

MASS OF THE
BLESSED VIRGIN MARY

As observed weekly in the Choir
according to the Use of Salisbury

Priest's Book II
Proper Texts and Sequences

EDITED BY

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FROM EARLY ENGLISH CHURCH MUSIC VOLUME 60

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Typeset in Bembo with Hopyl chant font designed by Timothy Symons by
The Art of Music, Dunblane, with Bethania Books, Tremeirchion

Proper Texts
for the weekly Mass of the Blessed Virgin Mary
in the Choir

Advent

40-42

Christmastide

43-45

Per Annum 1

46-48

Per Annum 2: Penitential Season

49

Per Annum 4: Eastertide

49-50

Advent

From Advent Sunday until 24 December

Introit

Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and bring forth a Saviour.

Ps. And let righteousness spring up together: I the Lord have created it.

Glory to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now, and shall be for ever. Amen.

Collect

O God, whose will it was that your Word would take flesh in the womb of Blessed Mary, ever virgin, by the angel's annunciation: grant to those who beseech you that we who truly believe her the mother of God may be helped by her intercessions before you. Through the same Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Lesson

Notated version, p. 55

In those days, the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Emmanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good.

Isaiah 7. 10–15

In Adventu

Officium

Rorate celi desuper et nubes pluant iustum: aperiatur terra et germinet salvatorem.

Ps. Et iustitia oriatur simul: ego dominus creavi eum.

Gloria patri et filio et spiritui sancto: sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Oratio

Deus qui de beate Marie semper virginis utero verbum tuum angelo nuntiante carnem suscipere voluisti: presta supplicibus tuis ut qui vere eam dei genitricem credimus eius apud te intercessionibus adiuvemur.

Per eundem dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Lectio Ysaie prophete

In diebus illis: Locutus est dominus ad Achaz dicens. Pete tibi signum a domino deo tuo in profundum inferni: sive in excelsum supra. Et dixit Achaz. Non petam, et non tentabo dominum. Et dixit: Audite ergo domus David. Numquid parum vobis est molestos esse hominibus: quia molesti estis et deo meo? Propter hoc dabit dominus ipse vobis signum. Ecce virgo concipiet et pariet filium: et vocabitur nomen eius Emanuel. Butirum et mel comedet: ut sciat reprobare malum: et eligere bonum.

Gradale

Tollite portas principes vestras:
et elevamini porte eternales
et introibit rex glorie.

Vs. Quis ascendet in montem domini:
aut quis stabit in loco sancto eius:
innocens manibus et mundo corde.

Alleluya

Alleluya. **Vs.** Ave Maria gratia plena
dominus tecum: benedicta tu in
mulieribus.

Sequentia

Verbum bonum et suave

p. 51

Evangelium secundum Lucam

In illo tempore: Missus est angelus
Gabriel a deo, in civitatem Galilee
cui nomen Nazareth, ad virginem
desponsatam viro, cui nomen erat
Ioseph, de domo David: et nomen
virginis Maria. Et ingressus angelus ad
eam: dixit. Ave gratia plena dominus
tecum: benedicta tu in mulieribus.
Que cum audisset turbata est in
sermone eius: et cogitabat qualis esset
ista salutatio. Et ait angelus ei.
Ne timeas Maria: invenisti enim gratiam
apud deum. Ecce concipies in utero
et paries filium: et vocabis nomen eius
Iesum. Hic erit magnus: et filius altissimi
vocabitur. Et dabit illi dominus deus
sedem David patris eius: et regnabit
in domo Iacob in eternum. Et regni
eius non erit finis. Dixit autem Maria
ad angelum. Quomodo fiet istud,
quoniam virum non cognosco? Et
respondens angelus: dixit ei: Spiritus
sanctus superveniet in te: et virtus
altissimi obumbrabit tibi. Ideoque et

Gradual

*Lift up your heads, O gates, and be lifted up
you eternal doors: that the king of glory may
come in.*

*Vs. Who shall ascend the hill of the Lord?
Or who shall stand in his holy place? He
who has clean hands and a pure heart.*

Alleluya

*Alleluya. Vs. Hail, Mary, full of grace; the
Lord is with you: blessed are you among
women.*

Sequence

Or another for Advent (see EECM 60)

Gospel

Notated version, p. 56

*At that time, the angel Gabriel was sent by
God to a town in Galilee called Nazareth,
to a virgin engaged to a man whose name
was Joseph, of the house of David. The
virgin's name was Mary. And he came to her
and said, 'Greetings, favoured one! The Lord
is with you.' But she was much perplexed by
his words and pondered what sort of greeting
this might be. The angel said to her, 'Do not
be afraid, Mary, for you have found favour
with God. And now, you will conceive in
your womb and bear a son, and you will
name him Jesus. He will be great, and will
be called the Son of the Most High, and
the Lord God will give to him the throne of
his ancestor David. He will reign over the
house of Jacob for ever, and of his kingdom
there will be no end.' Mary said to the angel,
'How can this be, since I am a virgin?' The
angel said to her, 'The Holy Spirit will come
upon you, and the power of the Most High
will overshadow you; therefore the child to
be born will be holy; he will be called Son
of God. And now, your relative Elizabeth*

in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.’ Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’

Luke 1. 26–38

Offertory

Hail, Mary, full of grace; the Lord is with you: blessed are you among women, and blessed is the fruit of your womb.

Secret

Strengthen, we beseech you O Lord, the sacraments of true faith in our minds: so that we who steadfastly confess that God and man were conceived of a virgin, may deserve by the power of his salvation-bringing incarnation to come to eternal joy. Through the same Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Communion

Behold, a virgin shall conceive, and bear a son, and his name will be called Emmanuel.

Postcommunion

Pour, we beseech you O Lord, your grace into our minds: so that we who have recognised the incarnation of Christ your Son by the angel’s annunciation may through his passion and cross be led to the glory of resurrection. Through the same Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

quod nascetur ex te sanctum: vocabitur filius dei. Et ecce Elizabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis sextus est illi que vocatur sterilis: quia non erit impossibile apud deum omne verbum. Dixit autem Maria. Ecce ancilla domini: fiat mihi secundum verbum tuum.

Offertorium

Ave Maria gratia plena dominus tecum: benedicta tu in mulieribus: et benedictus fructus ventris tui.

Secreta

In mentibus nostris quesumus domine, vere fidei sacramenta confirma: ut qui conceptum de virgine deum verum et hominem firmiter confitemur: per eiusdem salutifere incarnationis potentiam ad eternam mereamur pervenire letitiam. Per eundem dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Communio

Ecce virgo concipiet et pariet filium: et vocabitur nomen eius Emanuel.

Postcommunio

Gratiam tuam quesumus domine mentibus nostris infunde: ut qui angelo nuntiante Christi filii tui incarnationem cognovimus: per passionem eius et crucem ad resurrectionis gloriam perducamur. Per eundem dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

*Christmastide***In die Nativitatis Domini
usque ad
Purificationem**

From after the Octave of the Epiphany to the feast of the Purification

Officium

Vultum tuum deprecabuntur omnes
divites plebis: adducentur regi virgines
post eam: proxime eius adducentur tibi
in letitia et exultatione.

Ps. Eructavit cor meum verbum bonum:
dico ego opera mea regi.

Gloria patri et filio et spiritui sancto:
sicut erat in principio et nunc et semper
et in secula seculorum. Amen.

Oratio

Deus qui salutis eterne beate Marie
virginitate fecunda humano generi
premia prestitisti: tribue quesumus: ut
ipsam pro nobis intercedere sentiamus:
per quam meruimus auctorem vite
suscipere dominum nostrum Iesum
Christum filium tuum. Qui tecum vivit
et regnat, in unitate spiritus sancti deus.
Per omnia secula seculorum. Amen.

Lectio epistole beati Pauli ad Titum

Carissime. Apparuit benignitas et
humanitas salvatoris nostri dei. Non ex
operibus iustitie que fecimus nos: sed
secundum suam misericordiam salvos
nos fecit. Per lavacrum regenerationis et
renovationis spiritus sancti: quem effudit
in nos abunde: per Iesum Christum
salvatores nostrum. Ut iustificati gratia
ipsius: heredes simus, secundum spem
vite eterne. In Christo Iesu: domino
nostro.

Introit

*All the rich among the people will entreat
your countenance. Virgins will be brought
after her to the king. With joy and exultation
those near to her will be brought to you.*

*Ps. My heart overflows with a good word:
I address my works to the king.*

*Glory to the Father and to the Son and to
the Holy Spirit: as it was in the beginning, is
now, and shall be for ever. Amen.*

Collect

*God, who has imparted the reward of
everlasting salvation to the human race
through the fruitful virginity of Blessed
Mary, grant, we beseech, that we may feel
her intercede for us, through whom we may
deserve to receive the creator of life, our Lord
Jesus Christ your Son. Who lives and reigns
with you in the unity of the Holy Spirit, one
God, world without end. Amen.*

Lesson

Notated version, p. 58

*Beloved. But when the goodness and loving-
kindness of God our Saviour appeared,
he saved us, not because of any works of
righteousness that we had done, but according
to his mercy, through the water of rebirth and
renewal by the Holy Spirit. This Spirit he
poured out on us richly through Jesus Christ
our Saviour, so that, having been justified by
his grace, we might become heirs according to
the hope of eternal life. In Jesus Christ, our
Lord.*

Titus 3. 4-7

Gradual

You are more beautiful than the children of men: grace is poured out on your lips.

Vs. My heart overflows with a good word: I address my works to the king. My tongue is like the pen of a scribe writing quickly.

Alleluya

Allelya. Vs. After giving birth you remained an immaculate virgin: mother of God, intercede for us.

Sequence

One of those listed, or another Sequence in honour of the Blessed Virgin Mary, if preferred (see EECM 60)

Gospel

Notated version, p. 59

At that time, the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.' So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart.

The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Luke 2. 15–20

Offertory

Virgins will be offered to the king in her wake: those near to her will be offered to you.

Gradale

Speciosus forma pre filiis hominum: diffusa est gratia in labiis tuis.

Vs. Eructavit cor meum verbum bonum: dico ego opera mea regi. Lingua mea calamus scribe velociter scribentis.

Alleluya

Alleluya. Vs. Post partum virgo inviolata permansisti dei genitrix intercede pro nobis.

Sequentia

Letabundus exultet fidelis	p. 52
Ave mundi spes	p. 53
Hodie lux diei	p. 54

Evangelium secundum Lucam

In illo tempore: Pastores loquebantur ad invicem. Transeamus usque Bethleem: et videamus hoc verbum quod factum est: quod fecit dominus et ostendit nobis. Et venerunt festinantes: et invenerunt Mariam et Ioseph, et infantem positum in presepio. Videntes autem: cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierant mirati sunt: et de his que dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba hec: conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes deum: in omnibus que audierant et viderant sicut dictum est ad illos.

Offertorium

Offerentur regi virgines post eam: proxime eius offerentur tibi.

Secreta

Oblatis domine muneribus suppliciter deprecamur: ut qui veram verbi tui incarnationem fideliter veneramus: veram eiusdem substantiam carnis ac sanguinis quam per spiritum sanctum virgo mater edidit, in hoc presenti mysterio salubriter percipiamus. Per eundem dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Communio

Diffusa est gratia in labiis tuis: propterea benedixit te deus in eternum.

Postcommunio

Da quesumus misericors deus eius nos continua intercessione vegetari: cuius integra virginitate suscepimus auctorem nostre salutis: dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Secret

O Lord, in the offering of gifts we humbly pray you that we who faithfully venerate the true incarnation of your Word, may in this present mystery partake, for our salvation, of the true substance of his body and blood which the virgin mother brought forth by the Holy Spirit. Through the same Lord Jesus Christ, your Son: who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Communion

Grace is poured out upon your lips: for God has blessed you for evermore.

Postcommunion

Give us we beseech, merciful God, to be invigorated by her continual intercession, through whose immaculate virginity we have received the author of our salvation, our Lord Jesus Christ, your Son: who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Note: The daily Mass in the Lady Chapel is sung from Christmas Day (25 December) until the day before the feast of the Purification of the BVM (1 February). On the feastday (2 February) Mass of the Purification is sung).

Per Annum I

*From after the feast of the Purification until Saturday before Septuagesima
and from Trinity Sunday until Saturday before Advent Sunday*

Introit

*Hail, holy mother who brought forth in birth
the king who rules heaven and earth,
world without end.*

*Ps. Blessed are you among women
and blessed is the fruit of your womb.
Glory to the Father and to the Son and to the
Holy Spirit: as it was in the beginning, is now,
and shall be for ever. Amen.*

Collect

*Grant to us your servants, we beseech you
Lord God, to rejoice in continual health of
mind and body: and through the intercession
of Blessed Mary, ever virgin, to be freed from
our present unhappiness and to enjoy eternal
joy. Through Jesus Christ, your Son, our
Lord, who lives and reigns with you in the
unity of the Holy Spirit, one God, world
without end. Amen.*

Lesson

Notated version, p. 60

*Before the ages, in the beginning, he created
me, and for all the ages I shall not cease to
be. In the holy tent I ministered before him,
and so I was established in Zion. Thus in
the beloved city he gave me a resting-place,
and in Jerusalem was my domain. I took root
in an honoured people, in the portion of the
Lord, his heritage.*

Ecclesiasticus 24. 14–16

Gradual

*Blessed and worthy of worship are you,
O virgin Mary, who became the mother of
our Saviour without the touch of shame.*

Officium

*Salve sancta parens enixa puerpera,
regem qui celum terramque regit
in secula seculorum.*

*Ps. Benedicta tu in mulieribus:
et benedictus fructus ventris tui.
Gloria patri et filio et spiritui sancto:
sicut erat in principio et nunc et semper
et in secula seculorum. Amen.*

Oratio

*Concede nos famulos tuos quesumus
domine deus perpetua mentis et
corporis salute gaudere: et gloriosa beate
Marie semper virginis intercessione a
presenti liberari tristitia: et eterna perfrui
letitia. Per dominum nostrum Iesum
Christum filium tuum: qui tecum vivit
et regnat, in unitate spiritus sancti deus.
Per omnia secula seculorum. Amen.*

Lectio libri Sapientie

*Ab initio et ante secula creata sum: et
usque ad futurum seculum non desinam,
et in habitatione sancta coram ipso
ministravi. Et sic in Sion firmata sum: et
in civitate sanctificata similiter requievi,
et in Ierusalem potestas mea. Et radicavi
in populo honorificato: et in parte dei
mei hereditas illius: et in plenitudine
sanctorum detentio mea.*

Gradale

*Benedicta et venerabilis es virgo Maria
que sine tactu pudoris inventa es mater
salvatoris.*

Vs. Virgo dei genitrix quem totus non capit orbis: in tua se clausit viscera factus homo.

Alleluya

Alleluya. **Vs.** Salve virgo mater dei templum sancti spiritus quem sola vocari digne meruisti regina celorum et domina.

Sequentia

Letabundus exultet fidelis	p. 52
Ave mundi spes	p. 53
Hodierne lux diei	p. 54

Evangelium secundum Lucam

In illo tempore: Loquente Iesu ad turbas: extollens vocem quedam mulier de turba dixit illi. Beatus venter qui te portavit: et ubera que suxisti. At ille dixit. Quinimo: beati qui audiunt verbum dei: et custodiunt illud.

Offertorium

Felix namque es sacra virgo Maria et omni laude dignissima: quia ex te ortus est sol iustitiae Christus deus noster. Alleluya.

Secreta

Tua domine propitiatione et beate Marie semper virginis intercessione ad perpetuam atque presentem hec oblatio nobis proficiat prosperitatem et pacem. Per dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Vs. O virgin mother of God whom the whole world cannot contain: in your womb, made man, he enclosed himself.

Alleluya

Alleluya. **Vs.** Hail, virgin mother of God, temple of the Holy Spirit, who alone has deserved worthily to be called queen and mistress of the heavens.

Sequence

One of those listed, or another Sequence in honour of the Blessed Virgin Mary, if preferred (see EECM 60)

Gospel

Notated version, p. 60

At that time, while Jesus was saying this to the crowd, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you and the breasts that nursed you!' But he said, 'Blessed rather are those who hear the word of God and obey it!'

Luke II. 27–8

Offertory

For you are indeed blessed, O holy virgin Mary, and worthy of all praise: for out of you arose the sun of justice, Christ our God. Alleluya.

Secret

By your clemency, O Lord, and the intercession of Blessed Mary, ever virgin, may this offering advance our prosperity and peace, now and forever. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Communion

Blessed is the womb of Mary which bore the Son of the everlasting Father.

Postcommunion

O Lord, grant, we beseech you, to us who have consumed these things of sustenance to our salvation, to be sheltered everywhere by her protection, in whose worship we have offered these things to your majesty. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end. Amen.

Communio

Beata viscera Marie virginis que portaverunt eterni patris filium.

Postcommunio

Sumptis domine salutis nostre subsidiis: da quesumus eius patrociniis nos ubique protegi in cuius veneratione hec tue obtulimus maiestati. Per dominum nostrum Iesum Christum filium tuum: qui tecum vivit et regnat, in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Per Annum 2

From Septuagesima until Shrove Tuesday

Alleluya is omitted in the penitential season.

Officium	Salve sancta parens Ps. Benedicta tu	<i>p. 46</i>
Oratio	Concede nos famulos	<i>p. 46</i>
Lectio	Ab initio et ante secula	<i>p. 46</i>
Gradale	Benedicta et venerabilis	<i>p. 46</i>
Sequentia	<i>one of those listed (except Letabundus)</i>	<i>pp. 53, 54</i>
Evangelium	Loquente Iesu ad turbas	<i>p. 47</i>

Offertory

For you are indeed blessed, O holy virgin Mary, and worthy of all praise: for out of you arose the sun of justice, Christ our God.

Offertorium

Felix namque es sacra virgo Maria et omni laude dignissima: quia ex te ortus est sol iustitie Christus deus noster.

Secreta	Tua domine	<i>p. 47</i>
Communio	Beata viscera Marie	<i>p. 48</i>
Postcommunio	Sumptis domine	<i>p. 48</i>

Note: The daily Mass in the Lady Chapel is sung from Septuagesima until Wednesday of Holy Week (i.e. Wednesday before Easter Day).

Per Annum 4

*From the second week after Easter Day until Friday before Pentecost (see note below)
In Eastertide Alleluya I replaces the Gradual.*

Officium

Salve sancta parens enixa puerpera,
regem qui celum terramque regit
in secula seculorum. Alleluya.

Ps. Benedicta tu in mulieribus: et
benedictus fructus ventris tui.
Gloria patri et filio et spiritui sancto:
sicut erat in principio et nunc et semper
et in secula seculorum. Amen.

Introit

*Hail, holy mother who brought forth in birth
the king who rules heaven and earth,
world without end. Alleluya.*

*Ps. Blessed are you among women and
blessed is the fruit of your womb.*

*Glory to the Father and to the Son and to the
Holy Spirit: as it was in the beginning, is now,
and shall be for ever. Amen.*

Oratio

Concede nos famulos

p. 46

Lectio

Ab initio et ante secula

p. 46

Alleluya I

Alleluya. **Vs.** Per te dei genitrix nobis est
vita perdita data que de celo suscepisti
prolem: et mundo genuisti salvatorem.

*Alleluya. Vs. Through you, mother of God,
we are given our life that was lost; you who
received your Son from heaven: and bore a
Saviour for the world.*

Alleluya II

Alleluya. **Vs.** Christus mortuus est
propter delicta nostra: et surrexit propter
iustificationem nostram.

*Alleluya. Vs. Christ died for our sins: and
rose again for our justification.*

*Or another Alleluya from the Eastertide
series*

Note: The daily Mass in the Lady Chapel is sung on Easter Day until Friday following in the order of Per Annum 3, not included here. From Saturday after Easter Day until Saturday after Pentecost the order of Per Annum 4, above, is used daily in the Lady Chapel. There is no Mass of the BVM in the choir in the week following either Easter or Pentecost.

Gospel

Notated version, p. 61

At that time, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

John 19. 25-7

Evangelium

In illo tempore: Stabant iuxta crucem Iesu: mater eius et soror matris eius Maria Cleophe: et Maria Magdalene. Cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat, dixit matri sue. Mulier, ecce filius tuus. Deinde dixit discipulo. Ecce mater tua. Et ex illa hora: accepit eam discipulus in sua.

Offertorium

Felix namque es

p. 47

Secreta

Tua domine

p. 47

Communion

Your Son's true faith has purged the sins of the world: and your virginity remains intact. Alleluya, alleluya.

Communio

Vera fides geniti purgavit crimina mundi: et tibi virginitas inviolata manet. Alleluya alleluya.

Postcommunio

Sumptis domine

p. 48

Sequences

Sequentia Verbum bonum et suave

Verbum bonum et suave personemus illud ave
per quod Christi fit conclave virgo mater filia.
Per quod ave salutata mox concepit fecundata
virgo David stirpe nata inter spinas lilia.

Ave veri Salomonis mater vellus Gedeonis
cuius magi tribus donis laudant puerperium.
Ave solem genuisti ave prolem protulisti
mundo lapso contulisti numen et imperium.

Ave mater verbi summi maris portus signum dumi
aromatum virga fumi angelorum gloria.
Supplicamus nos emenda emendatos nos commenda
tuo nato ad habenda sempiterna gaudia.

Let us honour that good and sweet word 'Ave', by which she [Mary] became the chamber of Christ who was virgin, mother and child. Greeted by that 'Ave', and made fertile, she soon conceived, the virgin born of the line of David, a lily among thorns.

Hail, mother of the true Solomon, fleece of Gideon, whose childbearing the Magi praise with three gifts. Hail, you [who] gave birth to a sun, hail, you [who] brought forth a Son, you bequeathed to a fallen world a divinity and majesty.

Hail, mother of the highest Word, port of the sea, miracle of the [burning] bush, column of the smoke of incense, glory of angels. We beseech you, correct us and having corrected us, commend us to your Son that we may have everlasting joy.

Note: Two other Sequences are recited in rotation during Advent: *Missus Gabriel de celis* and *Mittit ad virginem*. Both can be found in EECM 60.

Sequentia Letabundus exultet fidelis

Letabundus exultet fidelis chorus alleluya.
 Regem regum intacte profudit thorus res miranda.
 Angelus concilii natus est de virgine sol de stella.
 Sol occasum nesciens stella semper rutilans semper clara.
 Sicut sydus radium profert virgo filium pari forma.
 Neque sydus radio neque mater filio fit corrupta.
 Cedrus alta Libani conformatur ysopo valle nostra.
 Verbum ens altissimi corporari passum est carne sumpta.
 Isayas cecinit synagoga meminit nunquam tamen desinit esse ceca.
 Si non suis vatibus credat vel gentilibus sibilinis versibus hec predicta.
 Infelix propera. Crede vel vetera. Cur damnaberis gens misera.
 Quem docet littera. Natum considera. Ipsum genuit puerpera.

Let the faithful choir joyfully sing alleluya.

A marriage-bed has brought forth, without defilement, the king of kings: an amazing thing.

The heavenly counsellor is born of a virgin, the Son born of a star.

A sun ignorant of setting, a star ever shining, ever bright.

As a star produces a ray, the virgin produces a Son, equal in beauty.

Neither the star by its ray, nor the mother by her Son is defiled.

The tall cedar of Libanus takes on the same shape as hyssop in this valley of ours.

The Word, the being of the most high, suffered itself to be made corporeal and took flesh.

*Isaiah sang of it; the religion of the Jews remembers it, but never ceases to be blind,
 if it does not believe these things foretold by its own prophets or the verses of Gentile seers.*

*Unhappy [race], hurry, believe in the old [prophecies]. Why shall you be damned, wretched race,
 whom scripture teaches? Think on the Son: a mother bore him.*

Sequentia Ave mundi spes Maria

Ave mundi spes Maria ave mitis ave pia ave plena gratia.

Ave virgo singularis que per rubum designaris non passum incendia.

Ave rosa speciosa ave Iesse virgula.

Cuius fructus nostri luctus relaxabat vincula.

Ave carens simili mundo diu flebili reparasti gaudium.

Ave cuius viscera contra mortis federa ediderunt filium.

Ave virginum lucerna per quam fulsit lux superna hiis quos umbra tenuit.

Ave virgo de qua nasci et de cuius lacte pasci rex celorum voluit.

Ave gemma celi luminarium.

Ave sancti spiritus sacrarium.

O quam mirabilis et quam laudabilis hec est virginitas.

In qua per spiritum facta paraclitum fulsit fecunditas.

O quam sancta quam serena quam benigna quam amena esse virgo creditur.

Per quam servitus finitur porta celi aperitur et libertas redditur.

O castitatis liliu tuum precare filium qui salus est humilium.

Ne nos pro nostro vitio in flebili iudicio subiciat supplicio.

Sed nos tua sancta prece mundans a peccati fece.

Collocet in lucis domo amen dicat omnis homo.

Hail, hope of the world, Mary, hail, gentle one, hail, faithful one, hail, full of grace.

Hail, unique virgin, you who were foreshown by the [burning] bush that did not suffer from its fire.

Hail, beautiful rose, hail, rod of Jesse, whose fruit loosened the chains of our grief.

Hail, peerless one, [who] at long last restored joy to a weeping world.

Hail, you whose womb brought forth a Son, against the league of death.

Hail, lamp of virgins, through whom shone the light of heaven for those who dwell in shadow.

Hail, virgin of whom the king of heaven willed to be born, and whose milk he willed to feed on.

Hail, jewel, lamp of heaven.

Hail, tabernacle of the Holy Spirit.

O how wonderful and how praiseworthy is this virginity, in which your fruitfulness, worked by the Paraclete Spirit, shone forth.

O how holy, how serene, how beneficent, how lovely is the virgin held to be, through whom our slavery is ended, the gate of heaven opened and freedom restored.

O lily of chastity pray your Son who is the salvation of the humble, that we should not be punished for our sins at the woeful judgment.

But cleansing us by your holy prayer from the filth of sin, may he find us a place in the house of light and all mankind say 'Amen'.

Sequentia Hodierne lux diei

Hodierne lux diei celebris in matris dei agitur memoria.
 Decantemus in hac die semper virginis Marie laudes et preconia.
 Omnis homo omni hora ipsam ora et implora eius patrocinia.
 Psalle psalle nisu toto cordis oris voce voto ave plena gratia.
 Ave domina celorum inexperta viri thorum parens paris nescia.
 Fecundata sine viro genuisti modo miro genitorem filia.
 Florens ortus austro flante porta clausa post et ante via viris invia.
 Fusa celi rore tellus fusum Gedeonis vellus deitatis pluvia.
 Salve splendor firmamenti tu caliginose menti desuper irradias.
 Placa mare maris stella ne involvat nos procella et tempestas obvia.

The light of today's glorious day reminds us of the mother of God.

Today let us sing the praise and glory of Mary ever-virgin.

Every man at every hour pray her and beg her protection.

Sing, sing with all your heart and voice's might, with devoted voice, 'Hail, full of grace'.

Hail, mistress of heaven, who knew not a man's bed, a mother without a man.

*Made fruitful without a man, you gave birth by a miracle,
 the daughter [giving birth] to her father.*

*Flourishing garden, fanned by the south wind; gate closed before and after; path untrodden
 by men; earth, moist with the dew of heaven; fleece of Gideon, wet with the rain of divinity.*

Hail, splendour of the firmament, may you ever light up our dark minds.

Star of the sea, calm the sea, so that no squall overturn us nor storm come our way.

Note: Six Sequences form the regular cycle for use during Christmastide and Per Annum (including the penitential season). In addition to the three Sequences above, *Post partum virgo Maria*, *Ave Maria gratia plena*, and *Hac clara die* can be found in EECM 60, together with *Ave preclara maris stella* and Sequences for feasts of the Virgin Mary.

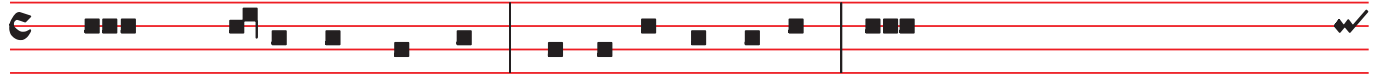
Notated Epistles and Gospels

Advent, Christmastide, Per Annum

Advent

Lesson

Isaiah 7. 10–15



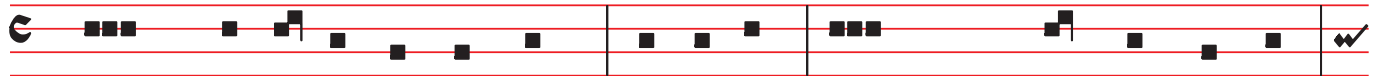
Lectio Ysa-i-e pro-phe-te. In di-e-bus il-lis: Locutus est dominus ad



A-chaz di-cens. Pete tibi signum a domino deo tu-o in pro-fun-dum



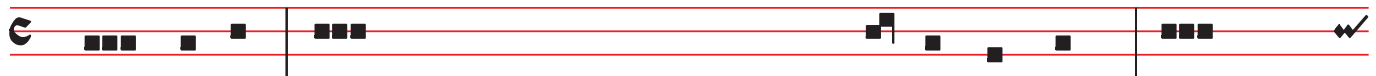
in-fer-ni: sive in ex-cel-sum su-pra. Et di-xit A-chaz. Non pe-tam:



et non ten-ta-bo do-mi-num. Et di-xit: Audite ergo do-mus Da-vid.



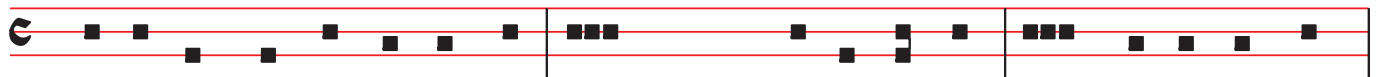
Numquid parum vobis est molestos esse hominibus: quia molestis estis et



deo me-o? Propter hoc dabit dominus ipse vo-bis sig-num. Ecce virgo



con-ci-pi-et et pa-ri-et fi-li-um: et vocabitur nomen e-ius E-ma-nu-el.



Bu-ti-rum et mel co-me-det: ut sciat repro-ba-re ma-lum: et eli-ge-re bo-num.

Gospel

Luke I. 26-38



In il-lo tem-po-re: Missus est angelus Gabriel a deo, in civitatem Galilee



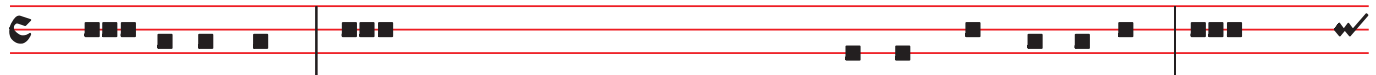
cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Ioseph,



de do-mo Da-vid: et nomen virginis Ma-ri-a. Et in-gres-sus an-ge-lus



ad e-am: di-xit. Ave gratia ple-na do-mi-nus te-cum: benedicta tu in



muli-e-ri-bus. Que cum audisset turbata est in ser-mo-ne e-ius: et cogita-



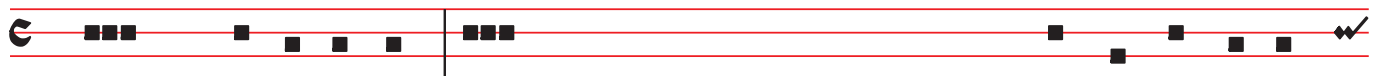
bat qualis esset ista salu-ta-ti-o. Et ait angelus e-i. Ne ti-me-as Ma-ri-a:



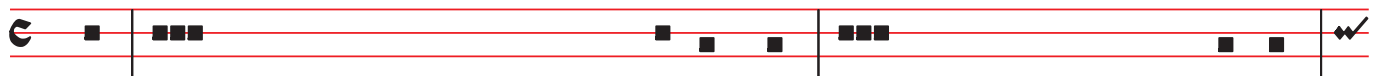
invenisti enim gratiam apud de-um. Ecce concipies in u-te-ro et pa-ri-es



fi-li-um: et vocabis nomen eius Ie-sum. Hic e-rit mag-nus: et filius



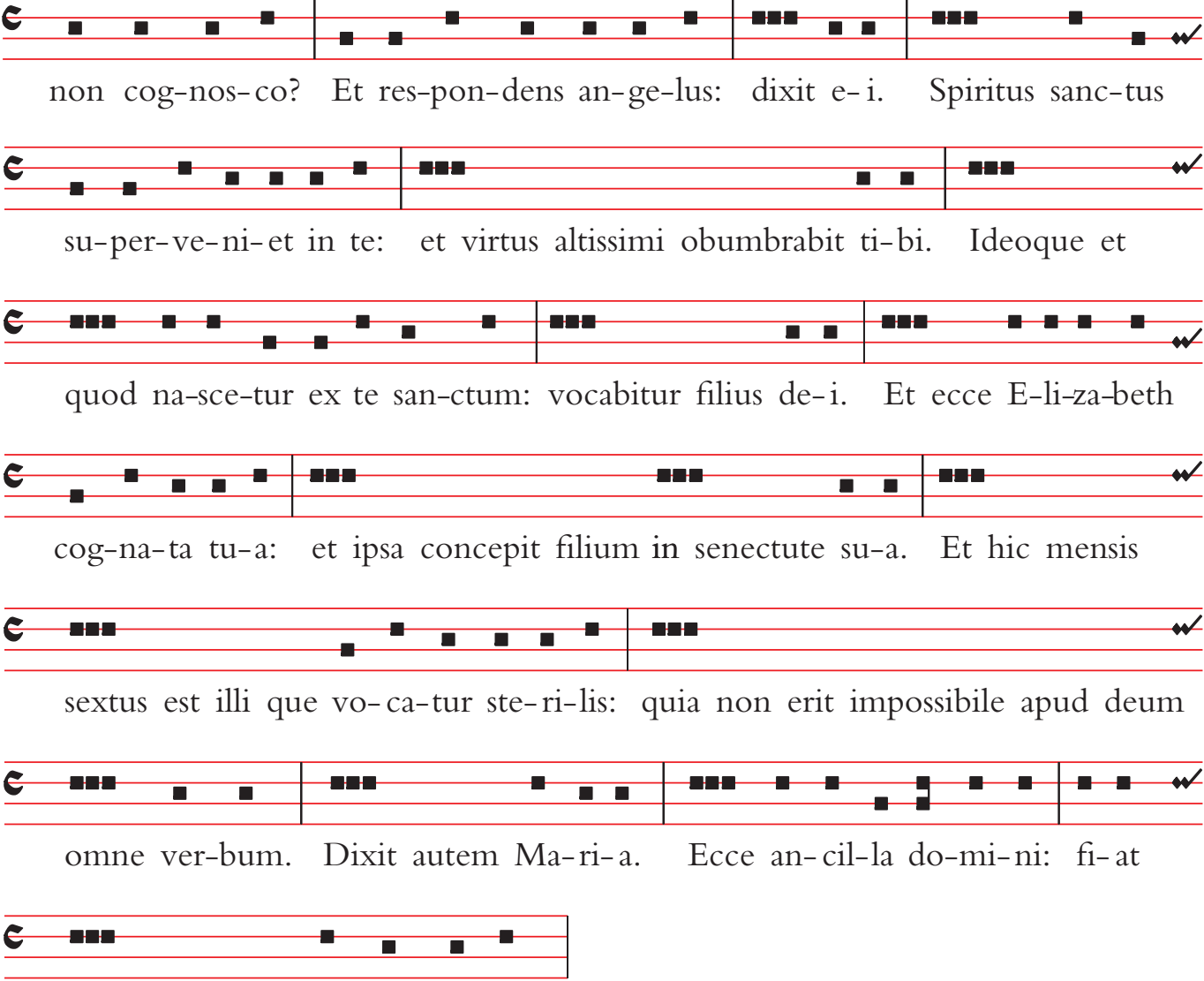
altissimi vo-ca-bi-tur. Et dabit illi dominus deus sedem Da-vid pa-tris e-



ius: et regnabit in domo Iacob in e-ter-num. Et regni eius non erit fi-nis.



Dixit autem Maria ad an-ge-lum. Quomodo fiat istud, quoniam virum



non cog-nos-co? Et res-pon-dens an-ge-lus: dixit e-i. Spiritus sanc-tus
 su-per-ve-ni-et in te: et virtus altissimi obumbrabit ti-bi. Ideoque et
 quod na-sce-tur ex te san-ctum: vocabitur filius de-i. Et ecce E-li-za-beth
 cog-na-ta tu-a: et ipsa concepit filium in senectute su-a. Et hic mensis
 sextus est illi que vo-ca-tur ste-ri-lis: quia non erit impossibile apud deum
 omne ver-bum. Dixit autem Ma-ri-a. Ecce an-cil-la do-mi-ni: fi-at
 mihi secundum ver-bum tu-um.

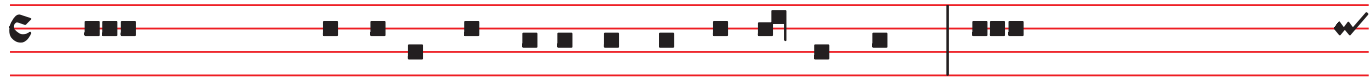
At Mass of the BVM in the chapel, on double feasts, the full stop is inflected thus:



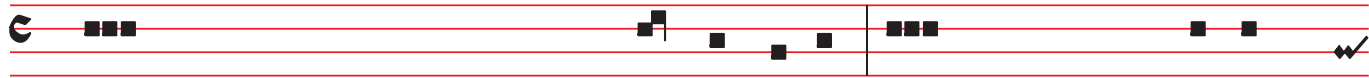
Christmastide

Epistle

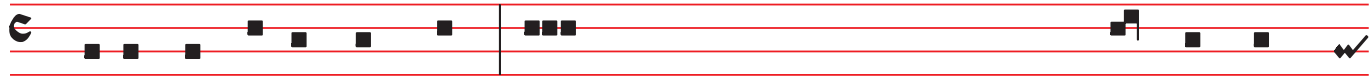
Titus 3. 4-7



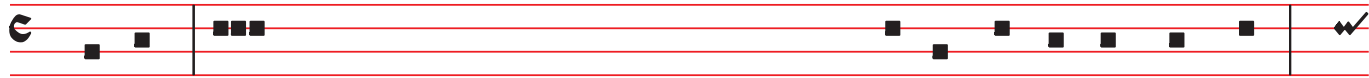
Lectio epistole be-a-ti Pau-li a-po-sto-li: ad Ti-tum. Carissime. Apparuit



benignitas et humanitas salvatoris no-stri de-i. Non ex operibus iu-sti-



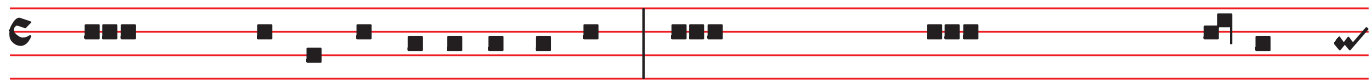
ti-e que fe-ci-mus nos: sed secundum suam misericordiam sal-vos nos



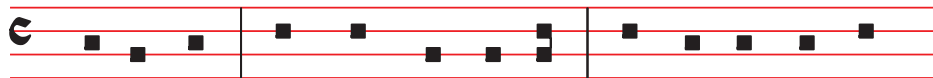
fe-cit. Per lavacrum regenerationis et renovati-o-nis spi-ri-tus sanc-ti:



quem effudit in nos abunde: per Iesum Christum sal-va-to-rem nos-trum.



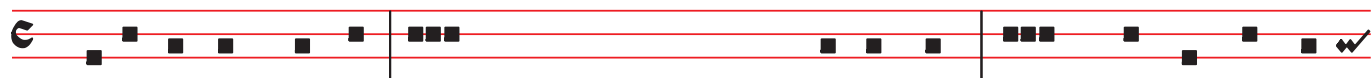
Ut iustifi-ca-ti gra-ti-a ip-si-us: heredes simus, secundum spem vi-te



e-ter-ne. In Chri-sto Ie-su: do-mi-no no-stro.

Gospel

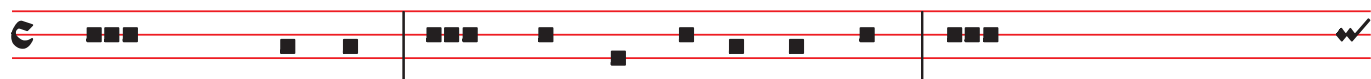
Luke 2. 15–20



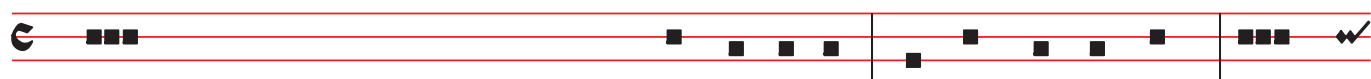
In il-lo tem-po-re: Pastores loquebantur ad in-vi-cem. Transe-a-mus us-que



Beth-le-em: et videamus hoc verbum quod factum est: quod fecit dominus



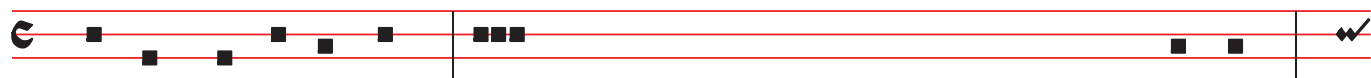
et ostendit no-bis. Et ve-ne-runt fe-sti-nan-tes: et invenerunt Mariam



et Ioseph, et infantem positum in pre-se-pi-o. Vi-den-tes au-tem: cogno-



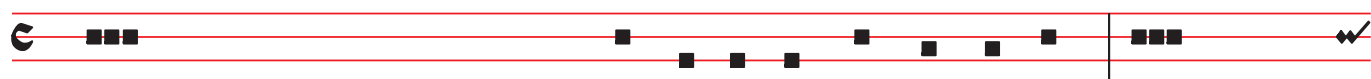
verunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audi-



e-rant mi-ra-ti sunt: et de his que dicta erant a pastoribus ad ip-sos.



Maria autem conservabat om-ni-a ver-ba hec: conferens in corde su-o.

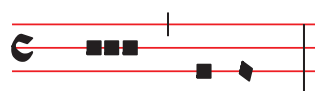


Et reversi sunt pastores glorifi-can-tes et lau-dan-tes de-um: in omnibus



que audi-e-rant et vi-de-rant sic-ut dic-tum est ad il-los.

At Mass of the BVM in the chapel, on double feasts, the full stop is inflected thus:



Per Annum

Lesson

Ecclesiasticus 24. 14-16



Lectio libri Sa-pi-en-ti-e. Ab initio et ante se-cu-la cre-a-ta sum: et



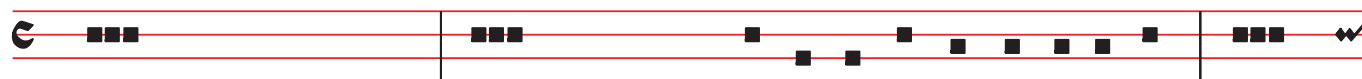
usque ad futurum seculum non desinam: et in habitatione sancta coram



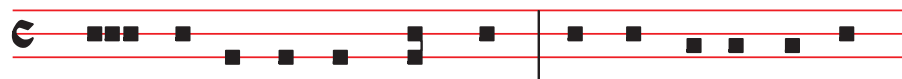
ipso mi-ni-stra-vi. Et sic in Si-on fir-ma-ta sum: et in civitate sanctifi-



cata similiter requievi, et in Ierusalem po-te-stas me-a. Et radicavi in



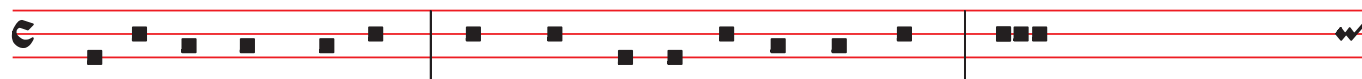
populo honorificato: et in parte dei me-i he-re-di-tas il-li-us: et in



pleni-tu-di-ne san-cto-rum de-ten-ti-o me-a.

Gospel (Per Annum 1 & 2)

Luke 11. 27-8



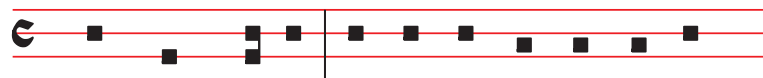
In il-lo tem-po-re: Lo-quen-te Ie-su ad tur-bas: extollens vocem



quedam mulier de turba dixit il-li. Beatus ven-ter qui te por-ta-vit: et



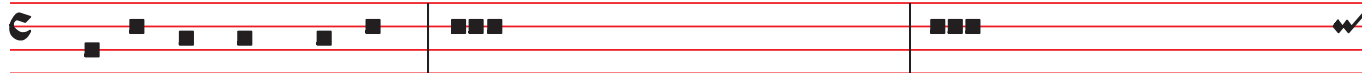
ubera que su-xi-sti. At ille di-xit. Qui-ni-mo: beati qui audiunt



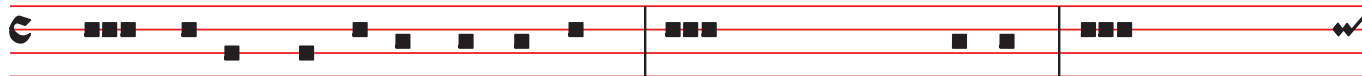
ver-bum de-i: et cu-sto-di-unt il-lud.

Gospel (Per Annum 3 & 4)

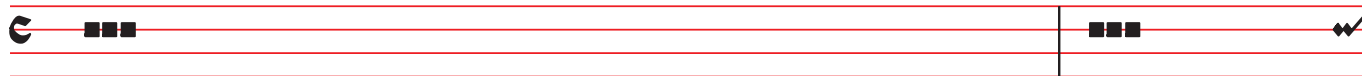
John 19. 25-7



In il-lo tem-po-re: Stabant iuxta crucem Iesu: mater eius et soror



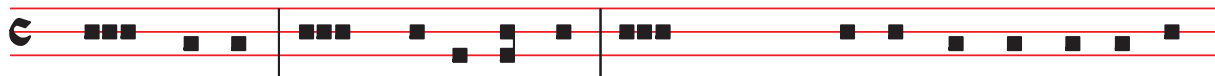
matris e-ius Ma-ri-a Cle-o-phe: et Maria Magda-le-ne. Cum vidisset



ergo Iesus matrem et discipulum stantem quem diligebat, dixit matri

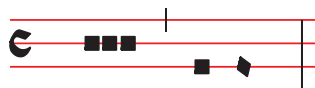


su-e. Mu-li-er: ecce filius tu-us. Deinde dixit di-sci-pu-lo. Ecce



mater tu-a. Et ex il-la ho-ra: accepit eam di-sci-pu-lus in su-a.

At Mass of the BVM in the chapel, on any double feast, in the two Gospels Loquente Iesu and Stabant iuxta crucem, the full stop is inflected thus:



ORDINARY AND CANON OF THE MASS IN ENGLISH

While the priest is putting on the sacred vestments, he says the following hymn.

Hymn 6.1¹

Creator Spirit from on high, descend
and fill our minds with light.
Breathe on the souls whom you have formed
with your creative breath of love.

Come, strengthener and advocate,
awaited gift of God most high,
the springing well, the fount of life,
the soul's anointing fire of love.

With sevenfold endowment, come,
the guiding finger of our God,
the Father's promised Paraclete,
inspire our lips to speak your word.

Set every sense on fire with light,
pour forth your love to fill our hearts,
the weakness of our mortal flesh
uphold with your eternal power.

Drive far away our ancient foe,
give evermore your gift of peace,
and go before, that taught of you
all touch of evil we may shun.

True knowledge of the Father bring,
true knowledge of his only Son,
and you, O Spirit, one with them,
may we confess with steadfast faith.

Praise be to Father with his Son
both equal with the Paraclete;
and may for love the Son now send
to us the Holy Spirit's grace. Amen.

V. Send forth your Spirit, and they shall be created.
R. And you shall renew the face of the earth.

Prayer

O God, to whom all hearts are open, all desires known,
and from whom no secrets are hidden, cleanse the thoughts
of our hearts by the inspiration of your Holy Spirit, that
we may perfectly love you, and worthily magnify you.
Through Christ our Lord. Amen.

Antiphon 6.26
I will go to the altar of God.

Psalm 42
Give judgement for me, O God, and defend my cause against
an ungodly people: deliver me from the deceitful and
the wicked.
For you are the God of my strength; why have you put
me from you? and why do I go so heavily while the
enemy oppresses me?
Send out your light and your truth, that they may lead
me: and bring me to your holy hill and to your dwelling;
that I may go to the altar of God: to the God of my joy
and gladness.
On the harp I will give thanks to you, O God my God.
Why are you so full of heaviness, O my soul? and why
are you so disquieted within me?
Put your trust in God, for I will yet give thanks to him:
who is the help of my countenance, and my God.
Glory to the Father and to the Son and to the Holy
Spirit: as it was in the beginning, is now and shall be
for ever. Amen.

Antiphon
I will go to the altar of God, to the God of my joy and
gladness.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father in heaven, hallowed be your name, your
kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread. Forgive us our sins, as
we forgive those who sin against us. Lead us not into
temptation, but deliver us from evil.

Hail, Mary, full of grace: the Lord is with you. Blessed
are you among women, and blessed is the fruit of your
womb, Jesus. 7.22

*When all this has been done, the Introit of the Mass will have
started [in the choir]. Towards the conclusion of the Introit,
when Gloria patri is begun, the priest with his ministers
[enters and] approaches the step of the altar. Here he says the
confession, the deacon assisting on his right and the subdeacon
on his left, beginning thus:*

V. Lead us not into temptation,
R. But deliver us from evil.
V. Give thanks to the Lord, for he is gracious,
R. Because his mercy endures for ever.

¹ Cross-references to the priest's Ordinary and Canon of the Mass in Latin in *Priest's Book I* are shown as page and line reference.

Priest. I confess to God, to blessed Mary, to all the saints, and to you, that I have sinned exceedingly in thought, word and deed, by my fault. I ask holy Mary, all the saints of God, and you, to pray for me. 7.32

The ministers reply May almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in goodness, and bring you to everlasting life.

Priest. Amen.

Ministers. I confess to God, to blessed Mary, to all the saints, and to you, that I have sinned exceedingly in thought, word and deed, by my fault. I ask holy Mary, all the saints of God, and you, to pray for me.

The priest replies May almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in goodness, and bring you to everlasting life.

Ministers. Amen.

Then the priest says May almighty and merciful God grant you absolution and remission of all your sins, time for true repentance and amendment of life, and the grace and consolation of the Holy Spirit.

The ministers reply Amen.

Then the priest says 8.22
V. Our help is in the name of the Lord,
R. Who has made heaven and earth.
V. Blessed be the name of the Lord,
R. From this time forth, now and for evermore.

Let us pray.

Having finished his prayers, the priest kisses the deacon, and then the subdeacon, saying

Receive the kiss of peace and love, that you may be fit for the performance of sacred duties at the holy altar.

The priest approaches the altar. Then, standing in the middle of the altar with inclined body and joined hands, he silently says
 Let us pray.

Prayer 9.1
 Take away from us, we beseech you, O Lord, all our iniquities, that we may be found worthy to enter into the holy of holies with pure minds. Through Christ our Lord.

The priest stands upright and kisses the altar in the middle, and makes the sign [of the cross] on his face, saying
 In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The deacon places incense in the thurible, and says first to the priest Bless.

The priest says

The Lord: by him in whose honour it shall be burned, may this incense be blessed. In the [+] name of the Father and of the Son and of the Holy Spirit.

The deacon hands the thurible to the priest (kissing his hand as he does so). The priest censens the middle of the altar, then either side of the altar, first on the right, then on the left, including the middle as he does so. Then the priest is censened by the deacon. After that the priest kisses the Text, brought to him by the subdeacon.

All this done, the priest with deacon and subdeacon stand on the right side of the altar. Together they recite the Introit of the Mass [and Kyrie] up to the Collect, or to Gloria in excelsis when it is said.

Introit 9.24

After saying the Introit antiphon and the psalm verse, the Introit antiphon is repeated; and after reciting Gloria patri with Sicut erat, the Introit antiphon is recited a third time.

Kyrie follows.

Lord have mercy. Lord have mercy. Lord have mercy.
 Christ have mercy. Christ have mercy. Christ have mercy.

Lord have mercy. Lord have mercy. Lord have mercy.

This being done, the priest and his ministers go to the seats prepared for them until Gloria in excelsis. Whenever this is said, it is always begun at the middle of the altar.

[Gloria in excelsis] 10.1

On double feasts the principal ruler of the choir seeks the [intonation of] Gloria in excelsis from the precentor (when it is said), and the priest begins

Glory to God in the highest.

After beginning Gloria in excelsis, the priest together with his ministers goes back to the right side of the altar. With the deacon standing to the right, and the subdeacon to the left, they say in a low voice

... and on earth peace to men of good will. We praise you. We bless you. [Bow] We adore you. We glorify you. We give you thanks for your great glory. Lord God, heavenly king, God the almighty Father. Lord Jesus Christ, only begotten Son. Lord God, Lamb of God, Son of the Father. You who take away the sins of the world, have mercy on us. You who take away the sins of the world, hear our prayer. You who sit at the right hand of the Father, have mercy on us. For you alone

are the holy one. You alone are the Lord. You alone are the most high, [Bow to the end] Jesus Christ, with the Holy Spirit [+] in the glory of God the Father. Amen.

[In choir] at the last service of St Mary before the Advent of the Lord and before Septuagesima, then the following chant is said both by the choir and by the priest and his ministers at the altar. ... and on earth peace to men of good will. We praise you. We bless you. [Bow] We adore you. We glorify you. We give you thanks for your great glory. Lord God, heavenly king, God the almighty Father. Lord Jesus Christ, only begotten Son. **Spirit and gentle Paraclete protector of orphans.** Lord God, Lamb of God, Son of the Father. **First-born of Mary virgin mother.** You who take away the sins of the world, have mercy on us. You who take away the sins of the world, hear our prayer. **To the glory of Mary.** You who sit at the right hand of the Father, have mercy on us. For you alone are the holy one. **Sanctifying Mary.** You alone are the Lord. **Guiding Mary.** You alone are the most high. **Crowning Mary.** [Bow to the end] Jesus Christ, with the Holy Spirit [+] in the glory of God the Father. Amen.

When this has been done, the priest makes the sign of the cross on his face, and turns to the people. Slightly elevating his arms and with hands joined, he says
The Lord be with you. And the choir answers And with your spirit.

The priest turns back to the altar, and says
Let us pray.

Collect 12.9
[The prayer, ending] for ever and ever. Amen.

Memorial Prayers
If any memorial prayer is used, the priest says Oremus as above. When there are several collects, then all those that follow the first are reciting with one ending Per dominum ... and under one Oremus.

[The last prayer ending] for ever and ever. Amen.

When the last prayer before the Epistle has begun, the subdeacon goes through the middle of the choir to read the Epistle from the pulpitum.

The Lesson or Epistle and the Gradual, Alleluya and Sequence 12.22

[Note. There is no rubric, but – as in the choir – the priest and deacon sit for the Epistle. Then, still seated, they and the subdeacon (on his return) recite Gradual, Alleluya and Sequence privately.]

When the Gradual, Alleluya or Sequence has been said privately by the priest and his ministers, the subdeacon receives the bread and wine and water with the chalice, and prepares them for the administration of the Eucharist. He first seeks blessing of the water from the priest in this form.

[Subdeacon] Bless.

The priest responds

The Lord: by him from whose side flowed blood and water, may [this water] be blessed. In the [+] name of the Father, and of the Son, and of the Holy Spirit.

The priest remains seated.

At the end of Alleluya or of the Sequence, before the deacon goes to proclaim the Gospel, he censes the middle of the altar only. (The lectern is never censed before the Gospel is proclaimed.) Then he takes the Text [i.e. the ceremonial Gospel book]. Bowing to the priest while standing before the altar and facing east, he says without singing Grant, sir, a blessing.

The priest responds

The Lord be in your heart and in your mouth, that you may proclaim the holy Gospel of God. In the [+] name of the Father and of the Son and of the Holy Spirit.

Solemnly carrying the Text in his left hand, the deacon goes through the middle of the choir to the pulpitum, preceded by the thurifer and candlebearers.

Having arrived at the place for reading, the subdeacon takes the Text. He stands to the left of the deacon [when they arrive and face east] so that he will be opposite him while the Gospel is being read [with the deacon facing north]. The candlebearers stand beside the deacon, one to his right, the other to his left, turned towards him. The thurifer stands behind the deacon, turned towards him. The Gospel is always recited with the reader facing north.

When the deacon begins the Gospel, having said The Lord be with you, he makes the sign of the cross over the book with his thumb, then on his forehead, and afterwards on his breast.

Deacon. The Lord be with you. Choir. And with your spirit.

Deacon. The continuation of the holy Gospel according to Matthew / Mark / Luke / John.

Choir. Glory to you, O Lord.

At Gloria tibi domine the reader of the Gospel always turns to the altar, and all the clerics sign themselves with the sign of the cross.

Gospel 14.10

Nicene Creed

15.6

[*Priest*] I believe in one God.

When Credo has begun, and the ministers have returned from the pulpitum to the altar, the deacon presents the Gospel book for the priest to kiss; or else, having received the Text from the hand of the subdeacon, he presents it to the priest to kiss [in either case] standing to his right. The acolyte waits on the subdeacon, and the subdeacon on the deacon.

[*Note. There is no rubric directing the priest, deacon and subdeacon to recite Credo, but the full text appears in the Missal. This is recited quietly at the right side of the altar, in the same way as Gloria in excelsis.*]

... 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 the Father before all ages. God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven. [*bow*] And was incarnate by the Holy Spirit of the Virgin Mary, [*bow*] and was made man. He was crucified also for us, suffered under Pontius Pilate, [*bow*] and was buried. And on the third day he arose again, according to the Scriptures, and ascended into heaven. He sits at the right hand of the Father. And he shall come again with glory, to judge the living and the dead; and his kingdom shall have no end. And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. Who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And [I believe in] one, holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, [*bow*] and the life of the world to come. Amen.

After this follows

Priest. The Lord be with you. *Choir.* And with your spirit.

Priest. Let us pray.

The Offertory is then said.

Offertory

16.7

After the Offertory the deacon gives the chalice with the paten and the sacrifice to the priest, kissing his hand each time. And the priest, receiving the chalice from him, carefully places it in its proper place in the middle of the altar. Then, inclining his body, with both hands he raises the chalice slightly, offering the sacrifice to the Lord, and saying this prayer.

Receive, O Holy Trinity, this oblation, which I an unworthy sinner offer in your honour, and in honour of blessed Mary and all your saints, for my sins and offences,

and for the salvation of the living, and for the repose of all the faithful departed. May this new sacrifice be acceptable to almighty God, in the name of the Father and of the Son and of the Holy Spirit.

Having said this prayer, the priest replaces the chalice, and covers it with the corporals. He places the bread upon the corporals, decently, in front of the chalice containing wine and water. He kisses the paten, and then puts it down to the right of the sacrifice on the altar, partly covered under the corporals. This done, he takes the censer from the deacon, and censures the sacrifice in this way: three times above in the form of a cross, and [three times] in a circle, and on both sides of the chalice and sacrifice, then three times in the space between himself and the altar. And while he is censuring, he says
Lord, let my prayer be set forth in your sight as incense.

After this, the priest himself is censured by the deacon, and the subdeacon brings the Text to him to be kissed. Then the acolyte censures the choir, the subdeacon following him with the Text for all to kiss.

When, however, Credo is not said, then immediately after Oremus and the Offertory the deacon comes forward and offers the chalice with the paten to the priest. The rest is done in the usual way. The priest censures the sacrifice as normal; but the choir is not censured. (The choir is never censured after the Gospel at Mass except when Credo is said, and then always.)

This done, the priest goes to the right side of the altar, and washes his hands, saying

Cleanse me, O Lord, from all pollution of mind and body, that being cleansed I may be able to perform the holy work of the Lord.

Meanwhile, on the left side the deacon censures the altar and around the relics in the usual way.

After he has washed his hands, the priest returns to the altar to execute the divine office. The deacon and subdeacon place themselves on their own steps in order, as previously described. After the priest has returned, standing before the altar with head and body inclined, and with joined hands, he says this prayer
In the spirit of humility and with a contrite heart may we be accepted by you, O Lord; and in your sight may our sacrifice be such, that it may be accepted by you this day, and pleasing to you, O Lord my God.

Then standing upright, he kisses the altar on the right of the sacrifice. Giving a blessing over the sacrifice he then signs himself [with the sign of the cross], saying
In the name of the Father and of the Son and of the Holy Spirit.

He turns towards the people, and silently says

Brethren and sisters, pray for me, that my sacrifice and yours may be acceptable to the Lord our God.

The response of [each] cleric privately

May the grace of the Holy Spirit illuminate your heart and your lips, that the Lord may be willing to accept this sacrifice of praise at your hands, for our sins and offences.

Turning back to the altar, the priest [silently] says the Secret [and memorial] prayers, corresponding in number and order to the Collect [and memorial prayers] said before the Epistle, beginning Let us pray.

Secret 18.1

Memorial Prayers 18.4

At the end, the priest says aloud
... for ever and ever. *Choir.* Amen.

[Note that] the priest does not raise his hands until he says Sursum corda. Then the subdeacon takes the offertory veil and the paten from the hand of the deacon; he gives the paten covered with the offertory veil to the acolyte to hold until Pater noster is said. During that time the acolyte stands on the step behind the [sub]deacon. This is to be observed at every Mass which is celebrated at the principal altar throughout the whole year.

All Prefaces begin in this way at Mass throughout the year, both on festal and ferial days.

Priest. The Lord be with you. *Choir.* And with your spirit.

Here he raises his hands, saying Lift up your hearts.

Choir. We lift them to the Lord.

Priest. Let us give thanks unto our Lord God.

Choir. It is worthy and just [so to do].

Preface during Advent and Per Annum 19.1

It is indeed worthy and just, right and for our salvation, that we should at all times and in all places give thanks to you, O Lord, holy Father, almighty, everlasting God. And you, in veneration of the blessed and glorious ever-virgin Mary, we ought with exulting souls to praise, bless and proclaim. You who by the overshadowing of the Holy Spirit did both conceive your only-begotten One, and in the abiding glory of virginity shed upon this world the eternal light, Jesus Christ our Lord. By whom angels praise your majesty, dominions adore, powers tremble, the heavens and the heavenly hosts and the blessed company of seraphim unite in one glad voice to acclaim you. Together with them, we pray that you may command that our voices should be admitted, humbly confessing you and saying

Sanctus *follows.* 22.6

Preface from Christmas to the Feast of the Purification of the BVM 21.1

It is indeed worthy and just, right and for our salvation, that we should at all times and in all places give thanks to you, O Lord, holy Father, almighty, everlasting God. Because by the mystery of the incarnate Word the new light of your brightness has shone upon the eyes of our mind, so that while we acknowledge him to be God visibly, we may by him be caught up in the love of things invisible. And therefore, with angels and archangels, with thrones and dominions, and the whole company of the heavenly army, we sing the unending hymn of your glory, saying

Sanctus *follows.* 22.6

While the priest is saying Sanctus he raises his arms slightly, and joins his hands as far as the words 'in nomine domini'. At that point he always signs himself on his face.

Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

When the service of St Mary is said in choir for the last time before Advent, and before Septuagesima, then they say it in this form 'Benedictus Marie filius qui venit in nomine domini' etc. At the daily Mass in the Lady Chapel, it is said [in this form] on every Saturday.

Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he **the son of Mary** who comes in the name of the Lord. Hosanna in the highest.

Then, with hands joined and eyes raised, the priest immediately begins Te igitur, inclining his body at Ac petimus. The Canon follows.

CANON OF THE MASS 23.1

Therefore, O most merciful Father, we humbly pray you, through Jesus Christ your Son our Lord,

The priest inclines his body

and entreat you

Here the priest raises himself and kisses the altar on the right of the sacrifice

to accept and bless

He makes three crosses over the chalice and bread

these + gifts, these + presents, these holy + unspotted sacrifices.

Having made the signs over the chalice, he raises his hands which we offer to you, in the first place, on behalf of your holy catholic Church, to which may you deign to

grant peace, to guard, unite and govern throughout the whole world, together with your servants our Pope N. and our Bishop N. and our King N. *and they are named.* *He continues* and all who are orthodox and uphold the catholic and apostolic faith.

Remember, O Lord, your servants and your handmaidens N. and N.,

In so praying, due order should be lovingly observed. The priest prays five times: for himself, for his father and mother (human and spiritual) and relations, for his special friends, parishioners and others, for all persons present, and for all Christian people; and here the priest may commend all his own friends to God; however, no one should pause at this point too long, both on account of possible distractions of the mind, and also on account of suggestions which may be made by evil angels, as well as on account of other dangers.

and all here present, whose faith is proven, and whose devotion is known to you. On their behalf we offer to you – [and] they offer to you – this sacrifice of praise, for themselves and for all related to them, for the redemption of their souls, for the hope of their own salvation and security, and who are paying their vows to you, the eternal, living, and true God.

In the first place, in communion with and reverencing the memory of the glorious and ever-virgin (*inclining a little*) Mary, mother of our God and Lord Jesus Christ; as also of your blessed apostles and martyrs – Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmos and Damian, and of all your saints, through whose merits and prayers do you grant that in all things we may be defended by the help of your protection. Through the same Christ our Lord. Amen.

Here the priest looks on the host with great veneration 24.9
We beseech you, therefore, O Lord, graciously to accept this oblation of our service and that of your whole family, and to order our days in your peace, bidding us to be delivered from eternal damnation, and to be numbered among the flock of your elect. Through Christ our Lord. Amen.

He looks on the host again

Which oblation, we beseech you, almighty God, that you would grant in all respects

He makes three crosses over each oblation

to + bless, + approve, + ratify, and make reasonable and acceptable, that it may become to us

He makes a cross over the bread

the + body

And over the chalice

and the + blood

He joins his hands

of your most dearly beloved Son our Lord Jesus Christ.

The priest raises and joins his hands, and afterwards wipes his fingers, and lifts the host.

Who on the day before he suffered took bread into his holy and venerable hands, and lifting up his eyes to heaven,

He raises his eyes

to you, O God, his almighty Father,

He inclines, and then raises himself a little

gave thanks to you, + blessed it, broke it.

Here he touches the host

and gave it to his disciples, saying,

Take and eat this, all of you, for this is my body.

These words ought to be said in one breath, as one utterance without the interposition of any pause. After these words the priest inclines to the host, and afterwards elevates it above his forehead, so that it can be seen by the people, and then reverently replaces it before the chalice, making the form of a cross. Then he uncovers the chalice, and holds it between his hands, not disjoining the thumb from the forefinger, excepting only when he makes the benedictions.

In the same way, after supper, taking this most excellent chalice into his holy and venerable hands, and giving thanks to you

He inclines

he + blessed it, and gave it to his disciples, saying, Take and drink this, all of you.

The priest elevates the chalice a little.

25.8

For this is the cup of my blood of the new and everlasting testament, the mystery of faith, which is shed for you and for many for the remission of sins.

He elevates the chalice as high as his chest, or above his head.

As often as you shall do these things, you shall do them in remembrance of me.

He replaces the chalice, and rubs his fingers over it, in case of any crumbs, and covers the chalice. Then he raises his arms in the form of a cross, with his fingers joined until the words de tuis donis.

And so, calling to mind both the blessed passion of the same Christ, your Son, our Lord God, and also his resurrection from the dead, together with his glorious ascension into heaven, we your servants, together with your holy people, offer to your supreme majesty of your gifts and bounties.

He makes five crosses, the first three crosses over the host and chalice

a + pure offering, a + holy offering, a + spotless offering,

The fourth cross over the bread

the holy + bread of eternal life.

The fifth cross over the chalice

and the + chalice of everlasting salvation. Upon which may you deign to look with a favourable and gracious countenance, and to accept them as you graciously accepted the gifts of your righteous servant Abel, the sacrifice of our patriarch Abraham, and the holy sacrifice, the pure oblation which your high priest Melchisedech offered up to you.

Here the priest inclines his body and claps his hands together.

We humbly beseech you, almighty God, command

these [gifts] to be borne by the hands of your holy angel to your altar on high, in the presence of your divine majesty, that as many of us

He raises himself, and kisses the altar on the right of the sacrifice: as shall, by partaking at this altar, receive the most sacred
He makes the sign of the cross over the host

+ body

and over the chalice

and + blood of your Son, may be fulfilled

He signs himself on his face

with all heavenly bene + diction and grace, through the same Christ our Lord. Amen.

Here he prays for the dead

26.4

Remember also, O Lord, your servants and handmaidens N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace; to them, O Lord, and to all who rest in Christ, we pray that you would grant a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

He strikes his breast once

To us, also, your sinful servants, who hope in the multitude of your mercies, deign to grant some part and fellowship with your holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all your saints, into whose company do you admit us, we beseech you, not weighing our merits, but pardoning our offences. Through Christ our Lord.

[Note that] Amen is not said here.

By whom, O Lord, you ever create,

Here the priest makes the sign of the cross over the chalice three times

sancti + fy, quick + en, + bless, and bestow upon us all these good things.

He uncovers the chalice, and makes the sign of the cross [over it] five times with the host: first, beyond the chalice, on either side; second, level with the chalice; third, below the chalice; fourth, as at first [beyond the chalice, on either side]; fifth, before the chalice.

Through + him, and with + him, and in + him, all honour and glory belong to you, God the Father + almighty, in the unity of the Holy + Spirit.

Here the priest covers the chalice, and keeps his hands on the altar until Pater noster is said

For ever and ever. *Choir.* Amen.

[Lord's Prayer]

27.1

Let us pray. Admonished by saving precepts, and directed by divine institution, we are bold to say.

Here the deacon receives the paten, and holds it up uncovered, with his arm extended on high, on the right-hand side of the priest; until the words 'Graciously give peace'

The priest raises his hands

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation.

The choir says But deliver us from evil.

The priest adds privately

Amen.

Deliver us, we beseech you, O Lord, from all evils, past, present and future, and at the intercession of the blessed, and glorious, and ever-virgin Mary, mother of God, and of your blessed apostles Peter and Paul and Andrew, with all saints.

Here the deacon gives the paten to the priest, kissing his hand; and the priest kisses the paten. Then he holds it before his left eye, and then before his right eye, after which he makes the sign of the cross with the paten over his head, and finally replaces it in position [on the altar].

28.10

Graciously give peace in our days, that with the help of your loving kindness, we may both be ever free from sin, and secure from all disquiet.

Here he uncovers the chalice, takes the body while inclining, and holds it over the bowl of the chalice. Holding it between his thumbs and forefingers, he breaks it into three portions, saying at the first fraction

Through the same our Lord Jesus Christ your Son,

At the second fraction

Who lives and reigns with you in the unity of the Holy Spirit, God,

Here he holds the two broken portions in his left hand, and the third broken portion in his right hand on the top of the chalice, and says aloud

For ever and ever. *Choir.* Amen.

He makes three crosses inside the chalice with the third portion of the host, saying

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

Choir. And with your spirit.

For Agnus dei the deacon and the subdeacon approach the priest, both of them standing on his right side, the deacon being the nearer, and the subdeacon the further, and say privately

29.1

Lamb of God, you who take away the sins of the world, have mercy on us.

Lamb of God, you who take away the sins of the world, have mercy on us.

Lamb of God, you who take away the sins of the world, grant us peace.

Here, making the sign of the cross, the priest places the same third portion of the host in the sacrament of the blood, saying

Let this most + holy mingling of the body and blood of our Lord Jesus Christ be health of mind and body to me and to all who receive it, and a beneficial preparation to meriting and gaining eternal life. Through the same Christ our Lord. Amen.

Before the pax is given, the priest says

O Lord, holy Father, almighty and everlasting God, grant me so worthily to receive this most holy body and blood of your Son our Lord Jesus Christ, that I may thereby be found fit to obtain remission of all my sins, to be filled with your Holy Spirit, and to have your peace; because you are God alone, and there is none other beside you, whose kingdom and glorious dominion abide for ever, world without end. Amen.

Here the priest kisses the corporals on the right side, and the top of the chalice. He then says to the deacon Peace be to you and to the Church of God.

Response. And with your spirit.

The deacon, standing on the right side of the priest, receives the peace from him, and passes it to the subdeacon.

After the peace has been given, the priest says the following prayers privately, before he receives communion, holding the host in both hands.

O God the Father, fount and source of all goodness, who, moved by your loving-kindness, has willed that your only-begotten One should descend to this lower world for our sakes, and take flesh, which I unworthy here hold in my hands,

Here the priest inclines towards the host.

I adore you, I glorify you, I laud you with the whole intention of my mind and heart, and I beseech you that you would not forsake us your servants, but that you would forgive our sins; so that we may be enabled to serve you, the only living and true God, through the same Christ our Lord. Amen.

O Lord Jesus Christ, Son of the living God, who by the will of the Father and the co-operation of the Holy Spirit, have given life to the world by your death; deliver me, I beseech you, by this your most holy body and blood, from all my iniquities, and from every ill; and make me ever obedient to your commandments, and suffer me not to be for ever separated from you, O Saviour of the world. Who with God the Father, and the same Holy Spirit live and reign God world without end. Amen. 30.9

Let not the sacrament of your body and blood, Lord Jesus Christ, which I receive, though unworthy, be to me for judgement and condemnation; but through your goodness may it be profitable to my salvation both in body and soul. Amen.

Then he humbly addresses the body before he receives it.

Hail for evermore, most holy flesh of Christ, to me before all things and above all things the greatest sweetness. May the body of our Lord Jesus Christ be to me a sinner the way and the life. In the + name of the Father, and of the Son, and of the Holy Spirit. Amen.

Here he receives the body, having first made a cross with the body before his mouth.

Then he looks on the blood with great devotion.

Hail for evermore, heavenly drink, to me before all things and above all things the greatest sweetness. May the body and blood of our Lord Jesus Christ be profitable to me a sinner for an eternal remedy unto everlasting life. Amen.

In the + name of the Father, and of the Son, and of the Holy Spirit. Amen.

Here he shall receive the blood; and after receiving it he inclines and says with devotion the following prayer.

I give thanks unto you, O Lord, holy Father, almighty and everlasting God, who have refreshed me with the most holy body and blood of your Son our Lord Jesus Christ; and I pray that this sacrament of our salvation, which I, an unworthy sinner, have received, may not turn to my judgement or condemnation as I may deserve; but to the preservation of my body and soul to eternal life. Amen.

After this, the priest goes to the right side of the altar with the chalice between his hands, and his fingers still joined as before.

The subdeacon approaches and pours wine and water into the chalice. The priest rinses his hands, in case any relics of the body or blood remain on his fingers, or in the chalice.

After the first ablution this prayer is said 31.6

What we have partaken of with our mouth, O Lord, may we receive with a pure heart, and from a temporal gift may it become to us an everlasting remedy.

Here he washes his fingers in the bowl of the chalice with wine poured in by the subdeacon. After it has been drunk, this prayer follows.

Lord, let this communion cleanse us from sin, and enable us to be partakers of heavenly healing.

After receiving the ablution, the priest places the chalice on the paten, so that anything remaining may drain off. Afterwards, inclining himself, he says

Let us adore the sign of the cross: whereby we have received the sacrament of salvation.

Then the priest washes his hands, while the deacon folds the corporals. After the priest has washed his hands, and returned to the right side of the altar, the deacon holds the chalice to the mouth of the priest, for him to drink, in case anything remains to be consumed.

Afterwards the priest says the Communion antiphon with his ministers.

Communion 31.23

Then making the sign of the cross on his face, he turns to the people, and slightly raising his arms and joining his hands, he says

The Lord be with you. *Choir.* And with your spirit.

Turning back to the altar, he says

Let us pray.

Then he says the Postcommunion [and memorial prayers],

with the same number and order as the Collect [and memorial prayers] said before the Epistle.

Postcommunion 32.3

Memorial Prayers 32.9

When he has finished the last Postcommunion, he makes the sign of the cross upon his forehead.

Then the priest turns again to the people, and says

The Lord be with you. *Choir.* And with your spirit.

Then the deacon says

Let us bless the Lord.

But at other times the words used are

Go, the Mass is finished.

*Whenever *Ite missa est* is said, it is always said facing the people, and whenever *Benedicamus* is said, it is said facing the altar.*

When these have been said, the priest, inclining his body and joining his hands, and standing in the middle of the altar, says this prayer silently.

May the obedient performance of my bounden duty be pleasing to you, O Holy Trinity. And grant that this sacrifice, which I have offered in the presence of your majesty (unworthy as I am), may be acceptable to you; and by your mercy may be propitious to me and to all for whom I have made this offering. Who lives and reigns God for ever and ever. Amen.

This ended, the priest stands upright; and making the sign of the cross on his face, he says

In the + name of the Father and of the Son and of the Holy Spirit. Amen.

And so, after bowing, [the priest, deacon and subdeacon] leave in the same order as they approached the altar for the Mass, with the candlebearers and other ministers.

*And immediately after *Deo gratias*, the Office of None is said in the choir, [on those days] when it is said after Mass.*

As he returns from the altar, the priest says the Gospel In the beginning [John 1.1–14]. 33.1

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being

through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

When the priest has taken off his chasuble and his other priestly vestments, he says the following psalms.

Antiphon 33.28
Of the three children.

Psalm [from the Canticle of the Three Children]

Bless the Lord, you priests of the Lord.

Bless the Lord, you servants of the Lord.

Bless the Lord, you spirits and souls of the righteous.

Bless the Lord, all you that are holy and humble of heart.

O Ananias, Azarias and Misael, bless the Lord:

praise him and highly exalt him for ever.

Let us bless the Father and the Son with the Holy Spirit:

let us praise and highly exalt him for ever.

Blessed are you, Lord, in the firmament of heaven:

glorious and highly exalted for ever.

Psalm [150]

Praise God in his holy temple: praise him in the firmament of his power.

Praise him for his mighty acts: praise him for his excellent greatness.

Praise him with the blast of the ram's horn: praise him with lyre and harp.

Praise him with timbrel and dance: praise him with strings and pipe.

Praise him with resounding cymbals: praise him with loud clanging cymbals.

Let everything that has breath praise the Lord.

Psalm [Song of Simeon] 34.12

Lord, now you let your servant go in peace, as you promised;

For my eyes have seen your salvation,

Which you have prepared before the face of all peoples;

A light to enlighten the nations, and the glory of your people Israel.

Glory to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now, and shall be for ever. Amen.

Antiphon

Of the three children let us sing the song; the song which they sang in the furnace of fire as a thanksgiving to the Lord.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation.

R. But deliver us from evil.

V. Let us bless the Father and the Son with the Holy Spirit.

R. Let us praise and highly exult him for ever.

V. Blessed are you, Lord, in the firmament of heaven:

R. To be praised and glorified for ever.

V. May the Holy Trinity bless and keep us.

R. Amen

V. Enter not into judgement with your servant, O Lord:

R. For in your sight shall none living be justified.

V. Turn us, Lord God of hosts

R. And shew the light of your countenance, and we shall be whole.

V. Lord, hear my prayer.

R. And let my crying come unto you.

V. The Lord be with you.

R. And with your spirit.

Let us pray.

Prayer 35.15
O God, who quenched the flames of fire for the three children, mercifully grant that we your servants may not be consumed by the flame of our sins.

Prayer
Lord, make our heart and loins burn with the fire of the Holy Spirit, that we may serve you with a chaste body, and please you with a clean heart.

Prayer
Go before us in all that we do, Lord, we ask, and further us with your help, that all our works may be begun, continued, and ended in you.

These three prayers are ended thus
Through Christ our Lord. Amen.

