

The Holy Eucharist

(Also called the Mass)

This service is based on the Tridentine Rite in the vernacular (vernacular being a language other than Latin). It is used by various sections of the Liberal Catholic and Independent Catholic churches.

Instructions (rubrics) are shown in this font.

Words to be said are in this style: **All:** say these words. Where **The people:** is shown, everyone present says these words *except* the clergy.

✠ *This cross means the people make the sign of the cross upon themselves.*

+ *This cross means the priest makes the sign of the cross upon himself or others, or upon objects as a sign of power.*

Portions in square brackets [] may be omitted.

Asperges (long form)

The shorter form of the Asperges may be substituted for the following when it is thought desirable. This shorter form of the Asperges (i.e. Invocation, Asperges) is placed between brackets on page 2,3.

There are thus two forms of the Asperges, longer and shorter. Omit whichever is not being used.

The Priest, with his/her assistants, kneels before the altar; the priest intones the words, 'Thou shall 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 receives the aspergill, makes the sign of the cross over him/herself and sprinkles with holy water the altar and him/herself, then the clergy and the people, who bow and cross themselves.

Psalm 121

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

Priest: I will lift up mine eyes unto the hills:
All: from whence comes my help.
My help comes even from the Lord: who hath made heaven and earth.
He will not suffer thy foot to be moved: and He that keeps thee will not sleep.
Behold, He that keeps Israel: shall neither slumber nor sleep.
The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand.
So that the sun shall not smite thee by day: neither the moon by night.
The Lord shall preserve thee from all evil: yea, it is even He that shall

keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

(all bow)

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.

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

Priest: O Lord, open Thou our lips:

All: And our mouth shall show forth Thy praise.

Priest: Who shall ascend into the hill of the Lord?

All: Even he that hath clean hands and a pure heart.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: Let us pray...

The people kneel.

The Collect

Priest: 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.

All: Amen.

[The Invocation (short form)]

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

All: Amen.

The Asperges (short form)

The Priest, receives the aspergill, makes the sign of the cross over him/herself, saying:

Priest: May + the Lord purify me that I may worthily perform His service.

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

Priest: 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:

Priest: 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.

All: Amen.]

The Preparation

The people stand. The priest intones the Invocation, unless the shorter form of Asperges, with its preceding invocation, has been used.¹

The Invocation

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

All: Amen.

The following Antiphon and Canticle are sung by all together, save that the priest alone chants² the opening words of the Canticle, 'I was glad when they said unto me:'

The Canticle

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

Priest: I was glad when they said unto me:

All: we will go into the house of the Lord.

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

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

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.

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

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

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

¹ If so, proceed with The Canticle.

² Or says.

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

(all bow)

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.

All: 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.

Priest: ✠ Our help is in the Name of the Lord:
All: Who hath made heaven and earth.

Priest: Turn us again, O Lord, and quicken us:
All: That Thy people may rejoice in Thee.

Priest: Trust ye in the Lord for ever:
All: For our Rock of Ages is the Lord.

Confiteor

All kneel and say together:

All: 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.

The Absolution

Priest: 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.

All: Amen.

First censuring

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

Priest: May thou be + blessed by Him in whose honour thou shall be burned.

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

Priest: The Lord be with you.

All: And with thy spirit.

The Introit

The introit is sung by all together.

All: ☩ 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.

Kyrië

The people kneel.

All: Kyrië eleïson. Kyrië eleïson. Kyrië eleïson.
Christe eleïson. Christe eleïson. Christe eleïson.
Kyrië eleïson. Kyrië eleïson. Kyrië eleïson.

Gloria in Excelsis

The people stand. This is sung by all. The head is bowed at the words 'we worship Thee', 'we give thanks to Thee', and 'receive our prayer'. Omit the "Gloria" during the Lent and Advent seasons.

All: Glory be to God in the highest, and on earth peace to men of goodwill. We praise Thee, we bless Thee, we (all bow) worship Thee, we glorify Thee; we (all bow) give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.
O Lord Christ, the only-begotten Son (or alone-born) of the Father; O Lord God, Indwelling Light, Son of the Father, whose wisdom mightily and sweetly orders all things, pour forth Thy love; Thou whose strength upholds and sustains all creation, (all bow) receive our prayer; Thou whose beauty shines 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.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: Let us pray.

The people kneel.

The Collects

Priest: 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.

All: Amen.

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

Priest: Teach us, O Lord, to see Thy life 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.

All: Amen.

[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:

All: Thanks be to God.

The Gradual

The people stand.

All sing the gradual except the priest alone chants the first half of the first verse:

Priest: He that loves wisdom loves life:

All: 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.

The people are seated.

Munda Cor Meum

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

following prayer:

Deacon: 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.

All: Amen.

The Celebrant blesses the Gospeller in the following words, should the priest be reading the gospel he substitutes the word 'my' for 'thy':

Priest: May the Lord be in thy (my) + heart and on thy (my) + lips, that through thy (my) heart the love of God may shine forth, and through thy (my) lips His power be made manifest.

All: Amen.

The people stand.

The Gospel

Deacon: The Lord be with you.

All: 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:

All: Glory be to Thee, O Lord.

The Gospel ended, all say or sing:

All: Praise be to Thee, O Christ.]

The Sermon

If there be a sermon, it follows here, preceded by the Invocation. The people stand.

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

All: Amen.

The people are seated for the sermon.

The sermon is followed by this ascription to the Blessed trinity. The people stand.

Priest: 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.

All: Amen.

The Creed (long form)³

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

All: 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 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 sits 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 proceeds from the Father and the Son, who with the Father and the Son together is *(all bow)* worshipped and glorified, who spoke 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.

[The Creed (short form)]

All: We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His children⁴ one day reach His feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when we serve our fellow man⁵; So shall His blessing rest on us ✠ and peace for evermore. Amen.

]

Priest: The Lord be with you.

All: And with thy spirit.

³ This Creed may be used or the Creed from the Short Form may be used.

⁴ Originally: all His sons.

⁵ Originally: brother man.

Offertorium

A hymn is usually sung here, while the offertory alms are collected.

At the end the people are seated and the following sentences are intoned by the priest:

Priest: 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:.

Priest: 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:

Priest: 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:

Priest: 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.

All: Amen.

The Second Censing

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

Priest: 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 he/she returns the censer to the thurifer or Deacon, he/she says:

Priest: 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 censing of the choir and people the Priest, while cleansing his fingers, recites the Lavabo in low tone, raising his voice for the Gloria.

Lavabo

Priest: 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 dwells. My foot stands 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.

All: Amen.

Orate Fratres

Priest: Brothers and Sisters, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

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

[**Priest:** Let us pray.] *The people kneel.*

Priest: 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 lives and reigns with Thee in the unity of the Holy Spirit, ever one God throughout all ages of ages.

All: Amen.

The Canon

The people stand.

The following verses are sung alternately:

Priest: The Lord be with you.

The people: And with thy spirit.

Sursum Corda

Priest: Lift up your hearts.

The people: We lift them up unto the Lord.

Priest: Let us give thanks unto our Lord God.

The people: It is meet and right so to do.

Preface

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.

(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.

All: 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 comes in the Name of the Lord.

✠ Hosanna in the highest.

The Prayer of Consecration⁶

Priest: 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 and apostolic 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 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... (our King/Queen, our head of State, as appropriate) and all that are put in authority under him/her, 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 ...).⁷

⁶ Throughout the Prayer of Consecration where crosses are to be made by the Priest, they are made over the sacred elements collectively, save where on the one hand, Body or Bread is mentioned, and, on the other, Blood or Chalice.

⁷ In later times an intention for soon to be born children and their mothers was added: "and for those who are again about to enter this earthly life through the portal of birth; and likewise for their mothers-to-be, (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.

[Uniting in this joyful Sacrifice, we are uniting with Thy holy Church throughout the ages, we lift our hearts in adoration to Thee, O God the Son, consubstantial and coeternal with the Father, who, abiding unchangeable within Thyself, didst nevertheless in the mystery of Thy boundless love and Thine eternal Sacrifice breathe forth Thine own divine life into Thy universe, and thus didst offer Thyself as the Lamb slain from the foundation of the world, dying in very truth that we may live.

Omnipotent, all-pervading, by that self-same Sacrifice Thou dost continually uphold all creation, resting not by night or day, working evermore through that most august Hierarchy of Thy glorious Saints, who live but to do Thy will as perfect channels of Thy wondrous power, to whom we ever offer heartfelt love and reverence.

Thou, O most dear and holy Lord, hast in Thine ineffable wisdom ordained for us this Blessed Sacrament of Thy love, that in it we may not only commemorate in symbol that Thine eternal Oblation, but verily take part in it, and perpetuate thereby within the limitations of time and space, which veil our earthly eyes from the excess of Thy glory, the enduring Sacrifice by which the world is nourished and sustained.

]

With his/her hands spread over the offerings, the priest continues:

Priest: 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

THIS IS MY BODY⁸.

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

⁸ After consecrating the host the tip of the thumb and the index finger stay on each other on both hands. During the Ablutions after the Communion of the people the fingers are cleansed and every possible particle of the host is absorbed through water and wine used in the Ablutions and drunk by the priest.

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:

All: 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

All: 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; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.]

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; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.]

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; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.

All: Amen.

The people kneel.

Priest: 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 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,

The priest makes this last cross on himself.
he/ she may be + filled with Thy mighty power and blessing.

Priest: 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 cross⁹ three times over the Chalice, as he/ she says:

Priest: 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 the breast:

Priest: 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.

All: Amen.

[The Communion (The Lord's Prayer)]

Priest: Let us pray.

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

⁹ Vertically.

All: 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.

]

The Commemoration of the Saints

Priest: 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 shows 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 the priest breaks the Host in half over the Chalice, and with a small Particle thereof makes the sign of the cross thrice over the Chalice¹⁰, and finally at the words 'one in Thee' drops the Particle into the Chalice.

Priest: ...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, was 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.

All: Amen.

The Salutation of Peace

Priest: O Lord Jesus 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.

All: Amen.

¹⁰ In a horizontal plane.

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:

Priest: The peace of the Lord be always with you.

All: And with thy spirit.

Priest: O Thou who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvellous 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.

All: Amen.

The Priest communicates in both kinds, then administers to the clergy and servers. The people meanwhile may say privately the following prayer:

All: 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 endure all things, the Treasury of endless good and the Well of infinite compassion.

After the Priest and those in the sanctuary have received Holy Communion, the Priest, with a Particle, blesses the people, as he says:

Priest: +Ye that desire to partake of the Body and Blood of the Lord, draw nigh and receive this most holy Sacrament.

The people should come forward to the Communion rail and kneel. As he administers the Holy Communion to each, the Priest says¹¹:

Priest: The Body+ and Blood of our Lord Christ keep thee unto life eternal.

The Communion being ended¹², the Priest says:

Priest: Under the veil of earthly things now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

¹¹ The sign of the cross is made over each person coming to communion. If so inclined, the priest can use Intinction: after the sign of the cross the host is dipped (a bit of the edge of it, not the host as a whole) in the wine in the chalice held by the priest and then administered on the tongue of the recipient.

¹² And after the Ablutions.

Communio

All stand and sing:

All: Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Priest: The Lord be with you.

All: And with thy spirit.

Postcommunio

Priest: Let us pray.

The people kneel.

Priest: We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives; through Christ our Lord.

All: Amen.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: Ite, missa est.

All: Deo gratias.

The Benediction

Priest: The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, 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.

All: Amen.

The priest and clergy may process from the sanctuary, through the body of the church.