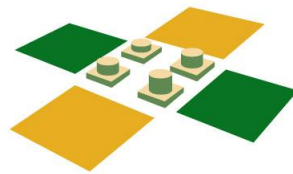


AMERICAN SARUM CONFERENCE II

THE SUPPER OF THE LORD, &  
THE HOLY COMMUNION,  
COMMONLY CALLED  
THE MASS (1549)

PRIEST AND MINISTERS



THE  
EXPERIENCE  
OF WORSHIP

CHURCH OF ST JOHN THE EVANGELIST  
WASHINGTON, CONNECTICUT  
14 OCTOBER 2013

*Clerks sing Introit (Psalm 137), then proceed directly to Kyrie.*

*P, D, SD, led by taperers and thurifer enter, and stand before altar step.  
SD carries Epistle and Gospel Book.*

*P* OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*D/SD* But deliver us from evil. Amen.

*P* ALMIGHTY God, unto whom all hearts be open, and 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.

*D/SD* Amen.

*P, D, SD share kiss of peace, then go up to altar, kiss it.*

*SD with Epistle and Gospel book moves to side.*

*D assisted by thurifer prepares incense.*

*P inclines body and joins hands:*

Orémus. Aufer a nobis, quésumus, Dómine, cunctas iniquitátes nostras, ut ad sancta sanctorum puris mereámur méntibus introíre.

Per Christum Dóminum nostrum,

Qui tecum vivit et regnat, in unitáte eiúsdem Spíritus Sancti,

Per ómnia sécula seculórum. Amen.

*P stands upright, kisses middle of altar signing face as he says:*

In nómine ✙ Pátris et ✙ Fílii et ✙ Spíritus Sáncti. Amen.

*P blesses incense and censes altar.*

*D then censes P, and returns censer to thurifer, who then leaves.*

*SD brings Epistle and Gospel Book for P to kiss, and then places book at left end of altar.*

*Meanwhile, as soon as clergy approach altar, taperers leave candles, and go to sacristy to bring in water, wine, and bread for communion to place of preparation; then lavabo, towel and water. Then take up candles, and go to meet A ready for Gloria.*

*P,D, SD go to right end of altar recite psalm*

*P* By the waters of Babylon we sat down and wept :  
when we remem-bred thee O Sion.

*D/SD* As for our harps we hanged them up : upon the trees that are therein.

*P* For they that led us away captive, required of us then a song and melody in our heaviness : sing us one of the songs of Sion.

*D/SD* How shall we sing the Lord's song : in a strange land?

*P* If I forget thee, O Jerusalem : let my right hand forget her cunning.

*D/SD* If I do not remember thee, let my tongue cleave to the roof of my mouth : yea if I prefer not Jerusalem in my mirth.

*P* Remember the children of Edom, O Lord : in the day of Jerusalem, how they said; down with it, down with it even to the ground.

*D/SD* O daughter of Babylon, wasted with misery : yea happy shall he be that rewardeth thee, as thou hast serv-ed us.

*P* Blessed shall he be, that taketh thy children : and throweth them against the stones.

*D/SD* Glory be to the Father, and to the Son: and to the Holy Ghost.

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

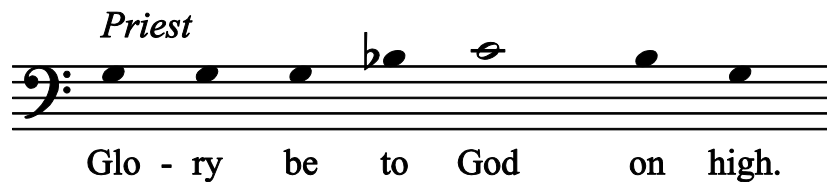
*P, D, SD then recite Kyrie.*

*iii. Lord have mercy upon us.*

*iii. Christ have mercy upon us.*

*iii. Lord have mercy upon us.*

*P at centre of altar, with D and SD behind. Cantor intones, then P repeats:*



*Choir sings text, while P, D, SD go to right end of altar and recite quietly*  
*And in earth peace, good will towards men.*

*We praise thee, we bless thee,*

*(bow) we worship thee, we glorify thee,*

*(upright) 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, (bow) receive our*  
*prayer. (upright) 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.*

*(bow to end) Thou only, (O Christ,) with the Holy Ghost, art most high*  
*✙ in the glory of God the Father. Amen.*

*While P, D, SD recite Gloria, led by taperers, A brings burse, chalice and*  
*paten to place of preparation. Then A takes burse and sets it on altar.*

*Taperers set down candles and go to sit in choir, until Gospel procession.*


*Once P, D, SD have recited Gloria, P goes to sit.*

*D washes hands, assisted by A. Then D goes to altar and lays out corporal, Thurifer enters with thurible and boat. D charges censer, and P blesses it. D censes corporals and Epistle and Gospel book. Thurifer takes censer and stands to side (ready for Gospel).*

*At end of Gloria, P, D and SD go to right end of altar, in line.*

*P signs face ✙, then turns to people, joins hands and elevates arms slightly. D turns with him, SD kneels to hold chasuble.*


*Priest* *Choir*



The Lord be with you. And with thy spi - rit.

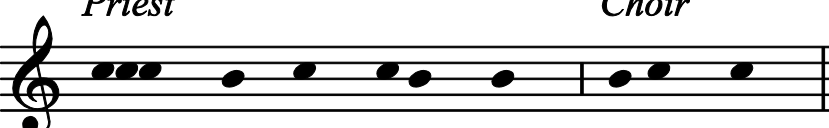
*P turns back, D and SD in line behind him.*

*Priest*



Let us pray.

*Priest* *Choir*



A - men.

ALMIGHTY God which calledst Luke the physician, whose praise is in the gospel, to be a physician of the soul; may it please thee, by the wholesome medicines of his doctrine, to heal all the diseases of our souls; through thy son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost | now and ever. Amen.

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy Godly wisdom; we humbly beseech thee so to dispose and govern the heart of Edward the Sixth, thy servant, our King, and governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness; Grant this, O merciful Father, for thy dear Son's sake, Jesus | Christ our Lord. Amen.

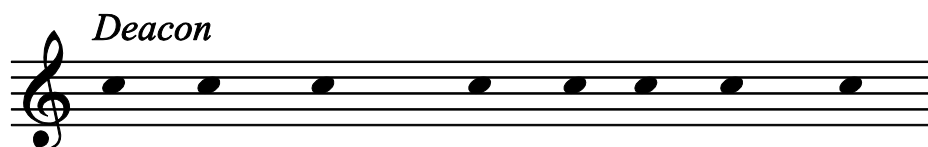
*During second collect, SD takes Epistle and Gospel book, and goes to place of recitation. P and D sit at side during reading.  
[See intoned setting at end of this book]*

The Epistle of Saint Paul, written in the fourth chapter of the second epistle to Timothy.

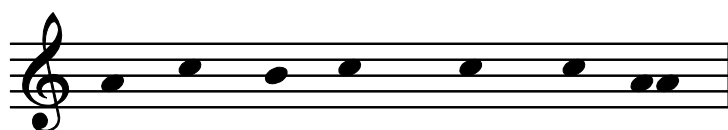
WATCH thou in all things, suffer afflictions, do the work throughly of an Evangelist, fulfil thine office unto the utmost, be sober For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord (that is a righteous judge) shall give me at that day: not to me only, but unto all them also that love his coming. Do thy diligence that thou mayst come shortly unto me. For Demas hath forsaken me, and loveth this present world, and is departed unto Thessalonica. Crescens is gone to Galacia, Titus unto Dalmacia, only Lucas is with me. Take Mark and bring him with thee, for he is profitable unto me for the ministration. And Tichicus have I sent to Ephesus: The cloak that I left at Troada with Carpus, when thou comest, bring with thee, and the books, but specially the parchment. Alexander the copper-smith did me much evil; the Lord reward him according to his deeds, of whom be thou ware also. For he hath greatly withstande[d] our words. [2 Timothy 4:5-15]

*SD returns. Taperers go to candles. D seeks blessing of priest.  
Then D with SD (and book), taperers and thurifer go to place of recitation.*

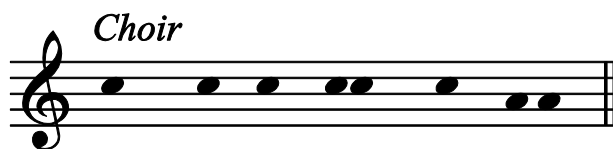
*During announcement, D signs ✙ with thumb over Gospel text*



The Holy Gospel, written in the tenth chapter



of the Gos-pel according to Luke.



Glory be to thee, O Lord.

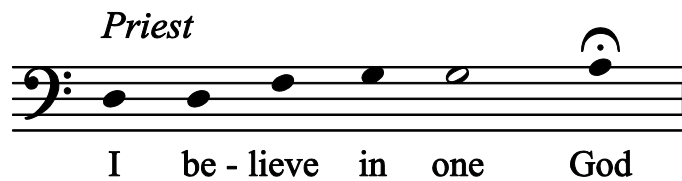
*After the announcement D signs ✙ his forehead, then ✙ breast.*

*[See intoned setting at end of book]*

THE Lord appointed other seventy and two also, and sent them two and two before him into every city and place, whither he himself would come. Therefore said he unto them; the harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest, to send forth labourers into the harvest. Go your ways; behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way: into whatsoever house ye enter, first say, peace be to this house. And if the son of peace be there, your peace shall rest upon him: if not, it shall return to you again. And in the same house tarry still, eating and drinking such as they give. For the labourer is worthy of his reward.

*[Luke 10:1-7]*

*Gospel procession returns. Cantor sings intonation, repeated by P.*



*D takes Gospel for P to kiss.*

*Taperers set down candles and go to choir; thurifer goes out.*

*D and SD, standing on either side of P at right end of altar, recite, while choir sings.*

The Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesu 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,

(*bow*) 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,

(*upright*) And the third day he arose again according to the Scriptures, And ascended into heaven, And sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead. And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, (*bow*) And the life of the world to come. Amen.

*Having recited Creed, P, D and SD go to side to sit.*

*After the Creed the Homily follows. [See text at back of this book]*

## Offertory

*Choir sings:*

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Toby iv.*

Do ye not know, that they which minister about holy things, live of the Sacrifice? They which wait of the altar are partakers with the altar? even so hath the Lord also ordained: that they which preach the Gospel, should live of the Gospel. *1 Cor. ix.*

*A assists SD to wash hands.*

*SD takes water to P for blessing.*

*SD assisted by A prepares vessels.*

*P and D stand.*

*P, D, and SD stand in line at centre of altar.*

*A brings vessels (veiled) and passes them to SD.*

*SD removes veil and passes chalice and paten to D*

*D offers paten to P (kissing P's hand), then chalice to P*

*Then SD passes veil to D who places it on altar.*

*P bows, and raises chalice slightly with both hands:*  
Súscipe, Sancta Trínitas, hanc oblatiónem  
quam ego indígnus peccátor óffero in honóre tuo, Beáte Maríe,  
et ómnium sanctórum tuórum,  
pro peccátis et offensió nibus meis:  
et pro salúte vivórum et réquie ómnium fidélium defunctórum.  
In nómine Pátris et Fílii et Spíritus Sáncti  
accéptum sit omnipoténti Deo hoc sacrificium novum.

*P replaces chalice on altar and covers with folded corporal.*  
*Takes paten, kisses it, and sets it down, covering it partly with the third corporal.*

*Meanwhile D with thurifer prepares censer, blessed by P; then*  
*P censes the vessels: three times around paten in form of cross; three times*  
*around chalice in a circle; three times on each side of paten and chalice;*  
*three times between himself and altar.*

*P returns censer to D. D hands censer to A.*

*SD takes Gospel book. A and SD go to choir.*  
*Each is censed in turn by A, then kisses the book held by SD.*  
*A and SD return, A giving censer to thurifer and SD placing Gospel book*  
*on altar.*

*A fetches lavabo bowl and towel, and gives them to SD.*  
*P assisted by SD washes hands.*

*Meanwhile, offerings are made in the poor box by the people.*  
*Then so many as shall be partakers of the Holy Communion shall tarry*  
*still in the Quire, or in some convenient place nigh the Quire, the men on*  
*the one side, and the women on the other side.*

*P, D, SD stand in line*

*P inclines head and body, and joins hands:*


In spíritu humilitátis et in ánimo contríto suscipiámur, Dómine, a te:  
et sic fiat sacrificium nostrum in conspéctu tuo,  
ut a te suscipiátur hódie, et pláceat tibi, Dómine Deus.

*P stands upright, kisses altar to right of elements; blesses sacrifice, then crosses self:*

✙ In nómine Pátris et Fílii et Spíritus Sáncti. Amen.

*P (facing altar) raises hands and sings:*

*Priest* *Choir*



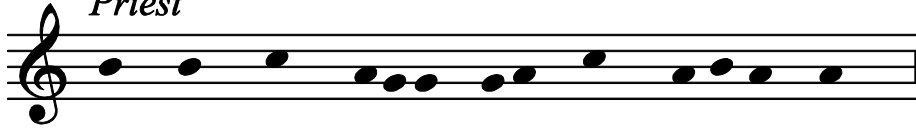
The Lord be with you And with thy Spi - rit.

*Priest* *Choir*



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

*Priest*



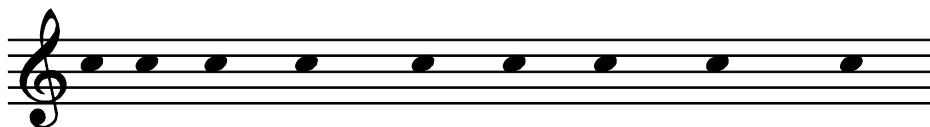
Let us give thanks to our Lord God.

*Choir*

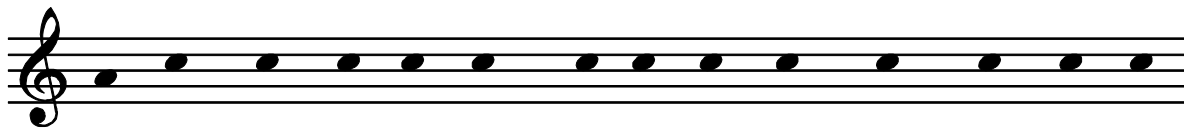


It is meet and right so to do.

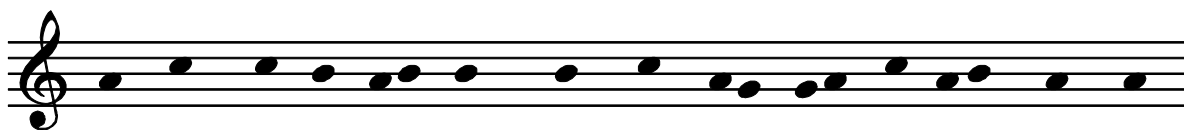
*P lowers hands and continues:*



It is very meet, right, and our bounden duty



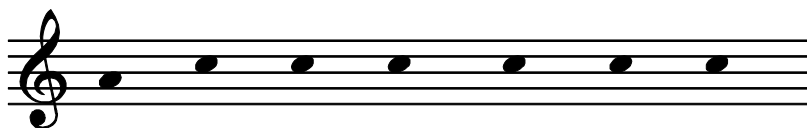
that we should at all times and in all places give thanks to thee,



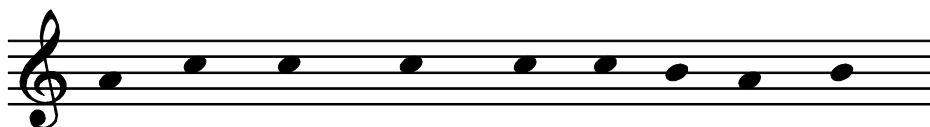
O Lord, ho-ly Fa-ther, Al-migh-ty ev - er - last - ing God.



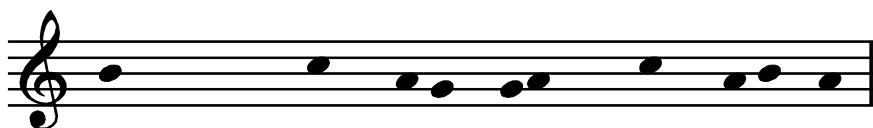
There-fore with an - gels and archangels



and with all the company of heaven



we laud and magnify thy glo - ri - ous name:



evermore prais - ing thee and say - ing.

*Clerks continue with Sanctus, while P, D, SD gather at altar, and say*

**P:** HOLY, HOLY, HOLY, LORD GOD OF HOSTS,

**P, D, SD:** HEAVEN AND EARTH ARE FULL OF THY GLORY.

HOSANNA IN THE HIGHEST.

BLESSED IS HE THAT COMETH IN THE ✝ NAME OF THE LORD.  
GLORY BE TO THEE, O LORD, IN THE HIGHEST.

*D and SD stand in line behind P.*

*D stands aside, and turns to people and says:*

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

*Then the Priest shall say or sing, plainly and distinctly, this prayer following:*

ALMIGHTY and ever-living God, which 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 receive these our prayers, which we offer unto thine 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.

SPECIALLY we beseech thee to save and defend thy servant **Barack Obama** [Edward our king]; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

GIVE grace (O heavenly Father) to all Bishops, Pastors, and Curates, 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; 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, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

AND especially we commend unto thy merciful goodness this congregation, which is here assembled in thy Name, to celebrate the commemoration of the most glorious death of thy Son. And here do we give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow.

WE commend unto thy mercy (O Lord) all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world.

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O GOD, heavenly Father, which of thy tender mercy diddest give thine only Son Jesu Christ to suffer death upon the cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate a perpetual memory of that his precious death, until his coming again:

HEAR us (O merciful Father) we beseech thee; and with thy Holy Spirit and Word vouchsafe to bl $\text{+}$ ess and sanc $\text{+}$ tify these thy gifts and creatures of bread and wine, that they may be unto us the [ $\text{+}$ ] Body and [ $\text{+}$ ] Blood of thy most dearly beloved Son Jesus Christ:

WHO, in the same night that he was betrayed, took bread;

*Here the Priest must take the Bread into his hands,*

and when he had [*bow*] blessed, and given thanks, [*upright*] He brake it, and gave it to his disciples, saying, Take, eat; This is my Body which is given for you: Do this in remembrance of me.

*[Bow, no elevation, then uncover chalice.]*

LIKEWISE after supper, he took the cup

*Here the Priest shall take the Cup into his hands,*

and [*bow*] when he had given thanks, [*upright*] he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins:

Do this, as oft as ye shall drink it, in remembrance of me.

*[Set down chalice. Bow, no elevation. Cover chalice with folded corporal.]*

*These words before rehearsed are to be said, still turning to the Altar, without any elevation or shewing the Sacrament to the people.*

*[Raise arms in form of cross]*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thine divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; *[lower arms]*

MOST humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

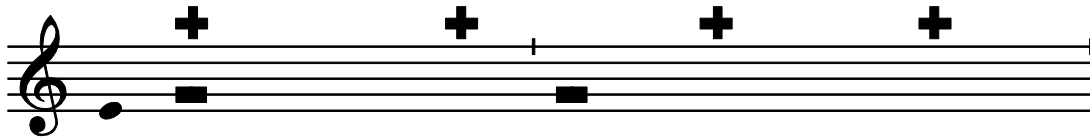
AND here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ; and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him.

AND although we be unworthy (through our manifold sins) to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord;

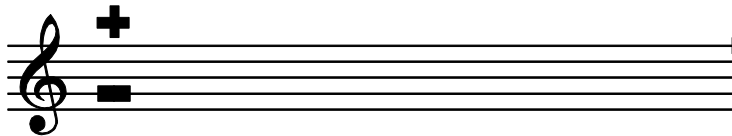
*P uncovers chalice, and D takes folded corporal.*

*P signs cross over chalice with host in five times: 1, 2 on either side, level with chalice, 3 within it, 4 beyond, and 5 in front*

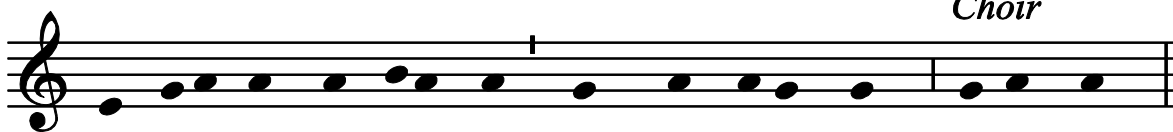
*Priest*



By whom, and with whom, in the unity of the Holy Ghost,



all honour and glory be unto thee,



O Fa - ther Al - migh ty, world with - out end. A - men.

*D returns folded corporal to P, who covers chalice.*

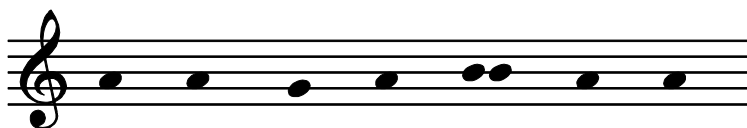
*D kisses P's right shoulder, and returns to step.*

*P keeps hand on altar, until 'Our Father'.*

*Priest*

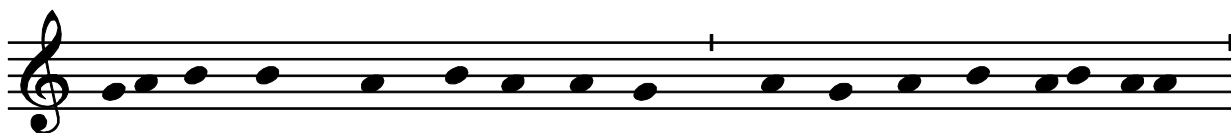


Let us pray. As our sa-viour Christ hath com-man-ded and

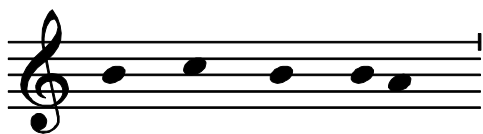


taught us, we are bold to say.

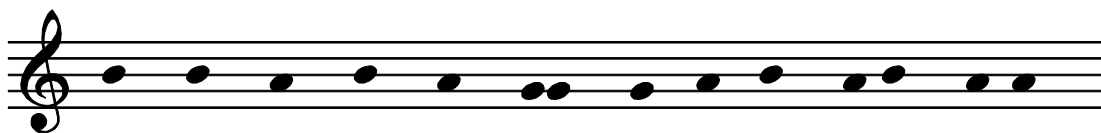
*P raises hands during Lord's Prayer.*



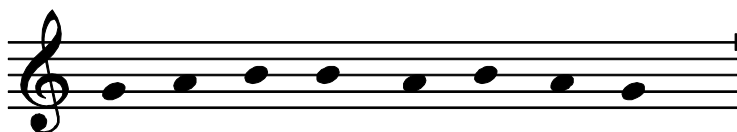
Our Fa-ther, which art in heaven, hal-low-ed be thy name.



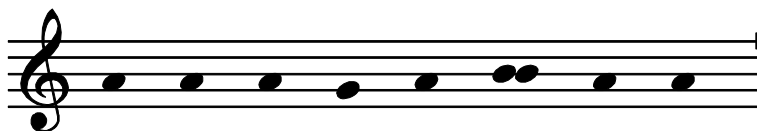
Thy king-dom come.



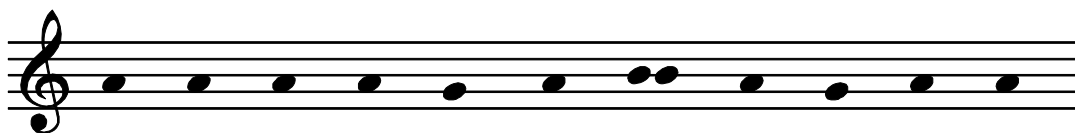
Thy will be done in earth, as it is in heaven.



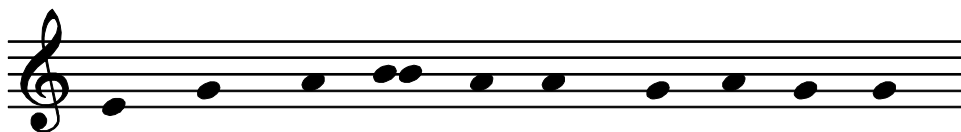
Give us this day our dai-ly bread.



And for-give us our tres-pass-es,

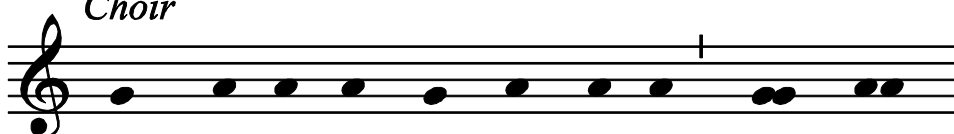


as we for-give them that tres-pass a- gainst us.



And lead us not in - to temp-ta - ti - on.

*Choir*



But de-li-ver us from e-vil. A - men.

*P takes paten, kisses it then forms a cross, raising it to the left eye, the right eye, and then above head.*

*Replacing paten in front of chalice, P says:*

Da propícus pacem in diébus nostris, ut ope misericórdie tue adiuti,  
et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

*P uncovers chalice; bows, takes host between thumbs and forefingers;*

*Holds up host over bowl of chalice and breaks into three parts*

*At first fraction:*

Per eúndem Dóminum nostrum Iesum Christum Fílium tuum,

*At second fraction:*

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

*Holding two parts in the left hand, and one in the right hand above the chalice,*

Per ómnia sécula seculórum, Amen

*Then making three crosses within chalice with third part of host,*

*Priest*

The Peace of the Lord be al - way with you.

*Choir*

And with thy spi - rit.

*P* Christ our Paschal Lamb is offered up for us once for all, when he bare our sins on his Body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

*Here the Priest shall turn him toward those that come to the holy Communion, and shall say,*

YOU that do truly and earnestly repent you of your sins to Almighty God, and be 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, and take this holy sacrament to your comfort; make your humble confession to Almighty God, and to his holy Church here gathered together in his Name, meekly kneeling upon your knees.

*Then shall the general Confession be made, in the name of all that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

*D (kneeling) alone says*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we knowledge 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 be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen 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.

*P turns to people, and says:*

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

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

COME unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this 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.

*P turns to altar, kneels and says in the name of all them that shall receive the Communion.*

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies:  
We be 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, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

*Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to the other Ministers, and after to the people. ...[from end rubrics] that an uniformity might be used throughout the whole Realm, it is thought convenient **the people commonly receive the Sacrament of Christ's Body in their mouths, at the Priest's Hand.***

*And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words:*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

*And the Minister delivering the Sacrament of the Blood, and giving everyone to drink once, and no more, shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

*If there be a Deacon or other Priest, then shall follow he with the Chalice; and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood.*

*In the Communion the Clerks shall sing Agnus Dei, beginning as soon as the Priest receives Communion.*

*After the Communion, the Clerks sing the Post-Communion.*

If any man will follow me, let him forsake himself, and take up his cross and follow me. *Math. xvi.*

## Ablutions

*P moves to right of altar; holds chalice in both hands with fingers joined as before.*

*SD goes to right of altar. Receives wine and water cruets from Acolyte.*

*P continues:*

Quod ore sumpsimus, Dómine, pura mente capiámus;  
et de múnere temporáli fiat nobis remédium sempitérnium.

*SD pours wine into bowl of chalice over P's fingers, rinsing to remove any remnant of consecrated elements.*

*P drinks remaining liquid:*

Hec nos commúnio, Dómine,  
purget a crímine,  
et celéstis remédii fáciat esse consórtes.

*SD pours water into chalice for P to drink.*

*P returns to middle of altar; lays chalice sideways on altar with bowl resting on paten, so any remaining liquid drains off.*

*SD passes cruets to Acolyte.*

*P bows and prays*

Adorémus crucis signáculum:  
per quod salútis sumpsimus sacraméntum.

*P returns to right of altar and prepares to wash hands*

*SD takes lavabo bowl from A for P to wash hands, then returns it to A.*

*SD moves Missal to right end of altar*

*D meanwhile folds corporals and replaces in burse.*

*D holds chalice to P's mouth to drink any last drop remaining;  
stacks vessels and burse.*

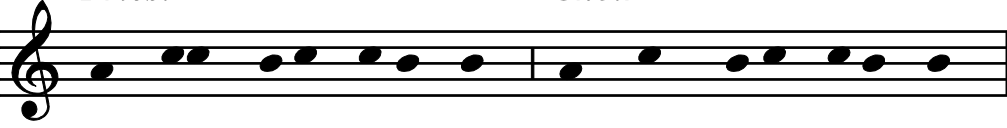
*Hands chalice, paten, corporals and burse to A, who returns them to  
sacristy.*

*Then the Priest shall give thanks to God, in the name of all them that have  
communicated.*

*P, D, SD go to right end of altar, in line. P ✙ signs face.*

*P turns to people, D turns with him, SD kneels to hold chasuble.*


*Priest* *Choir*



The Lord be with you. And with thy spi - rit.

*P turns back, D and SD in line behind him.*

*Priest*

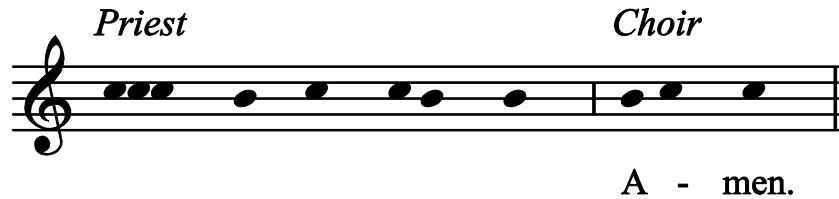


Let us pray.

ALMIGHTY and everlasting God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and hast assured us (duly receiving the same) of thy favour and goodness toward us; and that we be very members incorporate in thy Mystical Body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

WE therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all; such good works as thou hast prepared for us to walk in; Through Jesus Christ our Lord;

TO whom, with thee and the Holy Ghost, be all honour and glory,  
| world without end.



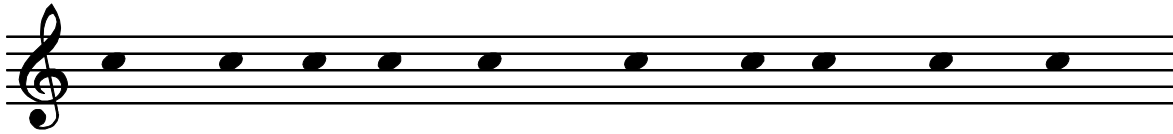
*P ✚ signs face.*

*P turns to people, D turns with him, SD kneels to hold chasuble.*

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 alway.  
*Then the people shall answer, Amen.*

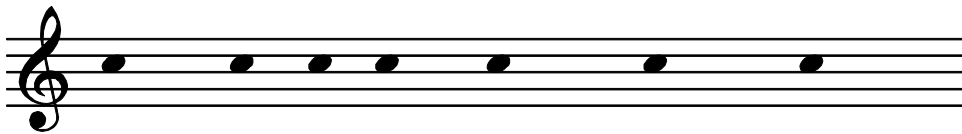
The Epistle set to the pre-Reformation Sarum tone



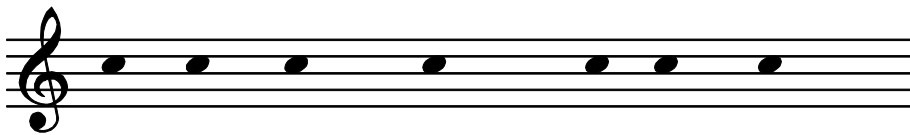
The Epistle of Saint Paul, written in the fourth chapter



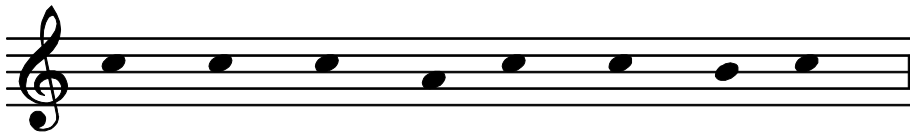
of the second e - pist - le to Ti - mo - thy.



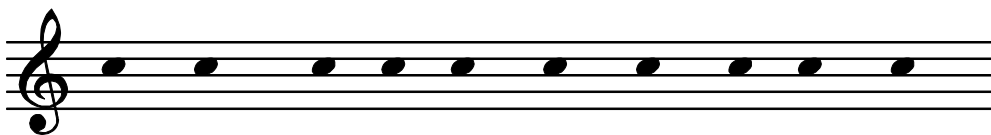
Watch thou in all things, suffer afflictions



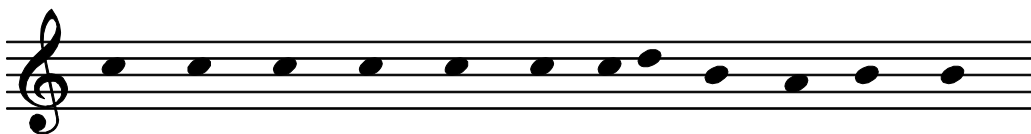
do the work thoroughly of an Evangelist




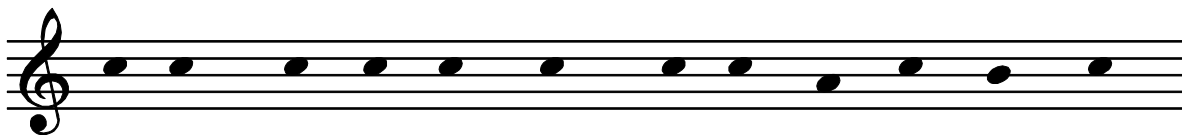
fulfil thine office un - to the ut - most.



Be sober. For I am now ready to be offered,



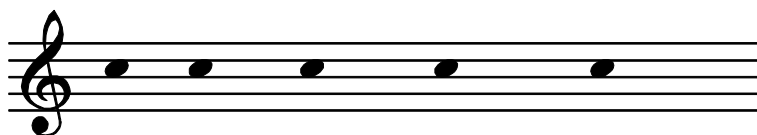
and the time of my de - part - ing is at hand.

A musical staff with a treble clef. It contains 11 eighth notes, all of which are beamed together. The notes start on the first line (F4) and ascend stepwise to the eighth line (F5).

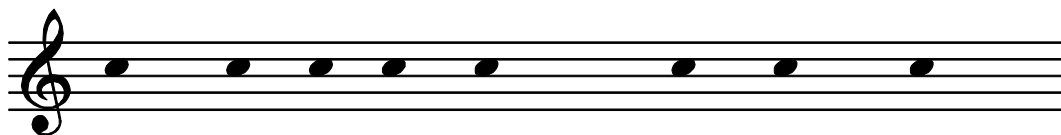
The first line of musical notation is written on a five-line staff with a treble clef. It contains a sequence of 14 eighth notes. The notes are: G4 (first space), A4 (second line), B4 (second space), C5 (third line), D5 (third space), E5 (fourth line), F5 (fourth space), G5 (fifth line), A5 (first space of the ledger line above), B5 (second line of the ledger line), C6 (second space of the ledger line), D6 (third line of the ledger line), E6 (third space of the ledger line), and F6 (fourth line of the ledger line).

A musical staff with a treble clef. It contains 12 eighth notes. The notes are positioned on the following lines and spaces from left to right: G4 (line 1), A4 (space 1), B4 (line 2), C5 (space 2), D5 (line 3), E5 (space 3), F5 (line 4), G5 (space 4), A5 (line 5), B5 (space 5), C6 (line 5, ledger line), and B5 (space 4).

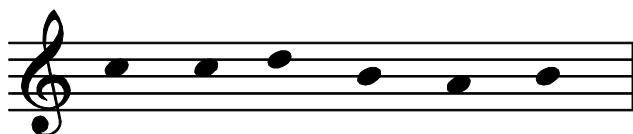
27



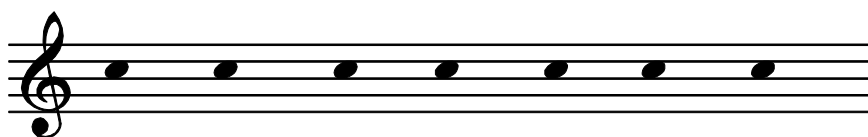
and is departed unto Thessalonica.



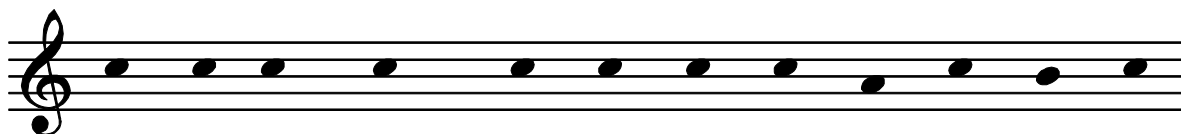
Crescens is gone to Galicia, Titus unto Dalmacia,



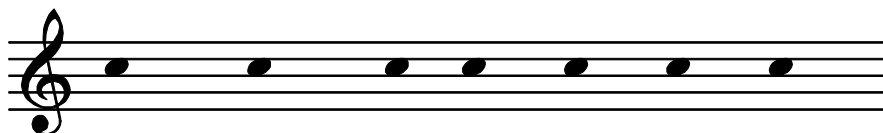
only Lu-cas is with me.



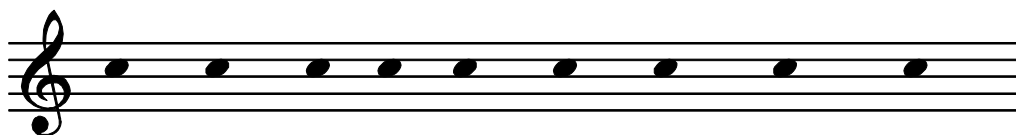
Take Mark and bring him with thee,



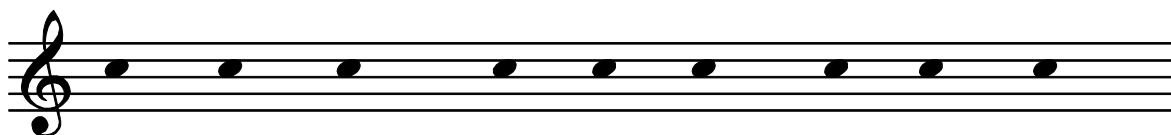
for he is profitable unto me for the mi-nis-tra-tion.



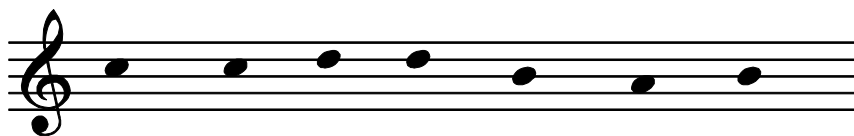
And Tichicus have I sent to Ephesus:



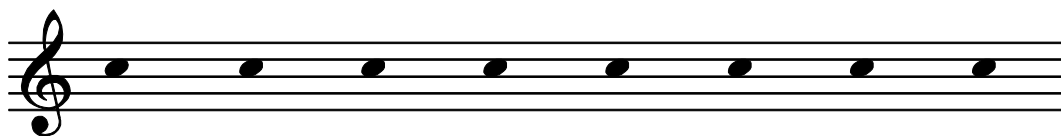
The cloak that I left at Troada with Carpus,



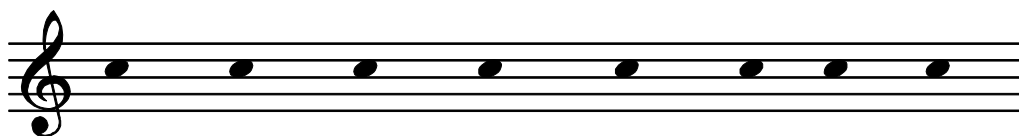
when thou comest, bring with thee, and the books,



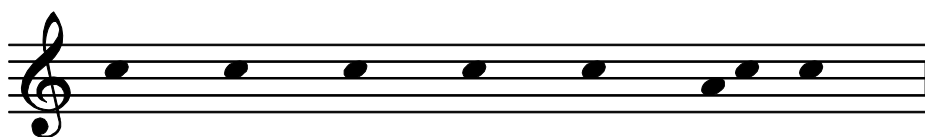
but spe - cial - ly the parch - ment.



Alexander the copper - smith did me much evil;



the Lord reward him according to his deeds



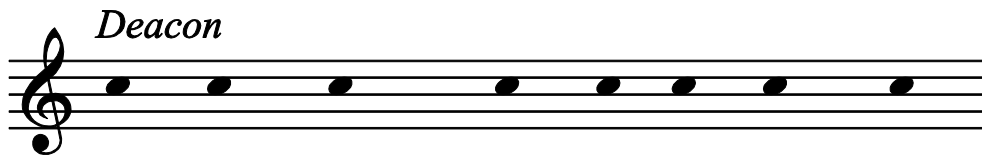
of whom be thou ware al - so.



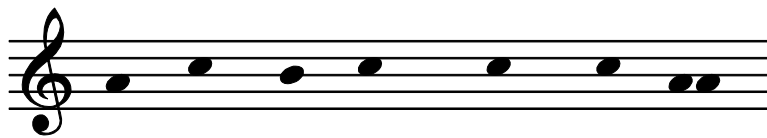
For he hath greatly withstood our words.

The Gospel set to the pre-Reformation Sarum tone

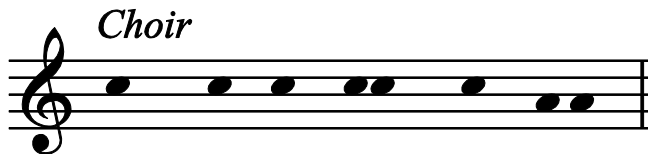
*During announcement, D signs + with thumb over Gospel text*



The Holy Gospel, written in the tenth chapter

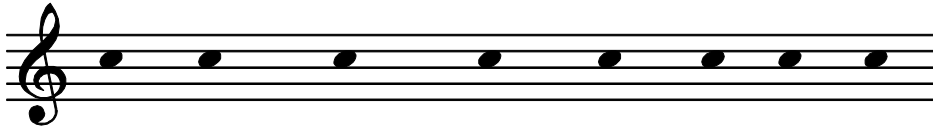


of the Gos-pel according to Luke.

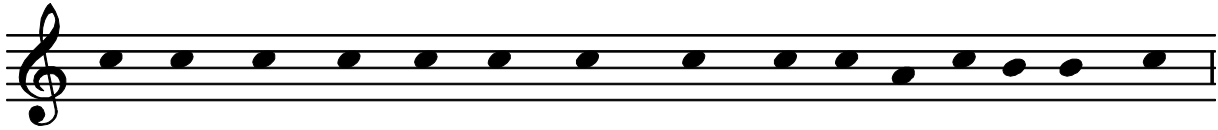


Glory be to thee, O Lord.

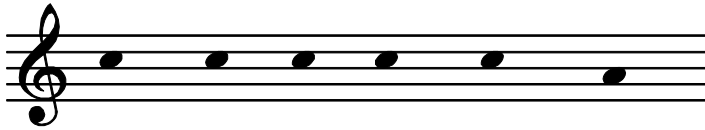
*After the announcement D signs + his forehead, then + breast.*



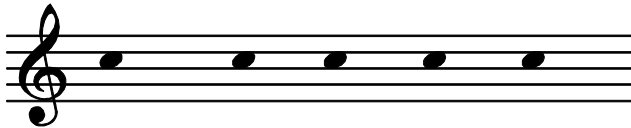
The Lord appointed other seventy and two also,



and sent them two and two before him into ev'-ry ci-ty and place,



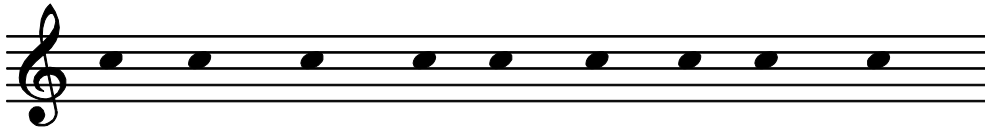
whither he him-self would come.



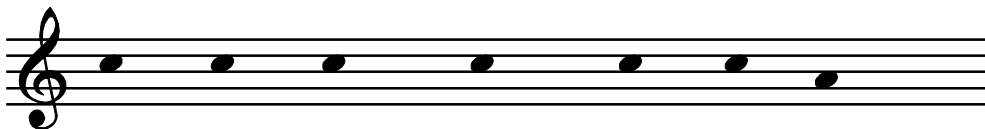
Therefore said he unto them:



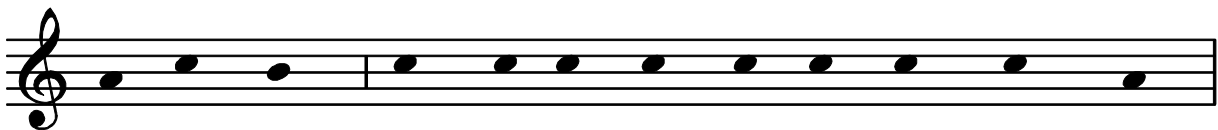
the harvest is great, but the la-bour-ers are few.



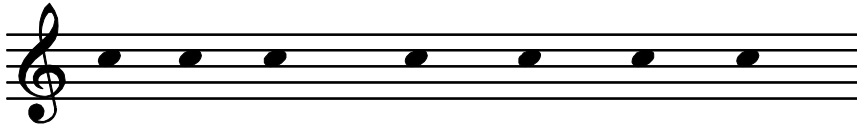
Pray ye therefore to the Lord of the harvest,



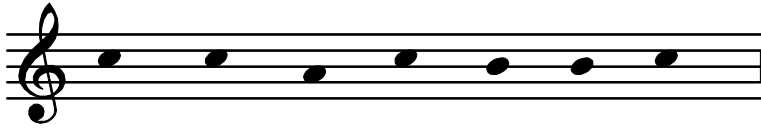
to send forth labourers into the harvest.



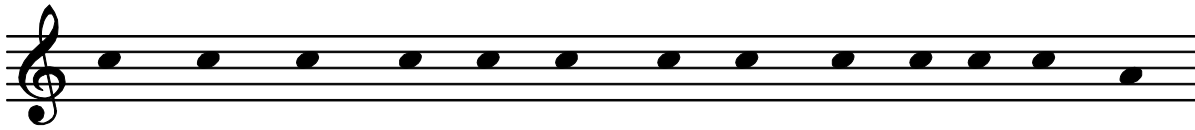
Go your ways; behold, I send you forth as lambs among wolves.



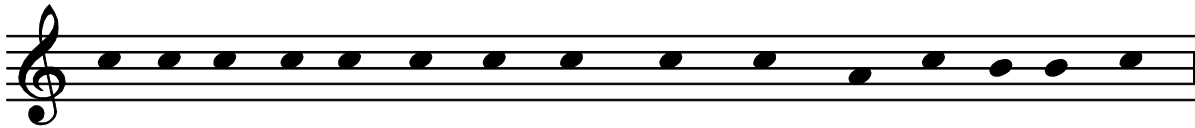
Bear no wallet, neither scrip, nor shoes,



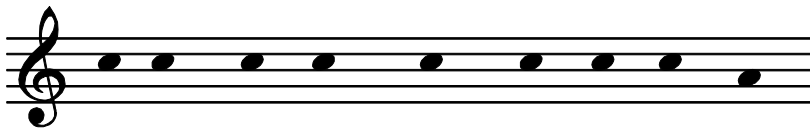
and salute no man by the way.



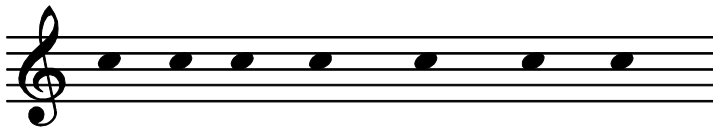
into whatsoever house ye enter, first say, peace be to this house.



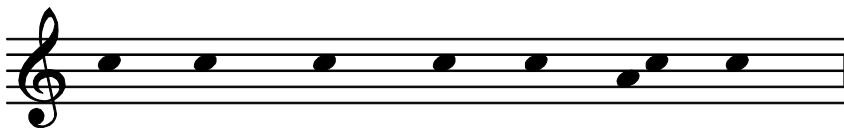
And if the son of peace be there, your peace shall rest up-on him:



if not, it shall return to you a - gain.



And in the same house tarry still,



eating and drinking such as they give.



For the labourer is worthy of his re - ward.

BOOK OF HOMILIES (1547): SIXTH HOMILY  
A SERMON OF CHRISTIAN LOVE AND CHARITY: ABBREVIATED

OF all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of and daily called upon than charity; as well for that all manner of works of righteousness be contained in it, as also that the decay thereof is the ruin (or fall) of the world, the banishment of virtue, and the cause of all vice. And forsomuch as almost every man maketh and frameth to himself charity after his own appetite, and, how detestable soever his life be both unto God and man, yet he persuadeth himself still that he hath charity; therefore you shall hear now a true and plain description (or setting forth) of charity, not of men's imagination, but of the very words and example of our Saviour Jesus Christ. In which description (or setting forth) every man, as it were in a glass, may consider himself, and see plainly without error whether he be in the true charity or not.

Charity is to love God with all our heart, all our life, and all our powers and strength. With all our heart: that is to say, that our heart's mind and study be set to believe his word, to trust in him, and to love him above all other things that we love best in heaven or in earth. With all our life: that is to say, that our chief joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things rather than him; for, he that loveth his father or mother, son or daughter, house or land, more than me, saith Christ, is not worthy to have me. With all our powers: that is to say, that with our hands and feet, with our eyes and ears, our mouths and tongues, and will all other parts and powers both of body and soul, we should be given to the keeping and fulfilling of his commandments. This is the first and principal part of charity, but it is

not the whole: for charity is also to love every man, good and evil, friend and foe; and, whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man, to use ourselves well unto them as well in words and countenance as in all our outward acts and deeds. For so Christ himself taught, and so also he performed in deed.

Thus of true charity Christ taught, that every man is bound to love God above all things, and to love every man, friend and foe. And thus likewise he did use himself, exhorting his adversaries, rebuking the faults of his adversaries, and, when he could not amend them, yet he prayed for them. First he loved God his Father above all things, so much that he sought not his own glory and will, but the glory and will of his Father. [*John 5:30*] ‘I seek not’, said he, ‘mine own will, but the will of him that sent me.’ Nor he refused not to die, to satisfy his Father’s will, saying, [*Matt 26:39, 42*] ‘If it may be, let this cup of death go from me; if not, thy will be done, and not mine.’ He loved also not only his friends, but also his enemies; which in their hearts bare exceeding great hatred against him, and in their tongues spake all evil of him, and in their acts and deeds pursued him with all their might and power even unto death. Yet, all this notwithstanding, he withdrew not his favour from them; but still loved them, preached unto them, of love rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gave him evil words, he gave none evil again; when they did strike him, he did not smite again, and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and did put all things to his Father’s will. And, as a sheep that is led unto the shambles to be slain and as a lamb that is shorn of his fleece maketh no noise nor resistance, even so went he unto his death without any repugnance or opening of his mouth to say any evil.

Thus have I set forth unto you what charity is, as well by the doctrine as by the example of Christ himself. Whereby also every man may without error know himself, what state and condition he standeth in, whether he be in charity, and so the child of the Father in heaven, or not. For, although almost every man persuadeth himself to be in charity, yet let him examine none other man, but his own heart, his life and conversation, and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not.

But here may rise a necessary question to be dissolved. If charity require to think, speak, and do well unto every man, both good and evil, how can magistrates execute justice upon malefactors (or evildoers ) with charity? How can they cast evil men in prison, take away their goods, and sometime their lives, according to laws, if charity will not suffer them so to do?

[Y]ou shall understand that charity hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary sort and disposition. The one office of charity is to cherish good and harmless men; not to oppress them with false accusations, but to encourage them with rewards to do well and to continue in well doing, defending them with the sword from their adversaries. And the office of bishops and pastors is to praise good men for well doing, that they may continue therein, and to rebuke and correct by the word of God the offences and crimes of all evil-disposed persons. The other office of charity is to rebuke, correct, and punish vice without regard of persons; and this is to be used against them only that be evil men and malefactors (or evildoers). For, as every loving father correcteth his natural son when he doeth amiss, or else he loveth him not, so all governors of realms, countries, towns, and houses should lovingly correct them which be

offenders under their governance, and cherish them which live innocently, if they have any respect either unto God and their office or love unto them of whom they have governance.

Thus it is declared unto you what true charity or Christian love is, so plainly that no man need to be deceived. Which love whosoever keepeth, not only toward God, whom he is bound to love above all things, but also toward his neighbour, as well friend as foe, it shall surely keep him from all offence of God and just offence of man. And, if we thus direct our life by Christian love and charity, then Christ doth promise and assure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Christ, and that, after this short time of this present and mortal life, we shall have with him everlasting life in his everlasting kingdom of heaven. Therefore to him with the Father and the Holy Ghost be all honour and glory now and ever. Amen.

Prepared by John Harper, Sacred Music Studies, Bangor University, Wales  
as part of the ongoing research project

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initiated as part of the *Religion & Society* research programme  
which has been jointly funded in the UK  
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and the Economic & Social Research Council

[www.experienceofworship.org.uk](http://www.experienceofworship.org.uk)