

The Holy Eucharist

According to the Liberal Catholic Rite

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Whenever the black Maltese Cross ☩ appears, it is intended that the people should reverently cross themselves.

The open crosses † indicate manual acts on the part of the celebrant where he makes a 'sign of power' either over himself or others or over objects. These crosses are not made by the congregation, but are printed in order that the people may more intelligently follow the liturgy.

Words in square brackets [...] are optional inclusions.

Words in curved brackets {...} are optional alternatives.

The numbers in the left margin correspond to the Track numbers on the sound file.

THE LITURGY OF THE HOLY EUCHARIST

1

ASPERGES

The Shorter Form of the *Asperges*, on page 3, may be substituted for the following when it is thought desirable.

The Priest, with assistants, kneels before the altar; and intones the words, 'Thou shalt sprinkle me' and 'I will lift up mine eyes unto the hills' and the remainder of the Antiphon and Psalm is taken up by the choir and congregation, who stand. Meanwhile the Priest sprinkles with holy water the altar and himself, then the clergy and the people, who bow and cross themselves.

PSALM 121

*Antiphon**

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

- 1. I will lift up mine eyes unto the hills: from whence cometh my help.**
- 2. My help cometh even from the Lord: who hath made heaven and earth.**
- 3. He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.**
- 4. Behold, He that keepeth Israel: shall neither slumber nor sleep.**
- [5. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand.**
- 6. So that the sun shall not smite thee by day: neither the moon by night.**
- 7. The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.**
- 8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.]**

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.

Antiphon

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

***Priest.* O Lord, open Thou our lips:**

***Congregation.* And our mouth shall show forth Thy praise.**

P. Who shall ascend into the hill of the Lord?

C. Even he that hath clean hands and a pure heart.

P. The Lord be with you.*

C. And with thy spirit.

P. Let us pray.

* This 'minor benediction,' frequently repeated as the service proceeds, is designed to draw the Priest and people together into closer relation.

The people kneel.

THE COLLECT

P. Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee; through Christ our Lord. ℞. Amen.

THE HOLY EUCHARIST

THE PREPARATION

The people stand. The Priest intones the Invocation, unless the shorter form of Asperges with its preceding Invocation has been used.

2

THE INVOCATION

Priest. In the Name of the Father ✠ and of the Son and of the Holy Ghost. ℞. Amen.

A SHORTER FORM FOR THE ASPERGES

The people stand. The Priest says:

THE INVOCATION

P. In the Name of the Father ✠ and of the Son and of the Holy Ghost. ℞. Amen.

ASPERGES

Receiving the aspergill, he makes the sign of the cross over himself with it, saying:

P. May the Lord purify me that I may worthily perform His service.

Sprinkling the altar in the middle, then the chancel to his left and to his right, he continues:

In the strength of the Lord do I repel all evil from this His holy altar and sanctuary,

Turning to the people and sprinkling them with the same triple motion:

and from this House, wherein we worship Him;

Turning back to the altar and resigning the aspergill:

and I pray our heavenly Father that He will send His holy Angel to prepare this habitation for His Presence, for the meet celebration herein of His most holy mysteries, and for the pouring forth of His strength and blessing upon His people; through Christ our Lord. ℞. Amen.

The following Antiphon and Canticle are sung by all together, save that the Priest alone chants the opening words of the Canticle, 'I was glad when they said unto me'.

3

THE CANTICLE

Antiphon

**I will go unto the Altar of God:
Even unto the God of my joy and gladness.**

1. I was glad when they said unto me: we will go into the house of the Lord.

2. I will be glad and rejoice in Thee: yea, my songs will I make of Thy Name, O Thou most Highest.

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

4. 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.

[5. The Lord is in His holy temple: the Lord's seat is in heaven.

6. The heavens declare the glory of God: and the firmament showeth His handiwork.

7. O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy.

8. The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.]

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.

Antiphon

**I will go unto the Altar of God:
Even unto the God of my joy and gladness.**

The following versicles and responses are sung alternately by the Priest and congregation:

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

C. Who hath made heaven and earth.

P. Turn us again, O Lord, and quicken us:

C. That Thy people may rejoice in Thee.

P. Trust ye in the Lord for ever:

C. For our Rock of Ages is the Lord.

4

CONFITEOR

All kneel, and say together:

O Lord, Thou hast created us to be immortal and made us to be an image of Thine own eternity; yet often we forget the glory of our heritage and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections and pardon all our shortcomings, that we may be filled with the

brightness of the everlasting light and become the unspotted mirror of Thy power and the image of Thy goodness; through Christ our Lord. Amen.

5

THE ABSOLUTION

P. God the Father, God the ☩ Son, God the Holy Ghost, bless, preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins and grant you the grace and comfort of the Holy Spirit. R̄. Amen.

The people are seated.

6

THE CENSING

The censer is brought to the Priest who puts incense into it and blesses it saying silently:

P. Mayest thou be ☩ blessed by Him in whose honour thou shalt be burned.

The Priest censens the altar, after which the people stand.

THE INTROIT

The Introit is sung by all together.

✠ Blessed be the Holy Trinity the undivided Unity, eternal, immortal, invisible, to whom be honour and glory for ever and ever. Amen. O Lord our God, how excellent is Thy Name in all the world. 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. Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to whom be honour and glory for ever and ever. Amen.

P. The Lord be with you.*

C. And with thy spirit.

7

KYRIE*

The Kyrie is sung by all together, The people kneeling.

**Kyrie eleison. Christe eleison. Kyrie eleison.
Kyrie eleison. Christe eleison. Kyrie eleison.
Kyrie eleison. Christe eleison. Kyrie eleison.**

* The usual translation of the phrases of the Kyrie, which are part of the ancient Greek Liturgy, is 'Lord, have mercy upon us,' 'Christ have mercy upon us,' 'Lord, have mercy upon us.' This conveys a somewhat wrong impression. The Greek word is akin to 'eleemosynary' and might even be rendered 'pour forth Thy love upon us.' It indicates a dependence of love.

8

GLORIA IN EXCELSIS

*This is sung by all together, the people **standing**. The head is bowed at the words 'we worship Thee,' 'we give thanks to Thee,' and 'receive our prayer.'*

(The Gloria is omitted during the Lent and Advent seasons.)

Glory be to God in the highest, and on earth peace to men of goodwill. 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 Christ, the only-begotten Son {alone-born} of the Father; O Lord God, Indwelling Light, Son of the Father, whose wisdom mightily and sweetly ordereth all things, pour forth Thy love; Thou whose strength upholdeth and sustaineth all creation, receive our prayer; Thou whose beauty shineth through the whole universe, unveil Thy glory.

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.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

The people kneel.

9

THE COLLECTS

P. 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.

Here follow the Collect of the Day and other Collects, if any, and finally this Collect for peace.

P. Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and so guide the nations into an understanding of Thy laws that peace and goodwill may reign upon earth; through Christ our Lord. ☩. Amen.

10

[THE EPISTLE

The people are seated. At High Celebration the Epistle is read by the Subdeacon (or a separate Epistoler may be appointed).

*The Epistle being ended, all **stand** and say or sing:*

Thanks be to God.

11

THE GRADUAL

All sing the Gradual, after the Priest alone has chanted the first half of the first verse.

**He that loveth wisdom loveth life: and they that seek her early shall be filled with joy.
Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.
Give me understanding, and I shall keep Thy law: yea, I shall keep it with my whole heart.
The path of the just is as the shining light: shining more and more unto the perfect day.**

12

MUNDA COR MEUM

At High Celebration the Gospel is read by the Deacon (or a separate Gospeller may be appointed). He kneels before the centre of the altar and intones the following prayer:

Cleanse my heart and my lips, O God, who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine altar, and in Thy loving-kindness so purify me that I may worthily proclaim Thy holy Gospel; through Christ our Lord. R̄. Amen.

The Celebrant blesses him in the following words:

May the Lord be in thy ☩ heart and on thy ☩ lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest. R̄. Amen.

If the Celebrant be without assistants, he himself intones both the prayer and the blessing, substituting 'my' for 'thy' in the latter.

13

THE GOSPEL

The Deacon or Gospeller says:

**The Lord be with you.
C. And with thy spirit.**

As soon as the Gospel is announced all say or sing the following, making the sign of the cross with the right thumb upon the forehead, lips and breast successively:

Glory be to Thee, O Lord.

The Gospel ended, all say or sing:

Praise be to Thee, O Christ.]

14

THE SERMON

*If there be a sermon, it follows here, preceded by the Invocation: **In the Name of the Father ☩ and of the Son and of the Holy Ghost. R̄. Amen,** and followed by this ascription of glory to the blessed Trinity:*

And now to God the Father, God the Son and God the Holy Ghost, Three Persons in one God, be ascribed, as is most justly due, all honour, might, majesty, power, dominion, and praise, now, henceforth and for evermore. R̄. Amen.

15

CREDO

*Then is recited the Symbol of the Faith, called Nicene—the Church's ancient presentation of the Christian revelation. It is intoned by all, **standing** and facing the east. All bow the head at the words 'Jesus' and 'is worshipped.'*

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten {alone-born} Son of God; begotten of His Father before all ages, 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 and for our salvation came down from heaven (*here all genuflect in reverence for the mystery of the Incarnation*) and was incarnate of the Holy Ghost and the Virgin Mary, and was made man. (*All rise again.*) And was crucified also for us; under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; whose Kingdom shall have no end.

And we believe in the Holy Ghost, the Lord, the 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 we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead ☩ and the life of the world to come. Amen.

16

[THE SALUTATION OF PEACE]

P. O Lord Jesu Christ, who didst say to Thine apostles: 'Peace I leave with you, My peace I give unto you,' regard not our weakness, but the faith of Thy Church, and grant her that peace and unity which are agreeable to Thy holy will and commandment. ☩. Amen.

The Salutation of Peace, which follows, may first be given by the Celebrant to one of the clergy, in which case, it would be passed from one to another in the sanctuary and then to the people.

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

C. And with thy spirit.]

[At the conclusion of the Salutation of Peace, or instead of it, the Priest may intone:

P. The Lord be with you.

C. And with thy spirit.]

17

OFFERTORIUM

A hymn is usually sung here, while the offertory alms are collected. Following the collection, the Priest may say:

All things come from ☩ Thee, O Lord, and of Thine own have we given Thee. ☩. Amen.

At the end of the hymn the people are seated and the following sentences are intoned by the Priest:

P. From the rising up of the sun even unto the going down of the same the Lord's Name shall be magnified; and in every place incense shall be offered unto His Name and a pure offering. There shall be heard in this place the voice of joy and the voice of gladness, the voice of them that shall bring the sacrifice of praise into the house of the Lord.

The Priest offers the host, saying:

We adore Thee, O God, who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee this token of Thine own life-giving gifts bestowed upon us, Thou who art the giver of all.

The Priest pours wine and a little water into the chalice, saying:

According to immemorial custom, we now mix water with this wine, praying Thee, O Lord, that we may evermore abide in Christ and He in us.

The Priest offers the chalice, saying:

We offer unto Thee, O Lord, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight; through Christ our Lord. *R*. Amen.

THE SECOND CENSING

The Priest censes the oblations and the altar in the prescribed manner and says:

P. As this incense rises before Thee, O Lord, so let our prayer be set forth in Thy sight. Let Thy holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing.

As the Priest returns the censer to the thurifer or Deacon, the following words are spoken:

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

The Priests, clerics, choir and people are censed. The people stand as the thurifer approaches them and bow before and after being censed. During the censuring of the choir and people the Priest recites the Lavabo in low tone, raising his voice for the Gloria.

LAVABO

P. I will wash my hands in innocency, O Lord: and so will I go to Thine altar. That I may show the voice of thanksgiving: and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

My foot standeth right: I will praise the Lord in the congregations.

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. *R*. Amen.

The people continue standing.

18

ORATE FRATRES

P. Brethren {Brothers and Sisters}, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands and sanctify our lives in His service.

P. We lay before Thee, O Lord, these Thy creatures of bread and wine, in ☩ token of our sacrifice of praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee, that we, who are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people, may 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,' through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit, ever one God throughout all ages of ages. *℟.* Amen.

19

THE CANON

The following passages are sung alternately

P. The Lord be with you.

C. And with thy spirit.

SURSUM CORDA

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

PREFACE

P. It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, everlasting God. (*Here follows the proper Preface, if any.*) Therefore with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying:

SANCTUS AND BENEDICTUS QUI VENIT

The people kneel and sing the following. The sacring-bell is rung each time the word 'Holy' is uttered.

Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy Glory; glory be to Thee, O Lord most high.

Blessed is He that cometh in the Name of the Lord.

✠ Hosanna in the highest.

THE PRAYER OF CONSECRATION

P. Wherefore, O most loving Father, we Thy servants do pray Thee, through Jesus Christ, Thy Son, our Lord, to ✠ receive, to ✠ purify and to ✠ hallow this oblation which we make unto Thee. We desire to offer this holy Sacrifice first for Thy holy catholic Church; that it may please Thee to grant her peace, to watch over her, to bring her to unity and to guide her throughout the world; likewise that it may please Thee to bless and keep all Thy people, to give them increase of grace to bring forth the fruits of the spirit, to guide all nations into unity, peace and concord, and to endue their rulers with wisdom and understanding. Especially do we pray for N* and all that are put in authority under him, N. our Presiding Bishop, N. our Bishop, for all our bishops, clergy and faithful, and for all here present, whose faith and devotion are known unto Thee. We do also call to mind all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (especially ...). Likewise do we offer it for all those Thy children whom it hath pleased Thee to deliver from the burden of the flesh (especially for ...), that, freed from earthly toil and care, they may enjoy the felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living, and true.

[In this joyful Sacrifice, we are uniting with Thy holy Church throughout the ages. We lift our hearts in adoration to Thee, ✠ God the Son, who art consubstantial and coeternal with the Father. In the mystery of Thy boundless love, Thou didst send forth Thine own divine life into the universe, yet Thou art unchangeable and ever abiding within Thyself.

Through Thine eternal Sacrifice, Thou dost continually uphold all creation, dying in very truth that we may live. Thus didst Thou offer Thyself as the Lamb slain from the foundation of the world.

Thou, who art omnipotent and all pervading, resting not by night or day, art ever pouring Thy strength and Thy blessing through Thy Holy Ones, who live but to do Thy will as perfect servants of Thy wondrous power, to whom we ever offer heartfelt love and reverence.

Thou, O Holy Lord, in Thine ineffable wisdom, ordained for us this Blessed Sacrament of Thy love, that through it we may not only commemorate in symbol Thine eternal Oblation, but verily take part in it; that within the limitations of time and space, we may perpetuate Thine enduring Sacrifice by which the world is nourished and sustained.]

With hands spread over the offerings, he or she continues:

Wherefore, O holy Lord, Father Almighty, we pray Thee to look down on and accept these offerings, which we Thy servants and Thy whole household do make unto Thee, in obedience to the command of Thy most blessed Son, our Lord Jesus Christ;

Which offerings do Thou, O Father, deign with Thy Holy Spirit and Word to ✠ bless, ✠ approve and ✠ ratify, that they may become for us His most precious ✠ Body and ✠ Blood.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven unto Thee, God, His Almighty Father, giving thanks to Thee, He ✠ blessed, brake and gave it to His disciples, saying: Take and eat ye all of this, for

* Here shall reference be made to the head of the State; e.g., the President of the United States, Elizabeth our Queen, etc.

THIS IS MY BODY.

In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He ✚ blessed it and gave it to His disciples, saying: Take and drink ye all of this, for

THIS IS MY BLOOD.

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

After some moments of silent adoration, the following verse shall be sung very softly, all devoutly kneeling:

Thee we adore, O hidden Splendour, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

[After a short pause all stand and sing the

ADESTE FIDELES

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, Monarch of the Angels;
O come, let us adore Him; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.

[God of God, Light of Light,
Yet under earthly forms His Light He veils,
Very God, alone-born of the Father;
O come, let us adore Him; etc.]

Sing, choirs of Angels, sing in exultation;
Sing, all ye citizens of heaven above;
Glory to God in the highest;
O come, let us adore Him; etc.]

Yea, Lord, we greet Thee, thronèd on Thine altar;
Ever to Thee be highest glory given.
Word of the Father, Splendour everlasting;
O come, let us adore Him; etc. Amen.

The people again kneel.]

P. Wherefore, O Lord and heavenly Father, we Thy humble servants, bearing in mind the ineffable sacrifice of Thy Son, the mystery of His wondrous incarnation, [His blessed passion,] His mighty resurrection, and His triumphant ascension, do here make before Thy Divine Majesty the memorial which our Lord hath willed us to make, and we do offer unto Thee this, the most precious gift which Thou hast bestowed upon us: this pure ✚ Host, this holy ✚ Host, this glorious ✚ Host, the holy ✚ Bread of life everlasting, and the ✚ Chalice of eternal salvation.

This do we present before Thee in token of our love and of the perfect devotion and sacrifice of our minds and hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine altar on high, there to be offered by Him who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice.

And as He hath ordained that the heavenly Sacrifice shall be mirrored here on earth through the ministry of mortal men, to the end that Thy holy people may be knit more closely into fellowship with Thee, we do pray for Thy servant who ministers at this altar, that, meetly celebrating the mysteries of the most holy ✠ Body and ✠ Blood of Thy Son, he may be ✠ filled with Thy mighty power and blessing.

He makes this last cross upon himself.

Likewise we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these mysteries do Thou ✠ hallow, ✠ quicken and ✠ bless them, that both in their hearts and in their lives they may show forth Thy praise and glorify Thy holy Name.

The priest makes (with the Host) the sign of the cross three times over the Chalice, as he says:

All these things do we ask, O Father, in the Name and through the mediation of Thy most blessed Son, for we acknowledge and confess with our hearts and lips that ✠ by Him were all things made, yea, all things both in heaven and earth; ✠ with Him as the indwelling Life do all things exist, and ✠ in Him as the transcendent Glory all things live and move and have their being:

Then horizontally twice between the Chalice and his breast.

To whom with Thee, O mighty ✠ Father, in the unity of the Holy ✠ Spirit, be ascribed all honour and glory, throughout the ages of ages. *℟.* Amen.

The Priest here holds the Host directly over the Chalice and raises both to the level of his eyes.

THE COMMUNION

21

[P. Let us pray.

Instructed by the words of sacred Scripture and following the tradition of holy Church from of old, we now say:

All now intone or say:

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 them that trespass against us. And lead us not into temptation, but deliver us from evil. [For Thine is the kingdom, the power and the glory, for ever and ever.] Amen.]

22

THE COMMEMORATION OF THE SAINTS

P. Here do we give unto Thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in the holy Lady Mary and in all Thy glorious Saints from the beginning of the world, who have been the choice vessels of Thy grace and a shining light unto many generations.

Here the Priest crosses himself with the paten.

And we ✠ join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou hast made.

O Son of God, who showest Thyself this day upon a thousand altars and yet art one and indivisible, in token of Thy great Sacrifice we break This Thy Body,

Here he breaks the Host in half over the Chalice, and with a small Particle thereof makes the sign of the cross thrice over the Chalice, and finally at the words 'one in Thee' drops the Particle into the Chalice.

praying that by this action, ordained from of old, Thy ✠ strength, Thy ✠ peace and Thy ✠ blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O Lord Christ, wast made known to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father. ℣. Amen.

P. The Lord be with you.

C. And with thy spirit.

Or, if it has not been included earlier:

[P. O Lord Jesu Christ, who didst say to Thine apostles: 'Peace I leave with you, My peace I give unto you,' regard not our weakness, but the faith of Thy Church, and grant her that peace and unity which are agreeable to Thy holy will and commandment. ℣. Amen.

The Salutation of Peace, which follows, is given to all assembled by the Celebrant who with outstretched hands faces the congregation, or it is first given by the Celebrant to one of the clergy. It is then passed from one to another in the sanctuary. The last recipient turns towards the people and, with outstretched hands, sings the words:

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

C. And with thy spirit.]

P. O Thou who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvelous love for mankind, and dost therein graciously draw us into wondrous and mystic communion with Thee, grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavour, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life. ℣. Amen.

The Priest communicates in both kinds, then administers to the clergy and servers.

The people meanwhile may say privately the following prayer:

Unto Thee, O Perfect One, the Lord and Lover of mankind, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world; Thou art in all places and endurest all things, the Treasury of endless good and the Well of infinite compassion.

**THE PROPER GRADUALS AND
PREFACES OF THE SEASON**

CHRISTMAS DAY

The Gradual for Christmas Day and seven days after.

Unto us a Child is born: unto us a Son is given.

His Name shall be called Wonderful Counsellor: the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of His government and peace there shall be no end: to establish His kingdom with justice for ever and for ever.

Glory to God in the highest: on earth peace to men of good will.

The Preface for Christmas Day and seven days after.

For by the mystery of the Word made Flesh the light of Thy glory hath shone anew upon the eyes of our mind, and our hearts are filled with love and holy joy. Therefore...

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EASTER DAY

The Gradual for Easter Day and until the Feast of the
Ascension.

Christ our Passover is sacrificed for us: therefore let us keep the feast.

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

Christ being raised from the dead dieth no more: death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive.

The Preface for Easter Day and seven days after.

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord, who by His mystic death and rising again hath given unto us the promise of everlasting life. Therefore...

ASCENSION DAY

The Gradual for Ascension Day and nine days after.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory.

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 Preface for Ascension Day and nine days after.

Through Thy most dearly beloved Son Jesus Christ our Lord, who after His most glorious resurrection ascended up above all the heavens; that where He is, thither we might also ascend and, being made partakers of His Godhead, might reign with Him in glory. Therefore...

WHITSUNDAY

The Gradual for Whitsunday and six days after.

The Spirit of God moved upon the face of the waters: and God said, Let there be light; and there was light.

Know ye not that ye are the temple of God: and that the Spirit of God dwelleth in you?

The Spirit is life, because of righteousness: and as many as are led by the Spirit of God, they are the sons of God.

The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

The Preface for Whitsunday and six days after.

Through Jesus Christ our Lord, who, going up above all the heavens, according to His most true promise sent forth the Holy Ghost, who came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth. Therefore...

TRINITY SUNDAY

The Gradual for Trinity Sunday only.

It is the Spirit that beareth witness: because the Spirit is truth.

There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

There are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in One.

**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 Preface for Trinity Sunday only.

The words 'Holy Father' in the ordinary Preface are omitted on this occasion.

Who art one God, one Lord, not in the oneness of a single Person only, but in the trinity of one Substance; for the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet They are not three Lords, but one Lord. Therefore...

FESTIVALS OF OUR LADY

The Gradual for the Festival of the Assumption of Our Lady and seven days after; also for Candlemas, for the Annunciation, and for the Nativity of Our Lady.

**Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.
And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word.**

**My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.
For He hath regarded: the lowliness of His handmaiden.
For behold, from henceforth: all generations shall call me blessed.
For He that is mighty hath magnified me: and holy is His Name.**

The Preface for the Days abovementioned.

But to-day we chiefly praise Thee for the help and the example of the holy Lady Mary, Star of the Sea and Mother of our Lord, Queen of the Angels, our pattern of humility and purity. Therefore...

FESTIVALS OF THE ANGELS

The Gradual for the Festival of St. Michael and All Angels and seven days after; also for the Third Sunday after Trinity.

**O ye Angels of the Lord, bless ye the Lord: praise Him and magnify Him for ever.
To Him all Angels sing aloud: the Heavens and all the Powers therein.
To Him Cherubim and Seraphim: continually do cry:
Holy, Holy, Holy: Lord God of Hosts.
O praise the Lord, ye Angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.
O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.**

The Preface for the Days abovementioned.

For Thou, who art the King of Angels, Lord of all the Hosts of Heaven, hast granted us the aid of these Thy radiant servants. Therefore...