



The order of the Mass  
according to  
the Rite of the Gauls  
commonly called:

The Liturgy of our Father  
among the saints:  
Saint Germanus of Paris



Typical version published with the blessing of  
Bishop Grégoire, of Arles  
and of the Orthodox Church of the Gauls  
11 November A.D. 2020.

## THE PREPERATION:



*The preparation of the Gifts is performed by the deacon. If there is no deacon it is performed by a priest. Leavened bread is always to be used and sweet red wine is to be preferred.*

*Fully vested and standing at the Table of Preparation, the deacon says:*  
In the name of the ✠ Father, and of the Son,  
and of the Holy Spirit. Amen.

For to us a Child is born; to us a Son is  
given, and His name shall be called  
wonderful Counsellor, mighty God,  
everlasting Father, Prince of Peace; and of  
His Kingdom there shall be no end. Through  
the prayers of the Mother of God,  
O Saviour, have mercy on us.

*He takes the bread in his left hand, saying:*

Blessed are those who are called  
to the wedding-feast of the Lamb.  
Behold the Lamb of God,  
Who takes away the sin of the world.

*With his right hand, making the sign of the Cross three times over the bread saying:*

The Lamb has been ✠sacrificed.  
He has ✠redeemed us out of all the nations;  
He has made us ✠kings and priests for our  
God, and we shall reign with Him.

*He sets the bread on the paten, and pours wine into the chalice saying:*

The soldier pierced His side and from there  
poured forth blood and water.  
By His wounds we have been healed.  
Come and I will show you the Bride  
who has the Lamb as her Spouse.

*He pours a little water into the chalice in the form of a Cross saying:*

O God, Who wonderfully created  
and yet even more wonderfully  
restored the dignity of our human nature,  
grant that, by the mystery of this water and  
wine, we may come to share in the divinity of  
Him Who humbled Himself to share in our  
humanity.



*After perfuming the tower in the rising incense, he places it over the paten saying:*

First in the Virgin's womb, then in the cave,  
then in the tomb did You take rest,  
O Creator of heaven and earth.  
Now condescend to abide in and with us,  
O Saviour of mankind.

*He covers the paten and the chalice each with its own veil, then covers both with a larger veil (the palla sirica), each veil first being perfumed in the rising incense.*

*If he places the paten on top of the chalice, only two veils are used: one for the chalice and paten together, then the palla sirica over the top*

*saying:* The Lord our God, the Almighty, reigns.

Let us rejoice and be glad, and give Him glory. For the wedding-feast of the Lamb approaches, and His Bride, the Church, has made herself ready; she is adorned in fine linen, pure and white in the glory of all the saints.

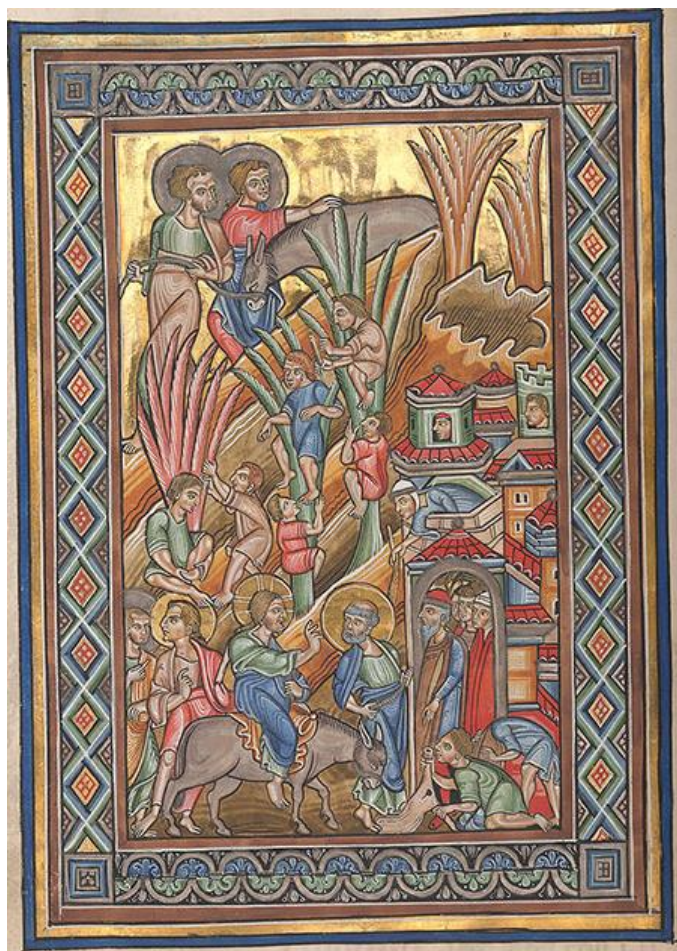
Through their prayers, O Lord, especially those of St *N.*, and of Saint *N.* whose memory we keep today, be mindful of Your servant, our bishop *N.*, our priest *N.*, of Your servants *N.* and *N.* (*here are commemorated the living and departed for whom prayers have been asked*) and of all Your faithful, and me, Your unworthy servant *N.*

*He incenses the Gifts, saying:*

O Lord, let our offerings rise before You as a pleasing fragrance for the salvation of the whole world, through Your love and mercy for mankind, O Father, Son, and Holy Spirit, our God, Who are blessed, and Who live and reign forever and ever. Amen.

*The deacon then performs a great censuring of the sanctuary and the whole church*





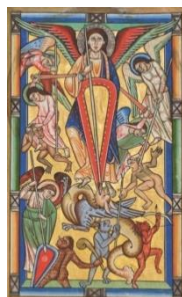
## THE ENTRANCE RITES:

*Deacon:* Arise! Silence! Let us be attentive!

*The choir sings the Praelegendum while the clergy and servers process to the altar, during which the priest and deacon say in a low voice:*

*Deacon:* Let us pray.

*Priest:* O Lord our God, Who have appointed host of angels to serve Your majesty in the heavens, grant that our entrance into the Holy of Holies may be one also with Your bodiless spirits, so that together with us they may celebrate Your unbounded goodness.  
To You be glory forever and ever.



*Deacon:* Amen.

*When they arrive at the entrance to the sanctuary, the priest blesses the gates with the deacon first bidding:*

Father, bless the entrance.

*Priest:* Blessed ✠ be the entrance of the saints.

*The deacon opens the sanctuary gates and places the Gospel on the altar. The other clergy enter the sanctuary, the priests kissing the Gospel, then the altar, each saying in a low voice:*

Hail, Word of eternal life!  
Hail, throne of the Most High!

*The priest kisses the corporal (antimins), saying in a low voice:*

Through the prayers of the saint whose relic is here present, have mercy on us, O Lord.



*Then, he raises his hands, saying in a low voice:*

O heavenly King, Comforter, Spirit of Truth,  
everywhere present, filling all things; Treasury of  
Blessings and Giver of Life, come and dwell in us,  
cleans us from every stain and save our souls, O good  
One!

*Priest:* O Lord, ✠open my lips.

*Clergy:* and my mouth shall proclaim Your praise.

*Priest:* O God, ✠come to my assistance.

*Clergy:* O Lord, make haste to help me.

*All:* Glory be to the Father, and to the Son, and to the  
Holy Spirit; as it was in the beginning, is now and will  
be forever. Amen.



*After the Praelegendum has been sung, the deacon exclaims:*  
Silence!

*The priest blesses the people, saying:*  
The Lord ✠be always with you.

*All:*     **And with your spirit.**

*A server presents the censer to the priest, who blesses the incense, saying in a low voice:*

May the Lord ✠enkindle the fire of his love and  
the flame of eternal charity.

*The priest censens the altar on all four sides. The deacon then takes the censer and censens the icons, people, and clergy, while the Trisagion is sung.*

## **THE TRISAGION:**

*Priest:*   ✠Agios O Theos,  
*Clergy:*   Agios Ischyros, Agios Athanatos,  
*All*        **eleison ymas.**

*Choir:*   ✠Sanctus Deus, Sanctus Fortis, Sanctus  
Immortalis,  
*All:*       **miserere nobis.**

*Choir:*   ✠Holy God, Holy Mighty, Holy Immortal,  
*All:*       **have mercy on us.**

## **THE MASS OF THE CATECHUMENS**

*The priest, taking the Gospel and making with it the Cross in the air, exclaims:*

Blessed be the Holy ✠Trinity, the undivided  
Unity, eternal, immortal, invisible, to Whom  
be honour and glory forever and ever.

*All:*       **Amen.**

## THE KYRIE:

*Choir:* Kyrie eleison.

## THE HYMN:

*The appointed hymn is now sung by all. This is usually the Benedictus Deus Dominus Israel, but varies according to the season or feast: see the proper.*

✠ Blessed be the Lord, the God of Israel; \*  
he has come to his people and set them free.

He has raised up for us a mighty savior, \*  
born of the house of his servant David.

Through his holy prophets he promised of old that  
he would save us from our enemies, \*  
from the hands of all who hate us.

He promised to show mercy to our fathers \*  
and to remember his holy covenant.

This was the oath he swore to our father Abraham, \*  
to set us free from the hands of our  
enemies,

Free to adore him without fear, \*  
holy and righteous in his sight  
all the days of our life.

You, my child, shall be called the prophet of the  
Most High, \*  
for you will go before the Lord  
to prepare his way,

To give his people knowledge of salvation \*  
by the forgiveness of their sins.

In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
To shine on those who dwell in darkness  
and in the shadow of death, \*  
and to guide our feet into the way of peace.

Glory be to the Father, and to the Son,  
and to the Holy Spirit; \*  
as it was in the beginning, is now,  
and will be, forever. Amen

*During the hymn, the deacon censures the church, the clergy, and the people.*

**THE COLLECT:**

*The priest prays the collect from the proper. Otherwise, the following collect may be used:*

Holy God, Who are wondrous in Your  
saints, Whom the seraphim praise and the  
cherubim give glory, Who have brought all  
things from non-existence into being,  
granting us, Your unworthy servants, even  
now to stand before the glory of Your holy  
altar and to offer the glory and adoration due  
to You; send us the heavenly Bread, even our  
Lord God and Saviour Jesus Christ, our  
Redeemer, Who blesses and sanctifies us by  
the power and the fire of the Holy Spirit;  
Who live and reign now and forever.

*All:* Amen.



## THE OLD TESTAMENT READING:

*The first lector bows to the altar and says to the celebrant:*

*Lector:* Father, ask a blessing.

*Priest:* Blessed ☩ be our God by the mouth of his holy prophets.

*Or, if the reading is from a patristic text, vita of a Saint, or the Acts of the Holy Apostles:*

*Priest:* Blessed ☩ be our God by the mouth of his saints.

*Lector:* A reading from the book of *N.*, the Prophet

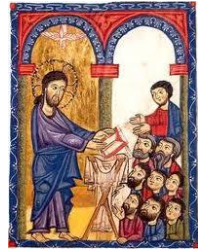
*or* A reading from the Acts of the Holy Apostles

*or* A reading from the life of Saint *N.*

## THE GRADUAL:

*The choir sings the appointed gradual according to the proper.*

*While this is being sung, the subdeacon presents the book of epistles to the celebrant.*



## THE APOSTOLIC READING:

*The subdeacon or second lector bows to the altar and says to the celebrant:*

*Subd:* Father, ask a blessing.

*Priest:* Blessed ☩ be our God by the mouth of his holy apostles.

*Lector:* A reading from the Epistle of the blessed apostle Paul to *N.*

*or* A reading from the catholic Epistle of the blessed apostle *N.*





## **BENEDICITE:**

*Cantor:* Blessed are You, O Lord,

*All:* **God of our fathers, worthy are You  
to be praised and glorified forever.**

*Cantor:* And blessed and honoured is the name of  
Your glory, for it is holy,

*All:* **worthy are You to be praised  
and glorified forever.**

*Cantor:* You are most blessed

*Choir:* in the sacred temple of Your glory,

*All:* **worthy are You to be praised  
and glorified forever.**

*Cantor:* You are most blessed,

*Choir:* reigning on the throne of Your mighty  
Kingdom,

*All:* **worthy are You to be praised  
and glorified forever.**

*Cantor:* You are most blessed,

*Choir:* seated upon the cherubim, looking into the  
depths,

*All:* **worthy are You to be praised  
and glorified forever.**

*Choir:* All creation blesses You! The Sky, the land,  
and the sea, with all things dwelling within  
them,

*All:* **worthy are You to be praised  
and glorified forever.**



## THE GOSPEL:

*The Alleluia with its verse is sung by the choir, as appointed in the proper. During Lent this is replaced by the tract.*

*During the Alleluia the celebrant gives the Gospel to the deacon.*

*After the Alleluia, the deacon holds the Gospel aloft and carries it to the ambo, preceded by incense, lights, and fans. He exclaims:*

Agios! Sanctus! Holy! Lord, God almighty!

**All: Who was, Who is, Who is to come!**

*The deacon ascends the ambo and turns to face the priest saying:*

Father, ask a blessing.

**Priest:** May Jesus Christ our God, the First and the Last, living through all eternity, Who holds the keys of death and hades, grant you a ✠pure heart and pure lips, and a voice like a resounding trumpet to announce the Word, sealed to impure spirits. Open our ears, O Lord, that we may understand what the Spirit is speaking to the Church.

*The deacon sets the Gospel down on the ambo and censes it saying.*

Arise! Silence! Let us be attentive!

Let us listen to the Holy Gospel!

*The priest blesses the people saying:*

The Lord ✠be always with you.

**All: And with your spirit.**

**Deacon:** A reading from the ✠Holy Gospel according to Saint *N*.

**All: Glory to You, O Lord!**

*The deacon solemnly chants the Gospel. At the end:*

**All: Praise be to You, Lord Jesus Christ!**



## THE CANTICLE OF THE APOCALYPSE:

*Choir:* Holy, Holy, Holy, Lord God almighty!  
He Who was, Who is, Who is to come.  
Let every race, every tongue, every people,  
and every nation exalt Him;  
For He has made of us kings and priests,  
and we shall reign with Him on the earth.  
To Him be glory forever and ever. Amen.

## THE HOMILY:

*A homily may be given.*

## THE LITANY:

*The Litany of Saint Martin is led by the deacon.*

*Deacon:* Let us say with all our heart and mind,  
and with all our spirit: Lord, hear us,  
and have mercy on us.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For peace from on high, for peaceful times,  
for the holy Church which reaches to the  
ends of the earth, and for the union of all,  
let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For our bishop, Gregory; for all bishops,  
priests, and deacons; for the clergy  
and all the faithful, let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For this church, this city and all who live here, for our country and all who govern it, especially for our President, that God may grant them wisdom, so that we may live in peace and tranquillity, let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For all in civil authority; for all monks, nuns, and virgins; for all husbands, wives, and children; for all single persons, widows, and orphans; and for all who toil and labour, let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For seasonable weather, the fertility of the fields, the abundance of the fruits of the earth, and for wholesome air, earth, water, and space, let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For all penitents, catechumens, for those who search for God but cannot yet name Him, and for those who do not search for Him or who resist his grace, let us pray to the Lord.

*All:* ✠ **Kyrie eleison.**

*Deacon:* For all those who confess the blessed name of Christ, for all those who are persecuted and for their persecutors, for all those who travel and for their safe return, for all the sick (and in particular for *N.* and *N.*), for all those who are tormented by sadness, anguish, loneliness

or impure spirits, let us pray to the Lord.

**All: ✠ Kyrie eleison.**

*Other petitions for special intentions (e.g. baptism, ordination, &c.) may be inserted at this point.*

**Deacon:** For all of our departed mothers, fathers, sisters, and brothers, (and in particular for **N.** and **N.**), and all who are here and everywhere laid to pious rest, let us pray to the Lord.

**All: ✠ Kyrie eleison.**

**Deacon:** For all those who sing, serve, and distribute their goods by works of mercy in the holy Church, let us pray to the Lord.

**All: ✠ Kyrie eleison.**

**Deacon:** That the Lord might fill us with his grace, through the prayers of Our Lady, the Mother of God and Ever-Virgin Mary, of the Holy Archangel Michael and all the heavenly hosts, of the Holy Forerunner of Christ and Baptist John, of the Apostles, Martyrs, and Confessors, of Saint **N.** and Saint **N.**, whose memory we keep today, and of all the saints.

**All: ✠ Grant this, O Lord.**

**Deacon:** That the Lord might grant us pardon of our sins, and a Christian and peaceful ending to our lives.

**All: ✠ Grant this, O Lord.**



*Deacon:* That the Lord might preserve us in the purity of the Faith within the bonds of perfect charity.

*All:* ✠ **Grant this, O Lord.**

*Deacon:* Let us say with all our heart and with all our spirit:

*All:* ✠ **Kyrie eleison. Kyrie eleison. Kyrie eleison.**

### **THE COLLECT "POST PRECEM":**

*The priest concludes the litany with the collect, in a low voice. Unless otherwise indicated in the proper, the following form is used:*

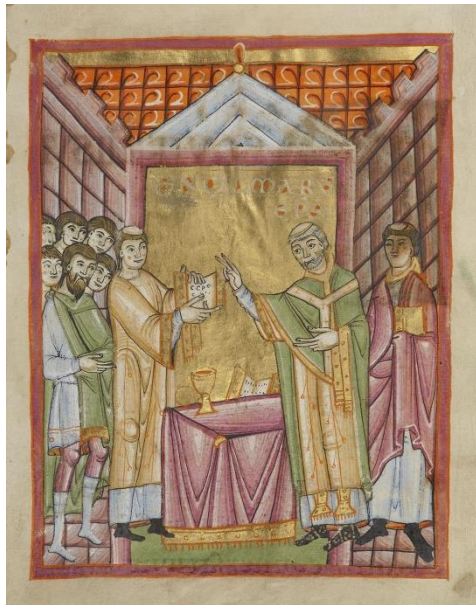
O God, our refuge and our strength,  
Giver of all good things, be attentive  
to the supplications of Your holy  
Church. Grant us that for which we ask with  
so much confidence in Your Holy Name.

*The doxology is exclaimed aloud.*

Through Your mercy and love for mankind,  
Father, ✠ Son, and Holy Spirit, our God,  
Who are blessed, and Who live and reign  
forever and ever.

*All:* **Amen.**

# THE LITURGY OF THE FAITHFUL



## THE CREED:

*Deacon:* Let us be attentive!

*The priest turns to bless the faithful saying.*

The Lord ☩ be always with you.

*All:* **And with your spirit.**

*Deacon:* Let our lips be open and with our mouths  
proclaim that which faith has placed in our  
hearts.

*Priest:* I believe in one God,

*All:* **the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**And I believe 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; through Him all things were made.  
For us men and for our salvation  
He came down from heaven, (*bow*)  
and was incarnate by the Holy Spirit of the  
Virgin Mary, and became man. (*rise*)**

**He was crucified also for us under Pontius  
Pilate, He suffered death and was buried,  
and He rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again with glory**

to judge the living and the dead  
and His kingdom will have no end.

And I believe in the Holy Spirit, the Lord,  
the giver of life, Who proceeds from the  
Father, Who with the Father and the Son is  
adored and glorified, Who has spoken  
through the prophets.

I believe in one, holy, catholic and apostolic  
Church. I confess one Baptism for the  
forgiveness of sins and I look forward to the  
resurrection of the dead and the life of the  
age to come. Amen.



## THE GREAT ENTRANCE:

### The Offertory Preface:

*The priest stands before the Holy Gates and faces the faithful, saying:*

Beloved brothers and sisters,  
call on the Holy Spirit with me,  
that He may grant me His ineffable power,  
and that I, an unworthy priest, might dare to  
offer the Holy Oblation of our Lord Jesus  
Christ, because in truth it is He Who offers  
and is offered, He Who receives  
and Who distributes, He Who is co-eternal  
with the Father and the Holy Spirit  
forever and ever.

**All: Amen.**

**May the Holy Spirit descend upon you,  
and the power of the Most High  
overshadow you.**

*The priest bows to the faithful saying:*

Forgive me, my brothers and sisters.

**All: Forgive us, Father, and pray for us.**

*The priest blesses the faithful:*

May God ✠forgive you.

### Sonus:

**All: Let all mortal flesh keep silence and stand  
in fear and trembling;  
put away every worldly thought;  
for the King of kings and Lord of lords  
approaches to be sacrificed, giving Himself  
as full nourishment to the faithful.**

*During the sonus, the deacon takes a blessing from the celebrant and  
makes his way to the sacrarium, where he takes up the Gifts and, led*

*by the minor clergy and servers, carries them in procession via the west end of the church to the sanctuary. The people turn to face the gifts and bow as they pass by.*

*Meanwhile, the priest says the following prayer in a low voice:*

No one who is bound by the desires and passions of the flesh is worthy to appear before You, to approach You, and to serve You, O King of glory, for to serve you is great and awesome even to the heavenly powers.

Nevertheless, through Your ineffable and immeasurable mercy towards mankind, You became man without change or alteration, and have become our High Priest, entrusting us, O Master of all things, with the ministry of this liturgical and bloodless Sacrifice.

You alone, O Lord our God, rule over those in the heavens and on the earth;

You alone are borne on the throne of the cherubim, Lord of the seraphim, King of Israel;

You alone are holy, resting among the saints.

It is You Whom I implore, Who are good, Who are ready to help. Cast Your eyes upon me,

a sinner and unworthy servant; purify my soul and my heart of an evil conscience; by the power of your Holy Spirit make me, clothed with the grace of priesthood, suitable to stand before the Holy Altar

and to consecrate Your most pure and holy Body and Your precious Blood.

I come before You with bowed head,

and I beseech You, do not turn Your face away from me, do not cast me out from among the number of Your saints, but make me, who is a sinner and unworthy servant, worthy to present

these Offerings to You.

*As the deacon passes through the Holy Gates with the Gifts, the people sing the laudes.*

## Laudes:

*All:* The choirs of angels go before Him  
with all the principalities, the dominations,  
the cherubim with countless eyes,  
and the seraphim with six wings,  
who veil their faces as they sing:  
Alleluia! Alleluia! Alleluia!



*The priest  
the chalice*

*receives  
and*

*paten from the deacon and sets them on the altar, the paten to the  
front and the chalice to the back.*

*He removes the smaller veils and puts them away, covering the Gifts  
with the palla sirica, after perfuming it in the rising incense.*



*He then takes the censer and censes the Gifts, saying in a low voice:*

The noble Joseph, when he had taken down Your most pure Body from the Tree, wrapped it in fine linen, and anointed it with spices and laid it in a new tomb. Your tomb, O Christ, is more splendid than any royal dwelling, for it is a bridal chamber, and the source of our resurrection.

*He bows and blesses the Gifts, saying:*

With a humble spirit and a contrite heart, we pray to You, O Lord, that the angel of blessing may ✠descend on these offerings, prepared for the glory of Your name.

### **The Lavabo:**

*The priest washes his hands while praying verses from Psalm 25:*

I will wash my hands among the innocent  
and I will encircle Your altar, O Lord,  
that I may hear the voice of praise and tell of all Your wonders.

Lord, I love the beauty of Your house  
and the place of the temple of Your glory.

My foot stands on the straight path;

I will bless You, O Lord, in the churches.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and will be forever Amen.

### **The Collect over the Oblations:**

*Priest:* Accept, O Most Holy Trinity,  
the offerings of Your people,  
and send down Your heavenly grace  
to sanctify these gifts we present to You  
and to cleanse us from all our sins.

## THE DIPTYCHS:

*The deacon stands before the Holy gates and sings the petitions while the offerings of the people are received. The customary offerings are bread, wine, oil, candles, incense, and money.*

*Deacon:* Let us bring our offerings and prayers for the one, holy, catholic, and apostolic Church, that the Lord may strengthen her:

*All:* **in faith, and in hope, and in charity.**

*Deacon:* For our bishop, Gregory; for the bishops of our communion: Mark, Martin, Paul; and for all bishops who without fear proclaim the Word of Truth and offer the Holy Oblation for themselves, for all the priests, the deacons and the entire clergy, for all monastics, and for every Christian living and dead.

*All:* **And for each, and for all!**

In union with them, with our bishop, our priests, our deacons, our monastics and with the people here present let us remember those who are sick, facing bitter trials, and who make pilgrimage; that the Lord will grant them protection, redemption, healing, and comfort. Let us pray in particular for the servants of God, *N.* and *N.* (*here the living are commemorated*), as well as for all our enemies and for those who hate us.

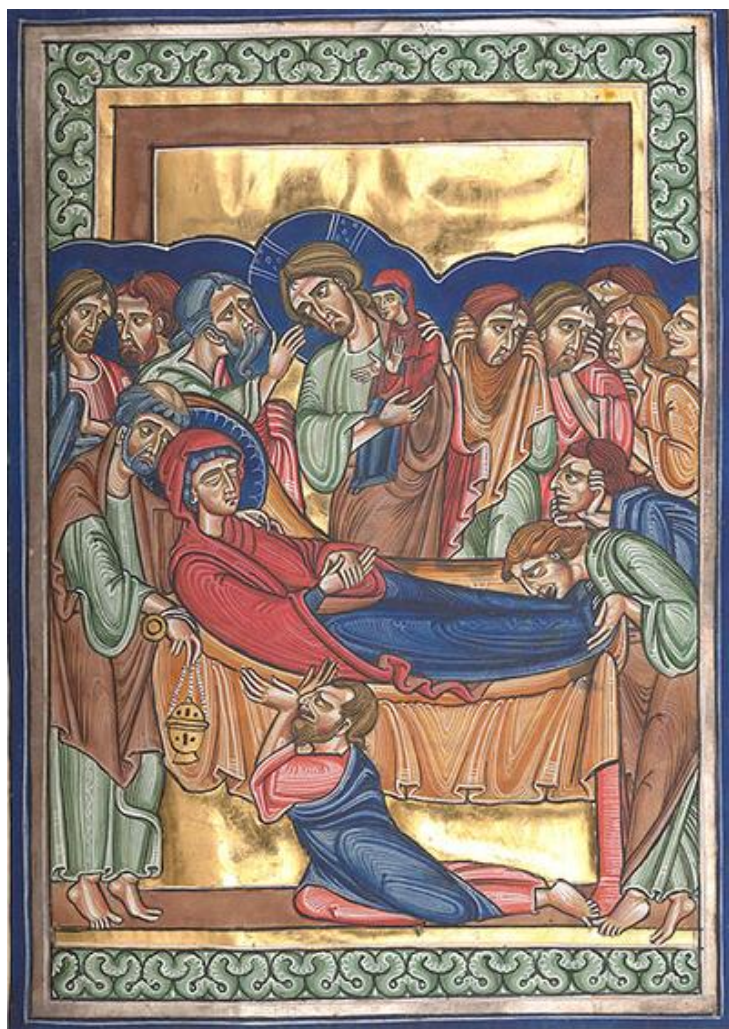
*Choir:* (*softly and repeatedly, while the names are read*)

**Remember them, O Lord!**

*Deacon:* In communion with and in remembrance of the Holy Archangel Michael and of all the hosts of heaven, of the Patriarchs, Judges, Kings, and Prophets, of Saint John the Baptist and Forerunner, *(the deacon and people turn and bow towards the icon of the Mother of God)* and above all, of our Most Blessed Lady, the Mother of God, and Ever-Virgin Mary.

*All:* **You are truly the Mother of God:  
we honour you!**





*Deacon:* Of the holy Apostles, Peter, Paul, James, and John, and of all the disciples and Evangelists of the Lord; of Saints Stephen, George, Katherine, and of all the Martyrs; of Saints Irenaeus, Denys, Athanasius, Hilary of Poitiers, Basil the Great, Gregory the Theologian, John Chrysostom, Ambrose of Milan, Augustine of Canterbury, Gregory of Rome, Martin, Nicholas, Germanus of Auxerre, Caesarius, Nectarius of Aegina, John of San Francisco, and Germanus of Paris whose Liturgy we celebrate, and of all the bishops and Doctors of the Church; of Saints Anthony, Pachomius, Cassian, Benedict, Columbanus, Isaac the Syrian, Seraphim of Sarov, Genevieve, Radegund, Clotilda, of the Holy Myrrhbearers, of Saint Helen and of Saint **N.** whose memory we keep today, and of all the saints.

*Choir: (softly and repeatedly, while the names are read)*

**Draw near to us, O Lord,  
through their prayers!**

*Deacon:* With them we offer our prayers for all those who have gone before us in the peace of the Lord, from Adam to this present day. Let us pray especially for the servants of God, **N.** and **N.** (*here the departed are commemorated*).

*Choir: (softly and repeatedly, while the names are read)*

**Remember them, O Lord!**

*Deacon:* That the Lord may grant them eternal rest, where the perpetual light of His face shines upon them, let us pray to the Lord.

*All:* **Kyrie eleison!**

### **THE COLLECT "POST NOMINA":**

*Priest:* Lord Jesus, almighty God, sign with the seal of salvation Your servants here present and throughout the whole world, even to the ends of the earth. May they be protected from all evil, and may they know You, the only Saviour of the world and the Lover of mankind, co-eternal with the Father and the Holy Spirit.

*The celebrant always concludes the collect with the following doxology, making the sign of the Cross with the chalice veil.*

For to You are due all ✠praise, blessing, wisdom, honour, power, might, and thanksgiving now and forever and ever.

*All:* **Amen.**

### **THE KISS OF PEACE:**

*This is omitted from the Mass of Maundy Thursday, for on that night the Saviour was betrayed with a kiss. The kiss is also not given during the Mass on the night of Paschal Vigil, as the paschal kiss will have already been given. At nuptial masses only the bride and bridegroom exchange the kiss.*

*Deacon:* Let us offer the kiss of peace.

*The celebrant kisses the altar, then turns towards the faithful, saying:*  
May the peace of the Lord dwell in, with and  
among us forever and ever.

*The celebrant gives the kiss of peace to the clergy (kissing once, rather than three times), who give it to the faithful, who in turn give it to each other. The person giving the peace says, 'Peace be to you and to the holy Church of God'; the person receiving the peace responds, 'And to your spirit'.*

*The choir and people sing the responsory for the Peace until all have received the kiss.*

**All:** **'Peace I leave with you; my peace I give you. Not as the world gives do I give you.'**

**Choir:** 'I give you a new commandment, that you should love one another as I have loved you.' Thus says the Lord.

**All:** **Peace I leave with you,....**

**Choir:** 'There is no greater love than this: to lay down's one's life for one's friends.' Thus says the Lord.

**All:** **Peace I leave with you,....**

**Choir:** 'If you have love for one another, then all will know that you are my disciples.'

**All:** **Peace I leave with you,....**

**Choir:** Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and will be forever. Amen.

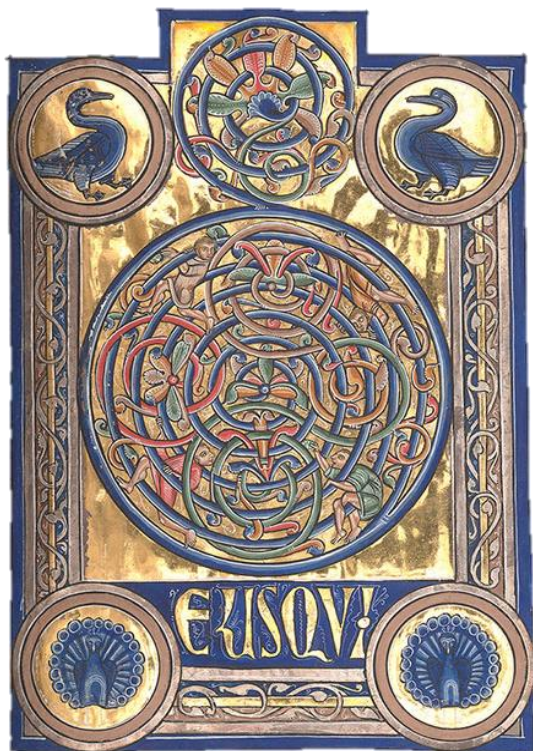
**All:** **Peace I leave with you,...**



## THE COLLECT FOR PEACE:

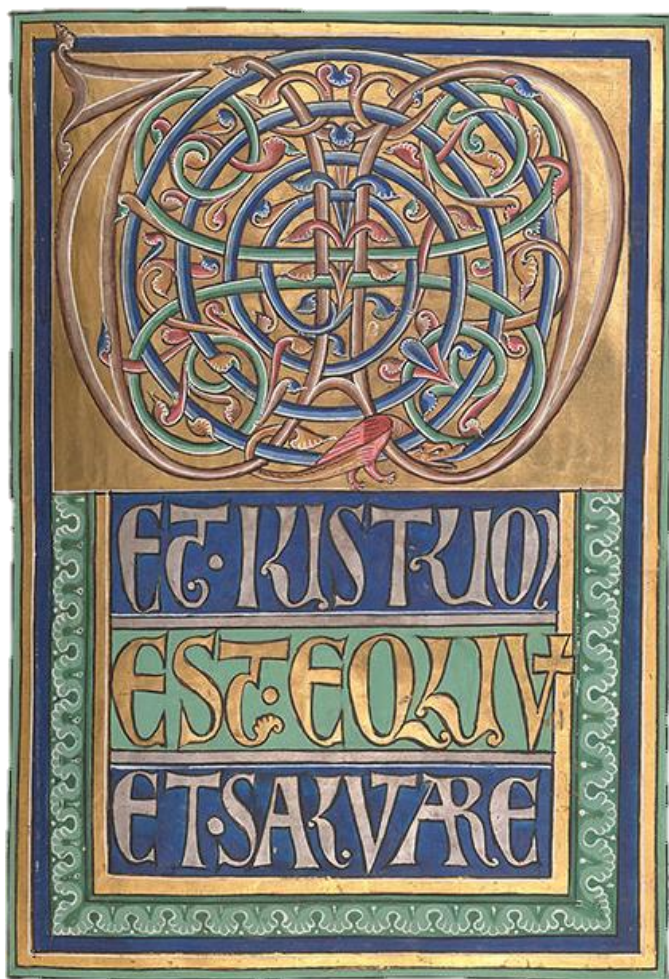
*While the peace is being given, the priest prays the collect in a low voice.*

Lord Jesus Christ, Who said to Your apostles, 'Peace I leave with you; my peace I give to you'; look not on our weakness but on the faith of Your Church, and strengthen her bonds in peace and unity according to Your will, O Lover of mankind, Who live and reign with the Father and the Holy Spirit now and forever and ever. Amen.



THE  
ANAPHORA





ET RUSTUON

EST EOQIV

ET SARVARE

## **The Immolatio Dialogue:**

*The celebrant stands before the Holy Doors, facing the people, while the deacon proclaims:*

Arise! Silence! Let us be attentive!  
The Mystery of Faith!

*The priest blesses the faithful saying:*

The grace of our Lord ✠ Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be always with you.

**All: And with your spirit.**

*The celebrant raises his hands, and the deacon, his stole.*

Lift up your hearts.

**All: We lift them up to the Lord.**

*The celebrant and deacon turn towards the altar and bow.*

Let us give thanks to the Lord our God.

**All: It is right and just so to do.**

## **Immolatio:**

*The celebrant raises his hands. Unless otherwise indicated in the proper, the following Immolatio is used.*

It is truly right and just and profitable for our salvation to give You thanks at all times and in all places, holy Lord, almighty Father, eternal God, unspeakable, indescribable, invisible, and yet eternally the same.

For with Your Only-begotten Son and Your Holy Spirit You are one God, one Lord, not in the unity of a single person, but in the Trinity of one essence. For what we believe of Your glory through Your revelation, so we also believe of Your Son and Your Holy Spirit, without difference or distinction,

so that in confessing the true and eternal Godhead, we adore the distinction of the persons, with oneness in being, and equality in majesty. It is through Christ and in Christ that the angels praise Your glory, that the dominations adore You, and the powers fall down before You in awe. The heavens, the virtues of heaven, and the blessed seraphim join in their exultation and concelebrate with them. Grant, we beseech You, that our voices of may be joined with theirs as we acclaim:

*The deacon lifts the tower and with it makes the sign of the Cross over the bread.*

**All:** Holy, Holy, Holy, Lord God of Sabaoth.  
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!



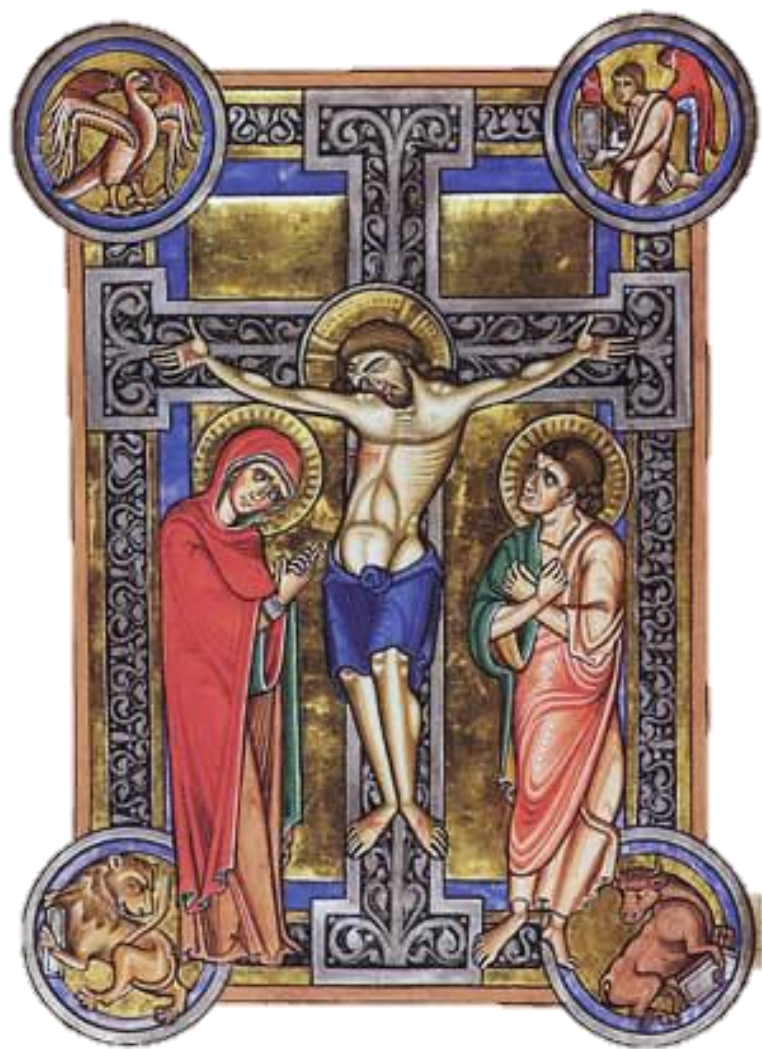


**Post Sanctus:**

*Unless otherwise indicated in the proper, the following Post Sanctus is used.*

Truly holy, and truly blessed is the Word and Creator the God of majesty. He descended from heaven and took the form of a servant, freely accepting death in order to set free His own creation and to restore it to the image of His glory, our very Saviour Jesus Christ,





Who on the eve of His Passion took bread in His holy and venerable hands, lifted His eyes to heaven to You, holy Father, almighty and eternal God and giving thanks, He ✠blessed and broke the bread, and gave it to His apostles and disciples, saying:

*The priest stands and taking the bread while the deacon indicates with his stole.*

'Take and eat. This is My Body broken for you and for many for the remission of sins.'

*All:*     **Amen.**

*The celebrant stands and taking the chalice, while the deacon indicates with his stole.*

In the same manner, after supper,  
He took the chalice of wine mixed with water  
and, giving thanks, He ✠blessed it  
and gave it to His apostles and disciples,  
saying:

'Take and drink of this, all of you.  
This is my Blood, of the New and everlasting  
Covenant, Which is shed for you  
and for many for the remission of sins.'

*All:*     **Amen.**

*Priest:* 'Each time you do this, you will do it in remembrance of Me;  
you will proclaim My Death,  
you will announce My Resurrection,  
you will await My Return  
until I come to you from heaven in glory.'



## **Anamnesis:**

*Unless otherwise indicated in the proper, the following Anamnesis is used.*

*The celebrant steps back from the altar to allow space for the deacon, who crosses his right hand over his left, takes the paten in his right hand and the chalice in his left hand, and elevates them.*

*Priest:* Therefore in remembrance of His most glorious Passion, His Resurrection from the dead, and His Ascension to heaven, we who are Yours offer to You, on behalf of Your own, that which is Your own: this pure Offering, this reasonable Offering, this bloodless Offering. And we ask You and we implore You to receive this Oblation on Your altar on high from the hands of Your holy Angel...

*The deacon sets the paten and chalice on the altar and returns to the right of the celebrant, who returns to his place at the altar.*

*All: (softly and slowly).*

**We pray to You, O Lord,  
and we entreat Your majesty  
that our humble prayers may rise to You,  
O God most merciful.**

*Priest: (in a low voice)*

...as You deigned to receive the gifts  
of Your servant, Abel the just,  
the sacrifice of our patriarch Abraham,  
and that which was offered to You  
by Your high priest Melchisedek.

## Epiklesis:

*Priest:* We pray to You and we entreat Your majesty that our humble prayers may rise to You, O God most merciful, and may the fullness of Your divinity descend upon us, upon this bread, and upon this wine, and upon the whole world, as it came down of old upon the offerings of our fathers, (*spoken aloud*) so that this Sacrifice may become the true ✠Body...

*All:* **Amen.**

*Priest:* ...and the ✠Blood...

*All:* **Amen.**

*Priest:* ...of Your only-begotten Son, our Lord Jesus Christ, by the ✠incomprehensible and infinite power of Your Holy Spirit.

*All:* **Amen! Amen! Amen!**

*A bell is immediately rung three times. All make a profound bow.*



## **Post Epiklesis:**

*Unless otherwise indicated in the proper, the following Post Epiklesis is used.*

*Priest:* May these Gifts be protection to those  
in health and healing to the sick,  
bring reconciliation to all peoples in  
discord.

May they bring wisdom to the unreasonable  
and moderation to the wise,  
vigilance to the insensitive and gentleness to  
the zealous;

May those who partake of these Mysteries  
share in the same manner as the company of  
the elect in the heavenly kingdom,  
hasten the glorious coming of Christ  
and the fullness of the Spirit.

Through Whom You create all things  
and bless that which is created,  
sanctify that which is blessed,  
and distribute that which is sanctified.

To You, Father Almighty,  
and to Your faithful and true Word,  
and to Your Holy Spirit, the Sanctifier,  
are due all honour, glory, and adoration,  
now and forever and ever.

*All:* **Amen.**

## THE FRACTION:

*The priest breaks the Host into as many pieces as necessary for Communion, saying in a low voice:*

*Priest:* The table is set. The Lamb of God is slain,  
shared but not divided, eaten but never consumed.

The Wine is mingled, the Blood is poured out.  
Let us drink of the inexhaustible Chalice,  
let us leave ignorance behind  
and proclaim this single, unique,  
and glorious Mystery.





*Meanwhile, the Fraction anthem is sung. During Lent, this is sung more soberly to tone 2 and the alleluias are omitted.*

*Male cantor:*

Wisdom has built her house;

*Men:* She has founded it on her seven pillars;  
She has sacrificed her victims,  
mingled her wine, and set her table.

*All:* **They recognized the Lord Alleluia;  
in the breaking of the Bread. Alleluia!  
Alleluia!**

*Female cantor:*

Come and eat of my bread

*Women:* and drink of the wine  
which I have mixed.  
Leave ignorance behind and you shall live.

*All:* **They recognized the Lord Alleluia;  
in the breaking of the Bread. Alleluia!  
Alleluia!**

*Male cantor:*

The bread which we break

*Men:* is the Body of the Lord.

*Female cantor:*

The cup which we bless

*Women:* is the Blood of the Lord.

*All:* A single, unique and glorious Mystery!

*All:* **They recognized the Lord Alleluia;  
in the breaking of the Bread. Alleluia!  
Alleluia!**

## **THE "OUR FATHER":**

*The deacon opens the sanctuary doors.*

*Deacon:* Let us pray.

*Priest:* Not by our merits, holy Father,  
but in obedience to the commandment  
of Jesus Christ, Your Son, our Lord,  
we dare to say:

*All:* **Our Father in heaven,  
hallowed be Your name,  
Your kingdom come,  
Your will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our sins  
as we forgive those who sin against us.  
Save us from falling into temptation  
and deliver us from evil.**

*Priest:* Deliver us, O Lord, from every evil and from  
all danger; preserve us in good works by Your  
perfect truth and in your true freedom;  
For the kingdom the power and the glory are  
Yours forever and ever.

*All:* **Amen.**

## THE ELEVATION OF THE HOLY GIFTS:

*On Sundays and feasts, the priest elevates the Gifts three times, each time lifting them higher and singing the appointed text from the proper on a higher pitch. In the absence of a proper text, the following is used:*

**Priest:** The Lion of the tribe of Judah,  
the Scion of David, conquers all. Alleluia!

**All:** He that is seated amid the cherubim  
does conquer all! Alleluia! Alleluia!





## THE IMMIXTURE OF THE HOLY GIFTS:

*The priest turns to the people and presents the Gifts to them, saying:*

Holy Things for the Holy!

**All: One is holy; One is Lord: Jesus Christ,  
to the glory of God the Father. Amen.**

*While the above is sung, the priest returns the Gifts to the altar and  
places a particle of the Host into the chalice, saying in a low voice:*

May the union of the Body and Blood of Christ  
be a pledge of our transformation  
and of the resurrection of the faithful departed,  
in expectation of the life of the age to come. Amen.



## THE BLESSING OF THE FAITHFUL:

*Deacon:* Bow your heads to receive the blessing.

*All:*       **Before You, O Lord.**

*The priest and deacon turn to the people, then the priest blesses them.*

*On Sundays:*

Lord, bless ✠this Your family  
and make them joyful by Your presence,  
may these Holy Mysteries be apportioned  
to all according to their needs,  
through Your mercy, O God,  
Who are blessed now and forever and ever.

*All:*       **Amen.**

*On weekdays.*

*Priest:* ✠May the peace and love of God  
guard and protect you.

*All:*       **Amen.**

*On feasts and other occasions where a proper blessing is appointed, the priest gives a series of blessings, each followed by:*

*All:*       **Amen.**

## THE COMMUNION OF THE CLERGY:

*During the communion of the clergy, the choir may sing appropriate hymns and antiphons.*



## THE COMMUNION OF THE FAITHFUL:

*The faithful say the following prayer together.*

I believe, O Lord, and I confess that You are truly the Christ, the Son of the Living God, Who came into this world to save sinners, of whom I am the first.

I also believe that this is Your most Holy and pure Body and that this is Your venerable and precious Blood. At Your mystical supper, O Son of God, receive me today as a communicant, for I will not speak of this Mystery to Your enemies, neither will I betray You a kiss as did Judas, but like the thief I will confess You: remember me, O Lord, when You come into your Kingdom.

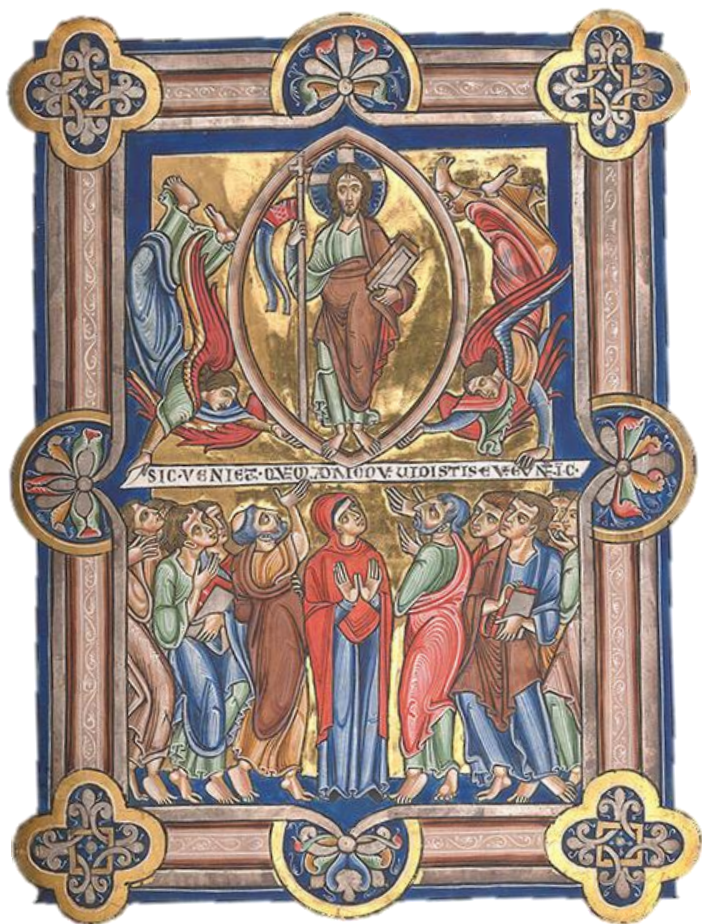
Not for judgement or for condemnation be my partaking of Your Holy Mysteries, O Lord, but for the healing of soul and body.

Lord, I am not worthy that You should enter under my roof, but only say the word and my soul shall be healed. Amen.

*During the communion of the people, appropriate hymns and antiphons may be sung. When all have received communion:*

*Cantor:* Alleluia!

*All:* Alleluia!



## THE CONCLUDING RITES

### THE TRECANUM:

*Cantor:* We have seen the true Light!

*All:* We have received the heavenly Spirit,  
we have found the true Faith,  
adoring the undivided Trinity  
by Whom we have been saved.

*The priest takes the censer and censes what remains of the holy Gifts, saying:* God has gone up with a shout,  
the Lord with the sound of the Trumpet.

*The priest gives the censer to the deacon, blesses the faithful with the holy Gifts, saying:*

The Lord ☩ be always with you.

*All:* **And with your spirit.**

*Priest:* Nourished by His saving Body,  
and given life by this eternal Chalice  
of His Blood,  
let us unceasingly render thanks to Christ,  
forever present in His Church.  
He has come to us in His holy Mysteries  
and will come in glory to judge  
the living and the dead;  
He Who is co-eternal with the Father  
and the Spirit of life, God forever and ever.

*All:* **Amen.**

## THE POST-COMMUNION COLLECT:

*Deacon:* Beloved brothers and sisters,  
having received the glorious and eternal,  
life-giving Mysteries of Christ,  
let us ask the Lord that we might spend our  
days in peace, health, and holiness,  
freed from the desires of the flesh  
in order that we may live in the Spirit:  
let us pray to the Lord.

*All:* **Grant this, O Lord!**

*Priest:* We give You thanks, O Lord,  
for the nourishment of eternal life,  
and we beseech You that these  
Holy Mysteries may be the pledge of our  
communion with You,  
and with all our brothers and sisters,  
O Threefold Light, God forever and ever.

*All:* **Amen.**



## THE HYMN OF THANKSGIVING:

*This responsory is sung on all Sundays and feasts but may be omitted at other times.*

*Clergy:* O give thanks to the Lord for He is good;  
for His mercy endures forever.

*All:* O give thanks to the Lord for He is good;  
for His mercy endures forever.

*Cantor:* I will bless the Lord at all times;  
His praise shall be ever on my lips.

*Another Cantor:*

O magnify the Lord with me  
and let us exalt His name together.

*All:* O give thanks to the Lord for He is good;  
for His mercy endures forever.

*Cantor:* Glory be to the Father, and to the Son, and  
to the Holy Spirit; as it was in the beginning,  
is now and will be forever. Amen.

*All:* O give thanks to the Lord for He is good;  
for His mercy endures forever.



## THE FINAL BLESSING:

*Priest:* Let Your mercy, O Lord, be upon us.

*All:* **For we have set our hope on You.**

*The celebrant turns towards the faithful and blesses them.*

At the prayers of Our Blessed Lady,  
the most holy Mother of God  
and Ever-Virgin Mary;  
of the holy patriarchs, prophets and apostles,  
of the martyrs and confessors,  
of Saint Germanus of Paris,  
whose Liturgy we have celebrated;  
of Saint(s) *N.* and *N.*,  
and of Saint *N.* whose memory we keep  
today and of all the saints:

May the blessing of God almighty, the  
✠Father, and the Son, and the Holy Spirit,  
descend on you and remain with you always.

*All:* **Amen.**

## THE DISMISSAL:

*On Sundays solemnities and feasts:*

*Deacon:* The liturgy is ended:  
let us depart in peace!

*All:* **Thanks be to God.**

*On ferial weekdays:*

*Deacon:* Let us depart in peace!

*All:* **Thanks be to God.**

