

# THE MASS

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¶ The Mass is the Church's obedient response to the solemn command of the Saviour at the Last Supper: Do this in remembrance of me. By this command, Christ gave to his Church a means of uniting itself to him in offering to the Father his sacrifice of perfect human obedience through death. In baptism, the Christian has become a part of the Risen Christ—one of the New Race in Christ, a member of the Royal Priesthood in him—and as Christians obediently merge themselves into this sacrificial offering of Christ, they raise to the Father that praise and thanksgiving which are his due from creation. To effect this action a variety of rites has developed in the Church, and the service in the Book of Common Prayer is the rite provided by the American Church for its performance. As it is used by Priest and People together, the Glorified Christ offers his sacrifice to the Father in the midst of the life of the world.

## Private Prayers Before Mass

IN the Name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

O GREAT and good God, I have come into thy presence to share in offering to thee the great Sacrifice of thy Blessed Son, our Saviour, Jesus Christ (and to receive the Holy Sacrament of the Body and Blood of the same Jesus Christ) in remembrance of his life, death and Passion, and in thanksgiving for all thy blessings bestowed upon

thy whole Church and on me a most unworthy sinner. I desire to offer (and to receive) with all the love and contrition of which I am capable, in conformity with those sacred intentions wherewith our Saviour instituted and our holy Mother the Church ever offers it. I wish, then, to offer (and to receive) it:

1. For thy greater glory;
2. For the continual remembrance of the Sacrifice of Christ;
3. To give thee thanks for all the blessings thou hast bestowed, especially . . . . .
4. To ask thy help in any matter I have in hand, especially . . . . .
5. To ask thee to bless all my friends and relations, especially . . . . .
6. For the dead, especially . . . . .

**B**LESS the Priest who is to preside at this Oblation. Bless all the people who are here to participate in this glorious action, and all who would like to be here. Convert all sinners. Heal the anguish of the world. And have mercy upon all the faithful departed.

**O** GOD accept all my prayers during this holy service of our bounden duty, for Jesus Christ's sake. Amen.

## The Asperges

¶ In many places, before the principal Mass on Sunday, the Priest sprinkles the congregation with holy water as a weekly reminder of Baptism. The rite is as follows:

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

*Psalm 51.* Have mercy upon me, O God, \* after thy great goodness: [according to the multitude of thy mercies do away mine offences.]

GLORY BE TO THE FATHER.

Thou shalt purge me with hyssop, *etc.*

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¶ But on Sundays from Easter Day through Pentecost, the following antiphon and psalm are substituted for the above:

*Antiphon.* I saw water proceeding out of the temple, from the right side thereof, alleluia: and all men, whithersoever the waters shall come, shall be healed, and shall say, alleluia, alleluia.

*Psalm 118.* O give thanks unto the Lord, for he is gracious, \* because his mercy endureth forever.

GLORY BE TO THE FATHER.

I saw water proceeding out of the temple, *etc.*

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¶ The antiphon having been repeated, the Priest who has sprinkled the People, standing at the foot of the altar, sings:

℣. O Lord, show thy mercy upon us. (*In Eastertide Alleluia is added.*)

℟. And grant us thy salvation. (*In Eastertide Alleluia is added.*)

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

GRACIOUSLY hear us, O Lord, holy Father Almighty, everlasting God: and vouchsafe to send thy Angel from heaven, to guard, cherish, protect, visit and defend all who are assembled in this thy holy temple. Through Jesus Christ our Saviour.

℟. Amen.

## I. THE ENTRANCE RITE

¶ The Mass begins with a section of prayers, psalms and hymns which constitute a set of preliminary devotions.

### *The Preparation of the Ministers*

¶ When the Priest and his attendants have entered the sanctuary, they pause and prepare themselves for their ministry by means of the following devotion. At Masses with music, this Preparation is said while the Introit Psalm or Hymn is sung. When

some service of a liturgical nature precedes the Mass, this Preparation is omitted.

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

I will go unto the altar of God.

*Ministers.* Even unto the God of my joy and gladness.

*Priest.* Our help is in the Name of the Lord.

*Ministers.* Who hath made heaven and earth.

¶ Then, bowing profoundly, the Priest makes the Confession.

I CONFESS to God Almighty, 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: by my fault, by my own fault, by my own 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.

¶ The Ministers respond:

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

*Priest.* Amen.

¶ Then the Ministers repeat the Confession.

I CONFESS to God Almighty, 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: by my fault, by my own fault, by my own 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.

¶ The Priest responds:

ALMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life. *R̃.* Amen.

THE Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins. *R̃.* Amen.

Ÿ. Wilt thou not turn again and quicken us,  
O God?

*R̃.* That thy people may rejoice in thee.

Ÿ. O Lord, show thy mercy upon us.

*R̃.* And grant us thy salvation.



℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

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.

HEAR what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

### *The Introit*

¶ This is the processional psalm or hymn sung while the Priest and his Ministers approach the altar and say the Preparation. At recited Masses it is usual for the Priest to read the Introit proper to the day either here or before the Collect above with which the Preparation closes. At Solemn Mass the altar and Celebrant are censed here.

### *The Kyrie Eleison*

¶ Then follows the little Litany called "Kyrie eleison." At Mass with music it is sung throughout by the People. At recited Masses, its petitions are said by Priest and People alternately.

*or*

<i>Priest.</i> Lord, have mercy upon us.	Kyrie eleison
<i>People.</i> Lord, have mercy upon us.	Kyrie eleison
<i>Priest.</i> Lord, have mercy upon us.	Kyrie eleison
<i>People.</i> Christ, have mercy upon us.	Christe eleison
<i>Priest.</i> Christ, have mercy upon us.	Christe eleison
<i>People.</i> Christ, have mercy upon us.	Christe eleison
<i>Priest.</i> Lord, have mercy upon us.	Kyrie eleison
<i>People.</i> Lord, have mercy upon us.	Kyrie eleison
<i>Priest.</i> Lord, have mercy upon us.	Kyrie eleison

### *The Gloria in Excelsis Deo*

¶ This magnificent hymn of praise is added to the rite on all Sundays, except during Advent and Lent, and on all feasts. At other times the Collect follows the Kyrie immediately. (While the Gloria is printed



at the end of the rite in the Prayer Book, its rubric allows the substitution of some other hymn there and, in many places, it is restored to its traditional position here after the Kyrie eleison.)

**G**LORY be to God on high, and on 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 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*

¶ The Celebrant now brings the Entrance Rite to a close by singing (or, at recited Mass, saying) the prayer proper to the day called the Collect. Before he does so, he greets the People, who respond to the greeting. This mutual salutation occurs eight times in traditional Western Mass rites, each time before some important action, and serves to emphasize the fact that Priest and People are joined in the priestly action of the Eucharistic Offering.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

¶ Then follows the Collect which is a traditional form of prayer “collecting” the aspirations of the assembled people into a single direct and terse formula. Each day has its proper prayer for use here, those for Sundays and most greater feasts are found in the Book of Common Prayer.

## II. THE MINISTRY OF THE WORD

¶ Now a new section of the rite begins in which, through the reading of the Scriptures and the Sermon, the Word of God is ministered to the People.

### *The Epistle*

¶ The first Scripture lesson, called the Epistle, is usually taken from one of the New Testament Epistles, although sometimes from some other book of the Bible. At Solemn Mass the Epistle is sung by the Subdeacon, and at other Masses is often read by a Lector. At the end of the Epistle, the People respond:

℟. Thanks be to God.

### *The Gradual*

¶ When the Epistle is ended, a psalm, anthem, or hymn is sung by the People. At recited Masses the proper Gradual Anthem may be read either by the Celebrant or by the Lector who has read the Epistle.

### *The Holy Gospel*

¶ The second lesson of the rite is invariably a portion of one of the four New Testament Gospels, and thus proclaims some word or act of Christ. At Solemn Mass the Gospel is sung by the Deacon, and its singing is accompanied by a procession with lights and incense. Christ himself, the Eternal Word of God, enters the assembly, and the Gospel is the great climax of the Ministry of the Word. The Gospel is announced as follows:

℣. The Lord be with you.

℟. And with thy spirit.

The Holy Gospel is written in the . . . . .  
Chapter of . . . . . beginning at the . . .  
Verse.

℟. Glory be to thee, O Lord.

¶ And when the Gospel is ended, the People say:

℟. Praise be to thee, O Christ.

### *The Nicene Creed*

¶ On all Sundays in the year and on certain feasts, the Nicene Creed is inserted into the rite here. At the words "And was incarnate . . . and was made man" all make a reverence in honor of the mighty mystery of the Incarnation of God.

I 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 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 came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN: 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 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 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.

### *The Sermon*

¶ The Sermon, which explains and interprets the Word proclaimed in the lessons, now follows, and this brings the Ministry of the Word to a close.

### III. THE LITURGY OF THE SACRIFICE

¶ The assembly, having been organized and prepared by the Ministry of the Word, now proceeds to offer the Sacrifice, which is effected by means of four progressive actions: Offertory, Great Prayer, Fraction, and Communion.

#### 1. The Offertory

¶ The first action of the Sacrifice is begun by the uniting of Priest and People in the mutual salutation:

V. The Lord be with you.

R. And with thy spirit.

¶ And the Celebrant reads the Offertory Psalm-verse, either the verse proper to the day, or one from the selection of verses in the Prayer Book. At Masses with music this Psalm is sung by the People, and it may be followed by other singing while the gifts are offered.

¶ Now the prescribed gifts of bread and wine are brought to the Celebrant, who offers them to God and places them on the altar. At the same time, the offerings of the People are collected and brought to the altar. At Solemn Mass the offering, the altar, the ministers, and the People are censed here. The Celebrant washes his hands, and then makes the offering in the following prayer which, after asking that God will receive the gifts, expands into a series of intercessions, which operates to bring others around God's altar.

Let us pray for the whole state of Christ's Church.

*For the Acceptance of the Offering*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our (alms and) oblations, and to receive these our prayers, which we offer unto thy Divine Majesty;

*For the Church and its Unity*

BESEECHING thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

*For all Rulers of Men*

WE beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

*For all Bishops, Priests and Deacons*

GIVE grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set



forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments.

*For the Congregation*

AND to all thy People give thy heavenly Grace; and especially to this congregation here present; 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.

*For the Tempted and Tried*

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

*For the Departed*

AND we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

R/. Amen.

## The Ritual Preparation of Communicants

¶ Here the Prayer Book directs that the following service of preparation for Holy Communion be conducted. In some places this devotion is transferred to its original position just before Communion.

### *The Exhortation*

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, devoutly kneeling.

### *The Confession*

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.

### *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. R̃. Amen.

### *The Comfortable Words*

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. (*St. Matt. xi. 28*) 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. (*St. John iii. 16*).

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. (*I Tim. i. 15*).

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. (*I St. John ii. 1, 2*).

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## 2. The Eucharistic Prayer

¶ The Celebrant now begins the second of the acts of the Sacrifice by a dialogue with the People. This leads to the “giving of thanks” which is of the essence of the Eucharist, and then all join their voices to those of the citizens of heaven in the Sanctus.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.

℟. It is meet and right so to do.

¶ The Priest continues:

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, on certain feasts and in certain seasons, a Proper Preface is inserted, in which thanks is given

for the particular benefits of God being celebrated on the day.

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

¶ And the People say with him:

HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. (Amen.) Blessed is he that cometh in the Name of the Lord: Hosanna in the Highest.

¶ The Celebrant now continues the Great Prayer by means of which God accepts our unworthy gifts by consecrating them to be the very Body and Blood of the Living Christ.

### *The Thanksgiving*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, 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 of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world:

¶ He spreads his hands over the offering, saying:

AND did institute, and in his holy Gospel command us to continue, a perpetual

memory of that his precious death and sacrifice, until his coming again:

¶ The bell rings one warning stroke.

### *The Consecration*

FOR in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat,

THIS IS MY BODY  
WHICH IS GIVEN FOR YOU:

Do this in remembrance of me.

¶ As the bell rings, the Priest kneels in adoration and lifts the Sacred Host for all to see.

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.

¶ The bell rings again, and, having knelt in adoration, the Priest lifts the Cup.

### *Prayer of 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, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

*Prayer of Invocation of the Holy Ghost*

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

*Prayer for the Benefits of the Offering*

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; 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.

*Prayer for Communicants*

AND here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

*Prayer for the Acceptance of the Offering*

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

*The Concluding Doxology*

¶ Holding the Host above the Chalice and elevating both, the Priest says or sings:

BY whom, and with whom, in the unity of the Holy Ghost, all honour and glory be

unto thee, O Father Almighty, world without end.

*R.* Amen.

¶ And the Eucharistic Prayer is brought to a close by the Priest and People reciting together the most perfect of vocal prayers:

*Priest.* Let us pray. And now, as our Saviour Christ hath taught us, we are bold to say, Our Father.

*Priest and People.* 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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

### 3. The Fraction

¶ The Celebrant now breaks the consecrated Host and, putting a small particle of the Host into the Cup, he says or sings:

*V.* The peace of the Lord be always with you.

*R.* And with thy spirit.

### 4. The Communion

¶ The fourth of the sacrificial acts now begins by

the saying or singing of the following hymn. At Solemn Mass the Kiss of Peace is given here.

**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.

¶ Here the bell is rung thrice as a signal for intending communicants to approach the altar. The Priest says the following prayer of preparation for Communion which, in some places, is said here in connection with the Ritual Preparation of Communicants printed above between the Offertory and the Eucharistic Prayer, p. 70.

**W**E 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. *R.* Amen.

¶ The Celebrant receives the Holy Gifts and then proceeds to administer them to the People. First he says:

BEHOLD the Lamb of God; behold him that taketh away the sins of the world.

¶ And the People say with him thrice:

LORD, I am not worthy that thou shouldest come under my roof, but speak the word only and my soul shall be healed.

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¶ If you are not to receive Holy Communion, make an act of spiritual communion during the Communion of the Priest and People:

I worship thee, Lord Jesus,  
And kneeling unto thee,  
As thou didst come to Mary,  
I pray thee come to me.

O most loving Jesus, O most blessed Saviour, come to me, I beseech thee, and unite me to thyself. Though I cannot now receive thee sacramentally, yet I believe that thou art able, even when received by faith and desire only, to heal, enrich and sanctify me. Come thou spiritually into my heart. I desire to unite myself to thee, with all the affections of my soul. Possess me wholly; let the consuming fire of thy love absorb me, and thy presence abide so intimately in me, that it will be no longer I that live, but thou who livest in me. Amen.

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¶ As soon as you have received your Communion return to your place without looking around, kneel quietly and, if there is time, say the following prayers:

I adore thee, O Christ, and I bless thee, because by thy Holy Cross thou hast redeemed the world.

I thank thee, O heavenly Father.

I thank thee, O Divine Son.

I thank thee, most Holy Spirit of God.

I praise, bless, and magnify thee, O Holy, Blessed, and Glorious Trinity for thy power, wisdom and love, displayed in this wonderful Sacrament, beseeching thee that through its grace and virtue I may be so hallowed in body and soul, that I may be counted worthy, through the merits of Christ, to praise and adore thee with thanksgiving in thy kingdom forever. Amen.

¶ If there is extra time, begin your thanksgiving, page 100.

### *The Ablutions*

¶ When all have communicated, the Celebrant reverently consumes any of the Sacrament that remains and then, assisted by his ministers, cleanses the vessels. If the People have not sung the proper Communion Psalm, the Celebrant sometimes reads it after the Ablutions before he says the following prayer.



*The Post-Communion Prayer*

¶ The Communion is the climax of the Sacrifice, and the action is now brought quickly to a close by the following prayer.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

ALMIGHTY and everliving 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.

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¶ (The Gloria in excelsis Deo, page 63, follows here in the Prayer Book. If it has been said in its traditional place after Kyrie eleison, the following dismissal takes its place here.)

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### *The Dismissal*

¶ The assembly is now dismissed as follows; and, before they leave, they are blessed:

℣. The Lord be with you.

℟. And with thy spirit.

℣. Depart in peace.

℟. Thanks be to God.

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.

### *Private Prayers After Mass*

GRANT, O Lord, that we who are thy soldiers here may enjoy thy peace hereafter; that the eyes which have looked upon thee in thy Sacrament of love may also behold the fruition of thy blessed hope; that the tongues which have sung thy praises may also speak the truth; that the feet which have stood in thy sanctuary may walk in the land of light; and that the bodies which have

feasted on thy living Body may be restored in newness of life, to dwell with thee where thou reignest with the Father, and the Holy Ghost, in the Unity of the Godhead, King for evermore. Amen.

**B**EHOLD, O Eternal Father, the Salutary Sacrifice of the Mass is done. May it be acceptable to thee, inasmuch as in it thy Son, in whom thou art ever well pleased, is set forth before thee. May he now, I beseech thee, perform the office of a Mediator and Advocate, where he sitteth at thy right hand, and maketh intercession for us. Remember all his patience, love, and pity; and vouchsafe to listen to one who prayeth in the Name of thy beloved Son; for he himself hath said, If ye shall ask anything in my Name, he will give it to you. This one thing I ask, O Lord, let this Sacrifice be well pleasing to thee, to the glory of thy Name; and may it be profitable to the salvation of all thy faithful servants. Amen.

¶ See page 100 for Thanksgiving after Communion.