world is,  
9 The most worthy thing I hold is the mass.  
10 Whoso will use this devotion,  
11 I ask of him his prayers,  
12 In each mass that he shall use this,  
13 Say a pater-noster for the writer,  
14 And an ave-maria, if he may;  
15 For god's law is not nay.  
16 And may the holy god give thee thy reward,  
17 Of whom we speak when we say our creed.  
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1 the sight of Thy Majesty, may be acceptable unto  
2 Thee; and may, through Thy mercy, obtain Thy favour  
3 for myself and all those in whose behalf I have offered  
4 it. Who livest and reignest God, world without end.  
5 Amen.  
6 *[Rising, and making a sign of the cross on the face]* In the Name  
7 of the Father, and of the Son, and of the Holy Ghost.  
8 Amen.  
9 *[On the way to the sacristy the priest repeats John 1:1-14]*  
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