

An Order of
Mass
for the use of the congregation
according to
Rite I
of the
Book
of
Divine Worship

The Church of

St. Michael the Archangel

Philadelphia

Personal Ordinariate of the Chair of St. Peter

Liturgy of the Word

‡ *A hymn, psalm, or anthem [the Introit] may be sung.*

‡ *The People standing, the Celebrant says:*

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

‡ *In place of the above, from Easter Day through the Day of Pentecost:*

Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

‡ *In Lent and on other penitential occasions:*

Celebrant Bless the Lord who forgiveth all our sins;

People His mercy endureth for ever.

‡ *The Celebrant says:*

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

‡ *Then the Ten Commandments may be said, or the following:*

Hear what our Lord Jesus Christ saith:

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

‡ *Here is sung or said:*

Lord, have mercy upon us. *or* Kyrie eleison.

Lord, have mercy upon us. Kyrie eleison.

Lord, have mercy upon us. Kyrie eleison.

Christ, have mercy upon us. Christe eleison.

Christ, have mercy upon us. Christe eleison.

Christ, have mercy upon us. Christe eleison.

Lord, have mercy upon us. Kyrie eleison.

Lord, have mercy upon us.

Kyrie eleison.

Lord, have mercy upon us.

Kyrie eleison.ⁱ

¶ On Sundays (except from Septuagesima through Palm Sunday) and Holy Days appointed, the following is sung or said, all standing:

GLORY be to God on high,
and on earth peace, good
will towards men. We praise
thee, we bless thee, we worship
thee, we glorify thee, we give
thanks to thee for thy great
glory, O Lord God, heavenly
King, God the Father Almighty.
O Lord, the only-begotten Son,
Jesus Christ; O Lord God,
Lamb of God, Son of the Father,
that takest away the sins of the
world, have mercy upon us.
Thou that takest away the sins
of the world, receive our prayer.
Thou that sittest at the right
hand of God the Father, have
mercy upon us. For thou only
art holy; thou only art the Lord;
thou only, O Christ, with the
Holy Ghost, art most high in
the glory of God the Father.
Amen.

or

GLORIA in excelsis deo, et
in terra pax hominibus
bonae voluntatis. Laudamus te.
Benedicimus te. Adoramus te.
Glorificamus te. Gratias
agimus tibi propter magnam
gloriam tuam. Domine Deus,
Rex caelestis, Deus Pater
omnipotens. Domine fili
unigenite, Jesu Christe. Domine
Deus, Agnus Dei, Filius patris.
Qui tollis peccata mundi,
miserere nobis. Qui tollis
peccata mundi suscipe
deprecationem nostram. Qui
sedes ad dexteram patris
miserere nobis. Quoniam tu
solus sanctus. Tu solus
Dominus. Tu solus Altissimus,
Jesu Christe. Cum Sancto
Spiritu in gloria Dei Patris.
Amen.

The Collect of the Day

¶ The Celebrant says to the People:

The Lord be with you.

or Dominus vobiscum.

People And with thy spirit.

Et cum spiritu tuo.

Celebrant Let us pray.

Oremus.

The Celebrant says the Collect.

People Amen.

The Lessons

¶ The People sit.

¶ One or two Lessons, as appointed, are read, the Reader first saying:

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added. After each Reading, the Reader may say:

	The Word of the Lord.	or Verbum Domini.
<i>People</i>	Thanks be to God.	Et cum spiritu tuo.

Or the Reader may say:

Here endeth the Reading (Epistle).

¶ A Psalm, hymn, or anthem (i.e., the Gradual, Alleluia, Sequence or Tract) may follow each Reading.

¶ Then, all standing, the Deacon or a Priest reads the Gospel, first saying:

	The Holy Gospel of our	or Lectio sancti Evangelii
	Lord Jesus Christ according to	secundum N.

	_____.	
<i>People</i>	Glory be to thee, O Lord.	Glòria tibi, Domine.

After the Gospel, the Reader says:

	The Gospel of the Lord.	or Verbum Dòmini.
<i>People</i>	Praise be to thee, O Christ.	Laus tibi, Christe.

The Sermon

§ Then on Sundays and other Major Feasts there follows, all standing:

The Nicene Creed

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven,

and was incarnate by the Holy Ghost of the Virgin Mary, and **was made man;**

and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, Lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis.

Genuflect.

Et incarnatus est de Spiritu Sancto ex Maria Virgine: **Et homo factus est.**

Stand.

Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos: cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum, et vivificantem: qui

Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

The Prayers of the People

Intercession (Form I)

¶ The Deacon or other minister appointed says:

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

The Deacon or other minister continues:

ALMIGHTY and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: 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.

Give grace, O heavenly Father, to *N.*, OUR POPE, to *N.*, OUR BISHOP [*or ORDINARY*], and to all bishops and other ministers [*especially N....*], 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.

We beseech thee also so to rule the hearts of those who bear the

authority of government in this and every land [especially N...], that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [N. and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

✠ *Additional petitions and thanksgivings may be included here.*

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially N...], beseeching thee to be merciful and grant them fulness of joy in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, [of Saint N.], and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Penitential Rite B

✠ *A Penitential Rite is used here if it has not been said earlier.*

The Deacon or Celebrant says the following, or else the Exhortation on page 277 of the Book of Divine Worship.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, 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 make your humble confession to Almighty God, devoutly kneeling.

✠ *Silence may be kept.*

¶ *Officiant 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 honor and glory of thy Name; through Jesus Christ our Lord. Amen.

¶ *The Officiant says:*

May 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 on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.

¶ *The Deacon or other minister may then say one or more of the following sentences, first saying:*

Hear the Word of God to all who truly turn to him.
Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so 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.
John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

¶ *During the offertory, a psalm, hymn, or anthem may be sung. Meanwhile the ministers place the corporal, the purificator, and the chalice on the altar. Sufficient hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the Body of the Lord in hosts consecrated at the same Mass and should share the Cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.*

¶ *It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the Eucharist or other gifts for the needs of the Church and the poor.*

¶ *The Priest, standing at the altar, takes the paten with the bread, and holding it slightly raised above the altar, says quietly: Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life. Then he places the paten with the bread on the corporal.*

¶ *The Deacon (or the Priest) pours wine and a little water into the chalice, saying quietly: By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity. Then the Priest takes the chalice and, holding it slightly raised above the altar, says quietly: Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink. Then he places the chalice on the corporal.*

¶ *The Priest bows and says quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.*

¶ *He may now incense the offerings and the altar. Afterwards the Deacon or server incenses the Priest and People.*

¶ *Next the Priest stands at the side of the altar and washes his hands, saying quietly: Lord, wash away my iniquity; cleanse me from my sin.*

¶ *Standing at the center of the altar, facing the People, he extends and then joins his hands, saying*

Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

¶ *The People respond:*

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

☩ *The People kneel.*

Prayer over the Gifts

With hands extended, the Priest sings or says the prayer over the gifts, at the end of which the People respond:

Amen.

Eucharistic Prayer

☩ *The Priest begins the eucharistic prayer. The Celebrant, whether Bishop or Priest, faces the People and sings or says:*

	The Lord be with you.	<i>or</i> Dominus vobiscum.
<i>People</i>	And with thy spirit.	Et cum spiritu tuo.
<i>Celebrant</i>	Lift up your hearts.	Sursum corda
<i>People</i>	We lift them up unto the Lord.	Habemus ad dominum.
<i>Celebrant</i>	Let us give thanks unto our Lord God.	Gratias agamus domino deo nostro.
<i>People</i>	It is meet and right so to do.	Dignum et justum est.

☩ *Then, facing the Holy Table, the Celebrant proceeds. Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

☩ *On Weekdays after Pentecost (no Proper Preface)*

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.

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

☩ *Celebrant 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.

Blessed is he that cometh
in the name of the Lord.

Hosanna in the highest.

or Sanctus, sanctus, sanctus
Dominus Deus Sabaoth:
Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit
in nomine Domini.

Hosanna in excelsis.

Roman Canon (Old English Translation)

‡ *The Priest, with hands extended, says (Celebrant alone):*

MOST merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord,

He joins his hands and, making the sign of the cross once over both bread and chalice, says:
and we ask, that thou accept and bless ✠ these gifts, these presents, these holy and unspoiled sacrifices.

‡ *With hands extended, he continues:*

We offer them unto thee, first, for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world; together with thy servant N., our Pope and N., our Bishop and all the faithful guardians of the catholic and apostolic faith.

Commemoration of the Living

‡ *Celebrant or one Concelebrant*

Remember, O Lord, thy servants and handmaids [N. and N.]

He prays for them briefly with hands joined. Then, with hands extended, he continues:
and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee, this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their salvation and safety; and who offer their prayers unto thee, the eternal God, the living and the true.

‡ *Celebrant or one Concelebrant*

United in one communion,* we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; A of Joseph her spouse; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddaeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian] and of all thy Saints: grant that by their merits and prayers we may in all things be defended with the help of thy protection.

* *The prayer United in one communion has special forms on particular Feast Days:*

— *On the Nativity of the Lord through the Octave*

United in one communion, we celebrate the most sacred day (most sacred night), whereon the undefiled virginity of blessed Mary brought forth the Savior of this world: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; A...

— *On the Epiphany of the Lord*

United in one communion, we celebrate the most sacred day whereon thine only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh; we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; A ...

— *From the Easter Vigil to the Second Sunday of Easter, inclusive*

United in one communion, we celebrate the most sacred day (or most sacred night) of the Resurrection of our Lord Jesus Christ according to the flesh: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; A...

— *On the Ascension of the Lord*

United in one communion, we celebrate the most sacred day whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty united to himself: we venerate moreover the memory, first, of the glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ; A...

— *On Pentecost and its vigil*

United in one communion, we celebrate the most sacred day of Pentecost, whereon the Holy Spirit appeared to the Apostles in tongues innumerable: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; A...

‡ *With hands extended, he continues (Celebrant alone):*

We beseech thee then,* O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. [Through Christ our Lord.]

* *The prayer We beseech thee then has special forms on particular Feast Days:*

— *From the Easter Vigil until the Second Sunday of Easter inclusive, and on Pentecost and its Vigil*

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: we present it unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Spirit, granting unto them remission of all their sins: order thou our days in thy peace, and bid us to be delivered

from eternal damnation, and to be numbered in the fold of thine elect.

— *Maundy Thursday*

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family in memory of the day when Jesus Christ, our Lord, gave the mysteries of his Body and Blood for his disciples to celebrate: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

‡ *With hands outstretched over the offerings, he says (Celebrant with Concelebrants):*

Vouchsafe, O God, we beseech thee, in all things to make this oblation blessed, approved and accepted, a perfect and worthy offering: that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

‡ *He joins his hands.*

‡ *The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.*

Who the day before he suffered, *

* *On Maundy Thursday he says:*

Who the day before he suffered to save us and all men, that is today,

He takes the bread and, raising it a little above the altar, continues:

took bread into his holy and venerable hands,

He looks upward.

and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

He bows slightly.

Take this, all of you, and eat it: this is my body which will be given up for you.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration.

‡ *Then he continues:*

Likewise, after supper,

He takes the chalice, and, raising it a little above the altar, continues:

taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

He bows slightly.

Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

¶ *Then he sings or says:*

Therefore we proclaim the mystery of faith:

The People with Celebrant and Concelebrants:

[A] We proclaim your Death, O Lord, and profess your Resurrection until you come again.

¶ *Then with hands extended, the Priest says (Celebrant with Concelebrants):*

Wherefore, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the Righteous, and the sacrifice of our Patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

¶ *Bowing, with hands joined, he continues:*

We humbly beseech thee, almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son,

He stands up straight and makes the sign of the cross, saying:

may be fulfilled with all heavenly benediction and grace. [Through the same Christ our Lord. Amen.]

Commemoration of the Dead

¶ *With hands extended, he says (Celebrant or one Concelebrant):*

Remember also, O Lord, thy servants and handmaids, [N. and N.], who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

The Priest prays for them briefly with joined hands. Then, with hands extended, he continues:

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace. [Through the same

Christ our Lord. Amen.]

‡ *The Priest strikes his breast with the right hand, saying:*

To us sinners also, thy servants, who hope in the multitude of thy mercies,

With hands extended, he continues:

vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, [Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia] and with all thy Saints, within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;

He joins his hands and continues (Celebrant alone):

through Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us;

He takes the Chalice and the paten with the Host and, lifting them up, sings or says (Celebrant alone or with Concelebrants):

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

The People respond:

Amen.

The Communion Rite

‡ *Celebrant:*

And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant:

Our Father, who art
or
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

Pater noster, qui es in coelis,
sanctificetur nomen tuum.
Adveniat regnum tuum. Fiat
voluntas tua, sicut in coelo, et in
terra. Panem nostrum
quotidianum do nobis hodie. Et
dimitte nobis debita nostra, sicut
et nos dimittimus debitoribus
nostris. Et ne nos inducas in
temptationem. Sed libera nos a
malo. Quia tuum est regnum,
et potestas, et gloria

the glory, for ever and ever.
Amen.

in saecula. Amen.

The Breaking of the Bread

¶ *The Celebrant breaks the consecrated Bread. A period of silence is kept.*

¶ *The following anthem is sung or said here:*

O Lamb of God, that takest away the sins of the world, <i>have mercy upon us.</i>	<i>or</i> Agnus Dei, qui tollis peccata mundi <i>miserere nobis.</i>
O Lamb of God, that takest away the sins of the world, <i>have mercy upon us.</i>	Agnus Dei, qui tollis peccata mundi <i>miserere nobis.</i>
O Lamb of God, that takest away the sins of the world, <i>grant us thy peace.</i>	Agnus Dei, qui tollis peccata mundi <i>miserere nobis.</i>

The Peace

The Celebrant says to the Peopleⁱⁱ:

The peace of the Lord be always with you.	<i>or</i> Pax domini sit semper vobiscum.
<i>People</i> And with thy spirit.	Et cum spiritu tuo.

¶ *The following prayer may be said. The People may join in saying this prayer:*

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 we may evermore dwell in him, and he in us. Amen.

¶ *Turning to the People, and showing the Chalice and Host, the Celebrant says:*

The Gifts of God for the People of God. Behold the Lamb of God, who taketh away the sins of the world.

¶ *The People respond thrice:*

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

¶ *The ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.*

The Bread and the Cup are given to the communicants with these words:

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

or with these words:

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

¶ *During the ministration of Communion, hymns, psalms, or anthems may be sung.*

¶ *After Communion, the Celebrant says:*

Let us pray.

The People may join in saying this prayer:

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. 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 honor and glory, world without end. *Amen.*

¶ *Or the proper Postcommunion Prayer appointed for the Eucharist offered at Marriage, or for the Sick, or for the Departed may be said.*

¶ *The Bishop when present, or the Priest, gives the blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *The Deacon, or the Celebrant, may dismiss the People with these words:*

Go in peace to love and serve the Lord. Ite missa est.

Lord.

Thanks be to God.

Deo gratias.

Or this:

Let us bless the Lord.

Benedicamus Domino.

Thanks be to God.

Deo gratias.

¶ *From the Easter Vigil through the Day of Pentecost, “Alleluia, alleluia” may be added to any of the dismissals.*

The People respond:

Thanks be to God [*or* *Deo gratias.*]. Alleluia, alleluia.

i “The *Kyrie eleison* (or “Lord, have mercy”) may be sung or said in threefold, sixfold, or ninefold form.” BDW p. 275

ii “If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament” (BDW, p. 275)