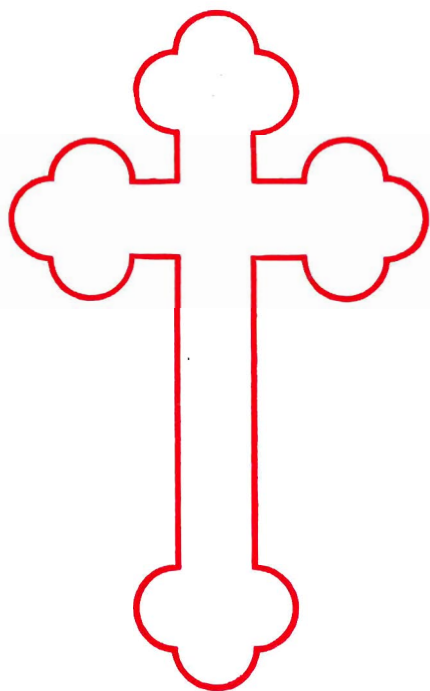
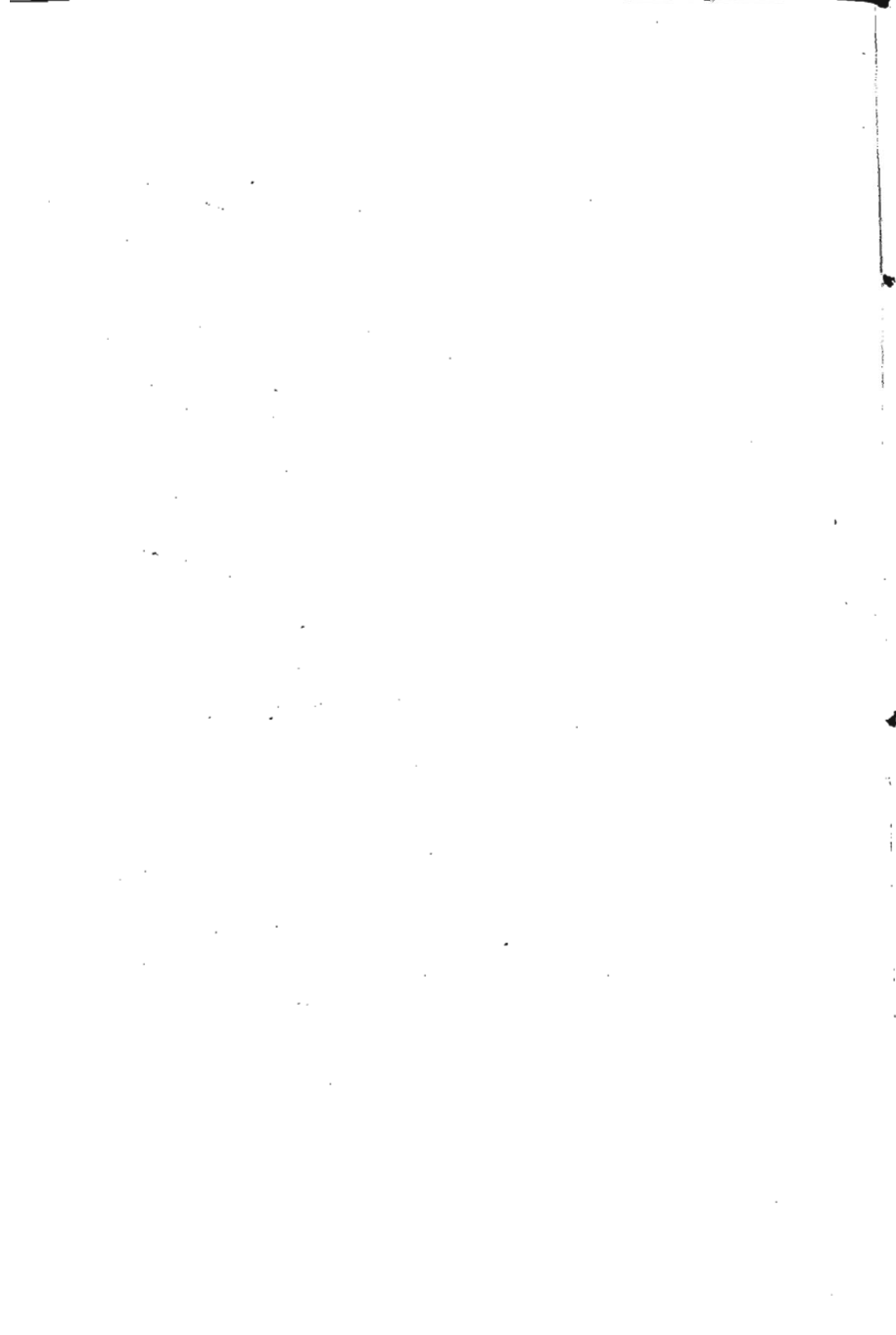


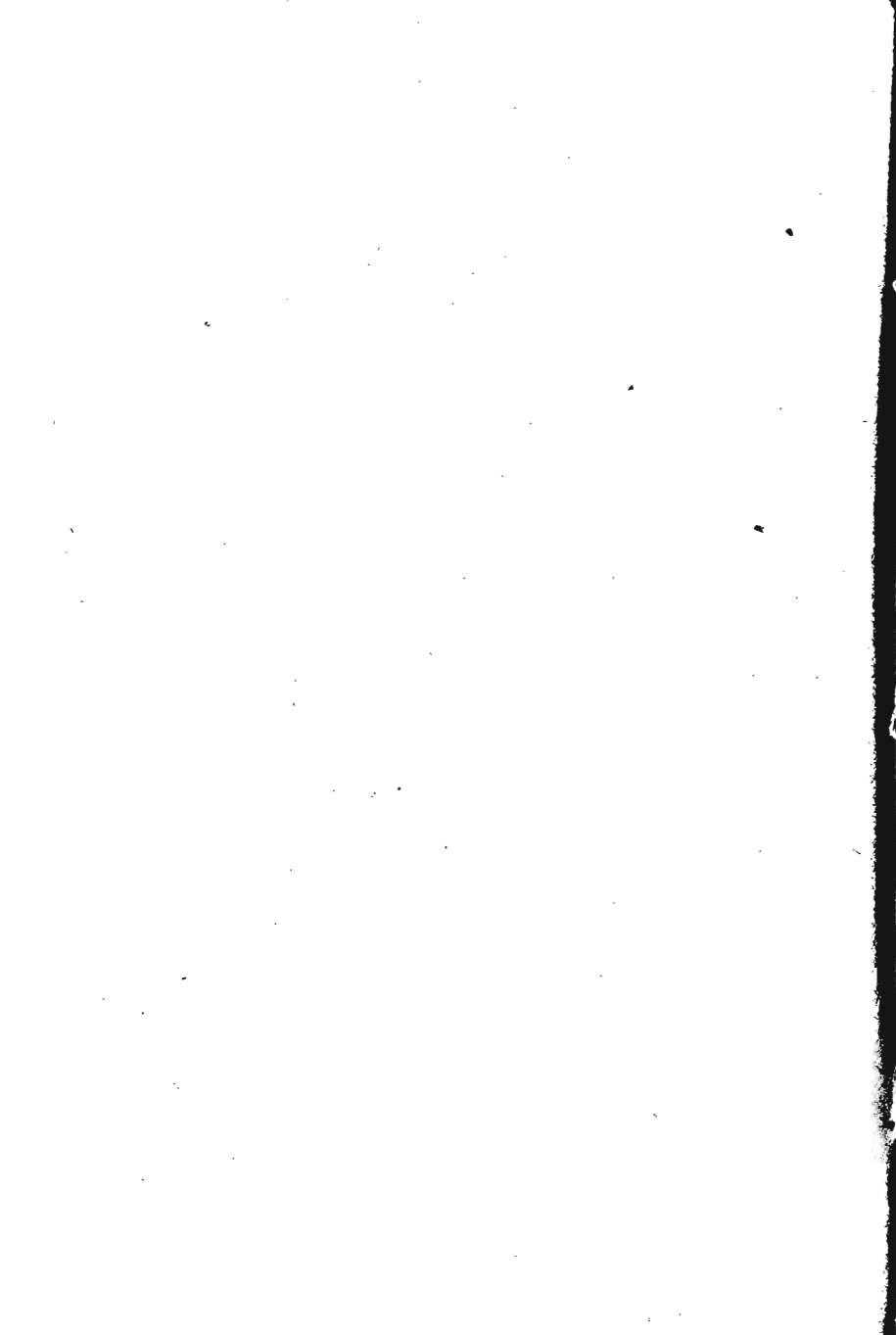
THE
INDIAN LITURGY





C. W. F. Bowles.

AN ORDER FOR
THE ADMINISTRATION OF
THE HOLY COMMUNION
COMMONLY KNOWN AS
THE INDIAN LITURGY



AN ORDER FOR THE ADMINISTRATION OF
THE HOLY COMMUNION
commonly known as

THE INDIAN LITURGY

*Sanctioned by the Episcopal Synod of India for use
in any diocese of the Church of India, Burma and Ceylon
in which the Bishop chooses to sanction it*



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FOREWORD

THE Liturgy here printed is a revised version of the Liturgy compiled by a group of scholars under the leadership of the Rev. J. C. Winslow, the founder of the Christa Seva Sangha. In its original form it was first published in 1920 and was prefaced by a series of essays pleading the need of a distinctive vehicle for the Eucharistic devotion of Indian worshippers. The argument of the compilers was that the Eastern Liturgies provided a form of worship more congruous to the religious temperament of an oriental people than the forms which their fathers in the Faith had imported from the West, and in compiling the Indian Liturgy they laid under contribution the Syriac Liturgy of St James which has been acclimatized to the soil of India for several centuries.

The Indian Liturgy was, thanks to the persuasive advocacy of Bishop Palmer, sanctioned by the Episcopal Synod for experimental use in the Diocese of Bombay in 1922 and Provincial authorization subject to the permission of the Diocesan Bishop was extended to it in 1933. This action of the Synod registered a somewhat revolutionary departure from what had hitherto been the tradition of the Anglican Communion and was warranted by an appeal to certain resolutions of the Lambeth Conference of 1920.

It was recognized from the first that a living Liturgy cannot be created in the study. The test of use has revealed deficiencies and defects both in the shape and the substance of the Indian Liturgy as it left the hands of the original compilers; it is interesting to note that experiment has tended to confirm the criticism that the Liturgy was too eclectic, so that in this case at any rate the untutored aspirations of the worshipper have lent support to the rigorous canons

of the liturgist. The Liturgy has been twice revised, somewhat timidly in 1942, more boldly in 1947. The cumulative effect of these emendations and additions has been to assimilate it much more closely both in sequence and in substance to the Liturgy of St James and so to bring it into line with the worship of the Churches of Malabar which reject the papal allegiance.

Circumstances have discovered a use for the Liturgy which was unforeseen by the original compilers. Partly owing to the war and partly owing to other causes there has been a dispersion of the Jacobite and Mar Thoma Christians from Travancore to other regions of India : it was fortunate that the Church of India possessed a Liturgy which members of these Churches would not regard as altogether alien to their traditions at a time when the relations of the Church of India with them have been growing more and more cordial. With the Mar Thoma Syrian Church a concordat has been ratified in accordance with which members of the two Churches have been granted access to each other's altars, when otherwise deprived of the means of grace through isolation. The emendations now embodied in the Liturgy were largely suggested by experience in the use of the Liturgy for a congregation composed of Jacobite and Mar Thoma Christians as well as Anglicans in St Paul's Church, and in the Ashram Chapel of the Christa Prema Seva Sangha, at Poona. These facts have indicated the need of translating the Liturgy into Malayalam as a means of fostering the happy relations of fellowship which now subsist between Christians of the Anglican and Syrian traditions, both in Travancore and wherever there are colonies of the Dispersion. The work has already been undertaken through the good offices of Bishops Jacob and Lash. This is a development which all will welcome : hitherto the only Indian language into which the Liturgy has been translated is Marathi.

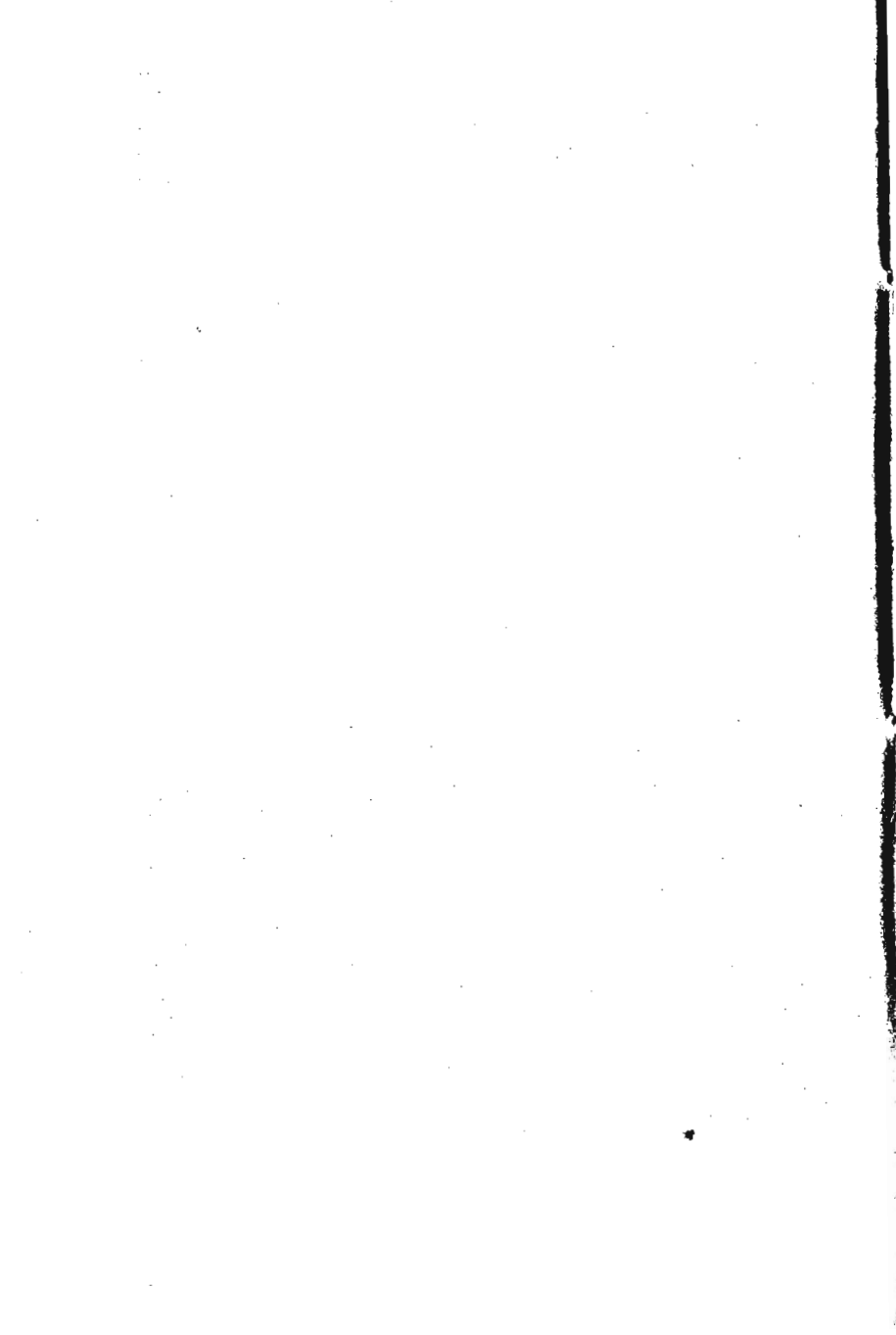
But apart from this unforeseen development it has to be acknowledged that the hopes which were enter-

tained by the compilers of the Liturgy have remained largely unfulfilled. The Chapels of the two Sanghas in the west of India continue to be the only places where the Liturgy is in regular use. Perhaps the most notable influence it has exercised is traceable in the Ceylon Liturgy: elsewhere the experiment, while arousing a widespread interest, has failed to evoke the kind of interest which refuses to rest content in the realm of theory. It is much to be desired that an enterprise of so much promise should be given a fair chance of demonstrating its quality. The arguments by which it was commended still seem to me to be valid: and the comparative brevity of the Indian Liturgy even in its revised form is a merit which may further commend it to those who might be daunted by the indifference of more ancient models to the passage of time. In my judgement the parish churches of India will not normally afford favourable conditions for extending the experiment: but the occasional use of the Liturgy might well become a feature of the worship of college chapels especially those attached to seminaries for the preparation of candidates for the sacred ministry. The familiarity so acquired by those destined to lead the worship of the faithful would be a valuable training in the principles of Eucharistic worship and might prepare the way for liturgical advance in the Church of India. For the Indian Liturgy, it is worth while to reiterate in conclusion, has been submitted to the Church to serve not as a final authoritative form from which no departure is to be allowed, but as a plastic model designed so to mould the unfettered prayers of the indigenous Church of this land that it may be enabled to take its due and characteristic part in the symphony of Eucharistic worship offered by the universal Church.

*Bishop's Lodge
Ranchi*

Feast of St Cecilia, 1947

✠ NOEL CHOTA NAGPUR



P R E F A C E

It is a distinct step forward in the long history of the development of the Indian Liturgy since 1923 that the present edition should have the approval of the Bishop of Chota Nagpur. I was somewhat piqued some years ago in hearing the strictures of the Bishop on the Liturgy. I remember his then saying that no living Liturgy could be written in a study; it must spring from the people who use it. The experience of the last six years with a congregation in Poona composed largely of Orthodox Syrian Christians, Mar Thoma Syrian Christians, as well as Anglicans from Travancore, has made me understand better the meaning and importance of the Bishop's remark.

In fact it may be said that the present revision is largely due to the spontaneous demands of those who have been using it, for the meeting of the requirements of their worship at the several points in the Liturgy. The main changes have been in the opening section and at the beginning of the Prayers of the Faithful and the provision for the Procession of the Mysteries before the communion of the people.

I think it can now be said that the Liturgy has the shape of the ancient Liturgy of Malabar, though it is not in all details the same in substance. It is this undeniable Eastern shape which has gained for it the approval of the Bishop of Chota Nagpur, and I hope it can now be claimed that the Liturgy is no longer hybrid, but has a form of its own.

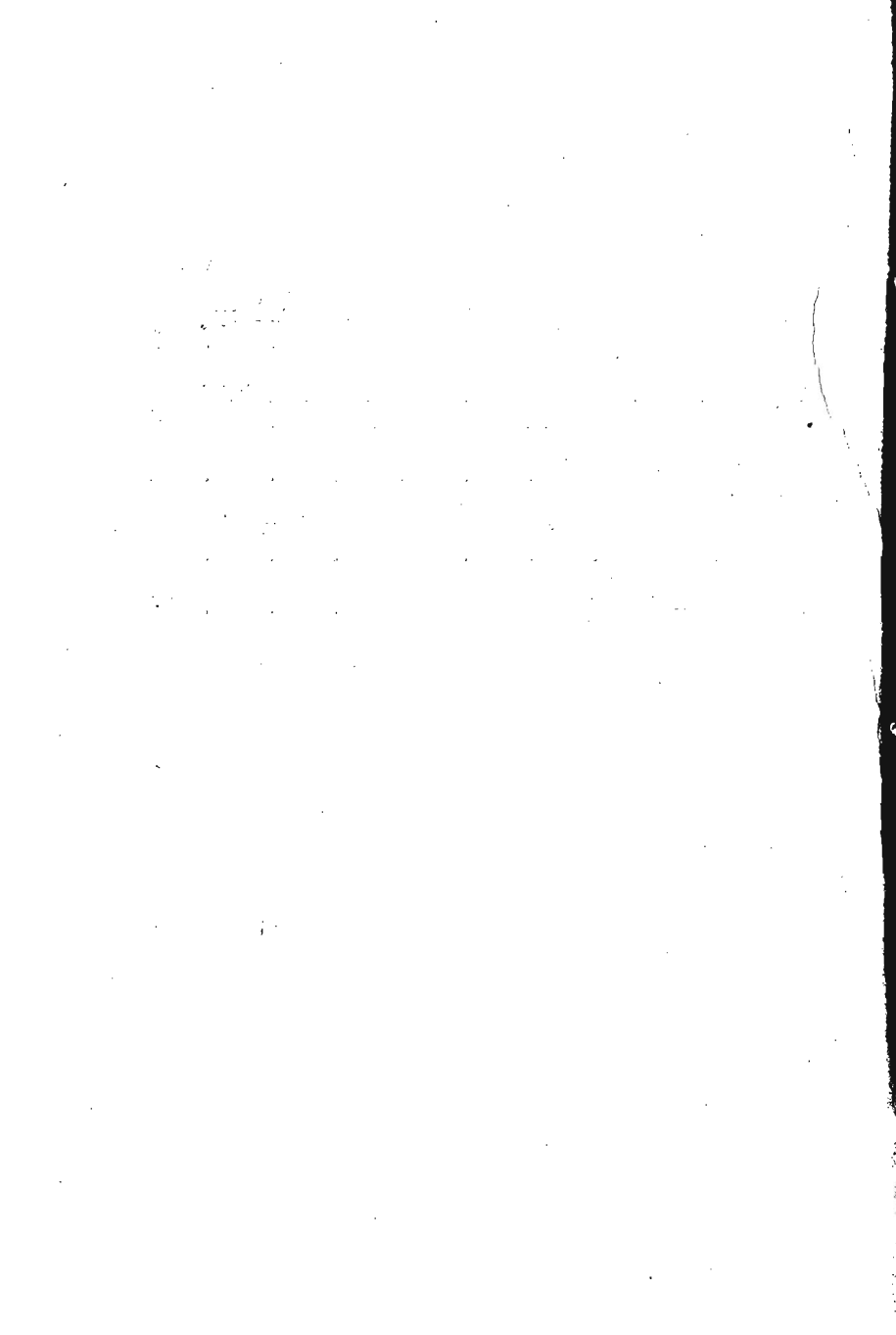
I must acknowledge with gratitude the help of the members of the Malayalam congregation of Poona and Kirkee and especially of Mr M. E. George; also the kind counsels and warnings of the Bishop of Chota Nagpur; and lastly I must thank my chaplain, the

Rev. F. D. Halliwell, for preparing the Liturgy for the press from the Decisions of the Episcopal Synod. I sincerely hope that the Liturgy may now be found of use to many more than have yet made use of it, and that it may not only be of use to our Church of India, Burma and Ceylon, but may help to provide a point of departure for liturgical experiments in the Church of South India.

✠ WILLIAM BOMBAY

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THE TABLE OF PSALMS AND LESSONS

For Sundays and certain other principal days

DAY	SUBJECT	PSALM	O. T. LECTON	EPISTLE	GOSPEL
1st S. in Advent	The Second Advent : Hope	50	Isaiah i Isaiah xxvi	1 Thesse v Rom. iii. 8-14	Luke xvii. 20-37
2nd S. in Advent	The One True God : Faith	113	Isaiah xlv. 6-23	Heb. xi. 1-16	Luke xvii. 35-48
3rd S. in Advent	The Holiness of God : Holy Fear	99	Isaiah vi	Heb. xii. 14-29 1 John i.	Matt. xxi. 18-22 John ii. 12-25
4th S. in Advent	The Faithfulness and Love of God : Trust ; Love	46	Jer. xvii. 5-14	1 John i. Rom. viii. 31-9	Matt. xxiii. 13-19 Luke xv. 1-10
CHRISTMAS DAY	The Nativity	(i) 96 (ii) 85 72	Isaiah vii. 10-14 Isaiah ix. 2-7 Isaiah lx	Titus iii. 4-8 Heb. i Eph. iii. 1-13	Matt. vi. 19-34 Luke ii. 1-14 John i. 1-14 Matt. ii
1st S. after Christmas	The Magi (Jesus Christ true God)	8	1 Sam. iii	Heb. ii. 5-18	Luke ii. 40-52
2nd S. after Christmas	Our Lord in the Temple (Jesus Christ true man)	89	Isaiah lxi	1 John v. 1-12	Luke iii
THE EPIPHANY	The Baptism of Christ	146	Isaiah lv	Philem. i. 12-30	Matt. ix. 35-x. 22
1st S. after Epiphany	The Call of the Disciples (Christ the Guru)	119 ³³ 41	Isaiah xl	2 Cor. i. 12-22	Matt. xi. 25-30 Matt. xiii. 1-23
2nd S. after Epiphany	The Teaching of our Lord (Christ the Truth)	107	Isaiah xxxv	Acts x. 34-43	Luke v. 11-17 John ii. 1-11
3rd S. after Epiphany	The Miracles of our Lord (Christ the Life)				

DAY	SUBJECT	PSALM	O. T. LECTON	EPISTLE	GOSPEL
4th S. after Epiphany	Bible Study : Meditation	119 ^{97,104}	Deut. vi	2 Tim. iii	Luke iv. 14-30
5th S. after Epiphany	Almsgiving	147	1 Chr. xxix. 1-20	2 Cor. ix	Luke xx.45. xxi-4
6th S. after Epiphany	Fasting	4	Joel ii. 12-17	1 Cor. ix. 24-x. 13	Mark ii. 14-22
Septuagesima	Creation : the end of man	104	Gen. i.-ii. 4.	Eph. i. 3-14	Matt. xxv. 14-30
Sexagesima	Temptation and Sin : the fall of man	6	Gen. iii	Rom. i. 18-32	Matt. xxvii. 1-14
Quinquagesima	Result of sin : death, judgment	38	Gen. vi. 13-vii.24	Rom. vii. 7-25	Matt. xxv. 1-13
Ash Wednesday	Christ's fasting and temptation : keeping of Lent	102	Isaiah lviii Joel ii. 12-17	Jas. i 12-27	Matt. iv. 1-11
1st S. in Lent	Repentance	51	Amos v. 1-24	Heb. iii. 12-iv. 13	Luke xv. 11-32
2nd S. in Lent	Forgiveness	130	Hosea xiv	1 John i.-ii. 6	Luke vii. 36-50
3rd S. in Lent	Justification by faith	25	Gen. xv	Rom. iv	John iii. 16-21
4th S. in Lent	The Christian warfare	18	1 Sam. xvii. 1-54	Eph. vi. 10-20	Luke xiv. 25-33
5th S. in Lent	The Passion of our Lord	22	Gen. xxii. 1-19	Heb. ix. 11-28	Mark xii. 1-12
6th S. in Lent	" "	40	Gen. xxxvii	Phil. ii. 5-11	Matt. xxvi
Monday before Easter	" "	54	Isaiah lxviii	1 Peter ii	Mark xiv Matt. xxvii. 1-56 Mark xv. 1-41
Tuesday before Easter	" "	31	Lam. i. 1-12	Rom. v	Luke xxii
Wed. before Easter	" "	41	Wisd. of Sol. ii	Rev. v	Luke xxiii. 1-49
Thurs. before Easter	" "	64	Ex. xxiv. 1-11	Gal. ii. 15-iii. 14	John xviii
Good Friday	" "	22	Isa. lii 13-liii. 12	Heb. x. 1-25	John xix. 1-37
Easter Eve	" Burial : descent to Hades	23	Job xix. 21-7	1 Peter iii. 17-22	Matt. xxvii.57-66
EASTER DAY	The Resurrection	2	Exod. xii. 1-14	1 Cor. xv. 1-11	John xx. 1-18
MON. AFTER EASTER	" "	116	Dan. xii	1 Cor. xv. 12-34	Matt. xxviii. 1-15

DAY	SUBJECT	PSALM	G. T. LECTON	EPISTLE	GOSPEL
TUES. AFTER EASTER	The Resurrection	118	1 Kings xvii, 8-24	1 Peter i. 1-12	Luke xxiv, 13-35
1st S. after Easter	Faith in the living Christ	27	Jer. xxxi. 1-14	Rev. i	John xx. 19-31
2nd S. after Easter	The Christian's risen life (present)	114	Exod. xv. 1-18	Col. iii. 1-17	John xv. 1-16
3rd S. after Easter	The Christian's resurrection (future)	16	Wisd. of Sol. iii. 1-9	1 Cor. xv. 35-49	Luke xx. 27-40
4th S. after Easter	The life everlasting	17	Wisd. of Sol. v. 1-15	2 Cor. v. 1-10	Matt. xxv. 31-46
5th S. after Easter	The great commission : evangelistic work	96	Isa. lii 1-12	1 Thess. iv. 13-18	Matt. xxviii. 16-20
ASCENSION DAY	The Ascension	24, 47	2 Kings ii 1-15	Acts i. 1-11	Luke xxiv. 44-53
S. after Ascension	The heavenly priesthood of our Lord	110	Gen. xiv. 18-24	Heb. iv. 14-v. 10	John xvii
WHITSUNDAY	The person and work of the Holy Spirit	104	Joel ii. 28-32	Heb. vii	John xiv. 15-31
WHITSUN MONDAY	" " "	48	Wisd. of Sol. ix	Acts ii. 1-11	John xv. 17-27
WHITSUN TUESDAY	" " "	145	Jer. xxxi. 31-4	1 Cor. xii. 27- xiii. 13	
TRINITY SUNDAY	" " "	68	Ezek. xxxvii. 1-14	1 Cor. ii. 6-16	Matt. xii. 22-37
(Octave of Whitsunday)	" " "			Gal. v. 13-26	John iii. 1-15
1st S. after Trinity	The Holy Trinity	33	Exod. xxxiv. 1-8	Rom. viii. 1-17	Luke x. 21-4
2nd S. after Trinity	The One Holy Catholic Church	122	1 Kings xviii	Rev. iv	Matt. xvi. 13-20
3rd S. after Trinity	The Communion of Saints : Unity	15	1 Kings xix	Eph. iv. 1-16	John x. 1-16
				Eph. ii. 11-22	

DAY	SUBJECT	PSALM	O. T. LECTON	EPISTLE	GOSPEL
4th S. after Trinity	Baptism	121	2 Kings v	Rom. vi. 1-13	John iii. 22-36
5th S. after Trinity	Confirmation	139	Isa. xi. 1-9	Acts, vii. 4-24	John xvi. 1-19
6th S. after Trinity	Holy Communion	23	Exod. xvi	1 Cor. xi. 17-34	John vi. 41-55
7th S. after Trinity	Confession and Absolution	32	Manassehs Dan. ix. 1-19	2 Cor. i 23-ii. 11	Mark ii. 1-12
8th S. after Trinity	Sickness and healing : Holy Unction	30	2 Kings iv. 8-37	Jas. v. 13-20	Mark i. 21-45
9th S. after Trinity	Marriage and family life	127,128	Prov. xxxi. 10-31	Eph. v 22-vi. 9	Mark x. 1-16
10th S. after Trinity	The Ministry and Holy Orders	91	Ezek. iii. 4-27	2 Cor. v. 11-vi.10	John xx. 19-23
11th S. after Trinity	Prayer : Communion with God	42,43	Gen. xxxii. 24-32	Acts iv. 23-31	Luke x. 38-xi. 4
12th S. after Trinity	Petition : intercession	71	2 Kings xix. 8-37	1 Tim. ii	Luke xi. 5-13
13th S. after Trinity	Joy and thanksgiving	103	Gen. xviii. 16-33	Phil. iv. 4-20	Luke xviii. 1-8
14th S. after Trinity	Worship : observance of Sun- day	81	Eccclus. ii. 1-12 1 Sam. ii	Rev. xix. 1-10	Luke xvii. 11-19
15th S. after Trinity	Love to neighbour : the life of service and self-sacrifice	40	Hag. i. 1-ii. 9	1 Pet. iv. 7-v. 11	John iv. 1-26
16th S. after Trinity	Duty to parents and all in authority	92	Isa. xlii. 1-9	Rom. xiii. 1-7	Luke x. 25-37
17th S. after Trinity	The World. Worldliness and detachment	90	Prov. iv. 1-9	1 John ii. 15-17	John xvii. 1-17
18th S. after Trinity	" Theft, covetous- ness ; generosity	49	Eccles. xi. 9-xii. 14	Jas. iv. 13-v. 6	Mark vii. 1-13
			1 Kings xxi. 1-29		Luke xii. 13-34
					Mark x. 17-31
					Luke xvi. 19-31

DAY	SUBJECT	PSALM	O. T. LECTON	EPISTLE	GOSPEL
19th S. after Trinity	The Flesh. Lust and purity	51	Prov. vii Gen. xxix	1 Cor. vi. 12-20 Eph. v. 1-14 1 Thess. iv. 1-8 Phil. iii	Matt. v. 27-32 Luke xi. 14-26
20th S. after Trinity	The Flesh. Greed, sloth: self-control, diligence	19	Prov. vi. 6-11		
21st S. after Trinity	The devil	37	Daniel iv	Rom. xii	Luke xviii. 9-14 Matt. vii. 1-5 Matt. v. 20-6 and 38-48 Matt. xviii. 21-35 Matt. v. 33-7
22nd S. after Trinity	" Envy, hatred, anger: love, patience	133	Gen. iv. 1-15 Prov. xv. 1-18	1 John iv. 7-21 1 Cor. xii. 27- xiii. 13	
23rd S. after Trinity	" Lying and fear: truth and courage	119 ^{17.32}	Daniel iii Prov. xii. 17-22	Eph. iv. 17-32	

If there be more Sundays after Trinity, the service of those Sundays which were omitted after Epiphany shall be used

THE TABLE OF PSALMS AND LESSONS
For Saints' Days and certain other occasions

DATE	OCCASION	PSALM	O. T. LECTON	EPISTLE	GOSPEL
1 Jan.	THE CIRCUMCISION	138	Gen. xvii. 9-27	Col. ii. 8-19	Luke ii. 15-21
17 "	St. Antony, C	...	...	2 Cor. vi. 1-10	Matt. xix. 16-21
24 "	St. Timothy, B.M.	15	Eccles. ii. 1-11	1 Tim. vi. 11-16	Luke xiv. 25-33
25 "	St. PAUL'S CONVERSION	67	Jer. I. 4-10	Acts ix. 1-22	Matt. xix. 27-30
26 "	St. Polycarp, B.M.	...	...	Rev. ii. 8-11	Matt. x. 26-33
27 "	St. John Chrysostom, B.C.D.	...	...	Phil. iii. 7-14	Matt. v. 13-19
1 Feb.	St. Ignatius, B.M.	...	...	Rom. vii. 35-9	John xii. 24-6
2 "	PURIFICATION OF B. V. M.	97	Exod. xiii. 1-16	Rom. xi. 33-xiii. 2	Luke ii. 22-40
6 "	St. Titus, B.C.	1	Isaiah lv	Titus i. 1-9	Luke x. 1-7
9 "	The Martyrs of Japan and China	...	...	Rev. xx. 4-6	Matt. xxiii. 37-9
24 "	St. MATTHIAS, A.M.	63	1 Sam. ii. 27-35	Acts i. 15-26	Matt. xi. 25-30
7 March	SS. Perpetua and Felicitas, M.M.	...	...	1 Peter iv. 12-19	Matt. x. 34-9
8 "	St. Thomas Aquinas, C.D.	...	...	1 Cor. ii. 6-16	John. xvi. 7-15
12 "	St. Gregory the Great, B.C.D.	...	...	Heb. xiii. 7-17	Luke xi. 33-6
18 "	St. Cyril of Jerusalem, B.C.D.	...	...	Phil. iii. 17-21	Mark xiii. 33-7
19 "	St. Joseph	...	...	Eccles. xlv. 1-5	Matt. i. 18-25
21 "	St. Benedict, Abbot	...	...	1 Cor. ix. 24-7	Matt. xix. 27-30
25 "	ANNUNCIATION OF B.V.M.	85	Isaiah vii. 10-15	Gal. iv. 1-7	Luke i. 26-38

DATE	OCCASION	PSALM	O. T. LECTON	EPISTLE	GOSPEL
4 April	St. Ambrose, B.C.D.	...	...	Wisd. of Sol. x. 9-12	Luke xii. 35-40
11 "	St. Leo, B.C.D.	...	...	Eccclus. xxxix. 5-10	Luke x. 16-20
14 "	St. Justin, M.	...	...	1 Cor. i. 18-31	Luke xii. 2-8
25 "	St. MARK, E.	11937.104	Eccclus. li. 13-30	2 Tim. iv. 1-11	John xv. 1-11
1 May	SS. PHILIP AND JAMES, A.A.	1191.8	Prov. iv. 10-18	James i. 1-12	John xiv. 1-14
2 "	St. Athanasius, B.C.D.	...	...	2 Cor. iv. 5-15	Matt. x. 23-8
4 "	St. Monica	...	...	1 Tim. v. 3-10	Luke vii. 11-17
6 "	St. John before the Latin Gate	...	...	1 John ii. 13-16	Matt. xx. 20-3
11 June	St. BARNABAS, A.M.	1199.16	Job xxix. 11-16	Acts xi. 22-30	John xv. 12-16
14 "	St. Basil, B.C.D.	...	...	2 Tim. iv. 1-8	Luke xiv. 25-35
24 "	NATIVITY OF ST. JOHN BAPTIST	11941.3	Mal. iii. 1-6	Eccclus. xlviii. 1-10	Luke i. 57-80
29 "	St. PETER, A.M.	132	Ezek. iii. 4-14	Acts xii. 1-11	Matt. xvi. 13-19
30 "	St. PAUL, A.M.	72	Isaiah xlix. 1-13	Gal. i. 11-24	Matt. x. 16-22
2 July	Visitation of B. V. M.	...	...	Cant. ii. 10-14	Luke i. 39-45
4 "	St. Irenæus	...	...	2 Tim. iii. 14-iv. 5	John x. 11-16
22 "	St. MARY MAGDALENE	32	Zeph. iii. 14-20	Col. iii. 1-7	John xx. 1-10
25 "	St. JAMES, A.M.	119153.60	2 Kings i. 1-15	Acts xi. 27-xii. 3	Matt. xx. 20-8
26 "	St. Anne	Prov. xxxi. 10-31	Matt. xiii. 44-52
31 "	St. Ignatius of Loyola	2 Tim. ii. 8-13	Luke x. 1-11

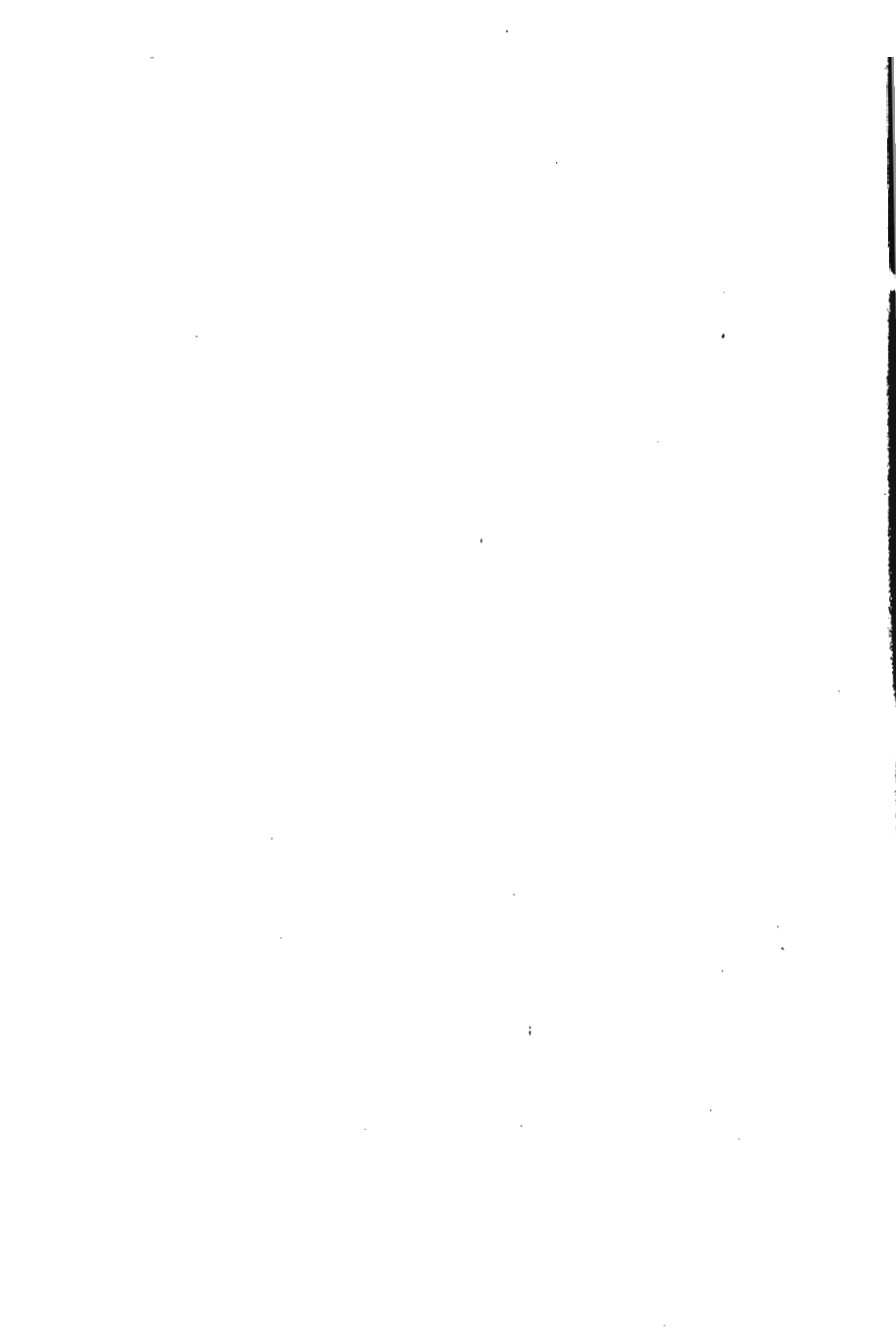
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DATE	OCCASION	PSALM	O. T. LECTON	EPISTLE	GOSPEL
4 Aug.	St. Dominic, C.	Eccus. xxxix. 1-10	Matt. xxv. 14-23
6 "	THE TRANSFIGURATION	99	Exod. xxiv. 12-18	2 Peter i. 12-21.	Matt. xvii. 1-9
7 "	THE NAME OF JESUS	116	Isaiah xii	Acts iv. 8-12	Luke ii. 21
10 "	St. Laurence, M.	...	...	2 Cor. ix. 6-11	John xii. 24-6
15 "	Repose of B. V. M.	...	...	Judith xiii. 18-20	Luke xi. 27-8
24 "	St. BARTHOLOMEW, A. M.	119 161. 68	Gen. xxxviii. 10-17	Acts v. 12-16	John i. 43-51
28 "	St. Augustine, B. C. D.	...	...	2 Tim. iv. 1-8	Matt. v. 13-19
29 "	Beheading of St. John Baptist	...	...	1 Peter iii. 13-18.	Mark vi. 17-29
8 Sept.	NATIVITY OF B. V. M.	45	Cant. iv. 12-16	1 John ii. 15-17	Luke i. 46-55
21 "	St. MATTHEW, A. E.	49	Prov. iii. 1-18	2 Cor. iv. 1-6	Matt. ix. 9-13
29 "	St. MICHAEL AND ALL ANGELS	148	Daniel x. 4-21	Rev. xii. 7-12	Matt. xviii. 1-10
30 "	St. Jerome, C. D.	...	...	Eph. i. 15-23	John iv. 34-8
4 Oct.	St. Francis of Assisi	...	...	Gal. vi. 14-17	Luke xii. 22-34
18 "	St. LUKE, E.	119 105. 12	Eccus. xxxviii. 1-14	Acts xvi. 6-18	Luke i. 1-4
28 "	SS. SIMON AND JUDE, A. A.	119 113. 20	1 Macc. ii. 49-68	Jude 1-8	John xiv. 21-4
1 Nov.	ALL SAINTS' DAY	145	Wisd. of Sol. v. 1-6	Rev. vii. 2-17	Matt. v. 1-12
2 "	ALL SOULS' DAY	130	Wisd. of Sol. iii. 1-9	1 Cor. xv. 51-8	John v. 25-9
8 "	THE SAINTS, EVANGELISTS AND MARTYRS OF THE CHURCH OF INDIA	149	Eccus. xlv. 1-15	Rev. v. 1-14	Matt. x. 34-9.
23 "	St. Clement of Rome	...	...	Phil. iii. 17-iv. 3	Matt. xxiv. 42-7
25 "	St. Catherine of Alexandria, V. M.	...	...	Eccus. li. 1-8	Matt. xxv. 1-13
30 "	St. ANDREW, A. M.	96	Zech. viii. 20-3	Rom. x. 9-21	Matt. iv. 18-22

THE INDIAN LITURGY

DATE	OCCASION	PSALM	O. T. LECTON	EPISTLE	GOSPEL
3 Dec.	St. FRANCIS XAVIER, C.	97	Isaiab lx. 1-9	Rom. x. 12-18	Mark xvi. 15-18
4 "	St. Clement of Alexandria, D.	...	... ..	Wisd. of Sol. vii. 24-viii.2	Matt. v. 13-20
9 "	Pantaenus	11963.72	Job xlii. 1-6	2 Cor. x. 12-18	Matt. xxviii. 16-20
21 "	St. THOMAS, A.M.	84	Wisd. of Sol. iv. 7-14	Eph. ii. 19-22	John xx. 24-31
26 "	St. STEPHEN, M.	91	Isaiab vi. 1-8	Acts vii. 55-viii.4	Matt. xxiii. 34-9
27 "	St. JOHN, A.M.	23	Jer. xxxi. 10-17	1 John i	John xxi. 19b-25
28 "	THE HOLY INNOCENTS	23	Exod. xvi. 2-15	Rev. xiv. 1-5	Matt. ii. 13-18
Thursday after Trinity Sunday	COMMEMORATION OF THE BLESSED SACRAMENT	23	Exod. xvi. 2-15	1 Cor. xi. 23-34	John vi. 55-8
	DEDICATION OF A CHURCH	84	2 Chron. vii. 12-22	Eph. ii. 11-22	John ii. 13-22
	Ember Days. Wed.	...	Num. xxvii. 15-23	Eph. iv. 7-16	Matt. ix. 35-x. 1
	" " Fri.	...	Isaiab lxi. 1-9	1 Cor. iv. 1-5	John x. 1-16
	" " Sat.	...	Isaiab vi. 1-8	2 Cor. iv. 1-6	Luke xii. 35-8
	Rogation Days. Mon.	36	Deut. xl. 8-21	Jas. v. 1-18	Matt. vi. 5-18.
	" " Tues.	65	1 Kings viii. 22-43	Acts xiv. 8-18	Matt. vi. 19-34
	" " Wed.	144	Joel ii. 21-7	Acts xvii. 22-31	John vi. 22-40
	HARVEST FESTIVAL	65	Deut. xxvi. 1-11	Rev. xiv. 14-16	John vi. 1-14

NOTE.—Upon Christmas Day, the Epiphany, Easter Day, the Ascension Day and upon the Sundays after them; as also upon the Circumcision, Whitsunday, Trinity Sunday, and upon the Commemoration of the Blessed Sacrament, the Introit shall be 'Glory to God in the Highest, etc.' At all other times, a psalm, canticle, or hymn may be sung at the discretion of the Priest.



THE LITURGY

THE PRAYERS BEFORE THE SERVICE

Before the service, there shall be set in readiness upon the altar so much bread upon the Paten, and so much wine, mixed with a little pure water, in the Chalice, as shall be sufficient; and the Priest shall bless them, saying the prayer following:

O Lord our God, who didst send forth thy heavenly Bread, the food of the whole world, even Jesus Christ thine only Son, to save us and to redeem us, to bless us and to sanctify us: Vouchsafe now to bless this our oblation, and to accept it on thine altar in Heaven. Do thou remember, O Lover of Man, both them that offer it and them for whom it is offered; and do thou preserve us thy servants uncondemned in the ministration of the divine mysteries: for hallowed and blessed is thy glorious name, O Father, Son, and Holy Spirit, now and ever, and world without end. Amen.

And, at the time appointed, being duly vested, the Priest and all those who are to share in the service of the sanctuary, shall say the prayers following:

PRIEST: Peace be with you.

ANSWER: **And with thy Spirit.**

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

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

PRIEST: Let us pray.

Almighty and all-holy Father, we thine unworthy servants humbly entreat thy Majesty so to prepare us for this sacred service, that entering with a pure heart into thy sanctuary, we may offer to thee the sacrifice of this Holy Eucharist for thy honour and glory; in

remembrance of thy manifold mercies vouchsafed to us in our Saviour Jesus Christ; for the well-being of thy whole Church; and to the remission of our own manifold sins and offences. Vouchsafe, O Fountain of Mercy, to accept this our pure sacrifice through the merits of Jesus Christ our Saviour; who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

THE PRAYERS OF THE CATECHUMENS

[While a hymn is sung, the Priest, having set on incense and blessed it, shall solemnly cense the altar and sanctuary therewith, after which he shall cense the other ministers and persons in the sanctuary, as also the choir, congregation, and the whole church, the people standing.]

And, at the time when he censeth the altar, the Priest shall say :

May the incense of the merits of Christ our Saviour which we plead before thee, O Lord our God, avail unto us for the remission of our sins and for the reward of eternal life; and do thou, O life-giving Son, who by thy Cross hast saved us, set us on thy right hand in the day when thy mercy dawneth; who livest and reignest God for ever and ever. Amen.]*

PRIEST: The Word was made flesh, and dwelt among us, and we beheld His glory.

PEOPLE: **Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord,**

* Where incense is not used, the portions within brackets may be omitted.

God, Heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu 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, 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.

PRIEST : Holy God,

PEOPLE : **Holy and mighty,
Holy and immortal,
Have mercy upon us.**

PRIEST : Holy God,

PEOPLE : **Holy and mighty,
Holy and immortal,
Have mercy upon us.**

PRIEST : Holy God,

PEOPLE : **Holy and mighty,
Holy and immortal,
Have mercy upon us.**

PRIEST : Peace be with you.

PEOPLE : **And with thy spirit.**

PRIEST : Let us pray.

Then shall be said the Collect of the Day.

It is customary for the people to stand throughout the Liturgy, but they may sit for the Lesson and the Epistle, and kneel for the Great Intercession.

A Deacon, or other fit person appointed for the purpose, shall read the Lesson from the Old Testament, saying :

The Lesson is written in the . . . Chapter of . . . beginning at the . . . verse. And, the Lesson ended, he shall say, Here endeth the Lesson.

Then shall a Psalm or portion of a Psalm be sung.

Then shall the Deacon read the Epistle, saying :

The Epistle is written in the Chapter of beginning at the verse. *And, the Epistle ended, he shall say, Here endeth the Epistle.*

Then shall be sung a hymn, the people standing. And, during this singing, the Priest shall say privately :

Grant us, O Lord God, the knowledge of thy divine words, and fill us with the understanding of thy holy gospel ; that we may in all things fulfil thy blessed will, and be accounted worthy of the merits which proceed from thee, now and for ever. Amen.

[Then shall he again set on and bless the incense, which shall be burned during the reading of the Gospel.]

Then shall the Deacon say : In silence stand and give heed unto the Holy Gospel.

And the Priest shall read the Gospel, saying first :

Peace be with you.

PEOPLE : And with thy spirit.

PRIEST : The Holy Gospel is written in the..... Chapter of beginning at the verse.

PEOPLE : Glory be to thee, O Lord.

And after the Gospel, they shall say :

Praise be to thee, O Christ.

Then shall the Priest, or other minister, declare unto the people what holy-days, or fasting days, are in the week following to be observed. He shall publish banns of marriages, and shall inform the people of all matters concerning which notice is needed to be given.

Then shall follow the Sermon or Instruction.

And, the Sermon ended, the churchwardens shall receive the alms and other devotions of the people,

*and shall bring them to the Deacon, who shall say : Let us pray for them that bring an offering, the people making answer : **Accept the offering of the brethren, accept the offering of the sisters, accept the offering of us all.** Then shall the Deacon bring the alms and devotions to the Priest, who shall present them before God at the altar, saying this prayer following :*

We beseech thee, Almighty Lord, for them that bring an offering within thy one holy Catholic Church, an oblation, first fruits, a thank-offering, a vow, in secret or openly, whether much or little ; and for them that desire but have not wherewith to give. Accept the ready mind of all, and grant them thy blessing both now and always.

Then shall the Deacon say : Let us pray unto God for the Catechumens, that he may reveal unto them the gospel of truth, and may unite them unto his holy Church.

And the Priest shall say :

O Lord our God, who dwellest in the heavens, and lookest in mercy upon all thy works ; look down upon thy servants, the catechumens, who have bowed their heads before thee ; grant them gladly to bear thine easy yoke, and make them to be members of thy holy Church ; account them worthy of the washing of regeneration for the remission of their sins, and clothe them in the incorruptible garment of thy salvation, that they may know thee, the only true God, and may with us exalt thy mighty and all-glorious name, with the name of thy blessed Son, and of thy Holy Spirit, now and ever, and world without end. Amen.

Then shall the Deacon give notice to the catechumens and to all unbaptized or excommunicate persons that they forthwith depart from the church, saying :

Let all catechumens now depart.

Let none that is excommunicate or unbaptized remain in the church.

And he shall take good heed that none remain.

But if there be no catechumens present, the Prayer for the Catechumens together with the Deacon's bidding and the Dismissal shall be omitted.

THE PRAYERS OF THE FAITHFUL

Then the people standing, the Deacon shall say :

Let us humbly acknowledge before Almighty God that we have sinned in thought, word and deed, by our fault, our own fault, our own most grievous fault.

PEOPLE : Merciful Lord, we confess our sins, have mercy upon us, and help us.

PRIEST : O Lord God, Absolver, Sanctifier, Forgiver, who rememberest thy mercy and rememberest not our iniquities. Blot out our manifold sins and offences ; pardon and deliver us, and give grace of amendment to us and to all thy faithful people ; make us worthy to offer unto thee glory and thanksgiving now and for evermore.

PEOPLE : Amen.

PRIEST : O Lord Almighty, who receivest sacrifices of praise from those who call upon thee with all their heart, draw us close to thy holy altar and enable us to make spiritual offerings and sacrifices for our sins and those of thy people. Make us worthy to be ourselves an acceptable sacrifice. May thy good Spirit brood over us, and over these oblations, and over all who believe in our Lord Jesus Christ, to whom, with thee and the Holy Spirit be ascribed all honour and power now and for evermore.

PEOPLE : **Amen.**

[*After putting on incense, the Priest blesses the censer, as follows :*

PRIEST : Holy ✠ is the Holy Father.

PEOPLE : **Amen.**

PRIEST : Holy ✠ is the Holy Son.

PEOPLE : **Amen.**

PRIEST : Holy ✠ is the living and Holy Spirit who sanctifieth the incense of his sinful servant, having mercy upon us, and upon our fathers, our brethren, our leaders, our departed, and upon all the children of the Holy Church, living and departed, now and for evermore.

PEOPLE : **Amen.]**

DEACON : Let us who are of the household of faith together make profession of our Christian belief, and say :

THE PRIEST AND THE PEOPLE : **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, 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 I believe One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Then shall the Deacon say: Give we the Peace.

THE PRIEST: Grant, O Lord, that free from all guile and hypocrisy, we may greet one another with an holy kiss.

And, turning to the people, he shall say: The peace of the Lord be always with you.

AND THEY SHALL ANSWER: And with thy spirit.

Then shall the Peace be given:

And, in the meanwhile, a basin of water being brought to him, the Priest shall wash his hands therein, saying privately:

Wash away, O Lord God, the foul pollution of my soul, and cleanse me with the water of life; that in all purity and holiness I may be accounted worthy to enter thy holy of holies.

Then shall he remove the veil from the sacred vessels, saying privately:

O God our Father, who of thy tender love towards mankind didst send thy Son into the world to bring back the sheep that had gone astray: reject not us who offer unto thee this bloodless sacrifice, for we trust not in our own righteousness but in thy mercies, and grant that this mystery which is administered for our salvation be not turned to our condemnation; but that we may thereby receive remission of our

sins, and may render unto thee due praise and thanksgiving; as also unto thine only-begotten Son, and to thine all-holy and quickening Spirit, now and ever, and world without end. Amen.

[And thereafter shall he cense the oblation, unless it has been previously censed, saying :

We offer unto thee incense, O Lord our God, for a savour of spiritual sweetness; beseeching thee to accept it before thine altar in heaven, and to send down upon us the grace of thy Holy Spirit, now and ever: Amen.]

THE ANAPHORA

Then the Priest, turning to the people, shall say :

The love of God the Fa ✠ ther; the grace of the only-begotten S ✠ on; and the fellowship and indwelling of the Holy Spi ✠ rit be with you all, my brethren, for ever.

THE PEOPLE : And with thy spirit.

THE PRIEST : Your hearts be with Christ on high.

THE PEOPLE : Our hearts are with the Lord.

THE PRIEST : Let us give thanks unto our Lord God.

THE PEOPLE : It is meet and right so to do.

And, turning again to the altar, the Priest shall proceed, saying :

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

Here shall follow the Proper Preface according to the season. After each of which Prefaces shall be said :

Therefore with martyrs and apostles, and with the

great company of thy saints triumphant, we laud and magnify thy glorious Name: and we worship and adore thy Majesty with angels and archangels, and with all the host of heaven, who ever fly before thy throne, praising thee, and chanting, and saying,

[Here the Priest may set on incense.]

THE PEOPLE: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

[And here it is to be noted, that from the singing of Holy, holy, holy, until the end of the Great Intercession, incense is to be burned within the Sanctuary.]

Then shall the Priest proceed, saying:

Holy in truth art thou, O Father Almighty, Eternal King, and in thine every gift and work dost thou reveal thy holiness unto men. Holy is thine only-begotten Son, our Saviour, Jesus Christ, by whom thou framedst the worlds; and holy thine ever-blessed Spirit, who searcheth out thy secret things.

Even as in truth thou art holy, O Lord, so also that he might dwell in holiness before thee, didst thou create man in thine own image; whom, when he transgressed thy commandments and fell, thou didst not abandon nor despise, but didst chasten him as a merciful Father, speaking unto him by thy priests and by thy prophets; and, when the fulness of time was come, thou spakest unto us also by thine only-begotten Son, whom thou didst send into the world to take our nature upon him, that he might become man like as we are, and might renew thine image within us;

Who, in the same night that he gave himself to suffer death upon the Cross for our redemption, took bread into his holy and spotless hands, and, looking

heavenward unto thee (*here the Priest is to look upward*), O God our Father, bless~~x~~ed, brake, and gave it to his apostles, saying : Take, eat ; this is my Body which is given for you for the remission of sins and for life everlasting.

AND THE PEOPLE SHALL SAY : **Amen.**

Likewise after supper he took the cup, and, when he had given thanks, he bless~~x~~ed and 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 and for life everlasting.

AND AGAIN THE PEOPLE SHALL SAY : **Amen.**

Do this in remembrance of me ; for as oft as ye eat this bread and drink this cup, ye do show forth my death and proclaim my resurrection until I come.

THE PEOPLE : **Thy death, O Lord, we commemorate ; thy resurrection we confess ; and thy second coming we await. We ask of thee, also, mercy and compassion, and implore forgiveness of our sins.**

And the Priest shall proceed, saying :

Wherefore, O heavenly Father, we thine humble servants, being mindful of the precious death of thy Son, our Saviour, Jesus Christ ; as also of his glorious resurrection from the dead ; his triumphant ascension into heaven ; and his session in majesty at thy right hand ; do offer unto thee this our reasonable service and sacrifice, making with these thy creatures of bread and wine the memorial which thy Son hath willed us to make, and rendering unto thee most hearty thanks for all thy dispensation towards us.

THE PEOPLE : **We give thanks to thee, we praise thee, we glorify thee, O Lord our God, and we pray thee to show thy mercy upon us and to hearken unto the voice of our prayer.**

Then the Deacon shall give warning to the people, saying :

How solemn, O my brethren, is this time, wherein we implore the holy and quickening Spirit to descend and hallow this our Eucharist. Let us worship in holy fear.

The Priest shall say the Invocation of the Holy Spirit :

Shew us thy mercy, we pray thee, O Lord, and upon us and upon these gifts here set before thee send down thy Holy Spirit, that by his power this bread and this wine may become unto us the Bo**o**dy and the Bl**o**od of thy Son, our Saviour Jesus Christ, and may hallow the spirits, the souls, and the bodies of all who partake of them, to the bringing forth of the fruit of good works and to the strengthening of thy Church upon the rock of faith ; through the same Jesus Christ, thy Son, our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end.

THE PEOPLE : Amen.

Then shall silence be kept for a space, the people worshipping. And thereafter the Deacon shall say :

Let us pray unto the Lord for his grace and mercy.

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

Let us pray, at this dread time, for all men both living and departed.

THE PEOPLE : Lord, have mercy.

And the Priest shall proceed with the Great Intercession, saying :

O Almighty Lord God and Maker of all things, whose blessed Son, by his death upon the Cross, made one, perfect, and sufficient sacrifice for all mankind, that with boldness they might draw nigh unto the

throne of grace and find acceptance in his name : receive our supplications and prayers, which through him we now offer unto thy Majesty ; making intercession before all things for thy holy Church throughout the world, and entreating thee to endue her with the gifts of thy Holy Spirit and to grant unto her that peace and unity which are agreeable to thy will.

THE PEOPLE : **Amen.**

THE DEACON : Let us remember our Fathers in God, and the sacred ministers of the holy Church.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST : And therein we pray for all Bishops, Priests, Deacons, and other orders of thy Church, and specially for NN ; beseeching thee to grant them thy grace, that both by their life and doctrine they may set forth thy true and lively Word, and rightly and duly fulfil the ministry which thou hast committed to their charge. Amen.

THE DEACON : Let us remember those who travel, and those in any special affliction or distress.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST : And we humbly beseech thee, O Lord, to remember for good all them that travel by land, by water, or by air ; as also to be mindful of them that suffer oppression, captivity, bondage, want, sickness, or any other adversity ; and to show thy pity upon them that are vexed by unclean spirits. Send unto them the angel of thy mercy to comfort and relieve them according to their several necessities, and to preserve them to the attainment of eternal life. Amen.

THE DEACON : Let us remember one another, and our fellow members in Christ's Body.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST : To us also thy servants, O Lord, and to all thy Christian people, vouchsafe thy grace and thy mercy ; that we may be preserved from all things hurtful both to our souls and bodies, and may be delivered from those afflictions which through our sins are fallen upon us. Grant us to continue in the true faith of thy holy Church, and to walk steadfastly in the ways of thy commandments unto our lives' end. Amen.

THE DEACON : Let us remember those who bear the burdens of authority, especially Christian Kings and Rulers.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST : We pray thee also, O Lord, to remember all Christian governors and those in authority under them, specially NN ; aid them with the armour of thy Spirit, that in all things they may seek thy honour and glory, and that under them thy people may joyfully serve thee in all quietness and godly fear. Amen.

THE DEACON : Let us remember all men, that the needs of every one may be supplied.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST : And we entreat thee also, O Lord, mercifully to bless the air and the dews, the rains and the winds ; that through thy heavenly benediction we may be saved from dearth and famine, and may enjoy the fruits of the earth in all abundance and plenty ; for the eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Amen.

THE DEACON : Let us remember those who have gone before us, especially the glorious saints of God.

THE PEOPLE : **Lord, have mercy.**

THE PRIEST: And here, O heavenly Father, we yield unto thee praise and thanksgiving for thy great glory declared in thy saints from the beginning of the world, but specially in the glorious and ever-blessed Virgin Mary, Mother of Jesus Christ, our Lord and God, as also in thy holy Apostle Saint Thomas (*and, if it be the Feast-day of any other saint or saints, or confessor or martyr, here shall be added* : Thy blessed Saint N, or Saints NN, or thy blessed Confessor N, or Martyr N), and in all thine evangelists and doctors, who have been thy witnesses unto the uttermost parts of the earth ; and we beseech thee so to unite us to their holy fellowship that they may share with us in the communion of this our Eucharist and continually assist us by their prayers. Amen.

THE DEACON: Let us remember the faithful departed.

THE PEOPLE: **Lord, have mercy.**

THE PRIEST: Finally, we commend to thy fatherly goodness the souls of thy servants who have departed hence from us with the sign of faith, and now repose in the sleep of peace. Grant unto them, we beseech thee, O Lord, thy tender mercy and everlasting rest.

THE PEOPLE: **Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.**

THE PRIEST: And vouchsafe unto us their brethren an end both Christian and free from sin, and gather us beneath the feet of thine elect, when thou wilt and as thou wilt, only without shame by reason of our faults ; that in this, as in all things, thy blessed Name may be exalted and glorified together with the Name of our Lord Jesus Christ and of thine all-holy and quickening Spirit, now and ever, and world without end. Amen.

THE PRIEST : Peace be with you.

THE PEOPLE : **And with thy spirit.**

THE PRIEST : May the grace of Almighty God ✠, and our Saviour, Jesus Christ, be with you all.

Then shall the Priest perform the Fraction, saying privately :

Grant, we beseech thee, merciful Lord, that, as the body of thy blessed Son was broken (*here the Priest shall break the Host*) on the Cross (*here the Priest shall make the sign of the Cross over the chalice with a portion of the broken Host*) that we might become one with him ; so we who now partake of these holy mysteries may be united in the fellowship of his mystical Body and (*here the Priest shall place the portion of the Host in the chalice*) share with him in the glory of his resurrection ; through the same Jesus Christ our Lord. Amen.

And, if the number of those desiring to communicate be large, the Deacon shall assist the Priest in breaking the bread.

And while the Priest performs the Fraction the people shall in the meantime sing the anthem following :

We have known the Lord, Alleluia: in the breaking of the bread, Alleluia.

The bread which we break, Alleluia: is the Body of our Lord Jesus Christ, Alleluia.

The cup which we bless, Alleluia: is the Blood of our Lord Jesus Christ, Alleluia.

And the anthem ended, the Priest shall say :

As our Saviour Christ hath commanded and taught us, we are bold to say :

AND ALL TOGETHER SHALL SAY : Our Father, which art in heaven, hallowed be thy name; Thy kingdom

come; Thy will be done; In 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.

And the Priest shall proceed: Yea, Lord, we pray thee, suffer us not to be tempted above that we are able, but deliver us from the power of the evil one: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

[*Here the Priest may set on incense.*]

THE PRIEST: Peace be with you.

THE PEOPLE: **And with thy spirit.**

Then shall the Deacon say: Let us pray unto the Lord that he make us worthy to partake of these his holy mysteries.

And the Priest shall say the prayer following:

Grant us thy blessing, we beseech thee, O Lord; and of thy mercy vouchsafe that in all purity of heart and mind we may receive the Communion of the Body and Blood of thy Son: who with thee and the Holy Spirit liveth and reigneth for ever. Amen.

And turning himself to the people, he (or the Bishop, if he be present) shall bless them, saying: May the mercy of our God and Saviour Jesus Christ be with you all, my brethren, for ever.

Then shall the Deacon say: Give we heed in fear.

And the Priest, lifting the Gifts above the altar, shall say:

Holy things for holy persons.

AND THE PEOPLE SHALL ANSWER:

There is none other Holy save the Holy Father, the Holy Son, and the Holy Spirit. Amen.

Praise be to the Father and to the Son and to the

**Living and Holy Spirit, One God, for ever and ever.
Amen.**

Glory to God in the Highest. Amen.

**Hosanna to the Son of David. Blessed is He that
cometh in the name of the Lord. The Lord is God
and hath shined upon us. Hosanna in the Highest.**

*Then shall he first receive the Gifts in both kinds
himself, saying when he partaketh of the bread : The
Body of Christ, the Bread of Life ; and, when he par-
taketh of the cup : The Blood of Christ, the Chalice
of Life ; and to whomsoever the Gifts be administered,
these same words shall be used therewith.*

*And thereafter he shall deliver the same to such of
the Deacons and other persons within the sanctuary,
as shall be minded to partake of the Holy Com-
munion. Meanwhile a hymn may be sung.*

*The Priest shall turn to the west, and descend to
the Sanctuary step, bearing the Holy Gifts, and say-
ing : May the blessings of our great God and Saviour
Jesus Christ be on those who bear these Holy Gifts,
and on those who dispense them, on those who receive
them, and all who have partaken and do partake of
them. May the grace of God be on us and on them
here and hereafter for ever.*

**THE PEOPLE : 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.**

**THE PRIEST : Praise be to thee, O Lord our God, for
ever. Praise be to thee. Praise be to thee. O Lord
Jesu Christ, may thy Holy Body which we eat, and
thy holy Blood which we drink, be not for our con-**

demnation, but for our life and salvation. Have mercy upon us.

The Priest returns to the altar.

THE PEOPLE : All the earth shall bow down before thee, and adore thee. Every tongue shall praise thy holy Name. Thou art the raiser of the dead and the good hope of those who lie in the grave. We give thanks to thee, O Lord, for thy gracious mercy towards us.

Here shall those of the people who desire to partake of the Gifts come forward.

And to the words of administration, both of the bread and of the cup, the communicant shall answer, Amen.

And during the administration of the Holy Sacrament to the people shall be sung :

Strengthen, Lord, for holy service hands which took thy mysteries here;

Be the ears which heard thy praises shielded from the voice of fear;

Eyes which saw thy great compassion see thy blessed hope appear.

May the tongues which chanted ' Holy ' ever unto truth incline;

Grant the feet which walked thy temple in the land of light to shine;

Bodies, by the Body nourished, quicken thou with life divine.

With thy worshippers abide thou; may thy Love direct our ways;

Hear the prayers we lift before thee, and accept our thankful praise.

May thy peace and mercy keep us safe from harm through all our days.

In the hour of thine appearing may we stand before thy face;

Raise we ever glad hosannas for the wonder of thy grace;

For thy love hath shined upon us to redeem our mortal race.

Lord, who deign'st on our offences mercy's pardoning streams to pour,

Grant us grace to own thy God-head and in reverent faith adore,

To thy sovereignty uplifting praise and blessing evermore. Amen.

Or some other hymn.

And, turning to the people, he shall say : Peace be with you.

AND THEY SHALL ANSWER : **And with thy spirit.**

Then shall the Deacon say : Let us give thanks unto the Lord, for that he hath vouchsafed us to partake of his holy mysteries and hath refreshed us with food from his heavenly table.

AND THE PEOPLE SHALL ANSWER : **Thanks be to him for his gift.**

Then shall the Priest say this prayer following :

Merciful Father, who of thine abundant goodness towards us hast vouchsafed to feed and strengthen us with the precious body and blood of thy Son our Saviour Jesus Christ, and dost thereby make us one with him and with all the members of his mystical body, and dost enable us in the power of that sacred communion to overcome sin and to walk as children of light ; for these thy bountiful mercies we most heartily thank thee, we praise and worship thee. And we beseech thee to give us grace so to continue in that holy fellowship, that we may ever walk in the

steps of thy blessed Son, and offer ourselves a living sacrifice acceptable unto thee ; through the same Jesus Christ our Lord, to whom, with thee and thy quickening Spirit, be ascribed, as is most justly due, all praise and thanksgiving now and ever, and world without end. Amen.

THEN SHALL THE PEOPLE SAY : Finished and perfected is the mystery of thy dispensation, as far as in us lies. We have made the memorial of thy Death, we have seen the symbol of thy Resurrection, we have been filled with thine inexhaustible bounty, and enriched with thine undying life; of the which do thou vouchsafe to count us worthy in the world to come, O Christ our God; to whom with thy Father eternal and thine all-holy and quickening Spirit be ascribed, as is most justly due, all praise and thanksgiving, now and ever, and world without end. Amen.

Then the Priest, turning to the people, shall let them go, saying :

Unto the mercies of the holy and glorious Trinity, brethren, we commit you ; go ye with the' food of your pilgrimage in peace and gladness.

The Ablutions may be taken after the Communion of the people, or at this place.

Meanwhile a hymn may be sung, the following or some other :

**From glory unto glory advancing on our way,
We hymn thee, Christ our Saviour, our soul's
eternal stay.**

**From strength to strength advancing, as from thy
house we go,**

**We pray thee in our weakness thy perfect strength
to show.**

**Direct our way before thee; preserve us in thy love;
And grant us through thy mercy thy heavenly realm
above.**

**From glory unto glory advancing on our way,
We hymn thee, Christ our Saviour, our soul's
eternal stay.**

THE PRAYERS AFTER THE SERVICE

The Priest shall say :

O Lord, who hast vouchsafed unto us to be sanctified by the participation of the most holy Body and precious Blood of thine only-begotten Son Jesus Christ our Lord, grant us also the grace of thy Holy Spirit, that we may be preserved unblameable in the faith, and lead us into our perfect sonship and redemption, and to the attainment of everlasting felicity; who with the same thine only-begotten Son and thine all-holy Spirit art our sanctification and light, now and always. Amen.

Then shall the Deacon say : Be we preserved in the peace of Christ.

THE PRIEST: Blessed be God, who blesseth and sanctifieth us by the receiving of his holy and spotless mysteries, now and for ever, and world without end. Amen.

If a shortened form of the Liturgy is desired for weekdays, the following may be omitted: the incense prayers, the O. T. Lesson and Psalm, the hymns, the prayers of the Alms and some sections of the Great Intercessions, at the discretion of the Priest. The Deacon's Biddings may be said by the Priest; and the Kiss of Peace given by touch of hands.

The Kiss of Peace—The deacon takes the chains of the censer just above the lid into his left hand, and in

his right holds them at the top. He then approaches the altar to the right of the celebrant, and kissing it, presents the centre of the hanging chains. The celebrant takes the centre of the chains into his right hand, and kissing them, offers his hand to the deacon to kiss. The deacon kisses it, and the priest makes the sign of the cross on his (the deacon's) forehead. He then relinquishes his hold of the chains, and the deacon, again kissing the altar, goes to the bishop and other priests in the sanctuary, if any be present, and receives from them the kiss in the same way. Still holding the chains as described above, the deacon next approaches any other deacon or deacons in the sanctuary, and turning his palms inwards takes the right hand of the other between them, and so receives the kiss from him. Finally, relinquishing his hold of the chains above the lid, he holds the censer in his right hand only, and going to the nearest layman of the congregation, takes the layman's outstretched right hand between his joined palms, and so gives him the kiss. The layman passes the kiss to his neighbour in the same way, and he to his, and so on until all in the church have received it.

THE PROPER PREFACES TO BE USED THROUGHOUT THE YEAR

On Trinity Sunday, and all the Sundays of the year for which no Proper Preface has been appointed.

Who with thine only-begotten Son and the Holy Spirit art one God and one Lord ; not one only Person, but three Persons in one substance, for that which by thy revelation we believe of thy glory, the same we believe of thy Son and of the Holy Spirit, without any difference or inequality. Therefore with martyrs, etc.

From the first Sunday in Advent until Christmas Eve, save when the Proper Preface for any Saint's Day is appointed to be said :

Through Jesus Christ our Lord ; who, at his first coming into the world in fashion as a man, did promise in the form of God to come again with glory, that he might receive his people into the place which he had prepared for them, and that as kings they might reign with him for ever. Therefore, etc.

From Christmas Day, until Epiphany :

Because thou didst give Jesus Christ, thine only Son, to be born as on this day (*but between Christmas Day and Epiphany shall be said : as at this time*) for us ; who by the operation of the Holy Ghost, was made very Man, of the substance of the blessed Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. Therefore with martyrs, etc.

Upon the Epiphany and seven days after :

Through Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that

he might bring us out of darkness into his marvellous light. Therefore, *etc.*

Upon the Purification, as also upon the Commemoration of the blessed Sacrament, and Feast of the Holy Name :

Because, through the mystery of the Incarnate Word, the new light of thy brightness has shone upon our understanding, that while we acknowledge him to be the visible God, we may be raised up by him to the love of things invisible. Therefore, *etc.*

Upon the Annunciation, and all other feasts of the Blessed Virgin Mary save the Purification :

Because thou didst give Jesus Christ, thine only Son, to be born for us ; who, by the operation of the Holy Ghost, was made very Man, of the substance of the blessed Virgin Mary his Mother, and that without spot of sin to make us clean from all sin. Therefore, *etc.*

Another Preface which may be used on all feasts of the Blessed Virgin Mary save the Purification :

Because by the overshadowing of the Holy Ghost the blessed and ever-glorious Virgin Mary did both conceive thine only-begotten Son, and in the glory of her virginity pour forth the eternal light upon the world, even Jesus Christ our God. Therefore, *etc.*

From Ash Wednesday until the Saturday before Passion Sunday, save when any other Proper Preface is appointed to be said :

'Through Jesus Christ our Lord ; who for our sakes did as at this time fast forty days and forty nights,

and was in all points tempted like as we are, yet without sin, to the intent that we, which are tempted, may, through him, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Therefore, *etc.*

From Passion Sunday till Maunday Thursday :

Through Jesus Christ our Lord ; who, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the Cross, that, being lifted up from the earth, he might draw all men unto him. Therefore, *etc.*

Upon Easter Day and seven days after ; and from the Monday following the first Sunday after Easter until the Ascension Day, save when any other Proper Preface is appointed to be said :

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord, for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore, *etc.*

From Ascension Day till Whitsun Eve, save when the Proper Preface for any Saint's Day is appointed to be said :

Through thy most dearly beloved Son Jesus Christ our Lord ; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore, *etc.*

Upon Whitsunday, and six days after :

Through Jesus Christ our Lord ; who ascending up into heaven and sitting on thy right hand, according to his most true promise did as on this day (*during the six days after Whitsunday shall be said :* as at this time) send down thine Holy Spirit upon the children of adoption, to teach them and to lead them into all truth, giving them boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, *etc.*

Upon Feasts of Apostles and Evangelists, save when the Proper Preface for any of the Great Festivals is appointed to be said :

Through Jesus Christ our Lord ; who did vouchsafe to choose thy servant, Saint *N* (or thy servants Saint *N* and Saint *N*) to be of the company of the Apostles (or to be an Evangelist), by whose ministry thine elect might be gathered in from every nation, and thy Church instructed in the way that leadeth unto everlasting life. Therefore, *etc.*

Upon All Saints' Day, and all other Saints' Days for which no Proper Preface is appointed to be said :

Who in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, to the end that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them receive the crown of glory that fadeth not away. Therefore, *etc.*

At the Dedication of a Church, and upon the Anniversary of the Dedication :

Who in temples made with hands buildest up for thyself a spiritual temple made without hands. Therefore, *etc.*

At the Consecration of Bishops, and at the Ordination of Priests and Deacons :

Through Jesus Christ our Lord, the great Shepherd of the sheep, who, for the feeding and guidance of his flock, did appoint divers orders of ministers in his Church. Therefore, *etc.*

At the Commemoration of the Departed :

Through Jesus Christ our Lord, in whom there hath shined forth on us the hope of a blessed resurrection, that we who are grieved with the certain knowledge of our mortality may by the firm assurance of immortality be comforted ; seeing that in death thy faithful servants die not, though they be changed ; for when the house of their earthly tabernacle is dissolved, there is prepared for them an habitation eternal in the heavens. Therefore, *etc.*

APPENDIX

COLLECTS TO BE USED UPON CERTAIN FEASTS AND UPON SEVERAL OTHER OCCASIONS

Upon Christmas Day if there be a celebration of the Holy Communion at midnight

O God, who hast made this hallowed night to shine with the brightness of the True Light: mercifully grant, that as we have known the mystery of his Incarnation here upon earth, so in heaven we may enter into the fulness of his joy; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

This Collect following may be used upon the days between the Circumcision and the Epiphany

O God, who didst wonderfully create, and yet more wonderfully restore, the dignity of man's nature: grant, we beseech thee, that we may become partakers of his divinity, who deigned to share in our humanity; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Saint Mary Magdalene's Day

Merciful Father, give us grace, that repenting us of our manifold offences, and receiving a lively faith for the remission of our sins, we may, like Mary Magdalene, be rendered whole from all ills, and attain the glory of the Resurrection; through Jesus Christ our Lord. Amen.

The Transfiguration of our Lord

O God, who upon the holy mount didst reveal to chosen witnesses thy only-begotten Son, wonderfully transfigured in raiment white and glistening; grant unto us, we beseech thee, so to behold that glory of our Lord, that we may joyfully bear the suffering through which he doth lead us; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

The Name of Jesus

O God, who hast made the most glorious name of thy Son Jesus Christ our Lord to be above every name dear unto thy people, and fearful only unto the spirits of evil: mercifully vouchsafe that all who reverence the name of Jesus here on earth may receive the support of its holy consolations during the present life, and extol it with triumphant gladness in the life to come; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

The Nativity of the Blessed Virgin Mary

Almighty and everlasting God, who didst wonderfully prepare the blessed Virgin Mary to be an habitation meet for the Incarnation of thy blessed Son our Saviour Jesus Christ: grant that we, having her nativity in glad remembrance, may follow her humility and pureness of life; through the same Jesus Christ our Lord. Amen.

All Souls' Day

O almighty God, with whom do live the spirits of just men made perfect, after they are delivered from

their earthly prisons : we humbly commend into thy hands the souls of all those who have departed hence in thy faith and fear, as into the hands of a faithful Creator, and most merciful Saviour ; that whatsoever defilements they may have contracted in this evil world being purged and done away, they may be presented pure and without spot before thee ; through the precious blood and merits of thy Son, our Saviour Jesus Christ. Amen.

Saint Francis Xavier's Day

O God, eternal Father, who through the preaching and holy life of thy blessed servant Francis didst gather great multitudes of the people of India into the fold of thy holy church ; grant that we, having his example in glad remembrance, may seek ever to be filled with a like devotion to thy service and a like passion for the souls of men ; through our Lord and Saviour, Jesus Christ. Amen.

The Feast of a Martyr

Almighty God, who didst give strength unto thy people of old time [or unto thy blessed martyr N] to witness faithfully for thee even unto death, and to suffer for righteousness' sake with exceeding gladness : grant us by the same spirit to attain a like fidelity and joy, that we may receive the crown of life which thou hast promised to them that love thee ; through Jesus Christ our Lord. Amen.

Feasts of Bishops, Confessors, and other Saints, for which no proper Collect is appointed

The Collect for All Saints' Day may be used, inserting 'thy blessed Saint N' in place of 'thy blessed saints'.

The Commemoration of the Blessed Sacrament

O God, who in a wonderful Sacrament hast left unto us a memorial of thy passion : grant us so to venerate the sacred mysteries of the Body and Blood, that we may ever feel within ourselves the fruits of thy redemption ; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Dedication of a Church

O almighty God, who dwellest not in Temples made with hands, yet deignest to be present where two or three are gathered together in thy name : let thine eyes, we beseech thee, be open day and night upon this house, which is dedicated to the glory of thy name ; and when thy people make supplication before thee in this place, then hear thou in heaven thy dwelling-place, and answer them according to the wisdom of thy love ; through Jesus Christ our Lord. Amen.

Ember Days

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed diverse Orders in thy Church : give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church ; through Jesus Christ our Lord. Amen.

Rogation Days

O God, the Creator and Preserver of all mankind, mercifully forgive the sins of thy people ; and though

we be unworthy of thy manifold bounty towards us, yet do thou of thy love continue to sustain and bless us, giving us the former and the latter rain in their season, and crowning the year with thy goodness, that our garners may be full and plenteous with all manner of store ; through the merits of Jesus Christ, thy Son our Lord. Amen.

Thanksgiving for Harvest

Almighty God, Creator of heaven and earth, the sea and all that in them is, who dost not leave thyself without witness, but givest us rain from heaven and fruitful seasons, filling our barns with plenty and putting gladness in our hearts ; we give thee humble thanks for the renewal of the harvest, which is of thy goodness towards us ; and we beseech thee to fulfil us with thy grace, to use the same as in thy service, and for the benefit of all ; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.