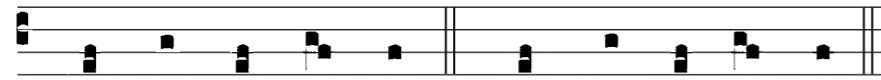


THE PREFACE OF LENT

Facing the altar and laying his hands on it, the priest sings or says:



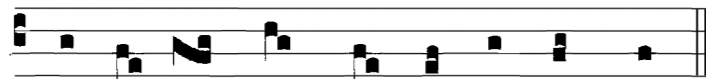
v. The Lord be with you. *R.* And with thy spi - rit.

He raises and extends his hands to the width of his breast,
with palms facing each other, as he sings or says:

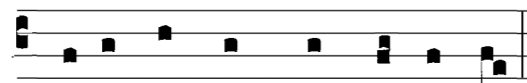


v. Lift up your hearts. *R.* We lift them up un-to the Lord.

He re-joins his hands and sings or says:

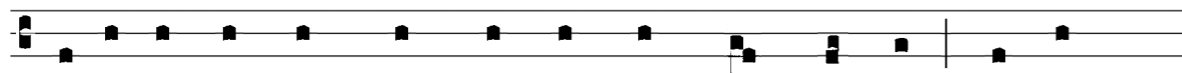


v. Let us give thanks un - to our Lord God.

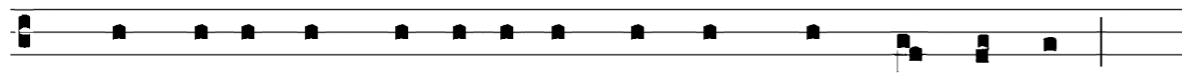


R. It is meet and right so to do.

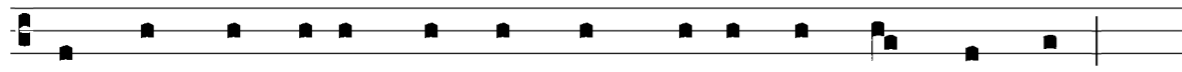
He stretches out his hands as before and goes on to sing or say:



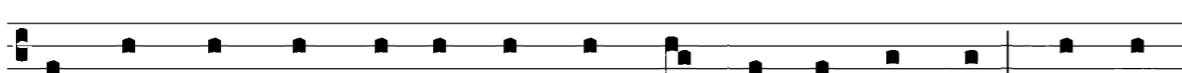
It is ve - ry meet, right, and our boun - den du - ty, that we



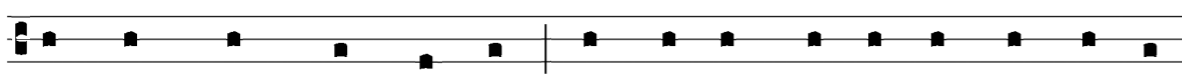
should at all times and in all pla - ces give thanks un - to thee,



O Lord, ho - ly Fa - ther al - might - y, e - ver - last - ing God:

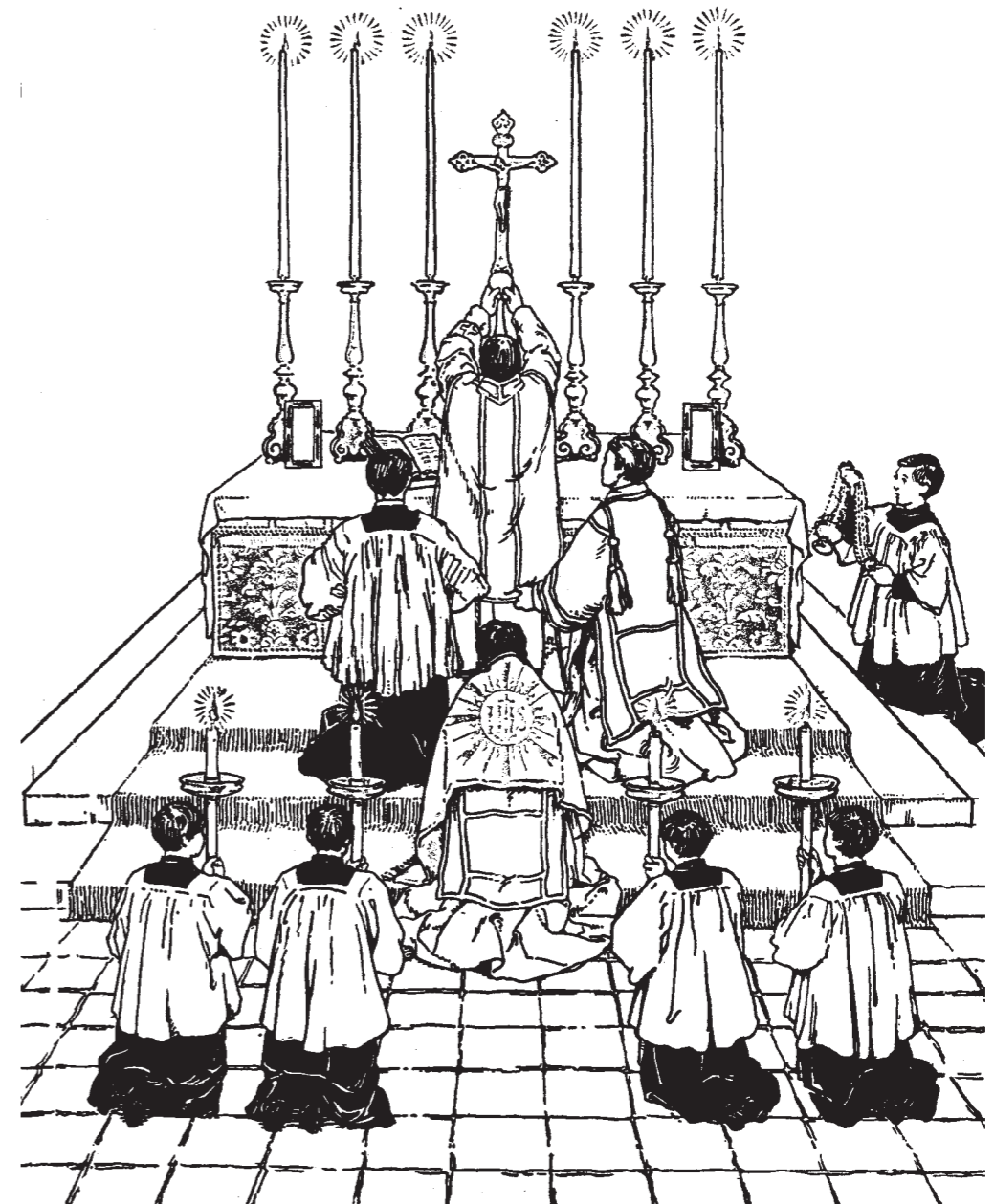


Who by bo - di - ly fast - ing dost curb our sin - ful - ness, dost raise



our minds from things of earth, and dost re - ward us with man - i - fold

The Order of Mass



The Asperges

BEFORE HIGH MASS ON SUNDAYS

(Except on Palm Sunday when the Procession of Palms takes place, and on Easter Day when the asperges follows the Renewal of their Baptismal Promises)

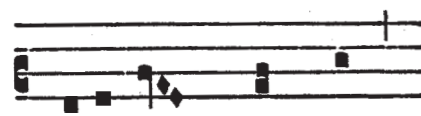
The sacred ministers kneel below the steps. The priest receives the sprinkler from the deacon (who retains the holy water vat) and intones the first words of the antiphon:



Thou shalt purge me

The priest sprinkles the altar three times, signs himself, rises, and then sprinkles the deacon and the subdeacon. They then stand. The sacred ministers genuflect and turn. The clergy and people are aspersed while the choir continues with the antiphon and verse from Psalm 51: Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. **Ps.** Have mercy upon me, O God, after thy great goodness. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

During Eastertide, the *Vidi Aquam* (Ps. 118) is sung instead. Unless the traditional chant proper to it is used, the priest intones:



I be-held wa - ter,
issuing from the right side of the temple, alleluia: and all to whom the waters

came were saved, and they shall say: alleluia, alleluia. **Ps.** O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. I beheld water, issuing from the right side of the temple, alleluia: and all to whom the waters came were saved, and they shall say: alleluia, alleluia.

Then is sung:

Priest: O Lord, shew thy mercy upon us.
(Alleluia)

People: **And grant us thy salvation.**
(Alleluia)

Priest: O Lord, hear our prayer.

People: **And let our cry come unto thee.**

Priest: The Lord be with you.

People: **And with thy Spirit.**

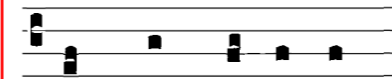
Priest: Let us pray. Graciously hear us, O Lord, holy Father, almighty, everlasting God: and vouchsafe to send thy Holy Angel from heaven; to guard, cherish, protect, visit, and defend all who dwell in this holy place. Through Christ our Lord.

People: **Amen.**

The hymn is now begun.

The sacred ministers genuflect and move to the sedelia where the priest exchanges his cope for the chasuble.

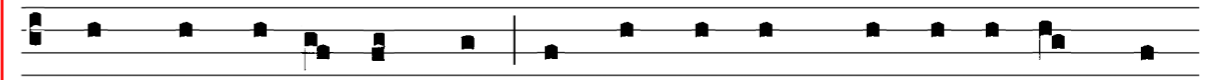
They return to the centre of the chancel for the Preparation.



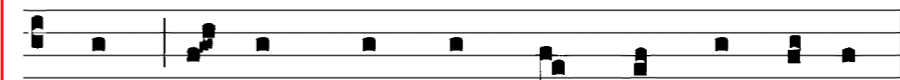
im - mor - tal - i - ty.



There - fore with An - gels and Arch - an - gels, and with all the



com - pa - ny of hea - ven, we laud and mag - ni - fy thy glo - rious



Name, e - ver - more prais - ing thee and saying:

The priest joins his hands before his breast and bows moderately, but without his hands touching the altar.

Holy, holy, holy, Lord God of Hosts.

The priest stands erect.

Heaven and earth are full of thy glory.

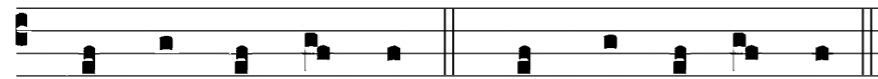
Glory be to thee, O Lord Most High.

The priest signs himself with the sign of the cross as he says:

✠ Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

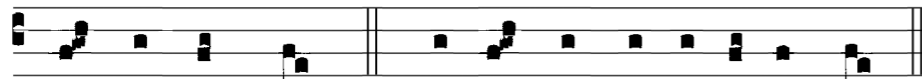
THE EPIPHANY OF THE LORD

Facing the altar and laying his hands on it, the priest sings or says:



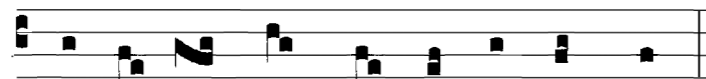
v. The Lord be with you. *R.* And with thy spi - rit.

He raises and extends his hands to the width of his breast,
with palms facing each other, as he sings or says:

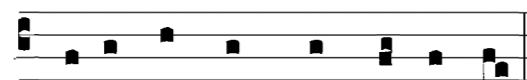


v. Lift up your hearts. *R.* We lift them up un-to the Lord.

He re-joins his hands and sings or says:

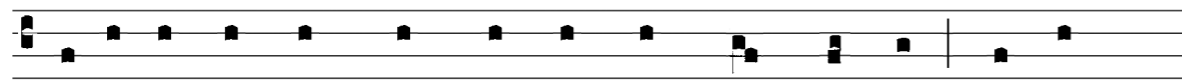


v. Let us give thanks un - to our Lord God.

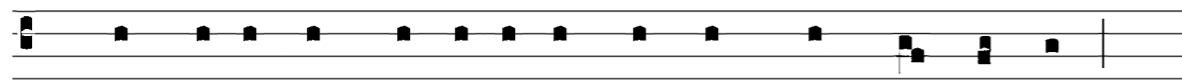


R. It is meet and right so to do.

He stretches out his hands as before and goes on to sing or say:



It is ve - ry meet, right, and our boun - den du - ty, that we



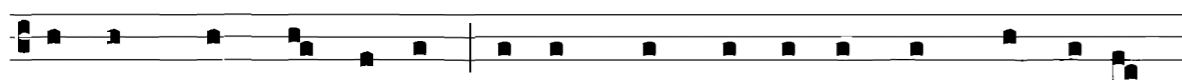
should at all times and in all pla - ces give thanks un - to thee,



O Lord, ho - ly Fa - ther al - might - y, e - ver - last - ing God:



Be-cause, that when thine on-ly - be-got-ten Son man - i - fest - ly ap-peared



in sub - stance of our flesh, he re - stored us by the new light of his

The Order of Mass

Introductory Rites

PREPARATION AT THE ALTAR STEPS



When the priest, having vested, approaches the altar, he makes the due reverence, and signs himself with the sign of the cross from forehead to breast, and says in a clear voice:

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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

I will go unto the altar of God.

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

Then, alternately with the ministers, he says Psalm 43:

Priest: Give sentence with me O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

Ministers: For thou art the God of my strength: why hast thou put me from thee, and why go I so heavily, while the

enemy oppresseth me?

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

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

Priest: Why art thou so heavy, O my soul: and why art thou so disquieted within me?

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

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost;

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

Priest: I will go unto the altar of God.

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

Priest: Our help ✠ is in the name of the Lord.

Ministers: Who hath made heaven and earth.

Then with hands joined, bowing profoundly, he makes the confession:

I confess to almighty God, to blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you: that I have sinned exceedingly in thought, word and deed he strikes his breast thrice saying through my fault, my own fault, my most grievous fault. Therefore I beg blessed Mary Ever-

Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, to pray to the Lord our God for me.

The ministers respond:

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

Priest: Amen

The priest stands erect, and the ministers repeat the confession.

I confess to almighty God, to blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father: that I have sinned exceedingly in thought, word and deed **they strike their breasts thrice saying** through my fault, my own fault, my most grievous fault. Therefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

Then the priest, with joined hands, makes the absolution, saying:

Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

Ministers: Amen.

The priest signs himself with the sign of the cross, saying:

✠ The Almighty and Merciful Lord grant unto us pardon, absolution and remission of our sins.

Ministers: Amen.

And, bowing, the priest proceeds:

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

Ministers: That thy people may rejoice in thee.

Priest: O Lord, shew thy mercy upon us.

Ministers: And grant us thy salvation

Priest: O Lord, hear my prayer.

Ministers: And let my cry come unto thee.

Priest: The Lord be with you.

Ministers: And with thy spirit.

Extending and joining his hands, he says in a clear voice, Let us pray, and says secretly: We beseech thee, O Lord, to take away from us all our iniquities, that we may be worthy, with pure minds, to enter into thy Most Holy Place, through Christ our Lord. Amen.

With hands joined upon the altar, he bows and kisses the altar saying silently: We pray thee, O Lord, through the merits of thy Saints, that thou wouldest vouchsafe to pardon my sins. Amen.

B "Interim Rite" beginning

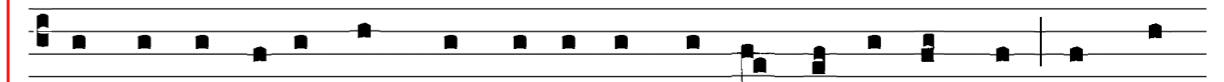
Instead of the above, the priest says secretly: Our Father, who art in heaven, Hallowed be thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

The priest then says the Collect for Purity in an audible voice:

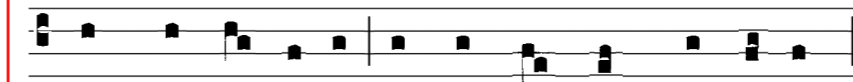
Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, **he ascends to the altar** and worthily magnify thy holy name; through Christ our Lord. Amen.



this time for us : who, by the op - er - a - tion of the Holy Ghost, was made



ve - ry man of the sub-stance of the Vir-gin Ma - ry his mo-ther : and that



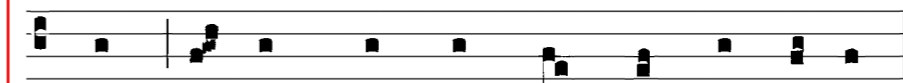
with-out spot of sin to make us clean from all sin.



There - fore with An - gels and Arch - an - gels, and with all the



com - pa - ny of hea - ven, we laud and mag - ni - fy thy glo - rious



Name, e - ver - more prais - ing thee and saying:

The priest joins his hands before his breast and bows moderately, but without his hands touching the altar.

Holy, holy, holy, Lord God of Hosts.

The priest stands erect.

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

The priest signs himself with the sign of the cross as he says:

✠ Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

THE EUCHARISTIC PRAYER

THE PREFACE

THE NATIVITY OF THE LORD

Facing the altar and laying his hands on it, the priest sings or says:



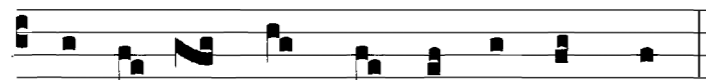
v. The Lord be with you. *R.* And with thy spi - rit.

He raises and extends his hands to the width of his breast,
with palms facing each other, as he sings or says:

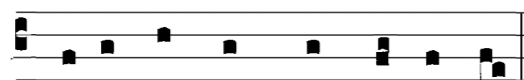


v. Lift up your hearts. *R.* We lift them up un-to the Lord.

He re-joins his hands and sings or says:

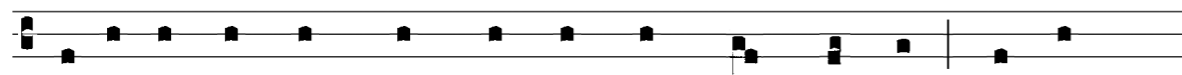


v. Let us give thanks un - to our Lord God.

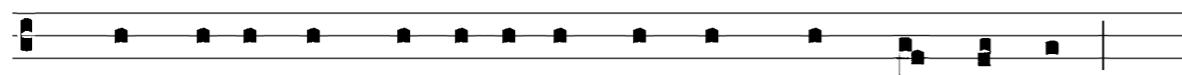


R. It is meet and right so to do.

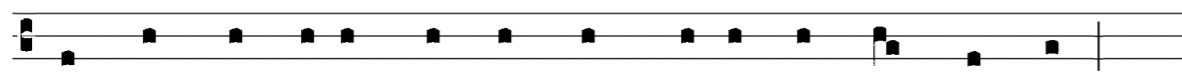
He stretches out his hands as before and goes on to sing or say:



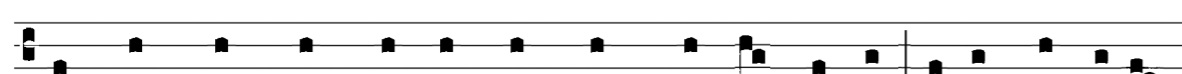
It is ve - ry meet, right, and our boun - den du - ty, that we



should at all times and in all pla - ces give thanks un - to thee,



O Lord, ho - ly Fa - ther al - might - y, e - ver - last - ing God:



Be-cause thou didst give Je - sus Christ thine on - ly Son to be born as at

INCENSING OF THE ALTAR

At High Mass the priest, before he reads the Introit blesses incense, saying, Be thou blessed by him in whose honour thou shalt be burned. Amen.

And receiving the thurible from the deacon, he incenses the altar, saying nothing.

Then the deacon takes the thurible from the priest and incenses him only.

INTROIT

The priest goes to the missal, signs himself with the sign of the cross, and begins the Introit appointed for the day.

When it is used:

SUMMARY OF THE LAW

The priest turns to the people and says: 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.

Where it is the custom the people respond: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

KYRIE ELEISON

When the Introit is ended, with joined hands the priest says the Kyries in their nine-fold form alternately with the ministers. At Low Mass the priest moves to the centre of the altar for the Kyries; at High Mass the priest remains

at the missal, moving to the centre of the altar when the choir concludes *Christe eleison*.

Priest: Kyrie, eleison.

Ministers. Kyrie, eleison.

Priest: Kyrie, eleison

Ministers. Christe, eleison.

Priest: Christe, eleison.

Ministers. Christe, eleison.

Priest: Kyrie, eleison.

Ministers. Kyrie, eleison.

Priest: Kyrie, eleison



GLORIA IN EXCELSIS

In the midst of the altar the priest extends and joins his hands, and bowing his head a little, says, if it is to be said, Glory be to God on high, and continues with joined hands. When he says We worship thee, We give thanks unto thee, Jesu Christ, and Receive our prayer, he bows his head; and at the end, saying With the Holy Ghost, he signs himself from forehead to breast.

Glory be to God on high, and in earth peace, goodwill 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 Jesu Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us, Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen. ✠



THE COLLECT

The priest kisses the altar in the midst, and turning to the people, says: The Lord be with you. They respond: And with thy spirit. Then having gone to the Missal he sings or says Let us pray, and the Collect appointed for the day.

The Liturgy of the Word of God

THE FIRST READING

At High Mass the MC goes to the Lectern. The priest and his ministers remain in place for the First Reading and the Responsorial Psalm.



THE RESPONSORIAL PSALM

At High Mass the deacon ascends to the right of the priest to attend the missal.

THE SECOND READING

The priest remains in his place.

GOSPEL ACCLAMATION

At a Low Mass the priest joins his hands and reads the Gospel Acclamation set for the day. The server moves the missal while the priest says the prayer below. The priest goes to the missal to read the Gospel. (If there is no server, the priest moves the Missal himself.)

At High Mass, the deacon places the book of the Gospels on the middle of the altar (if it is not already there), and the priest blesses incense as above: then the deacon, kneeling before the altar, says with joined hands: Cleanse my heart and my lips, almighty God, who didst cleanse the lips of Isaiah the prophet with a live coal: so of thy gracious mercy vouchsafe to cleanse me, that I may worthily proclaim the holy Gospel. Through Christ our Lord. Amen

Then he receives the book from the altar, and again kneeling asks a blessing from the priest, saying: Bid, Sir, a blessing.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to almighty God, meekly kneeling upon your knees.

He pauses for the people to kneel, and then leads them in this Confession. The priest remains standing.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time most grievously have committed, by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name; through Jesus Christ our Lord. Amen.

The priest says this Absolution:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him: Have mercy upon you; ✠ pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.

All respond: Amen.

[When they are said - the Comfortable Words: Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith: This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what Saint John saith: If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.]

The following prayer is often omitted, even when the BCP Confession and Absolution have been used, in which case the priest goes to the Preface.

THE PRAYER OF HUMBLE ACCESS

When it is used, this prayer is said by the priest alone (of, if it be the custom, with the people). His hands remain joined. We do not presume to come to this thy Table, O Merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may ever more dwell in him, and he in us. Amen.

The Preface follows.

[When it is used . . .]

THE PRAYER FOR THE CHURCH

The priest says: Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy name may agree in the truth of thy Holy Word, and live in unity, and godly love.

We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct all kings and rulers, that under them thy people may be godly and quietly governed. And grant unto thy servant Elizabeth our Queen, and to all that are put in authority under her, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops, Priests and Deacons, that they may both by their life and doctrine set forth thy true and living Word and rightly and duly administer thy holy Sacraments.

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy Holy Word; truly serving thee in holiness and righteousness all the days of their life.

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

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.

And here we give thee most high praise and hearty thanks for [our Blessed Lady and] all thy Saints, who have been the chosen vessels of thy grace, and lights of the world in their several generations; and we pray, that rejoicing in their fellowship, and following their good examples, we may be partakers with them of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end.

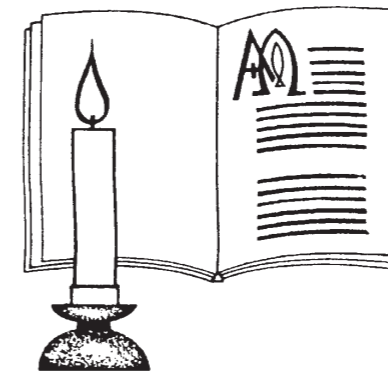
All respond: Amen.

[When it is used . . .]

PREPARATION OF THE COMMUNICANTS

Unless the Preparation and Confiteor have been said by both the priest and congregation as a Penitential Rite at the start of Mass, the priest (or at High Mass, the deacon), turns to the people, and says this Invitation:

The Priest answers: The Lord be in thy heart and on thy lips: that thou mayest worthily and fitly proclaim his Gospel: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.



THE GOSPEL

At Low Mass the priest reads the Gospel as below.

At High Mass, having received the blessing, the deacon (kisses the hand of the priest, and) goes with the other ministers, the incense and the lights, to the place of the Gospel. He says: The Lord be with you. **The people reply:** And with thy spirit.

Announcing: The Continuation of the Holy Gospel according to N., or The Beginning, he signs the book with the thumb of his right hand at the beginning of the Gospel which he is to read, and then himself on the forehead, the mouth and the breast: and while the ministers respond, Glory be to thee, O Lord, he incenses the book thrice, then reads the Gospel with joined hands.

Which ended, the subdeacon carries the book to the priest, who kisses the Gospel, saying, Through the words of the Gospel may our sins be blotted out. Then the priest is incensed by the deacon.

PROFESSION OF FAITH

Then at the midst of the altar, extending, raising and joining his hands, he says: I believe in one God, and proceeds with joined hands.

At the words And was incarnate he genuflects until And was made man is said.

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 our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, and was made Man: And was crucified also for us under Pontius Pilate; He suffered and was buried: and the third day he rose again according to the Scriptures: And ascended into heaven, and sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, the Giver of Life. Who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church: I acknowledge one baptism for the remission of sins: And I look for the resurrection of the dead and the life ✠ of the world to come. Amen.

The Liturgy of the Eucharist



PREPARATION OF THE ALTAR AND THE GIFTS

The priest goes to the altar, kisses it, turns to the people, and sings or says: The Lord be with you. The people respond: And with thy spirit. At Low Mass the priest turns back to the altar, reads the Offertory Sentence appointed for the day, and proceeds with the Offertory as below. At High Mass the Sentence is sung by the choir.

At High Mass the deacon presents the paten with the host to the priest which he offers saying: Receive, O Holy Father, almighty everlasting God, this spotless host, which I thine unworthy servant, offer unto thee, my living and true God, for my numberless sins, offences and negligences, and for all who stand here around, as also for all faithful Christians, both living and departed: that to us and to them it may avail for salvation unto eternal life. Amen.

Then making a cross with the same paten, he places the Host upon the corporal.

The deacon ministers the wine, the subdeacon the water in the chalice, and the priest blesses the water to be mixed in the chalice, saying: O God, who didst wondrously create, and yet more wondrously renew the dignity of human nature: grant that by the mystery of this water and wine we may be co-

heirs of his divinity, who vouchsafed to be made partaker of our humanity, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, one God: world without end. Amen.

Then he receives the chalice and offers it, saying: We here present to thee, O Lord, the Cup of Salvation; and of thy mercy grant that in the sight of thy divine Majesty it may ascend as a sweet-smelling savour of our salvation, and that of the whole world. Amen.

Then making the sign of the cross with the chalice, he places it upon the corporal, and covers it with the pall. With hands joined and placed upon the altar, bowing down a little, he says: In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord: and so let our sacrifice be offered in thy sight this day, that it be pleasing unto thee, O Lord God.

Standing erect, he extends his hands, raises them and joins them, and lifting his eyes to heaven and straight way lowering them, he says: Come, O Sanctifier, almighty, eternal God: He blesses the oblations, proceeding: and bless this sacrifice, prepared for thy holy name.

At High Mass the priest blesses incense saying: Through the intercession of blessed Michael the Archangel standing at the right hand of the Altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet smelling savour. Through Christ our Lord. Amen.

And receiving the thurible from the deacon, he incenses the oblations, in the

manner prescribed in the general rubrics, saying: May this incense, which thou hast blessed, ascend unto thee, O Lord: and may thy mercy descend upon us.

As he incenses the altar, he may say this traditional prayer: Let my prayer, O Lord, be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

While he returns the thurible to the deacon, he may say: The Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

Then the priest is incensed by the deacon, and afterwards the others in order. Meanwhile the priest washes his hands, saying Psalm 25:6-12: I will wash my hands in innocency, O Lord: and so will I go to thine altar: That I may shew the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty: In whose hands is wickedness: and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right: I will praise the Lord in the congregations. Glory be.

Then bowing slightly in the middle of the altar, with hands joined upon it he says: Receive, O Holy Trinity, this oblation which we offer unto thee in memory of the passion, resurrection and ascension of our Lord Jesus Christ:

and to the honour of Blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints: that it may avail for their honour, and for our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

By this time at High Mass the offertory hymn should have finished. At some point the collection is held up to the priest. He blesses it without taking it into his hands.

One of the assisting clergy, the deacon, or the priest himself, gives out the bidings.

The priest kisses the altar. Turning to the people, he extends and joins his hands, and says, raising his voice: Pray brethren that my sacrifice and yours may be acceptable to God the Father almighty.

The people respond: The Lord receive this sacrifice at thy hands, to the praise of glory of his name, to our benefit and that of all his holy Church.

THE PRAYER OVER THE GIFTS

The priest prays the Prayer Over the Gifts appointed for the day. At an "Interim Rite" celebration, the Priest may say the PRAYER FOR THE CHURCH (next page) instead of or in addition to that prayer. .

At Low Mass when the people have already joined the priest in the Confiteor, he goes directly from the Prayer Over the Gifts to the Preface.