

A Manual of Catholic Worship

*Based on the
Book of Common Prayer*



MOREHOUSE-GORHAM CO.

NEW YORK

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1934

PRINTED
IN U.S.A.

Preface

This little book has been compiled and arranged in the hope that it might be useful to devout Churchmen who desire a more intelligent understanding of their part in the Holy Sacrifice of the Mass and in the extra-liturgical services allowed in Catholic parishes and, as a consequence of this understanding, a deeper appreciation of, and an increasing love for, these services. The clergy and laity of many of our churches have expressed their long-felt need of such a manual; and it is hoped that this book will be helpful in meeting that need. In compiling this MANUAL, much of the material has been taken from *Catholic Prayers*, for which grateful acknowledgment is subscribed.

This manual is designed to be used as a supplement to, and not in place of, *The Book of Common Prayer*.

Contents

	PAGE
MY DUTIES	1
PRAYERS EVERYONE SHOULD KNOW BY HEART	3
THE SEVEN SACRAMENTS	7
CHURCH MANNERS AND CERE- MONIAL	9
DON'TS	16
WHAT EVERY CATHOLIC SHOULD DO	17
THE SACRAMENT OF PENANCE	19
PRAYERS BEFORE COMMUNION	32
HOW THE MASS REPRESENTS THE PASSION OF OUR LORD	35
THE ASPERGES	42
THE HOLY SACRIFICE OF THE MASS	45
PRAYERS AFTER COMMUNION	72

CONTENTS

DEVOTIONS 75
BENEDICTION OF THE MOST HOLY
SACRAMENT 79
THE HOLY WAY OF THE CROSS . . 88
THE ABSOLUTION FOR THE DEAD . 106
PRAYERS 112

THE LORD IS IN HIS HOLY TEMPLE:
LET ALL THE EARTH KEEP SILENCE
BEFORE HIM.

LET THE WORDS OF MY MOUTH, AND THE
MEDITATION OF MY HEART,
BE ALWAYS ACCEPTABLE IN THY SIGHT,
O LORD,
MY STRENGTH AND MY REDEEMER.

I WILL GO UNTO THE ALTAR OF GOD:
EVEN UNTO THE GOD OF MY JOY
AND GLADNESS.

My Duties

My Duty Towards God

“My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.”

My Duty Towards My Neighbour

“My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and rev-

erently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me."

My Duty as a Member of the Church

"My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

Prayers Everyone Should Know by Heart

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

Our Father

OUR FATHER, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, ✠ But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Hail Mary

HAIL, MARY, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

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

I Believe

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in JESUS CHRIST his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: ✠ And the Life everlasting. Amen.

Glory Be

GLORY be to the Father, and to the Son, and to the Holy Ghost;

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

I Confess

I CONFESS to Almighty God, to blessed Mary, Ever-Virgin, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary and all the Saints to pray to the Lord our God for me.

ALMIGHTY GOD have mercy upon me, forgive me my sins, and bring me to everlasting life.

THE ALMIGHTY and merciful Lord grant to us pardon, absolution, and remission of all our sins. Amen.

The Grace

THE GRACE of our Lord JESUS CHRIST, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Grace at Meals

BLESS us, O Lord, and these Thy gifts, which Thou hast given for our food; through JESUS CHRIST. Amen.

The Seven Sacraments

1. *Baptism*: by which we are made Christians.

2. *The Holy Eucharist*: which is verily and indeed the Body and Blood, the Soul and the Divinity, of JESUS CHRIST, under the forms of bread and wine. The Holy Eucharist is not only a Sacrament, in which we receive our Divine Lord for the food and nourishment of our souls, and in which He is really present to be adored upon the Altar: it is also a Sacrifice, the Sacrifice of the Holy Mass, in which, at the time of Consecration, the bread and wine become the Body and Blood of JESUS CHRIST, and in which He is offered up for us to His Eternal Father.

3. *Confirmation*: by which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Christ.

4. *Penance*: by which the sins committed after Baptism are forgiven by God.

5. *Holy Order*: by which Bishops, Priests, and Deacons of the Church are consecrated or ordained.

6. *Matrimony*: which is the Sacrament of Christian marriage.

7. *Unction of the Sick*: which in dangerous illness comforts the soul, brings God's pardon, and restores health, if God wills.

Church Manners and Ceremonial

Enter the church a few minutes before the service begins. Genuflect in the aisle at the entrance to your pew. Kneel and sign yourself with the sign of the Cross from forehead to breast, saying: ✠ IN THE NAME of the Father, and of the Son, and of the Holy Ghost. Amen. Then say the following prayer:

O BLESSED LORD, who hast promised to meet me in Thy church, help me to worship Thee heartily, joining in all the service. Keep me from vain and wandering thoughts, that I may concentrate my mind on Thy message of pardon, duty, and love; for JESUS' sake. Amen.

Other prayers helpful to worship may be said also.

When to Sign Yourself With the Sign of the Cross

Sign yourself with the sign of the Cross

whenever the Priest signs himself, during the Mass or at any other service:

(1) At the words "IN THE NAME of the Father," etc.

(2) In the *Creed*, at the words ". . . And the Life of the world to come."

(3) In the *Absolution*, when the Priest says, ". . . pardon and deliver you," etc.

(4) When the Priest says, ". . . this is my Body," and again when he says, ". . . this is my Blood," etc.

(5) While kneeling at the altar rail, as the Priest approaches to give you the Body and Blood of our Lord.

(6) In the *Lord's Prayer*, at the words ". . . deliver us from evil."

(7) In the *Gloria in Excelsis*, at the words ". . . in the glory of God the Father."

(8) When the Priest says, ". . . the Blessing of God Almighty," etc.

(9) In prayers for the dead, at the

words "Rest eternal grant unto them, O Lord."

(10) During Benediction of the Blessed Sacrament, when the Priest turns towards you with the monstrance containing the Sacrament and makes the sign of the Cross.

(11) When the Priest announces the *Holy Gospel* (make the sign of the Cross on your forehead, lips, and breast).

(12) At the *Asperges*, when you are sprinkled with holy water.

(13) When you are censed during Mass or at Evensong.

When to Bow the Head

(1) At "Glory be to the Father," etc.

(2) Each time the Priest says, "Let us pray."

(3) At the word "God" in the beginning of the *Creed*, and also at the words ". . . together is worshipped," etc.

(4) At the commemoration of the living and the dead.

(5) At the words “. . . and when he had given thanks,” before each consecration.

(6) At the *Agnus Dei* (“O Lamb of God,” etc.).

(7) In the *Gloria in Excelsis*, at the word “God” in the beginning, and at the words “. . . we worship thee,” the words “. . . receive our prayer,” and the words “O Christ.”

(8) Each time the SACRED NAME OF JESUS is mentioned, if you are sitting or kneeling (if standing bow the knee).

Bow the body (incline the head and shoulders) when you say or sing, “Holy, holy, holy,” etc., and also when the Priest says, “I am not worthy,” etc.

When to Smite the Breast

Smite the breast three times when you say, “. . . I have sinned exceedingly, in thought, word, and deed,” in the *Confession*; and three times when you say, “I am not worthy,” etc.

When to Genuflect

A genuflection is made by bringing the right knee down to the ground near the left foot, the head being held erect.

(1) On entering the church, before you take your seat.

(2) In the *Creed*, at the words “. . . And was incarnate by the Holy Ghost of the Virgin Mary, And was made man.”

(3) When you go up to the altar rail to receive Holy Communion, and again on leaving the rail after Communion.

(4) In the *Last Gospel*, at the words “And the Word was made flesh.”

(5) Each time you pass an altar where the Blessed Sacrament is reserved.

Bow profoundly or genuflect (1) When sprinkled with holy water at the *Asperges*.

(2) When censed by the thurifer.

(3) At a procession, when the cross-bearer approaches your pew.

(4) When the Bishop, in procession, makes the sign of the Cross towards you as he approaches your pew.

When to Stand

- (1) At the *Creed*.
- (2) During the singing of hymns (except at a low mass).
- (3) At the *Gloria in Excelsis*.
- (4) At the ascriptions before and after the *Sermon*.
- (5) During the singing of the *Canticles*.
- (6) When the *Holy Gospel* is said or sung.

When to Sit

- (1) During the *Epistle*.
- (2) During the singing of the *Psalms*.
- (3) During the reading of the *Lessons*.
- (4) During the *Sermon*.

When to Kneel

- (1) Throughout a low mass (but stand for the *Gospel*, the *Creed*, and the *Gloria in Excelsis*).
- (2) For all prayers.
- (3) When waiting for service to begin.

(4) After you have communicated and returned to your seat.

(5) For the *Blessing*.

(6) Throughout the entire service of Benediction of the Most Holy Sacrament (except when the *Te Deum* is sung, when you stand).

Don'ts

1. Do not engage in conversation with friends in the vestibule of the church, when going to Holy Communion.
2. Do not talk or laugh in church.
3. Do not chew gum in church.
4. Do not receive Holy Communion if you are late and enter the church after the *Holy Gospel* has been announced.
5. Do not leave your seat until after the lights on the altar have been put out.
6. Do not leave the church until after the service is concluded. If you have to leave, do so quietly and during the singing of a hymn.

What Every Catholic Should Do

1. Attend Mass every Sunday and Holy Day.
2. Receive Holy Communion at least once a month, and on all the chief festivals of the Church, especially Easter, Christmas, and patronal feasts.
3. When your conscience is troubled by grievous or mortal sin, do not tell your friends, but go to confession.
4. Keep the Fasts of the Church, especially Ash Wednesday and Good Friday. Abstain from flesh meat on all the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts.
5. Be loyal. Do not engage in adverse criticism of your Church or your Priest with anyone, especially not with sectarians.

6. Say morning and evening prayers daily, and grace before meals.

7. Do not marry outside the Church. If you do, see that your children are baptized and confirmed in the Church.

8. "Remember the words of the Lord JESUS how he said, It is more blessed to give than to receive." (*Acts 20: 35.*)

Sin

Sin is twofold—Original and Actual. Actual Sin may be (1) Mortal, *i.e.*, Deadly, or (2) Venial. The sins called mortal or deadly with the contrary virtues are: (1) Pride; (2) Covetousness; (3) Lust; (4) Anger; (5) Gluttony; (6) Envy; (7) Sloth.

The Opposite Virtues are: (1) Humility; (2) Liberality; (3) Chastity; (4) Meekness; (5) Temperance; (6) Brotherly Love; (7) Diligence.

The Sacrament of Penance

Penance is divided into three parts: contrition, confession, and satisfaction. Contrition consists of sorrow for past sins because of the love of God, and a determination to avoid for the future both sin and the occasions of sin. Confession stresses both sorrow for, and grievousness of remembrance of sin, a sense of its intolerable burden, and prayer for absolution. Satisfaction is the careful performance of the penance which has been given by the Priest.

In the Sacrament of Penance we seek God's pardon and forgiveness by confession of our sins to His Priest. It is God, and not the Priest, who alone can forgive. In this there should be a rule, which we ought to follow religiously. One should go to confession at least once a year—this may be Advent, Lent, Christmas, Easter, or Whitsunday. It is more or less a practice in

the Church, however, to make the annual confession at Easter time, and to confess at any time when one is conscious of mortal sin. It is wise to confess venial sins also. They may quickly become mortal and destroy the soul.

If your confession is to be a good one, you should not hurry over your preparation. In order that God may forgive us our sins, we must be truly sorry for having offended God and make a firm resolve to avoid all occasions of sin in the future. And we must confess our mortal sins. We must also be ready to do anything to show God we are sorry for our sins, such as saying the prayers, etc., enjoined by the Priest who hears the confession, or performing other penitential works.

PREPARATION FOR CONFESSION

✠ IN THE NAME of the Father, etc.

OUR FATHER, etc.

O GOD, who hast told us that, if we say that we have no sin, we deceive ourselves, and the truth is not in us; and hast also promised us that, if we confess our sins, Thou art faithful and just to forgive us and to cleanse us from all unrighteousness: grant me the grace to see my sins as Thou seest them and faith to believe in Thy forgiveness of them; through JESUS CHRIST our Lord. Amen.

Now read over this form of self-examination, which may help you to find out the sins you have committed.

Sins Against God

Unbelief—not caring to know the truth—contradicting the Church—separating from her—attending a wrong place of worship to please others—loving anything more than God—not obeying conscience—mur-

muring—using charms, table-turning, etc. Swearing—cursing—laughing at blasphemy—talking lightly about holy things. Despair—indifference to life—putting off repentance—going into temptation—neglect of prayer and the Sacraments, or of self-examination—careless prayer—not praying when in temptation—not living to please God—shame of religion—ingratitude to God.

Sacrilege

Committing any grave sin in a church—profaning it by common business—stealing anything belonging to God—reading the Bible for amusement—receiving the Blessed Sacrament of the Lord's Body and Blood, or any other sacrament, unworthily—an untrue confession—going to Communion to keep up appearances.

Sins Against the Church's Precepts

Unnecessary servile work on Sunday—not attending church—not observing the fasts of the Church.

Sins of Scandal

Bad companions—improper entertainments or dances or plays—keeping immoral pictures or books.

Sins Against Self and Fellow-men

Pride: boasting—vanity—contempt—mimicry—self-will—tyranny—hypocrisy—making excuses—disrespect—not acknowledging when you were wrong—jesting about grave things.

Envy: speaking evil of others—listening to it—laughing at sin—not helping others in difficulty—rejoicing at their misfortunes.

Anger: impatience—sullenness—malice—spite—revenge—refusing to be friends—calling bad names—trying to commit suicide—cruelty to animals—intimidation—rage—unkind words—bullying.

Covetousness: stealing—cheating—exorbitant charges—false weights—adulteration—two prices—gambling—extravagance—passing bad money—borrowing and not returning—receiving stolen goods—stinginess

—not giving alms—not making restitution
—discontent.

Untruth: deceit — exaggeration — mischief-making — breaking promises — not making amends.

Sloth: not rising in time—waste of time—carelessness.

Gluttony: eating and drinking too much—spending too much on food and drink—not saying grace—not thinking of those in want.

Lust: impure thoughts and desires—indecent curiosity—delight in reading or writing unclean things—improper conversation, jokes, songs, pictures, dangerous dances—improper liberties—immodest touch of yourself or another.

Sins of Married People

Marrying from unworthy motives—jealousy or giving cause for it—unkindness (of husbands), hindering your wife from her religious duties—(of wives) not taking

care of the household—disobedience to lawful commands.

Sins of Parents

Not taking care of a child—neglecting to pray for it—neglecting its education—not presenting it for baptism—punishing it in temper—not teaching it to love God and the Church—letting it have bad companions or read bad books—harshness—spoiling it with fondness—favouritism—sending it to school where religion or virtue is in danger—allowing it to be out late at night—hindering a vocation of God.

Sins of Children

Disobedience or unkindness to parents—doing things on the sly—making engagements without their knowledge—stealing from them.

Sins of Young Women

Giving too much time or money to dress—immodest fashions—false ornaments—

trifling with the affections of men—exciting their passions.

Sins of Employers

Overworking servants—not caring for their souls—exposing them to temptation—being hard on them.

Sins of Those Employed

Disobedience — disrespect — idleness — waste—not exposing dishonesty of fellow-servants—prying into secrets—doing wrong to please your employer—taking a place where you cannot fulfil the duties of religion.

After the self-examination say:

O MY GOD, how great are my sins! Would that I had never offended Thee. May I never offend any more. If by carelessness or ignorance I have forgotten anything in my self-examination, show it to me, that I may make a good confession; through JESUS CHRIST our Lord. Amen.

Contrition or sorrow for sin is absolutely necessary for a good confession. It consists of

sorrow for past sins, because of the love of God, and a determination to avoid, for the future, both sin and the occasions of sin.

Another Prayer

O GOD, for the sake of Thy sovereign goodness and infinite perfections, which I love above all things, I am heartily sorry and grieved for having by my sins offended Thee: and I firmly resolve, by the help of Thy grace, nevermore to offend Thee for the time to come, and carefully to avoid the occasions of sin. Amen.

Affections and Resolutions

FATHER, I have sinned against heaven and in Thy sight and am no more worthy to be called Thy son. Oh, receive me as one of the least of Thy servants and never suffer me to go astray from Thee any more!

LORD, Thou hast said there is joy in heaven over one sinner that repenteth. Oh, give me grace to be a true penitent indeed, so that heaven may rejoice at my conversion!

I KNOW Thou wilt not the death of a sinner, but rather that he should be converted and live: Oh, let me no longer remain dead to my sins! Oh, let me now at least begin to live to Thee!

THOU hast made me, O God, and redeemed me by Thy precious Blood; Oh, despise not the work of Thy hands! Oh, let not Thy Blood be shed for me in vain!

I AM resolved, by Thy grace nevermore to return to my sins; I am resolved to avoid all evil company and occasions of temptation and to take proper measures for a thorough amendment of life for the future. All this I resolve; but Thou, O God, knowest my weakness; therefore do Thou assist me in these and all other good resolutions.

HOW TO MAKE A CONFESSION

Go into church, and whilst you are waiting, kneel; and you may say:

O LORD, grant that this Confession may be accepted by Thee, for JESUS' sake. Amen.

When the Priest is ready, go up to the confessional, in your turn, kneel down, and say:

BLESS me, Father, for I have sinned.

Here the Priest will give the usual blessing. Then say:

I CONFESS to Almighty God, to blessed Mary, Ever-Virgin, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Since my last confession, which was (say how long ago) I remember the following sins:

Here make the Confession. When you can remember no more, say:

For these and for all my other sins, which I cannot now remember, I am heartily sorry and firmly purpose amendment; and most humbly ask pardon of God, and penance, counsel, and absolution of you, my Father.

Wherefore I beg blessed Mary, all the Saints, and you, my Father, to pray to the Lord our God for me.

Then listen to what the Priest says to you. Whilst he says the Absolution, try to realize that God is forgiving you if you are truly sorry. Then go back to your place, kneel down, say your penance, and thank God for His mercy.

Prayer After Confession

O MY GOD, I offer Thee my confession; accept it for JESUS' sake: pardon all that Thou hast seen amiss in it, and supply all that is wanting in me. Help my weakness in the future, and suffer me not again to fall into my past sins; through JESUS CHRIST our Saviour. Amen.

O SAVIOUR of the World, who by Thy Cross and precious Blood hast redeemed us, save us and help us we humbly beseech Thee, O Lord.

How shall I thank Thee, O Lord JESUS, for Thy great goodness to me? When I was faithless to Thy loving-kindness Thou hast had patience with me, and even when I offended Thee, Thy grace waited for me. It is to Thy infinite grace and goodness that I owe this Sacrament, in which Thou

hast reconciled me to Thyself. To Thee and to Thy Precious Blood I desire to offer all the love of my heart, just cleansed from sin. Humbled before Thee, I cried out like David, "Have mercy upon me, O God, after Thy great goodness," and Thou hast heard my prayer and hast forgiven me my sins. Thou hast restored unto me the joy of Thy salvation.

Join with me, O my dear Mother Mary, and you, my angel Guardian, and my holy Patron, in giving thanks to the Lord for His goodness and mercy to me.

A Prayer for Pardon

Prayers Before Communion

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

PURIFY our consciences, we beseech Thee, O Lord, by Thy visitation: that our Lord JESUS CHRIST, Thy Son, when He cometh, may find in us a mansion prepared for Himself; who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end. Amen.

BLESSED JESUS, who art about to come to us Thy unworthy servants in the Blessed Sacrament of Thy Body and Blood, prepare our hearts, we beseech Thee, for Thyself. Grant us that repentance for our past sins, that faith in the Atonement made for them by Thee upon the Cross, that full purpose of amendment of life, that perfect love to Thee and to all men, which shall fit us to receive Thee. Lord, we are not worthy that Thou shouldest come under our roof—much less that we should receive Thee into ourselves; but since Thou didst not disdain to be laid in a manger amidst unclean beasts, so vouchsafe to enter into our souls and bodies, unclean though they be through many sins and defilements.

Lord, come to us that Thou mayest cleanse us.

Lord, come to us that Thou mayest heal us.

Lord, come to us that Thou mayest strengthen us.

And grant that, having received Thee, we may never be separated from Thee by our sins, but may continue Thine for ever, till we see Thee face to face in Thy heavenly Kingdom, where, with the Father and the Holy Ghost, Thou livest and reignest, ever one God, world without end. Amen.

Direct your intention.

O LORD JESUS CHRIST, King of everlasting glory, behold, I desire to come unto Thee and to receive Thy Body and Blood in this Heavenly Sacrament, to Thy honour and glory and for the good of my soul; I desire to receive Thee because it is Thy desire, and Thou hast so ordained; I desire to come to Thee that I may be happily united to Thee, that I may henceforth abide in Thee and Thou in me, and that nothing in life or death may ever separate me from Thee.

How the Mass Represents the Passion of Our Lord

The Passion of our Lord began on that Holy Thursday night in the Garden of Gethsemane when He took with Him His three chosen disciples, Peter, James, and John. Going a little distance from them, our Lord prayed with His face bowed to the earth. And so, at the beginning of the Mass, we see the Priest bowing down for the Confiteor, even as our Lord bowed Himself down during His Agony in the Garden. Now follow the various acts of the Priest throughout the Mass and what those acts represent.

At the *Confiteor*, or "I confess," etc., the Priest bows down in the Preparation for Mass. This represents Christ's bowing down in the Garden of Gethsemane.

The *Introit*, or first prayer read by the Priest, reminds us of those holy men of the Old Law who looked forward to the coming of the Saviour.

The *Kyrie Eleison* is our cry for mercy. It is repeated thrice to God the Father, thrice to God the Son, and thrice to God the Holy Ghost.

The *Gloria in Excelsis*, sometimes sung at this point, begins with the hymn of the angels and promises the peace for which we cry in the *Kyrie*.

The *Collect* means "gathered together." It is so called because it summarizes the fundamental thoughts set forth in the *Epistle* and the *Gospel*, as well as the united prayers of the faithful.

The *Epistle* means a "letter." It is normally taken from the letters of the Apostles to the faithful in different places, and occasionally from the Prophets, or from other parts of Holy Scripture. As a part of the Mass it reminds us of the Old Law.

The *Book* or *Missal* is here carried to the left or Gospel side of the Altar. This act reminds us that, when the Jews refused to listen to the teachings of our

Lord, the Apostles preached the true faith to the Gentiles in their stead.

The *Gospel*. No longer do Prophets and Apostles speak to us, but JESUS CHRIST Himself speaks. We stand out of reverence for the words of Christ and to signify that we should always be ready to obey Him. When the Priest announces the *Gospel*, make the sign of the Cross on your forehead to show that you believe the Gospel.

The *Canon* of the Mass. The word "Canon" here means "rule," and it is used for this part of the Mass because the prayers said in it are seldom changed. Kneel in awe and reverence and be perfectly quiet and still, for the great moment is fast approaching when our Lord JESUS CHRIST will come down upon the Altar. The Priest kisses the Altar to show that he is united to Christ.

The *Consecration* and the *Elevation*. The bell is rung once to let us know that

the solemn moment has arrived. The Priest takes the bread in his hands and, lifting his eyes to heaven to show that this great wonder is wrought by the power of God, he breaks it and says our Lord's own words: "This is My Body." Here the bread becomes the Body of JESUS CHRIST now present upon the Altar. The Priest falls on his knees in deepest reverence and then holds up the Sacred Host for the people to adore. Look for a moment on the Sacred Host, then bow down and adore. The bell is rung three times. The same is done after the consecration of the wine, which becomes our Lord's Precious Blood. The bell rings again three times.

The *Oblation* and the *Invocation*. In the Oblation we offer to God His Holy Gifts, and the Invocation completes the consecration of the Memorial of the Holy Sacrifice.

The *Commemoration of the Dead*. As soon

as our Lord died, His Blessed Soul descended into Hades to comfort the saints of the Old Law who were waiting to be set free. Let us here remember the souls of the faithful departed in our intercessions.

The *Acceptance and Dedication*. This is the last section of the Canon, in which we pray for the acceptance of our Sacrifice of praise and thanksgiving, for the gift of remission of our sins, and for all other benefits of His Passion. Then follows the Dedicatory Sacrifice of ourselves.

The *Pater Noster* or *Our Father*. In this prayer the Priest speaks to God in our Lord's own words. Sign yourself with the Cross at the words, ". . . But deliver us from evil."

The *Agnus Dei*. Here we pray unto our Lord, who comes mild and gentle as a lamb, to take away the sins of the world, to have mercy upon us. Strike your breast three times, as you say these words.

The *Communion*. First the Priest receives Holy Communion in both kinds; and then, at the ringing of the bell, you go up to the Altar rail, genuflect, then kneel at the opening towards your right. Sign yourself with the sign of the Cross and receive the Blessed Sacrament. After you have received in both kinds, rise, genuflect, and return to your seat, where you kneel and meditate upon the merits of the Blessed Body and Blood.

The *Post-Communion Prayers*. The Chalice cleansed, the Post-Communion prayers follow. They express thanks to God for the inestimable benefits received in the Sacrament.

The *Gloria in Excelsis* or Song of the Angels is said or sung at this point in the service, if it has not already been said or sung after the Kyrie.

The *Blessing*. When the Priest gives the Blessing, turning towards the people, sign yourself with the sign of the Cross at the words, “. . . the Blessing of God Almighty,” etc.

The *Last Gospel*. The Last Gospel is read at the left or Gospel side of the Altar; and when it is announced, sign yourself upon your forehead, lips, and breast with your thumb.

Do not leave your seat until after the lights on the Altar have been put out.

The Asperges

The following, called the "Asperges," is sung at the sprinkling of holy water before the principal Mass on Sundays throughout the year; except that on Passion Sunday and on Palm Sunday the "Glory be," etc., is not sung, but at once after the psalm, the antiphon is repeated.

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.

Ps. 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, and to the Son, and to the Holy Ghost.

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

Repeat Antiphon.

Instead of the above, from Easter to Whitsunday, is sung:

Antiphon. I BEHELD water flowing from the right side of the temple; alleluia: And all to whom that water came were saved and they shall say, Alleluia, Alleluia.

Oh, give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

GLORY be to the Father, and to the Son, and to the Holy Ghost.

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

Repeat Antiphon.

Priest: O LORD, show Thy mercy upon us. [Alleluia. *From Easter to Whitsunday.*]

Answer: AND grant us Thy salvation. [Alleluia. *From Easter to Whitsunday.*]

P. LORD, hear our prayer.

A. AND let our cry come unto Thee.

P. THE Lord be with you.

A. AND with thy spirit.

P. LET us pray.

HEAR US, Holy Lord, Almighty Father, everlasting God, and vouchsafe to send Thy

holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house; through Christ our Lord. Amen.

The Holy Sacrifice of the Mass

The Priest, having vested, approaches the Altar and makes the customary reverence. After placing the vessels upon the Altar, he descends the Altar steps and, standing at the foot of the Altar, he begins the Preparation and signs himself with the sign of the Cross. Sign yourself with the sign of the Cross here and every other time during the Mass when the Priest does. The Preparation follows:

The Preparation

Priest: ✠ IN THE NAME of the Father, and of the Son, and of the Holy Ghost. Amen.

Then with hands joined before his breast he begins the antiphon:

Priest: I WILL go unto the Altar of God.

Server: EVEN unto the God of my joy and gladness.

P. GIVE sentence with me, O God, and

defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

S. FOR thou art the God of my strength; why has thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

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

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

P. WHY art thou so heavy, O my soul: and why art thou so disquieted within me?

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

P. GLORY be to the Father, and to the Son, and to the Holy Ghost:

S. AS IT was in the beginning, is now, and ever shall be, world without end. Amen.

P. I WILL go unto the Altar of God.

S. EVEN unto the God of my joy and gladness.

P. OUR help is in the Name of the Lord.

S. WHO hath made heaven and earth.

P. I CONFESS to God Almighty, etc.

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

P. AMEN.

S. 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 Father, that I have sinned exceedingly, in thought, word, and deed: by my fault, by my own fault, by my own most grievous fault. Wherefore, 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.

P. GOD ALMIGHTY have mercy upon you, forgive you your sins, and bring you to everlasting life.

S. AMEN.

P. THE ALMIGHTY and merciful Lord grant to us pardon, absolution, and remission of our sins.

S. AMEN.

P. WILT not Thou turn again and quicken us, O God?

S. THAT Thy people may rejoice in Thee.

P. O LORD, show Thy mercy upon us.

S. AND grant us Thy salvation.

P. O LORD, hear my prayer.

S. AND let my cry come unto Thee.

P. THE LORD be with you.

S. AND with thy spirit.

P. LET us pray.

The Collect

P. ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

S. AMEN.

When there is a sung Mass, incense is used, the Altar and the Priest being censed. The Priest then reads the Introit; or it is sung by the choir. Then follows the Summary of the Law.

The Kyrie

Priest: Lord, have mercy upon us.

Answer: Lord, have mercy upon us.

P. Lord, have mercy upon us.

A. Christ, have mercy upon us.

P. Christ, have mercy upon us.

A. Christ, have mercy upon us.

P. Lord, have mercy upon us.

A. Lord, have mercy upon us.

P. Lord, have mercy upon us.

At a Choral Mass, the Kyries are all sung by the choir and the people. Sometimes the Gloria in Excelsis is sung here.

The Collect, or Prayer of the Day

The Priest says the proper Collect or Collects of the day, after first saying:

P. The Lord be with you.

A. And with thy spirit.

P. Let us pray.

Then, with hands extended, the Priest says the Collect of the Day, one or more, as the order of the Office demands. Then he reads the Epistle, first saying:

The Epistle is written in the — Chapter of —, beginning at the — Verse.

The Epistle ended, he shall say:

Here endeth the Epistle.

Then follows the Gradual, the Tract, or the Alleluia with the Verse, or the Sequence, as the season requires. During the singing of one of these, the Missal is placed by a server at the Gospel side of the Altar. The incense is blessed and lights are carried by the servers. All stand and face the Missal or Altar Book while the Gospel is being read or sung. All make the sign of the Cross with the thumb of the right hand on the forehead, lips, and breast, at the same time as the Priest does.

The Holy Gospel

P. The Lord be with you.

A. And with thy spirit.

P. ✠ The *Holy Gospel* is written in the

— Chapter of —, beginning at the — Verse.

A. Glory be to thee, O Lord.

And after the Gospel is read or sung, the Priest kisses the book, and the people say or sing:

A. Praise be to thee, O Christ.

The Nicene Creed

Priest and 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, *Here all kneel until after the words " . . . And was made man"* 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.

At the words "And the Life of the world to come" all make the sign of the Cross.

Then followeth the Sermon. Sometimes announcements are made before the Sermon. After the Sermon, the Priest returns to the Altar and begins the Offertory. The Offertory is the act of placing the bread and wine on the Altar. The Offertory Sentences are read and the Offerings of the people are taken up. A hymn,

or anthem is sung during the Offertory, and, when the Mass is choral, incense is used. The Priest censes the bread and wine and the Altar. Then the Priest is censed by the Master of Ceremonies, and the choir and congregation by the thurifer. The Priest washes his hands; and he may here announce the Intention for which the Mass is offered, saying: "The Holy Sacrifice is offered for . . ." If you have any special petitions to offer to God, this is the time to recall them and to join your intention to that of the Priest.

P. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

A. May the Lord receive the Sacrifice at thy hands, to the praise and glory of his Name, to our benefit and to that of his holy Church.

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

Almighty and everliving God, who by thy holy Apostle has 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; 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.

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.

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.

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.

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.

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. *Amen.*

When the Holy Communion is to be given to the people, the following order is used. But at a Sung Mass, when the people do not receive, all that followeth is omitted unto the Sursum Corda or "Lift up your hearts," the Priest first saying: "The Lord be with you."

The Invitation

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 General Confession

To be said by Priest and people.

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

P. 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. *Amen.*

The Comfortable Words

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

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

So God loved the world, that he gave his only-begotten Son, to the end that all

that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous; and he is the Propitiation for our sins.

The Sursum Corda

P. The Lord be with you.

A. And with thy spirit.

P. Lift up your hearts.

A. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

A. It is meet and right so to do.

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

The Preface

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

The Sanctus

Priest and People. HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. Amen.

The Benedictus

✠ Blessed is He that cometh in the Name of the Lord: Hosanna in the Highest.

The Canon

Now comes the most sacred and solemn part of this Divine Service, the Consecration of the Bread and Wine, at which time our Blessed Lord becomes Present upon the Altar.

Let all mortal flesh keep silence; and with fear and trembling kneel perfectly quiet and still.

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; 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:

Here the bell is rung to order your attention to the solemn and supreme act of 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.

The bell is rung thrice.

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 is rung thrice.

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.

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.

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.

Commemoration of the dead.

Remember also, O Lord, thy servants and handmaidens, N. and N., who have gone before us with the sign of faith and are at rest in the sleep of peace. *Here pray for the faithful departed.* To these, O Lord, and to all who rest in Christ, we beseech

thee to grant a place of refreshment, of light, and of peace.

And here we offer and present unto thee, O Lord, our selves, 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.

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; 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. *Amen.*

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

OUR FATHER, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation,

A. ✠ But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

P. World without end.

A. Amen.

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

A. And with thy spirit.

The Agnus Dei

Said by Priest and 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.

In Masses for the Dead, "have mercy upon us" is not said, but, instead, "grant them rest"; and, lastly, "grant them rest everlasting."

The Prayer of Humble Access

Here the Priest genuflects and kneels and says:

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

The Communion

If Holy Communion is to be given at the Mass, the Priest turning to the people, and elevating a Particle of the Blessed Sacrament

which he holds in his right hand, makes the sign of the Cross, and says:

Behold the Lamb of God that taketh away the sins of the world.

And then he says three times:

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

Here the bell is rung. If you intend to receive, leave your seat after the ringing of the bell, genuflect, and go and kneel at the Altar rail at the open space towards your right. Genuflect again on leaving the Altar rail, or before you enter your pew. Kneeling in your pew, say:

Let Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave unto my soul; and grant that no spot of sin may remain in me, whom this pure and holy Sacrament hath refreshed; who livest and reignest, world without end. Amen.

The Post-Communion Prayers

P. The Lord be with you.

A. And with thy spirit.

P. 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.

A. Amen.

Then the proper Post-Communion collects are

said. Here may follow the Gloria in Excelsis, provided it has not been said or sung following the Kyrie Eleison.

P. 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.

Here make the sign of the Cross.

✠ And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

A. Amen.

In Masses of the Dead, the Gloria is not said, nor is the Blessing given; but the Priest says:

P. May they rest in peace.

A. Amen.

The Last Gospel

P. The Lord be with you.

A. And with thy spirit.

P. The beginning of the Holy Gospel according to Saint John.

A. Glory be to thee, O Lord.

Sign your forehead, lips, and breast with the sign of the Cross at the same time as the Priest signs his.

P. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to

them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here genuflect*) And the Word was made flesh (*rise*) and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

When a Festival is observed on a Sunday or Feria which has a proper Gospel of its own, the last Gospel is that of the Sunday or Feria instead of the above.

A. Thanks be to God.

After the Last Gospel, and before you leave your pew, kneel and say:

Ere we leave Thine Altar, Lord,
Where Thy Son we have adored,
Let our thanks again arise
For this Holy Sacrifice.

And if thoughts have entered in
Which have mixed our prayers with sin,

Let Thy Son's pure Blood and grace
All our sinfulness efface.

Sweet it is to worship here.
Soon may that bright day appear,
When Thy glory we shall see
And unhindered worship thee. Amen.

Prayers After Communion

Psalm 150

O PRAISE God in his sanctuary : praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the timbrels and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the LORD.

Glory be to the Father, etc.

O GOD, who in a wonderful Sacrament has left us a Memorial of Thy Passion, grant us, we beseech Thee, so to venerate the Sacred Mysteries of Thy Body and Blood, that we may perceive in ourselves the fruit of Thy redemption; who livest and

reignest ever, one God, world without end. Amen.

BEHOLD, O LORD JESUS CHRIST, I now possess Thee, who dost possess all things. Therefore, my God and my all, I beseech Thee to withdraw my heart from all things that are not of Thee, in which there is naught but vanity and vexation of spirit. On Thee alone let my heart be fixed, in Thee let my repose be: where my Treasure is, there may my heart be also. Amen.

I GIVE Thee thanks, Holy Lord, Almighty Father, Everlasting God, who hast vouchsafed to feed me, a sinner, Thine unworthy servant, for no merits of my own, but only out of the goodness of Thy great mercy, with the precious Body and Blood of Thy Son, our Lord JESUS CHRIST; and I pray Thee, that this Holy Communion may not bring guilt upon me to condemnation, but may be a saving intercession for my pardon. Let it be to me an armour of faith and a shield of goodwill. Let it be to me a casting out of vices, a driving away of

all evil wishes and fleshly affections, an increase of love, humility, patience, obedience, and all holiness; a firm defence against the plots of my enemies, seen and unseen; a perfect quieting of all motions of sin, both in my flesh and in my spirit; a firm cleaving to Thee, the only and true God, and a happy end of my life. And I pray Thee to deign to bring me, a sinner, to that Heavenly Feast, where Thou with Thy Son and the Holy Ghost, art to Thy holy ones true Light, full Satisfaction, everlasting Joy, and perfect Happiness. Through the same JESUS CHRIST our Lord. Amen.

Antiphon: I BELIEVE in the Word which came down from heaven: If any man eat of this bread, he shall live forever.

O Praise the LORD, all ye nations; praise him, all ye peoples.

For his merciful kindness is ever more and more toward us; and the truth of the LORD endureth for ever. Praise the LORD.

Glory be to the Father, etc.

Repeat Antiphon.

Devotions

The Divine Praises

These may be said after any service.

BLESSED be God.

Blessed be His Holy Name.

Blessed be JESUS CHRIST, true God and true Man.

Blessed be the NAME of JESUS.

Blessed be JESUS CHRIST in the Most Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Comforter.

Blessed be the Mother of God, Mary most holy.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

The Anima Christi

SOUL of Christ, sanctify me!
 Body of Christ, save me!
 Blood of Christ, inebriate me!
 Water from the side of Christ, wash me!
 Passion of Christ, strengthen me!
 O good JESU, hear me!
 Within Thy Wounds hide me!
 Suffer me not to be separated from Thee!
 From the malicious enemy defend me!
 In the hour of my death, call me,
 And bid me come to Thee;
 That with Thy Saints I may praise Thee
 For ever and ever. Amen.

The Angelus

In many Catholic churches a bell, called the "Angelus Bell," is rung (especially during Lent), morning, noon, and evening, when the faithful say the following:

P. THE ANGEL of the Lord declared unto Mary.

A. AND SHE conceived by the Holy Ghost.

P. HAIL, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

A. HOLY MARY, Mother of God, pray for us sinners now and at the hour of our death.

P. BEHOLD the handmaid of the Lord:

A. BE it unto me according to Thy word.

Hail, Mary, full of grace, etc.

P. AND the Word was made Flesh.

A. AND dwelt among us.

Hail, Mary, full of grace, etc.

P. PRAY for us, Holy Mother of God.

A. THAT we may become worthy of the promises of Christ.

WE BESEECH THEE, O Lord, pour Thy grace into our hearts: that as we have known the Incarnation of Thy Son JESUS CHRIST, by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His resurrection; through the same Christ our Lord. Amen.

Or, from Easter to Trinity, instead of the Angelus say:

Regina Coeli

Joy to thee, O Queen of Heaven, Alleluia!

He whom thou wast meet to bear, Alleluia!

As He promised, hath arisen, Alleluia!
Pour for us to Him thy prayer. Alleluia!

P. REJOICE and be glad, O Virgin Mary. Alleluia!

A. FOR the Lord hath risen indeed, Alleluia!

O GOD, who by the resurrection of Thy Son, our Lord JESUS CHRIST, hath vouchsafed to give joy to the whole world: Grant, we beseech Thee, that with the help of His Mother the Virgin Mary we may obtain the joys of everlasting life; through the same Christ our Lord. Amen.

Benediction of the Most Holy Sacrament

When the Priest opens the Tabernacle, and censes the Most Holy Sacrament, the following hymn is sung:

O SAVING VICTIM opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, blest One in Three;
O grant us life that shall not end,
In our true native land with Thee.

Amen.

After the singing of the O Salutaris Hostia follows a Litany, or some Psalm or Hymn appropriate to the Feast or in honour of the Most Holy Sacrament.

Sometimes the Te Deum is sung, when the congregation stands until the words "We therefore pray Thee," etc., when they kneel again.

Then the Hymn Tantum Ergo is sung, and all present make a profound inclination while the words "This great Sacrament revere" are being sung.

THEREFORE we before him bending
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.

Glory let us give and blessing
To the Father and the Son;
Honour, might, and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who, from Both, with Both is One. Amen.

Priest: THOU didst give them bread
from heaven. [Alleluia! in Eastertide.]

Answer: CONTAINING in itself all sweetness. [Alleluia! in Eastertide.]

P. LET us pray.

O GOD, who in a wonderful Sacrament
has left us a Memorial of Thy Passion;

grant us, we beseech Thee, so to venerate
the Sacred Mysteries of Thy Body and
Blood, that we may perceive within our-
selves the fruit of Thy redemption; who
livest and reignest ever, one God, world
without end. *Amen.*

Then Benediction is given with the Blessed Sacrament. Bow down in profound adoration while the Priest gives Benediction. Make the sign of the Cross, and ask for your Saviour's blessing on yourself and on the whole Church. While the bell rings, say in your heart:

BLESSED and praised every moment be the
Most Holy and Divine Sacrament.

The Divine Praises

Repeat the Divine Praises after the Priest:

BLESSED be God.

Blessed be His Holy Name.

Blessed be JESUS CHRIST, true God and
true Man.

Blessed be the NAME of JESUS.

Blessed be JESUS CHRIST in the Most
Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Comforter.

Blessed be the Mother of God, Mary most holy.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

Then the following is usually sung:

Antiphon. LET us for ever adore the Most Holy Sacrament. [Alleluia.]

Psalm 117

O PRAISE the LORD, all ye nations; praise him, all ye peoples.

For his merciful kindness is ever more and more toward us; and the truth of the LORD endureth for ever. Praise the LORD.

Glory be to the Father, etc.

Repeat Antiphon.

Hymn to the Blessed Sacrament

JESUS! my Lord, my God, my all,
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament, we Thee adore,
O make us love Thee more and more!

Had I a heart like Mary's blest
To love Thee with, my dearest King,
Oh, with what bursts of fervent praise
Thy goodness, JESUS, would I sing!
Sweet Sacrament, we Thee adore,
O make us love Thee more and more!

O see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm or Mary's knee.
Sweet Sacrament, we Thee adore,
O make us love Thee more and more!

Thy Body, Soul, and Godhead all!
O mystery of love divine!
I cannot compass all I have,

For all Thou hast and art are mine!
 Sweet Sacrament, we Thee adore,
 O make us love Thee more and more!

*The following Litany may be sung during
 the Benediction of the Most Holy Sacrament:*

A Litany of the Holy Ghost

God the Father, God the Word,
 God the Holy Ghost adored,
 Blessed Trinity, One Lord;
 Spare us, Holy Trinity.

Holy Spirit, wondrous Dove,
 Dew descending from above,
 Breath of Life, and God of Love;
 Hear us, Holy Spirit.

Lord of strength and knowledge clear,
 Wisdom, godliness sincere,
 Understanding, counsel, fear;
 Hear us, Holy Spirit.

Giver of meekness, love, and peace,
 Patience, pureness, faith's increase,
 Mercy, joy that cannot cease;
 Hear us, Holy Spirit.

Teacher of all innocence,
 Goodness, virtue, temperance,
 In temptation strong defence;
 Hear us, Holy Spirit.

Strength of age, and guide of youth,
 Lord of tenderness and ruth,
 Leader into perfect truth;
 Hear us, Holy Spirit.

Thou who overshadowing
 Blessed Mary with Thy wing,
 Madest her to bear the King;
 Hear us, Holy Spirit.

Thou who, brooding o'er the wave,
 Poured the stains of sin to lave,
 Comest in the Font to save;
 Hear us, Holy Spirit.

Thou, whose might from Heaven shed,
 On the wine and on the bread,
 Bringeth to us Christ our Head;
 Hear us, Holy Spirit.

Lightener of eyes that seek,
 Thou who pleadest for the weak,
 With those groans no tongue may speak;
 Hear us, Holy Spirit.

From sin's dark and woeful night,
 From the world and vain delight,
 From the devil and his might;
 Save us, Holy Spirit.

From all pride and heresy,
 From all lack of purity,
 From the tempter's enmity;
 Save us, Holy Spirit.

Thou, with Thine own cleansing dew,
 Our polluted hearts renew,
 Hearken ever as we sue;
 Hear us, Holy Spirit.

Thou with Thine own union bind,
 Soul and body, heart and mind,
 In peace with God, and all mankind;
 We pray Thee, Holy Spirit,

That we never quench Thy grace,
 But at last may reach the place,
 Where shines JESUS' glorious Face;
 We pray Thee, Holy Spirit.

The Holy Way of the Cross

This Service pictures in drama-like fashion the most important events in the painful journey of our Lord from the house of Pilate, where He was condemned, to the Holy Sepulchre. It is of early origin, and also reminds us of the days when Christians went on pilgrimages to the Holy Land to honour the places associated with our Lord's Passion. On the conquest of Palestine by the Mahomedans, when pilgrimages could be no longer safely made to the Way of the Cross, pictures representing the Stations were hung in the churches and devotions were made before them. The object of the Service is to impress the worshipper by the pictures of the Passion and to help him to realize the unutterable sufferings of our Lord, in order that there may be a deepening of faith, love, and repentance towards the Saviour of the world.

Here may be sung the following hymn:

THE ROYAL banners forward go,
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

There whilst He hung, His sacred side
By soldier's spear was opened wide,
To cleanse us in the precious flood
Of water mingled with His blood.

Fulfilled is now what David told
In true prophetic song of old,
How God the heathens' King should be;
For God is reigning from the Tree.

O Tree of glory, Tree most fair,
Ordained those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Saviour's blood!

Upon its arms, like balance true,
He weighed the price for sinners due,
The price which none but He could pay,
And spoiled the spoiler of his prey.

To Thee, eternal Three in One,
Let homage meet by all be done:
As by the Cross thou dost restore,
So rule and guide us evermore. Amen.

The Priest and acolytes, kneeling before the Altar, say the following prayer:

O JESUS, our adorable Saviour, behold us prostrate at Thy feet, imploring Thy mercy for ourselves and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of Thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage.

Priest. O LORD, open Thou our lips.

Answer. AND our mouth shall show forth Thy praise.

P. O GOD, make speed to save us.

A. O LORD, make haste to help us.

P. GLORY be to the Father, and to the Son, and to the Holy Ghost.

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

Then, moving in procession to the First Station, the following versicle and response are said or sung.

The same are repeated before each Station, Priest and acolytes genuflecting as they approach each Station.

Priest. WE adore Thee, O Christ, and we bless Thee.

People. BECAUSE by Thy Holy Cross Thou hast redeemed the world.

FIRST STATION

Jesus is Condemned to Death

Leaving the house of Caiaphas, where He had been blasphemed, and the house of Herod, where He had been mocked, JESUS is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He, who on the last day will judge the living and the dead, is Himself condemned to a shameful death.

IT was for us that Thou didst suffer, O blessed JESUS; it was for our sins Thou wast condemned to die. Oh, grant that we may detest them from the bottom of our

hearts, and by this repentance obtain Thy mercy and pardon.

Act of Contrition

Priest. THE Lord be with you.

Answer. AND with thy spirit.

P. LET us pray.

Priest and People. O GOD, we love Thee with our whole hearts and above all things, and are heartily sorry that we have offended Thee. May we never offend Thee any more. Oh, may we love Thee without ceasing and make it our delight to do in all things Thy most Holy Will.

Our Father, etc., Hail, Mary, etc., Glory be, etc.

P. HAVE mercy on us, O Lord, have mercy on us.

A. HAVE mercy on us, O Lord, have mercy on us.

P. MAY the souls of the faithful, through the mercy of God, rest in peace. Amen.

This Act of Contrition and the accompanying prayers are to be repeated after each Station.

While the procession is passing from one Station to another, the following lines are sung. Or, in place of the following, The Stabat Mater may be sung or said.

FROM pain to pain, from woe to woe.
With loving hearts and footsteps slow,
To Calvary with Christ we go.

See how His Precious Blood
At every Station flows;
Was ever grief like His?
Was ever sin like ours?

SECOND STATION

Jesus Receives the Cross

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

A heavy Cross is laid upon the bruised shoulders of JESUS. He receives it with meekness, nay, with a secret joy; for it is the instrument with which He is to redeem the world.

O JESUS, grant us by virtue of Thy Cross, to embrace with meekness and cheer-

ful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

THIRD STATION

Jesus Falls the First Time Under the Weight of the Cross

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

Bowed down under the weight of the Cross, JESUS slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His Agony in the Garden has exhausted His body; He is sore with blows and wounds; His strength again fails Him; He falls to the ground under the Cross.

O JESUS who for our sins didst bear the heavy burden of the Cross, and fall under its weight, may the thought of Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

FOURTH STATION

Jesus is Met by His Blessed Mother

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

Still burdened with His Cross and wounded yet more by His fall, JESUS proceeds on His way. He is met by His Mother. What a meeting must that have been. What a sword of anguish must have pierced that Mother's bosom. What must have been the compassion of that Son for His holy Mother.

O JESUS! by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother, intercede for us, that through the sufferings of Thy Son we may be delivered from the wrath to come.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

FIFTH STATION

The Cross is Laid Upon Simon
of Cyrene

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

As the strength of JESUS fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His Cross. The virtue of that Cross changed his heart, and from a compulsory task it became a privilege and a joy.

O LORD JESUS, may it be our privilege also to bear Thy Cross, may we glory in nothing else, by it may the world be crucified unto us, and we unto the world; may we never shrink from suffering, but rather rejoice, if we may be counted worthy to suffer for Thy Name's sake.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

SIXTH STATION

The Face of Jesus is Wiped
by Veronica

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

As JESUS proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with her veil. As a reward of her piety, the impression of His sacred countenance is miraculously imprinted upon the veil.

O JESUS, may the contemplation of Thy sufferings move us with compassion, make us hate our sins, and kindle in our hearts more fervent love to Thee. May Thy image be graven on our minds, until we are transformed into Thy likeness.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

SEVENTH STATION

Jesus Falls a Second Time

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

The pain of His wounds and the loss of blood increasing at every step of His way, again His strength fails Him, and JESUS falls to the ground a second time.

O JESUS! falling again under the burden of our sins and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin. Oh, may we rather die than ever offend Thee again.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

EIGHTH STATION

The Women of Jerusalem Mourn
for Our Lord

At the sight of the sufferings of JESUS, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented Him. JESUS, knowing the things that were to come to pass

upon Jerusalem because of their rejection of Him, turned to them, and said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

O LORD JESUS, we mourn, and will mourn, both for Thee and for ourselves; for Thy sufferings, and for our sins which caused them. Oh, teach us so to mourn, that we may be comforted, and escape those dreadful judgments prepared for all who neglect or reject Thee in this life.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

NINTH STATION

Jesus Falls a Third Time Under
the Cross

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

JESUS had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified, His strength again fails Him, and He falls the third time, to be again dragged up and goaded onward by the brutal soldiery.

O LORD JESUS, we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us hate our sins more and more.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

TENTH STATION

Jesus is Stripped of His Garments

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding Body, and He, the Holy of Holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

O LORD JESUS, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we

may escape everlasting shame in the world to come.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

ELEVENTH STATION

Jesus is Nailed to the Cross

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

The Cross is laid upon the ground, and JESUS is stretched upon His bed of death. At one and the same time He offers His bruised limbs to His Heavenly Father in behalf of sinful man, and to His fierce executioners to be nailed by them to the shameful wood. The blows are struck. The blood gushes forth.

O JESUS nailed to the Cross, fasten our hopes there also, that they may be united to Thee, until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to Thee.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

TWELFTH STATION

Jesus Dies Upon the Cross

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

For three hours has JESUS hung upon His pierced hands; His blood has run in streams down His body and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of Paradise to the good thief, and committed His Blessed Mother and Beloved Disciple to each other's care. All is now finished; and meekly bowing His head, *Here all kneel* He gives up the ghost.

O JESUS, we devoutly embrace that honoured Cross where Thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for Thee; and, in dying for Thee, let us die loving Thee, and in Thy sacred arms.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

THIRTEENTH STATION

Jesus is Laid in the Arms of His Sacred Mother

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

The multitude have left the heights of Calvary, and none remain save the Beloved Disciple and the holy women, who at the foot of the Cross are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her Divine Son from the Cross, and deposit it in her arms.

O MARY, Blessed Mother of my God, thou bearest in thine arms thine only Son, now dead, who often rested His head in sleep upon thy breast. Pray for us, that, as thou holdest Him lifeless in death, He may bear us up in the hour of our death in His everlasting arms.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

FOURTEENTH STATION

Jesus is Laid in the Sepulchre

P. WE adore Thee, O Christ, etc.

A. BECAUSE, etc.

The Body of her dearly-beloved Son is taken from His Mother and laid by the disciples in the tomb. The tomb is closed, and there the lifeless Body remains until the hour of its glorious resurrection.

WE, TOO, O God, will descend into the grave, whenever it shall please Thee, as it shall please Thee, and wheresoever it please Thee. Suffer our sinful bodies to return to their parent dust; but do Thou, in Thy great mercy, receive our immortal souls; and, when our bodies have risen again, place them likewise in Thy kingdom, that we may love and bless Thee for ever and ever. Amen.

Act of Contrition, etc., as before.

FROM pain to pain, from woe to woe, etc.

Then the following Antiphon and Prayer are said:

P. CHRIST for us became obedient unto death.

A. EVEN the death of the Cross.

P. LET us pray.

ALMIGHTY GOD, we beseech Thee graciously to behold this Thy family, for which our Lord JESUS CHRIST was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

The Absolution for the Dead

Note: "Absolution," as used in this connection, means the dismissal or farewell of the body.

After all, or a part, of what is appointed in The Order for the Burial of the Dead on page 324 of The Prayer Book has been said or sung; or, when there is a Solemn Mass of Requiem, after the Mass, the Priest, wearing a black cope, and with head uncovered, stands at the head, between the bier and the Altar, with the two thurifers and the acolyte with the holy water near him. The crucifer stands at the foot of the bier, opposite the Altar, between the candle-bearers.

Then the Priest says:

ENTER not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, unless thou grant unto him remission of all his sins. We therefore pray thee to condemn not with the sentence of thy judgment *him* whom the earnest pleading of thy faithful people now commendeth unto thy mercy; but grant that *he*,

being holpen by thy grace, may be counted worthy to escape the sentence of thy just vengeance, since in this life *he* received and bore the seal of the Holy Trinity; who livest and reignest, world without end. *Amen.*

Then shall the Priest sing or say:

DELIVER ME, O Lord, from death eternal in that day of trembling: when the heavens and the earth shall be moved, and thou shalt come to judge the world by fire.

I am even now in fear and trembling, as the sifting draweth on, and thy wrath is ready to be poured forth, when the heavens and the earth shall be moved.

Oh, that day, that day of wrath, of calamity, and of misery! Oh, that great day and one exceeding bitter; when thou shalt come to judge the world by fire.

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

Deliver me, O Lord, from death eternal in that day of trembling, when the heavens

and the earth shall be moved, and thou shalt judge the world by fire.

Then the choir sings or the Priest says:

P. LORD have mercy.

A. CHRIST have mercy.

P. LORD have mercy.

OUR FATHER, which art in heaven, etc.

Then the Priest, accompanied by an acolyte, sprinkles the bier with holy water thrice on either side; in the same manner he passes around the bier censing it. Then having returned to his place, he says:

P. AND lead us not into temptation.

A. BUT deliver us from evil.

P. FROM the gates of hell.

A. DELIVER *his* soul, O Lord.

P. MAY *he* rest in peace.

A. AMEN.

P. LORD, hear my prayer.

A. AND let my cry come unto thee.

P. THE Lord be with you.

A. AND with thy spirit.

P. LET us pray.

O GOD whose nature and property is ever to have mercy and to forgive; receive

our humble petitions for the soul of thy servant [*call name of deceased*] whom thou hast bidden to depart out of this world; deliver *him* not into the hands of the enemy, neither forget *him* forever; but command thy holy angels to receive *him* into the country where is the Paradise of God; and forasmuch as *he* hoped and believed in thee, let him not endure the pains of hell, but make *him* to possess the joys of everlasting life; through Christ our Lord. *Amen.*

While the body is being carried out of the church there shall be sung, or the Priest shall say:

INTO Paradise may the angels conduct thee; at thy coming may the martyrs receive thee, and lead thee into the holy city of Jerusalem; may the choir of the angels receive thee; and with Lazarus once a beggar, mayest thou possess the everlasting rest.

When the body is not present the above prayer and the anthem In Paradisum shall be omitted, and in place of the prayer shall be said this collect and the versicles following:

ABSOLVE we beseech thee, O Lord, the soul of thy servant [*call name*] that being dead unto the world, *he* may live unto thee; and whatsoever defilements *he* may have contracted in this life through the frailty of the flesh, do thou of thy merciful pardon and goodness wash away; through Christ our Lord.

A. AMEN.

P. REST eternal grant to *him*, O Lord.

A. AND let light perpetual shine upon *him*.

P. MAY *he* rest in peace.

A. AMEN.

The Blessing of the Grave

P. LET us pray.

O GOD, by whose mercy the souls of the faithful rest in peace, vouchsafe to bless ✠ this grave, and give thy holy angel charge concerning it; and absolve also from every chain of sin the souls of those whose bodies are here buried, that with thy saints they may forever rejoice in thee. Through Christ our Lord. *Amen.*

After the Priest has said "The grace of our Lord, etc.", he makes the sign of the Cross over the grave, and says:

REST eternal, grant unto *him*, O Lord.

A. AND let light perpetual shine upon *him*.

P. MAY *he* rest in peace.

A. AMEN.

P. ✠ MAY *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

A. AMEN.

Prayers

The Lord's Prayer Expanded

OUR FATHER, loving and gracious; WHO ART IN HEAVEN, yet beholdest the sorrows and sufferings of Thy children upon earth; HALLOWED BE THY NAME, for Thou doest all things righteously. THY KINGDOM COME, in the hearts of Thy servants, who seek not earthly things. THY WILL BE DONE ON EARTH, in and by those whom Thou art pleased to correct; AS IT IS IN HEAVEN, by the holy Angels, who have no will but Thine. GIVE US THIS DAY OUR DAILY BREAD, feeding our souls with heavenly food. AND FORGIVE US OUR TRESPASSES, in whatsoever we have rebelled against Thee, by faithlessness, or impatience, or an unsubmitive spirit; AS WE FORGIVE THOSE WHO TRESPASS AGAINST US, praying

Thee to bless them and desiring to be in charity with all men. AND LEAD US NOT INTO TEMPTATION, saving us from all those snares which most easily beset us in the time of sickness; BUT DELIVER US FROM EVIL, both of soul and body: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY—Thou rulest over all, and all things serve Thee and show forth Thy glory; FOR EVER AND EVER. AMEN.

For Strength to Bear the Cross

O BLESSED JESUS, who didst bear Thy Cross for us, give Thy feeble children strength to take up their Cross and follow Thee. If our Cross be heavy, make us to bear it gladly, that so we may be more like unto Thee. Oh, let us not shrink from planting our steps, if need be, in the path of pain in which Thou walkedst; for that path will lead unto heaven. Let us not put away from our lips the cup of bitterness which Thou drankedst to the dregs; for

that bitter cup is life-giving medicine to the soul. We are very weak, but Thy strength is made perfect in weakness. Oh, may we so suffer with Thee here below, that we may sleep in Thee when we die, and at the last day rise again, in great joy and glory, to reign with Thee through endless ages; who livest and reignest with the Father, and the Holy Ghost, one God, world without end. Amen.

On the Passion

O MOST LOVING SAVIOUR, who through suffering wast made perfect, tasting every form of human bitterness, making trial of every human woe, we adore and bless Thy infinite love and compassion which brought Thee to such unutterable sufferings for us most guilty sinners. For us didst Thou suffer the Agony in the Garden, when Thy soul was exceeding sorrowful even unto death and Thy Sweat was as it were great drops of blood falling down to the ground. For us didst Thou bear the cruel kiss of

the traitor and the forsaking of Thy chosen disciples. For us wast Thou falsely accused and unjustly condemned. For us wast Thou mocked and struck and spit upon. For us didst Thou wear the sharp crown of piercing thorns. For us was Thy sacred Flesh mangled with the scourge. For us didst Thou go forth, bearing the Cross, until Thou didst sink under the load. For us didst Thou hang in mortal agony upon the Cross, the nails rending Thy Holy Hands and Feet. For us didst Thou pray, "Father, forgive them," for we too have crucified Thee by our sins. For us didst Thou endure the terrible hiding of Thy Father's Face, and the awful death struggle, and the parting asunder of Soul and Body. O infinite Love, kindle in our cold hearts the flame of love to Thee. And make us glad to be made like unto Thee, if it be Thy will, by sharing in Thy suffering and walking in Thy path of pain. The servant is not above the Master. As Thou didst suffer, so make Thy servants willing to bear all things for Thy sake, who now livest and reignest with

the Father and the Holy Ghost, one God evermore. Amen.

MERCIFUL JESUS, who wast lifted up upon the Cross that Thou mightest draw all men unto Thee; have mercy upon Thy sinful servants, and draw them closer to Thyself through the power of Thy blessed Cross. O dear Redeemer, we are still too far from Thee. We ask Thee with all our hearts to draw us nearer. We would be drawn nearer to Thee in *Faith*, learning to know better the precious teaching of the Cross. We would be drawn nearer to Thee in *Love*, loving Thee better for Thine infinite love to us. We would be drawn nearer to Thee in *Likeness*, copying the pattern of Thy perfect meekness and patience. Draw us, O merciful Saviour, lifted up from the earth upon the Cross: draw us with the strong cords of Thy love; embrace us with the outstretched Arms of Thy compassion; and through all trials and temptations, in all times of weakness and of danger, keep us close to Thee, and suffer us not to go from Thee; for

Thine infinite mercies' sake, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For the Dying

O BLESSED JESUS, whose soul was exceeding sorrowful even unto death, comfort the soul of Thy servant in the hour of suffering and anguish. Amen.

O BLESSED JESUS, who didst faint under the Cross laid upon Thy Sacred Limbs, strengthen Thy servant to bear the weight of the cross laid upon him. Amen.

O BLESSED JESUS, who didst suffer the hiding from Thee of Thy heavenly Father's presence, give Thy servant faith to trust even when fear cometh upon him. Amen.

O BLESSED JESUS, who didst suffer a cruel and shameful death upon the Cross, support Thy servant in the hour of death. Amen.

O BLESSED JESUS, whose Spirit went among the spirits of the dead, meet the

spirit of Thy servant [this day] in Paradise. Amen.

O BLESSED JESUS, whose Sacred Body rose again on the third day from the dead, raise Thy servant in the glorious resurrection of the just. Amen.

O BLESSED JESUS, who didst ascend up into the heaven of heavens, whence Thou camest, take Thy servant with Thee at that day to the kingdom of glory and of bliss. Amen.

BY THINE AGONY and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

Good Lord, deliver him.

In all time of pain and anguish, of mind or body; in all assaults of the kingdom of darkness; in all deep waters of suffering; in the hour of death, and in the day of judgment;

Good Lord, deliver him.

After a Death

MERCIFUL JESUS, who didst weep by the grave of Lazarus, and who knowest all human sorrows, be present with Thy sorrowing servants now. Bind up the wounds of their stricken hearts. Let the sunshine of Thy love break through the cloud of their affliction, and a heavenly hope bring light in their darkness. Thou hast loosed one link which bound them to earth; may it now bind them to heaven. Thou hast taken from them for a little while him whom they love. Oh, may it be to be united again for ever! Yet even now are they one in Thee. Death cannot sever from Thee. Death only brings Thy servants nearer to Thee. And we believe in the Communion of Saints. In Thee we are all united. In Thee do we all live evermore. Oh, beget in Thy servants a lively hope of the "inheritance incorruptible and undefiled, and that fadeth not away." Fit us by Thy grace for the mansions of our Father's house, where there can be partings no more. Bring us to our only true

home. Take us to Thyself, to dwell forever with all Thy Saints, and to reign with Thee, O JESUS, our Saviour and our King; who ever livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.