



THE ORDER FOR MASS

According to the Rites of
the Anglican Catholic
Church

2012

WELCOME

The Mass is the obedient response of the Church to Our Lord Jesus Christ's solemn command at the Last Supper to
DO THIS IN REMEMBRANCE OF ME.

The liturgy of our Mass has been Sanctified by long use and contains a rich blend of Sacred Scripture and meaningful Symbolism and Ritual - always grounded in the Knowledge that worship of Almighty God should be in spirit and in truth. We are a traditional Church; our worship reflects this and we sincerely hope and pray that you will take seriously your important part in the mighty saving action of the most holy Sacrifice of the Mass.

Making your Communion in the ACC

If you are not a member of the ACC but have been Confirmed by a Bishop in Apostolic Succession, and you believe in the Real Presence of Christ in the Blessed Sacrament (and at the discretion of the Celebrant) you are welcome to make your Communion. If you are not sure speak to the priest before Mass.

We prefer to place the Body of Christ directly onto the tongue rather than into the hand. But either way is permissible. If you are unsure watch what others are doing or mention this to the priest when you speak to him.

If you have not been Confirmed, or do not wish to make your Communion, you are still welcome to come to the Altar Rail at Communion time for a Blessing. Kneel upright with your head bowed low, remaining in that position until the Chalice passes you.

THE ORDER FOR MASS

Mass of the Catechumens

¶ Before Mass, if it is a Sunday, the **Rite of Asperges (on Page 37)** may precede the Service. A Hymn may be sung.



Prayers of Preparation

Priest: ✠ In the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Priest: I will go unto the altar of God.

Response: Even unto the God of my joy and gladness.

Psalm 43

¶ In Masses for the dead and Passiontide this is omitted

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

R: For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

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

R: And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

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

At a Solemn High Mass The preparation and Confession are said by the Sacred Ministers. At other Masses the people may join in the responses if it is customary

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

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost.

℟: As it was in the beginning, is now, and ever shall be: world without end. Amen

Priest: I will go unto the altar of God.

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

Priest: ✠ Our help is in the name of the Lord.

℟: Who hath made heaven and earth.



Confession

The priest makes his confession of sin first, the people praying for his forgiveness

Priest: I confess to Almighty God, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, **(He beats his breast 3 times saying)** through my fault, through my fault, through my most grievous fault. Therefore I beg Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

℟: Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. **Priest:** Amen

*In a High Mass
the Sacred
Ministers
(Deacon and
Sub-Deacon)
now make their
confession. In
Churches where
it is the custom
for the people to
join in the
Preparation, the
people also
make their
confession at
this point.*

℟: I confess to Almighty God, to Blessed Mary ever-Virgin. to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed, **(With the right hand, beating the breast 3 times, saying)** through my fault, through my fault, through my most grievous fault. Therefore I beg Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray for me to the Lord our God.

Priest: Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. **℟: Amen.**

Priest: The Almighty and merciful Lord grant unto us pardon, ✠ absolution, and remission of our sins. **℟: Amen.**

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

℟: That thy people may rejoice in thee.

Priest: Shew us thy mercy, O Lord.

℟: And grant us thy salvation.

Priest: O Lord, hear my prayer.

℟: And let my cry come unto thee.

Priest: The Lord be with you.

℟: And with thy spirit.

Priest: Let us pray.

[¶ The Priest may pray the Lord's Prayer silently.

Priest: ... but deliver us from evil.

℟: Amen.

The Collect for Purity

¶ In some places the following prayer may be said by the Priest with or without the people joining him.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name. Through Christ our Lord. Amen.]

The Introit

¶ At a Sung Mass incense may be blessed. The people may join in with the doxology

Priest: Glory be to the Father, and to the Son and to the Holy Ghost.

℟: As it was in the beginning, is now and ever shall be, world without end. Amen.

*The Introit,
Gradual etc. are
Psalm verses in
key moments of
the liturgy*

Kyrie Eleison In Greek or English

The original liturgical language of the Church was Greek. At this point in the Mass the earlier forms had a litany, of which the Kyrie is all that remains.

Kyrie eleison Lord have mercy, upon us

Kyrie eleison Lord have mercy, upon us

Kyrie eleison Lord have mercy, upon us

Christe eleison Christ have mercy upon us

Christe eleison Christ have mercy upon us

Christe eleison Christ have mercy upon us

Kyrie eleison Lord have mercy, upon us

Kyrie eleison Lord have mercy, upon us

Kyrie eleison Lord have mercy, upon us



Gloria in Excelsis

Priest: Glory be to God on high;

℟: And in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the

The Gloria is one of the most ancient Christian Hymns dating from around the 3rd Century

right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory ✠ of God the Father. Amen.

The Collect(s)

*THE COLLECT
gathers up the
silent prayers of
the people*

Priest: The Lord be with you.

Or: Bishop: Peace be with you.

℟: And with thy spirit.

Priest: Let us pray.

The Epistle



¶ At the end

Priest: Here endeth the Epistle / Lesson

℟: Thanks be to God.

The Gradual, Alleluia (or Tract)

¶ These may be said or sung.

Sometimes a Hymn may be sung here.



The Gospel

¶ The following may be said or sung.

*We Stand to
honour the God
News (Gospel) of
Jesus Christ*

Priest: The Lord be with you.

℟: And with thy spirit.

Priest: The ✠ beginning (or The ✠ continuation of ...) the Holy Gospel, according to *N*.

℟: Glory be to thee, O Lord.

¶ At the end.

Priest: This is the Gospel of Christ

✠: Praise be to thee O Christ



Sermon

¶ The Priest (or another authorised person) may preach a Sermon or Homily here, or after the Creed.



The Nicene Creed

Priest: I believe in one God.

*We believe in
GOD, who is
FATHER, creator*

✠: The Father Almighty, Maker of heaven and earth, And of all things visible and invisible;

*SON the Father's
Word or self-
expression ...*

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, light of light, Very God of very God; Begotten not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation **(Kneel)** came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, And was made man; **(Rise)**

*... Truly God and
truly Man, Jesus
of Nazareth*

And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

*To redeem the
world, Jesus
suffered, died,
was raised, is
exalted, and
will return*

*HOLY GHOST, at
work in all
creation ...*

*... drawing us
together into
baptism to new
life in Christ*

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father (and the Son); Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets; And I believe one Holy, Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; ✠ And the life of the world to come. Amen.

MASS OF THE FAITHFUL

The foregoing Mass of the Catechumens was originally that part of the service to which the unbaptised (Catechumen means 'someone under instruction') attended. Only after baptism could they participate in the Mass of the Faithful which begins below:

*The priest offers
bread and wine
on behalf of all.*

*A Collection may
be taken here.*

*Our giving needs
to be realistic
compared to
today's value of
money,
proportional to
our means, and
sacrificial – God
gives himself,
and we must
give in return*

The Offertory

Priest: The Lord be with you.

℟: And with thy spirit.

Priest: Let us pray.

¶ The Priest says the **Offertory Sentence**

He then takes and offers bread and wine at the Altar.

If it is a Sung Mass he **may bless Incense** and cense the Altar. The **Congregation may also be censed** – the people **standing** and bowing before and after.

A **collection** may be taken and a Hymn may be sung



If at a Low (Said) Mass or



for a Hymn, sitting
after.



¶ After the priest has said the **Offertory Prayers** he turns to the people, and at this point may announce the Mass intention, then praying:

*This prayer
“Orate Fratres”
affirms the unity
of people with
priest in making
the Church’s
offering
(“sacrifice”)*

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

℟: May the Lord receive the sacrifice at thy hands, to the praise and glory of his Name, to our benefit also, and that of all his Holy Church.

The Secret Prayer(s)

¶ The Priest says the **Secret Prayer(s)**. These are the same in number as the Collects. He ends with:

Priest: ... throughout all ages, world without end.

℟: Amen.

We have now reached the holiest part of the Mass.

*The great **Eucharistic Prayer** (Eucharist means Thanksgiving).*

Through the power of the Holy Spirit, the simple gifts of bread and wine we have offered will become the Most Sacred Body and the Most Precious Blood of Our Lord Jesus Christ.

How this happens is a holy mystery, however, we believe that Jesus Christ is truly present in the Blessed Sacrament.

*This Order of Mass contains 2 versions of the Eucharistic Prayer. The first is from the **1549 Book of Common Prayer** (this was the first Eucharistic Prayer in English) the second is called the **Gregorian** (or sometimes ‘The Roman’) **Canon** and dates from the 6th or 7th Century. They both begin in the same way overleaf with the **Sursum Corda**.*



Sursum Corda

Priest: The Lord be with you.

℟: And with thy spirit.

Priest: Lift up your hearts

℟: We lift them up unto the Lord.

Priest: Let us give thanks unto our Lord God

℟: It is meet and right so to do.

Preface to the Canon

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

¶ There are **Proper Prefaces** during the year

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

Sanctus & Benedictus

¶ A bell may ring

℟: Holy, Holy, Holy, Lord God of hosts, Heaven and Earth are full of thy glory;

Glory be to thee, O Lord Most High.

(or **Gregorian Canon Hosanna in the Highest**)

✠ Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

¶ Either the **Canon** from the **1549 Book of Common Prayer (Page 13)** or the **Gregorian Canon (page 19)** will follow.

The 'Ordinary of the Mass' are the unchanging parts.

The 'Propers of the Mass' are the liturgical seasonal variations.

Sanctus, the song of the angels praising God

Benedictus, Recognition of Jesus, who came in the flesh and now comes in the Sacrament



Canon from the 1549 BCP



Priest: Almighty and ever-living God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men:

*For the good of
the universal
Church*

We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; Beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

*We pray for the
Queen*

Specially we beseech thee to save and defend thy servant *Elizabeth* our queen; that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that be put in authority under her, that they may truly and indifferently minister justice, to the

punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

*We pray for our
Archbishop and
our Bishop.*

Give grace, O heavenly Father, (to *N*, our Archbishop, to *N* our Bishop, and) to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

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

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

For the living

And especially we commend unto thy merciful goodness (*N* & *N* and) this congregation, which is here assembled in thy Name, to celebrate the commemoration of the most glorious death of thy Son.

*In the
Communion of
Saints*

And here do we give unto thee most high praise, and hearty thanks ... (*at certain seasons this will vary*) ... for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the

glorious and most blessed Virgin Mary, mother of thy Son, Jesus Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

Commemoration of the departed We commend unto thy mercy, O Lord, all other thy servants (*N&N*), which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, they mercy and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Christ's One Perfect Sacrifice Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate a perpetual memory of that his

precious death, until his coming again:

¶ *A bell may ring*

*Prayer that God
will accept the
offering...*

*...and will
transform it*

Hear us, O merciful Father, we beseech thee; and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ:

**INSTITUTION
NARRATIVE,**
*remembering the
gift of the
Eucharist at the
Last Supper*

WHO, IN THE SAME NIGHT THAT HE WAS BETRAYED, TOOK BREAD, AND WHEN HE HAD BLESSED, AND GIVEN THANKS, HE BRAKE IT, AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE, EAT; THIS IS MY BODY WHICH IS GIVEN FOR YOU.

*A bell may ring
for the Elevation
of the Host and
Chalice- we
worship God
present in Christ
in the Blessed
Sacrament*

Do this in remembrance of me.

LIKEWISE AFTER SUPPER, HE TOOK THE CUP, AND WHEN HE HAD GIVEN THANKS, HE GAVE IT TO THEM, SAYING; DRINK YE ALL OF THIS; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS;

Do this, as oft as ye shall drink it, in remembrance of me.

**ANAMNESIS
AND OBLATION,**
*recalling God's
saving deeds
through the
Sacrifice of Christ
and linking it
with our offering*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

*Prayer for the
present
congregation,
for new life in
unity in the
Church*

Most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

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

And although we be unworthy (through our

manifold sins) to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord.

*Doxology,
concluding act of
praise*

By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty.

*The Great Amen
is our assent to
the Church's
Thanksgiving*

¶ **The Priest concludes in a louder voice:**

Throughout all ages, world without end.

✠: **Amen.**

¶ **Mass now continues with the Lord's Prayer on Page 24.**



The Gregorian Canon of the Mass



Priest: Therefore, most merciful Father, through Jesus Christ, thy Son our Lord, we humbly beseech thee and we desire, that thou accept and bless these gifts, these presents, these holy and unspotted sacrifices, which, first of all, we offer unto thee for thy holy Catholic Church: that thou vouchsafe to pacify, keep, unite and govern it throughout the whole world: with thy servant *N.* our Archbishop, and *N.* our own Bishop, and all true believers, and such as have the Catholic and Apostolic Faith in due estimation.

*For the good of
the universal
Church*

*We pray for our
Archbishop and
our Bishop.*

For the living

Remember, Lord, thy servants and handmaids, *N.* and *N.* and all who stand here round about, whose faith and devotion unto thee is known and manifest: for whom we offer unto thee, or who themselves do offer unto thee, this

sacrifice of praise (for them and theirs, for the redemption of their souls, for the hope of their salvation and health) and render their vows unto thee, the eternal living, and true God.

*In the
Communion of
Saints*

In communion with and in worshipful remembrance of the glorious and Ever-Virgin Mary, the Mother of our God and Lord Jesus Christ: (at certain seasons the foregoing words will vary) and also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmos and Damian, and all thy Saints: by whose merits and prayers grant thou that in all things we may be defended with the help of thy protection. Through the same Christ our Lord. Amen.

A bell may ring

*Prayer that God
will accept the
offering...*

Therefore, Lord we beseech thee, that thou wilt graciously receive this oblation of our bounden service, and of all thy household: and so do thou order our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

*...and will
transform it*

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

**INSTITUTION
NARRATIVE,**
*remembering the
gift of the
Eucharist at the
Last Supper*

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

Take and eat this, ye all,

FOR THIS IS MY BODY.

*A bell may ring
for the Elevation
of the Host and
Chalice - we
worship God
present in Christ
in the Blessed
Sacrament*

Likewise, after they had supped, he taking this excellent Cup into his holy and reverent hands, rendering thanks also unto thee, blessed, and gave unto his disciples, saying:

Take and drink of this, ye all,

FOR THIS IS THE CUP OF MY BLOOD
OF THE NEW AND EVERLASTING
TESTAMENT: THE MYSTERY OF
FAITH: WHICH FOR YOU AND FOR
MANY SHALL BE SHED TO THE
REMISSION OF SINS.

As oft as ye do these things, ye shall do them
in remembrance of me.

**ANAMNESIS
AND OBLATION,**
*recalling God's
saving deeds
through the
Sacrifice of Christ
and linking it
with our offering*

Wherefore, O Lord, we also, thy servants, and thy holy people, being mindful as well of the blessed passion and resurrection, as of the glorious ascension of the same Christ thy Son, our Lord God, do offer unto thy excellent Majesty of thy own rewards and gifts, a pure host, a holy host, an undefiled host, the holy bread of eternal life, and the cup of eternal salvation.

Vouchsafe thou also, with a merciful and pleasant countenance, to have respect hereunto, and to accept the same, as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice, the undefiled host, that the high Priest Melchisedek did offer unto thee.

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

*Commemoration
of the departed*

Remember, Lord, also the souls of thy servants and handmaids, *N.* and *N.*, which are gone before us with the mark of faith and rest in the sleep of peace. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace. Through the same Christ our Lord. Amen.

*Prayer for the
present
congregation,
for new life in
unity in the
Church*

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

*Doxology,
concluding act of
praise*

By whom, O Lord, all these good things thou dost ever create; thou sanctifiest, thou quickenest, thou blessest, and givest unto us. Through him, and with him, and in him, is unto thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

*The Great Amen
is our assent to
the Church's
Thanksgiving*

¶ **The Priest concludes in a louder voice:**

Throughout all ages, world without end.

✠: **Amen.**

The Lord's Prayer and Fraction



Priest: Let us pray:

And now, as our Saviour Christ hath taught us, we are bold to say:

*May God's
Kingdom come*

*May we live in
his Kingdom
today*

*May we not fall
away under trial*

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

Priest: Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and at the intercession of the blessed and glorious Ever Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and with all Saints, give peace graciously in our days, that we, being holpen by the succour of thy mercy, may both always be free from sin and safe from all disquietude.

*The Fraction- the
priest breaks the
consecrated
bread*

Priest: Through the same Jesus Christ, thy Son our Lord, Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, **and ends by saying aloud** World without end.

R: Amen.

Priest: The Peace of the Lord be alway with you. **℟:** **And with thy spirit.**

¶ A prayer follows:

Agnus Dei (Lamb of God)

¶ Then both priest and people, striking their breast **three times** say or sing:

O Lamb of God, that takest away the sins of the world: Have mercy upon us.

O Lamb of God, that takest away the sins of the world: Have mercy upon us.

O Lamb of God, that takest away the sins of the world: Grant us thy peace.

¶ In Masses for the Dead, after **world** is said or sung: **Grant them rest. The third time Grant them rest eternal.**

The Peace *(If it is to be said.)*

¶ After praying for peace the Priest now turns to the people, who remain kneeling, saying.

Priest: Peace be with you.

℟: **And with thy spirit.**

The image of Christ as the Lamb of God, conveys the perfect, sinless, sacrifice offered by God to atone for the sins of the world

To be at peace with one another in the Lord is the precondition for receiving Holy Communion

[Communion Devotions

¶ If they are said at this point they may be found on page 38. Otherwise Mass continues below]



[Prayer of Humble Access

¶ In Some Churches the following prayer is said by the priest, in others the people join with him

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

Priest's Communion

¶ Then the Priest says silently the prayers of preparation for Communion.

Use this period of quiet to prepare yourself to receive the Most Sacred Body and Most Precious Blood of Our Lord

**THE INVITATION
TO COMMUNION**

Peoples' Communion

¶ After the Priest has received Communion he turns to the people and holding the Body of Christ before them says:



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

¶ The people respond, beating their breast and saying **three times:**

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

*Making your
Communion in
the ACC:
see inside the
front cover*



¶ Now move to the altar rail, kneeling once there if able. During Communion (or afterwards) the Communion Sentence is said or sung. After Communion a **Hymn** may be sung.

[Prayer of Thanksgiving

¶ In some Churches the following thanksgiving is said by the Priest (with or without the people)



Almighty and ever living God, we most heartily thank thee for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son,

which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.]

Post Communion Prayer (s)

Priest: The Lord be with you.

R: And with thy spirit.

Priest: Let us pray.

¶ The **Post Communion Prayers** are the same in number as the **Collects**.



The Dismissal

Priest: The Lord be with you.

R: And with thy spirit.

Priest: Depart in Peace (**ET:** Alleluia, Alleluia)

Or Let us bless the Lord

R: Thanks be to God (**ET:** Alleluia, Alleluia)

¶ The Priest now prays silently for a moment.

In Advent and Lent, "Let us bless the Lord" is said instead of "Depart in peace"

The Blessing

[¶ If a Bishop is present he uses this Preface.

Bishop: Blessed be the Name of the Lord.

℟: From this time forth for evermore.

Bishop: ✠ Our help is in the Name of the Lord.

℟: Who hath made heaven and earth.]



Priest: The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord. And the blessing of God Almighty, the ✠ Father, the Son, and the Holy Ghost, be amongst you and remain with you always.

℟: Amen.



Last Gospel

¶ Some Masses have their own Last Gospel, however usually it is as follows:

Priest: The Lord be with you.

℟: And with thy spirit.

Priest: The beginning of the Holy Gospel according to John.

℟: ✠ **Glory be to thee, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was

The prologue to St. John's Gospel gives thanks that the Word of God was made flesh and we have seen his glory.

not any thing made that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God.

(Kneel) AND THE WORD WAS MADE FLESH **(Rise)** and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

℟: Thanks be to God.

¶ A Final Hymn may be sung

The Angelus (page 31) may be said by the Priest.

During Eastertide the Regina Coeli (Page 32) replaces the Angelus.

After Low Mass the prayers on **Page 33** may follow.

DEVOTIONS TO OUR LADY



The Angelus *Outside Eastertide*

Priest: The Angel of the Lord brought tidings to Mary.

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

Priest: Hail Mary, full of Grace, the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb Jesus.

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

Priest: Behold the handmaid of the Lord.

℟: **Be it unto me according to thy word.**

Priest: Hail Mary full of Grace ... *etc*

Priest: *Kneel* And the word was made flesh:

℟: *Rise* **And dwelt among us.**

Priest: Hail Mary full of Grace ... *etc*

Priest: Pray for us, holy Mother of God:

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

Priest: Let us pray;

Pour forth we beseech thee, O Lord, thy grace into our hearts, that as we have known the incarnation of thy Son, Jesus Christ, by the message of an angel. So by his ✠ Cross and Passion may we be brought to share his glorious Resurrection. Through the same Christ our Lord.

℟: **Amen.**



Regina Coeli *During Eastertide*

Joy to thee, O Queen of Heaven: alleluia!
He whom thou wast meet to bear: alleluia!
As He promised hath risen: alleluia!
Pour for us to Him thy prayer: alleluia!

Priest: Rejoice and be glad O Virgin Mary, Alleluia!

℟: For the Lord is risen indeed, Alleluia!

Priest: O God, who by the resurrection of thy Son, our Lord Jesus Christ, hath vouchsafed to give joy to the whole world: grant, we beseech thee, that with the help of his Mother the Virgin Mary, we may obtain the joys of everlasting life; through the same Christ our Lord.

℟: Amen.

Salve Regina *Suitable for in the Evening*

Salve Regina, mater misericordiae: vita dulcedo,
et spes nostra salve. Ad te clamamus exsules filii
Hevae. Ad te suspiramus, gementes et flentes in
hac lacrimarum valle. Eia, ergo, advocata nostra,
illos tuos misericordes oculos ad nos converte. Et
Jesum, benedictum fructum ventris tui, nobis post
hoc exsilium ostende.

O clemens, O pia, O dulcis Virgo Maria. Amen.

Priest: Pray for us, holy Mother of God:

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

PRAYERS



A Prayer for Her Majesty The Queen

After the Principle Mass on Sunday

Priest: Lord, save thy servant, Elizabeth our Queen.

℟: And hear us when we call upon thee.

Priest: Let us pray,

Almighty God, we pray that thy servant our queen Elizabeth, who by thy mercy has undertaken the government of this realm, may receive increase of all the virtues, fit adornment for a queen, enabling her to shun all foul temptations, (overcome her enemies) and, with the prince her consort and the royal family, be welcomed at the last by thee, who art the way, the truth and the life: through Christ our Lord. **℟:** Amen.

Prayers After Low Mass



Priest and people say together **THREE HAIL MARYS,**
and then:

Hail, holy Queen, Mother of Mercy, our life our sweetness and our hope! To thee do we cry poor banished children of Eve to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary!

Priest: Pray for us, O holy Mother of God.

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

Priest: Let us Pray:

God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious Virgin Mary, Mother of God, of St Joseph her spouse, of thy blessed Apostles Peter and Paul, (of **N** our patron) and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and the liberty and exaltation of our holy mother the Church. Through Christ Our Lord. **℟: Amen.**

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou prince of the heavenly host, by the power of God, thrust down to hell Satan, and all wicked spirits who wander through the world for the ruin of souls.

℟: Amen.

This may be said three times:

Priest: Most Sacred Heart of Jesus

℟: Have mercy upon us

Priest: May the Divine assistance remain always with us, and may the ☩ souls of the faithful departed, through the Mercy of God, rest in peace.

℟: Amen

The Diocesan Prayer

Priest: O Almighty and most merciful Father, who by the childbearing of blessed Mary Ever-Virgin hast revenged our ruin and by the ministry of thy holy angels dost ever succour and defend us: Keep, we beseech thee, our Diocese under thy continual help and protection; that we, ever needful of thy grace, may bring forth for thee the fruit of good works and the harvest of souls; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end. **℟: Amen.**

Prayers for the Dead



After a non requiem Mass, the following **Prayers for the Dead** may be offered in place of the Low Mass Prayers.

Psalm 130

Priest: Out of the deep have I called unto thee, O Lord: Lord hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: and his word is my trust.

My soul fleeth unto Lord before the morning watch, I say, before the morning watch.

O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Priest: ✠ Rest eternal grant unto them, O Lord.

℟: **And let light perpetual shine upon them.**

Priest: May they rest in peace.

℟: **Amen.**

Priest: O Lord, hear my prayer.

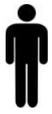
℟: **And let my cry come unto thee.**

Priest: Let us pray,

God, the creator and redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins; that through devout supplications they may obtain the pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, through all ages, world without end. **℟:** **Amen.**

The Rite of Asperges

On Sundays, **outside Eastertide**, the Mass may begin with the **Asperges**.



Priest: Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me and I shall be whiter than snow.

The Priest sprinkles the congregation with Holy Water

Priest: Have mercy upon me, O God, after thy great goodness. Glory be to the Father, and to the Son, and to the Holy Ghost:

℟: **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

Priest: Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me and I shall be whiter than snow.

During Eastertide, the Antiphon is as follows:

Priest: I beheld water proceeding out of the temple, from the right side thereof, alleluia: and everything, whithersoever the waters of life shall come, shall be heard and they all shall say, alleluia, alleluia.

Priest: O give thanks unto the Lord for he is gracious:

℟: **because his mercy endureth for ever.**

Priest: Let us pray: O Lord, Holy Father, almighty, everlasting God, we beseech thee to hear us and vouchsafe to send thy holy angel from heaven to guard and cherish, protect and visit, and evermore defend all that dwell in this dwelling place.

Through Christ Our Lord. **℟: Amen**

Communion Devotions

If they are to be said they occur, these devotions are said after **The Peace on Page 25.**

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

Then shall this General Confession be made,



R: Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or Bishop if he be present) say the absolution,

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

The priest continues:

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

‘Come unto me, all ye that travail and are heavy laden, and I will refresh you.’

‘So God loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.’

Hear also what Saint Paul saith. ‘This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners’.

Hear also what Saint John saith. ‘If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins’.

Mass continues on **Page 26.**



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