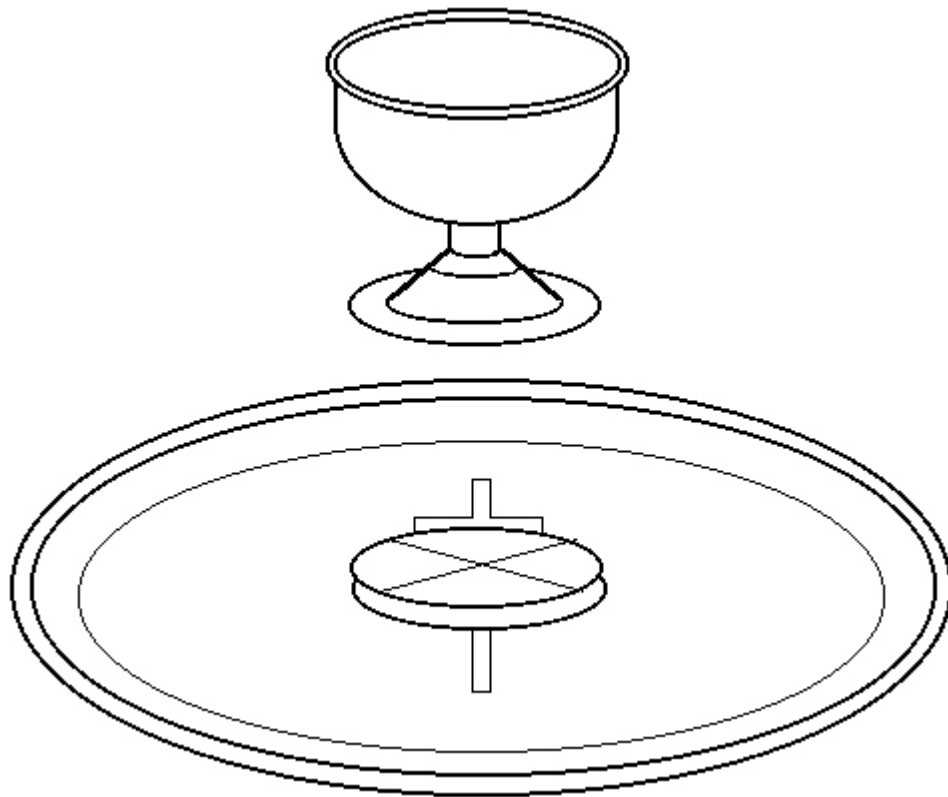


Celtic Missal

The Liturgy and Diverse Services from the Lorrha
("Stowe") Missal

used by the Churches of Ireland, Scotland, Britain, France,
Germany, Switzerland, and northern Italy



Translated and Rubricated by + Maelruain Kristopher Dowling

New English Translation and Rubrication © 1995 by Fr. Kristopher G. Dowling

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Dedicated to the Saints who, by the means of this Missal
brought the Light of Christ to the world,
and dedicated to those who would continue His mission.

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Ordinary of the Mass

[The Rite of Reconciliation is completed as the Song of the Three Children is sung. The Shrine of Piety from the Breviary may be done just before the Mass. In the ancient custom, the women stand to the left of the center aisle, the men to the right of the aisle.

A Deacon in amice, alb, stole and Chasuble (or Celebrant in cassock) begins the Mass in the middle of the nave.]

[Where there is a cross sign (+), the Sign of the Cross should be made. In the original Latin, this was indicated by a capital letter or the sign “+”, which sometimes appeared in the middle of a sentence.]

STAND *[According to the Rule of Tallaght: there is no kneeling on Sundays; the congregation should stand instead wherever the text says “kneel.” On other days: the congregation should stand at the beginning of the Mass at the first Litany, and kneel at the places where the text says to kneel.]*

The Litany of the Saints

[This Litany is not optional. If there is no Deacon, the Celebrant must say it. Repeated names are different Saints; see the Litany in Baptism.]

Deacon (or Celebrant) (V.): + O God come to my assistance.

People (R.): O Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever unto ages of ages.

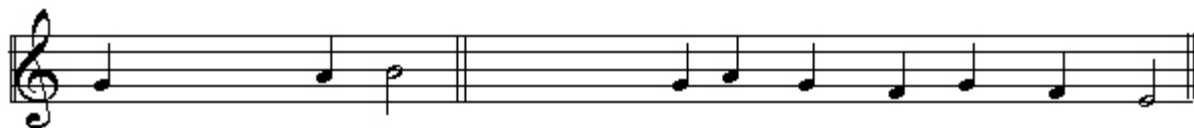
R. Amen.

KNEEL.

[The following prayer is said for all that are present:]

Deacon (or Celebrant): We have sinned, O Lord, we have sinned: remit our sins and save us. Hear us, O Thou Who didst guide Noah upon the waves of the Flood, and didst recall Jonah from the abyss by Thy Word; free us. O Thou Who didst offer a hand to Peter as he was sinking; bear us up, O Christ, Son of God. Thou didst perform wonders among our fathers, O Lord: stretch forth Thy hand from on high to answer our necessities.

Saint Gregory:	℞. Pray for us.
Saint Hilary:	℞. Pray for us.
Saint Patrick:	℞. Pray for us.
Saint Ailbe:	℞. Pray for us.
Saint Finian:	℞. Pray for us.
Saint Finian:	℞. Pray for us.
Saint Keiran:	℞. Pray for us.
Saint Keiran:	℞. Pray for us.
Saint Brendan:	℞. Pray for us.
Saint Brendan:	℞. Pray for us.
Saint Columba:	℞. Pray for us.
Saint Columba:	℞. Pray for us.
Saint Comgall:	℞. Pray for us.
Saint Cainnech:	℞. Pray for us.
Saint Finbarr:	℞. Pray for us.
Saint Nessian:	℞. Pray for us.
Saint Fachtna:	℞. Pray for us.
Saint Lua:	℞. Pray for us.
Saint Lacten:	℞. Pray for us.
Saint Ruadhan:	℞. Pray for us.
Saint Carthage:	℞. Pray for us.
Saint Kevin:	℞. Pray for us.
Saint Mochon:	℞. Pray for us.
Saint Brigid:	℞. Pray for us.
Saint Ita:	℞. Pray for us.
Saint Scetha:	℞. Pray for us.
Saint Sinecha:	℞. Pray for us.
Saint Samthann:	℞. Pray for us.
All you Saints:	℞. Pray for us.



V. Be Gracious: R. Spare us, O Lord.
 V. Be Gracious: R. Free us, O Lord.
 V. From all evil: R. Free us, O Lord.
 V. Through Thy Cross: R. Free us, O Lord.
 V. We sinners entreat Thee: R. Hear us, O Son of God.
 V. We en - treat Thee: R. Hear us, and grant us peace.



V. We en - treat Thee: R. Hear us.



V. O Lamb of God Who takest away the sins of the world:



R. Have mercy on us. V. Christ hear us: R. Christ hear us:
 V. Christ hear us.

STAND

[If the Celebrant did not chant the Litany, he now enters the church with the Subdeacon and stands at the rear of the Church. If there is no center aisle the Celebrant and Subdeacon stand just before the Sacristy. The Subdeacon stands at the Celebrant's left hand. The Celebrant is wearing only a cassock. The Subdeacon is vested in amice, alb and has said the prayer of vesting as noted below.

The Deacon goes to the Celebrant and stands at the Celebrant's right hand. The Celebrant accompanied by the two ministers goes to the foot of the altar and says:]

Prayer of Saint Ambrose

Celebrant: O God, I who presume to invoke Thy Holy Name, stand in the presence of Thy Divine Majesty: have mercy upon me, a man: a sinner smeared by the foulness of inherent impurity; forgive the unworthy priest in whose hand this oblation is seen offered: Spare O Lord one polluted by sins: in faults the foremost, in comparison to all others, and do not enter into judgment with Thy servant, for no one living is justified in Thy sight. It is true that we are weighed down in the faults and desires of our flesh: remember, O Lord, that we are flesh and there is no other help besides Thee. Yeah, in Thy sight not even those in Heaven are much more cleansed than we earthly humans, of whom, the Prophet said, “all of our righteous acts are like unto a menstrual rag.” [Isaiah 64:6, Latin and Hebrew.] We are unworthy O Jesus Christ, but that we may be living, O Thou Who dost not will the death of a sinner: grant forgiveness unto us who were created in the flesh, so that by penitential acts we may come to enjoy eternal life in the Heavens; through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

Vesting Prayer of Saint Augustine

[THE CONGREGATION MAY SIT.] [Vestments listed are based on vestments found on the relics of St. Cuthbert. Note that the Subdeacon and Deacon have vested before the Litany, saying this prayer, but omitting all text between the †s. The Celebrant now vests, standing in the middle of the nave, saying:]

I pray Thee, O God of Sabaoth, most high, Holy Father, be pleased to arm me with the tunic of Chastity, *[Put on **amice** and **alb.**]*

and gird my loins with the cincture of Love of Thee, *[Tie **cincture.**]*

and furthermore, be pleased to inflame the reins of my heart with the fire of Thy Charity *[Put on **stole.** Note: Subdeacons do not wear stoles.]*

enabling me to make an intercession for my sins † *[Put on **right cuff.**]*

and earn remission of the sins of these people who are present,

*[Put on **left cuff.**]*

and moreover sacrifice the peace-making offering of each one.†

*[Put on **Maniple.**]*

Also do not abandon me, nor permit me to die when I boldly approach Thee, but permit me to wash, vest and calmly undertake this service.

*[The Servers then **pour water** over the hands of the Celebrant, using pitcher and basin. The servers help the Celebrant put on the **Chasuble**. (The Celebrant may stand with arms to the sides in the form of a Cross, while the servers put the Chasuble on him.) If the Celebrant serves alone he may go to the Credenza or a portable table to wash and vest, and he may put on the Chasuble before he washes his hands.]*

For a Bishop: *Putting on the Rationale, he says:* Permit us to hold Thy Truth resolutely, O Lord, and worthily open the Doctrine of Truth to Thy People.

Celebrant: Grant this through our Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

*[The **Deacon and Subdeacon** go to the Credenza which is on the Epistle side of the Altar.]*

*[The **Deacon** takes the **Corporal** from the Credenza and unfolds it upon the Altar, and then stands in front of the Epistle side of the Altar, facing the Crucifix.]*

*[The **Subdeacon** takes the **Chalice** (with **Pall**, folded **veil** and **Purificator** on top of it) in his left hand and the **Paten** with the **Host** upon it in his right hand. He gives the Chalice and the linens to the Deacon, and waits in front of the Epistle side of the Altar, behind the Deacon. (No cleric of rank lower than Subdeacon may carry the Chalice, Host and Paten.)]*

*[The **Celebrant** ascends to the Altar, and kisses the open **Corporal** (the only Procession).]
[The **Celebrant** faces the Crucifix, praying with the Congregation.]*

[Servers bring the cruets, and wait to the Epistle side of the Altar.]

*[The **Celebrant** takes the **Chalice and Purificator** from the Deacon. The **Celebrant** holds the Chalice and **wipes** its interior with the Purificator. He gives the Purificator to the Subdeacon. [The **Celebrant** makes the **Sign of the Cross** with the Chalice over the Corporal and sets the Chalice on the Corporal.]*

The Altar is the image of the inflicted persecution. The Chalice is the image of the Church which has been set and built upon the persecution of the Prophets and of others.

[Notes on the meaning of the images of the Mass are in the end of the original text].

STAND [OR SIT].

*[The Celebrant **blesses the water in the cruet with the Sign of the Cross and takes water cruet.] Water is poured first into the Chalice by the Celebrant:***

Celebrant: I pray to Thee, O Father; I ask intercession of Thee, O Son; I appeal to Thee, O Holy Spirit.

[The water cruet is given back to the server.]

This is an image of the People which are “poured into” the Church.

*[The Celebrant takes the **Paten with the Host** upon it; makes the **Sign of the Cross** with the Paten over the Corporal; and tips the Paten, allowing the] **Host** to slip on to the center of the Corporal in front of the Chalice, saying:*

Celebrant:

Jesus Christ, Alpha and Omega: this is the First and the Last.

*[The Celebrant then gives the **Paten** to the Subdeacon who returns it to the Credenza and covers it with the purificator. If the Celebrant serves alone, the Celebrant places the Paten under the right edge of the Corporal and covers the Paten with the Purificator.]*

The setting of the Host upon the Altar is His Conception. This is an image of Christ’s Body which has been set in the linen sheet of Mary’s womb.

*[The Celebrant takes the **wine cruet.**] The Celebrant then adds **Wine** to the Chalice:*

Celebrant: May the Father remit, may the Son pardon, may the Holy Spirit have mercy.

This is Christ’s Godhead with His humanity that comes upon the People at the time of His Conception.

*[The cruet is given back to the server, who places the cruets on the Credenza. The Celebrant takes the **Pall** sets it on the Chalice, and covers both the Chalice and the Host on the Corporal with the **veil**. **Optional:** before the Gifts are covered, a small censuring: bless the censer, then cense only the Veil and Gifts, not the Altar and congregation at this time (part of the Offering).]*

*STAND. [ALL WHO ARE PRESENT **STAND LOOKING UPON THE CRUCIFIX.**]*

[No person, especially the Celebrant, may have their back to the Cross. The Celebrant lifts his eyes to the Crucifix, extends and lifts his hands with palms upward so that they are just above and to the sides of the gifts and says:]

***This prayer is to be chanted at all Masses:** [Optional: holding the censer.]*

Celebrant: Let our prayer ascend to the Throne of Thy Renown, O Lord, lest emptiness be returned to us in response to our petitions. This we ask through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

All the text of the Mass from now up to the Epistle and the Gradual is an image of the establishment of the Knowledge of Christ in the law of nature through the Members of His Body and by His own deeds. [If the censer was used, return it to its stand.]

*[SIT]. [There is no Old Testament Reading in the manuscript of the Stowe Missal. However, the Bobbio Missal places the Old Testament Reading, if any, before the Introductory Collect; then the **Collect after the Prophecy** is said, if any.]*

[STAND OR KNEEL].

INTRODUCTORY COLLECT

*[Called the “**Praefatio**” in the Bobbio and Gothic Missals]*

*The “**Collect of the Day**” from the **Propers of this Missal** is to be used in place of the following:
[Substitute one of the prayers below for the following prayer.]*

In Solemnities of Peter and Christ:

O God, Who to Blessed Peter Thine Apostle didst bestow by the keys of the Heavenly Kingdom, the power to bind and loosen souls, and didst give the office of High Priest, receive our prayers of propitiation and his intercession. We ask O Lord for help that we may be freed from the bonds of our sins through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

In the Mass of Apostles, Martyrs and Holy Virgins:

O God the Father, God the Son and God the Holy Spirit, the one and only Lord of Lords and King of Kings and glory of all to come, we faithfully implore Thee, by the clear laws and judgments of the Patriarchs, by the glorious prophecies of the Prophets, through the holy examples of the Apostles, by the witness of the martyrs, by the fidelity of the Confessors, by the sanctity of Virgins, by the contemplative lives of the Anchorites, by the spiritual silence of the monks, by the dependable continuous orations of the Bishops, Abbots and Catholic Princes, and especially by the suffrage of the Saints (or Holy Virgins) whose solemnity is celebrated by us; that this offering of Thy servants which we offer unto the Holy Trinity in honor of -N- may be acceptable to God and also be profitable unto Salvation; through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

In the Mass for Living Penitents:

Being faithful to Thine Exalted Divine Fatherhood, and in trembling supplication before Thy great majesty, we beseech Thee on behalf of Thy servants, to give them a pure mind, perfect charity, sincerity in acts, purity of heart, virtue in work, discipline in habit, and to restore them in the fear of Thy Justice. For these, -NN-, we offer the intention of our devotion unto Thee that they may come to know Thy fidelity. Through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

In the Mass of the Dead:

Grant, we beseech Thee, Almighty and Merciful God, that the souls of Thy servants -NN- may obtain forgiveness of sins and perpetual joy of Light, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[STAND].

The Angelic Hymn

[Then in the middle of the Altar the Celebrant extends his hands, and bowing, says:]

[Chanted; musical setting may be used, see separate pages.]

Glory to God in the Highest,
 [Still bowing, the Celebrant joins his hands:]

and on earth peace to men of good will. We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we magnify Thee; we give thanks to Thee for Thy great mercy. O Lord heavenly King, God the Father Almighty; O Lord, the Only Begotten Son of God, Jesus Christ; O Holy Spirit of God, and all of us say, Amen. O Lord the Son of God the Father: Lamb of God Who takest away the sin of the world, have mercy upon us. Receive our prayers; Thou Who sittest at the right-hand of God the Father: Have mercy upon us, for Thou only art holy, Thou only art the Lord, Thou only art the Lord, Thou only art glorious; with the + Holy Spirit in the glory of God the Father.

R. Amen.

[An example of music for the Angelic Hymn "Gloria" is below, or use other music.]

ORDINARY of the MASS

[All join in singing: (The Missal did not specify the Celebrant here.)]



Glory to God in the High-est,

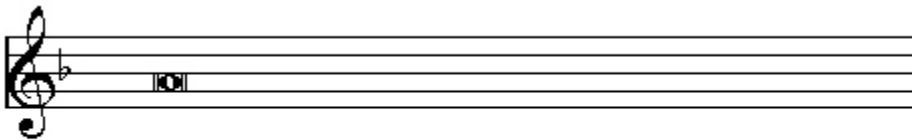
[Still bowing, the Celebrant joins his hands:]



and on earth peace to men of good will.



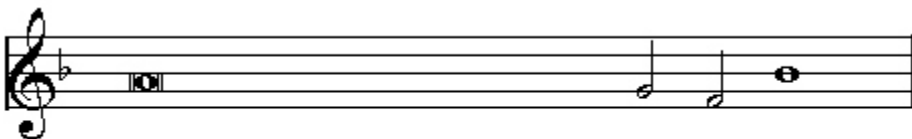
We praise Thee; we bless Thee; we wor-ship Thee;



we glorify Thee; we magnify Thee; we give thanks to Thee for Thy

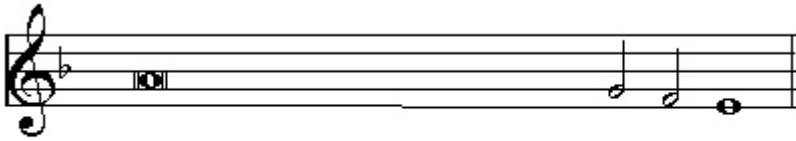


great mer- cy. O Lord heaven-ly King, God the Father Al-might-y;



O Lord, the Only Begotten Son of God, Je - sus Christ;

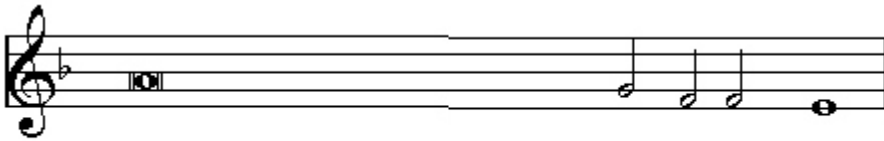
ORDINARY of the MASS



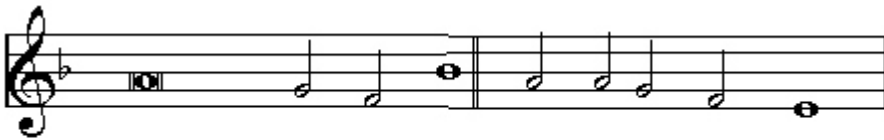
O Holy Spirit of God, and all of us say, A- men.



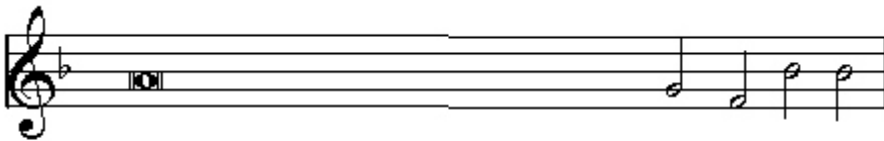
O Lord the Son of God the Fa - ther:



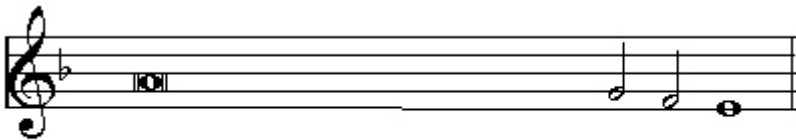
Lamb of God Who takest away the sin of the world,



have mercy up - on us. Re - ceive our prayers;



Thou Who sittest at the right-hand of God the Fa - ther:



Have mer - cy up - on us,



for Thou on-ly art ho - ly, Thou on-ly art the Lord,

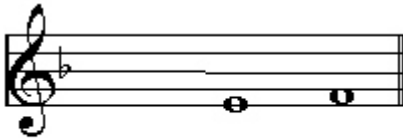
ORDINARY of the MASS



Thou on-ly art the Lord, Thou on-ly art glor-i-ous;



with the + Ho-ly Spi-rit in the glo-ry of God the Fa - ther.



R. A - men.

[The Celebrant continues bowed and with joined hands:]

Celebrant: O God Who didst prepare unseen good things for those who are devoted to Thee, send forth an attitude of love of Thee into our hearts, that we may follow Thee in all things, and above all things pursue Thine attentive promises which surpass all expectations. Through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

*KNEEL:***COLLECTS BEFORE THE EPISTLE:**

[The Collects of the observance, of the season and of lesser commemorations are to be inserted here. Use the Proper Collect from the Lorrha-Stowe Missal first.]

In the Mass of Apostles, Martyrs, and Holy Virgins.

We give Thee thanks O our Lord and God Jesus Christ, splendor of the Father's glory, and day of eternal clarity, for being pleased to illumine Thy twelve Apostles by the Fire of the Holy Spirit as the twelve hours of the day are illuminated by the light of the Sun; unto whom Thou didst say "ye are the light of the world" and again, "Are there not twelve hours of the daylight? If one walks in the light of day, he shall not stumble." Descend on us, O our Lord and God Jesus Christ the Sun of Righteousness; in Whose wings is well-being for those that fear Thee, that we may walk in the Light. Therefore we have the Light, that we may be sons of the Light. O Thou Who didst illumine the Apostles as Thy proxies and the other Saints as their proxies like lamps unto this world: endowed with the Grace of the Holy Spirit and the Doctrines, dispel the darkness of ignorance and send forth the light of Thy righteousness through the patronage of those -N- whose festivities we honor today. That we may remain always in Thee and through Thee, Who reignest with Thine unoriginate Father and the Holy Spirit throughout all ages of ages, **R. Amen.**

In the Mass for Living Penitents.

O Lord, pardon us Thy penitents, Thy pretentious servants, that with untroubled mind we may be able to offer this Sacrifice for -NN-, that by the dictates of Faith, they may obtain forgiveness and health, through Thee O Holy Father. May Thy followers be able to make the offering and attain to the Salvation of eternal grace by Thine aid. Through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R. Amen.**

In the Mass of the Dead.

We beg Thee, O Lord, grant us Thy mercy, that the souls of Thy servants -NN- may await the future Resurrection, forgiven of all faults and freed of all cares under Thy protection, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R. Amen.**

[Other collects may be said after the Lorrha-Stowe Collect. Use the Proper for the Season, then the Collect against persecution or for the chief Bishop or from the Proper for the Saint of the day Ad Libitum.]

The following prayer, “Who is offended by faults” is said in daily Masses: [The Celebrant extends and joins his hands, bowing deeply, as he says:]

Celebrant: O God Who is offended by faults and appeased by penitence, consider the groans of the afflicted, and mercifully avert the evils which Thou dost justly impose, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

The portion of the Mass from the Epistle and gradual to the uncovering of the Chalice is a recounting of the law Letter which prophesies Christ, but what is prefigured is not yet known. The Gospel, Alleluia, and prayers chanted from the half-uncovering of the Host and the Chalice until the prayer “May these Gifts” is a recounting of the Law of the Prophets which specifically foretold Christ, but the significance of the Prophecy is unknown until His Incarnation.

[SIT].

EPISTLE

*This is said louder [by the **Subdeacon**, or higher clergy, who reads or chants the Epistle at the foot of the altar facing the Oblations:]*

The Lesson of Paul the Apostle to the [Corinthians] begins:

Or

The General Epistle of <Name> the Apostle begins:

Or

The Lesson from the Acts of the Apostles begins:

[The Lesson of the day is to be substituted for the following, which is provided as a general Lection only. See the Propers and Lections through the year. (Translation from the Latin of the original Celtic Lorrha-Stowe Missal):]

[I Cor. 11:26-32] **Brethren:** for as often as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come. Therefore whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that Bread, and drink of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore there are those many weak, sickly [and imbecile] among you, and many sleep. But if we would judge ourselves, we should not be judged. But when we are judged, we are chastised by the Lord, that we be not condemned with this world.

[After the reading of the Epistle, the Congregation makes no response at this time. The Celebrant extends and joins his hands, saying with raised voice immediately:]

Celebrant: O God Who savest us by guidance and justifiest us by forbearance, rescue us from the tribulations of this time and bestow joy upon us through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

[KNEEL OR STAND].

[The Celebrant bows and says:]

Celebrant: Almighty, eternal God, Who didst redeem Thy people by the blood of Thine Only-Begotten Son, destroy the works of the devil, break the chains of sin, that those who have attained to eternal life in the confession of Thy Name may be bound by no thing to the author of death, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[STAND OR SIT].

THE GRADUAL

[The Gradual of the day is substituted for the following, which is a general Lection only. See the Propers and Lections of the day. Through the year, all one hundred fifty Psalms are used.]

(Psalm 104: 1-4)

Seek the Lord and his strength; seek his Face evermore.

O give thanks unto the Lord; call upon his Name.

Seek the Lord and his strength; seek his Face evermore.

[Afterwards, the Celebrant, with hands joined upon the Altar, bows and asks:]

Celebrant: Let these gifts by which the mysteries are celebrated be pleasing to Thee O Lord, unto our freedom and life: through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[In the case of a Psalm or other text used as a Tract or Sequence there might be no Gradual, but the preceding prayer is read before the Tract or Sequence.]

[STAND OR SIT].

THE ALLELUIA, TRACT, OR SEQUENCE

[The Alleluia, Tract or Sequence of the day is substituted for the following, which is provided as a general Lection only. See the Propers and Lections through the year.]

Alleluia, Alleluia.

The Lord is my strength and my praise and He is become my Salvation

Alleluia.

[Afterwards, the Celebrant, hands joined upon the Altar, bows slightly and asks:]

Celebrant: O Lord we beg Thee to graciously attend these sacrificial offerings here present that our devotions may be profitable to salvation through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

The Congregation responds: R. Amen. Thanks be to God.

The Litany of Supplication by Saint Martin

Deacon (or Celebrant): Let us all say, Lord hear and have mercy:



[chanted] **R. Lord have mercy.** *[Examples of music for convenience.]*

Deacon (or Celebrant) (V): From our whole heart and our whole mind, O Thou Who dost look over all the earth and make it to tremble, Let us pray:

R. Lord have mercy.

V: For the greatest peace and tranquillity of our times, for the holy Catholic Church which is from the borders, yeah unto the ends of the earth: Let us pray:

R. Lord have mercy.

V: For the Shepherd and Bishop -N-, and for all the Bishops and Priests and Deacons and all the clergy: Let us pray: **R. Lord have mercy.**

V: For this place and those living in it, for pious *leaders* and all our military: Let us pray: **R. Lord have mercy.**

V: For all who are under the sublime Rule, for virgins, widows and orphans: Let us pray: **R. Lord have mercy.**

V: For pilgrims and those who travel by land and water [and air and space]; for penitents, catechumens and captives: let us pray: **R. Lord have mercy.**

V: For these who in the holy Church give forth the fruits of mercy, O Lord God of virtues listen to our petitions: let us pray: **R. Lord have mercy.**

V: That we be mindful of the Saints, Apostles and Martyrs, that by their prayers for us we may merit forgiveness: let us pray: **R. Lord have mercy.**

V: Permit a Christian and peaceful end: we ask of the Lord,



R. Grant it, O Lord, grant it.

V: And the divine influence to remain with us, a holy chain of Charity: we ask the Lord: **R. Grant it, O Lord, grant it.**

V: To preserve sanctity and purity of the Catholic Faith: we ask the Lord:
R. Grant it, O Lord, grant it.

V: Let us say: **R. Lord have mercy.**

[The Celebrant extends his hands and looks to heaven, saying:]

Celebrant: O Lord graciously attend the celebration of this Sacrifice unto Thee, which cleanses us from the fault of our condition, and restores us to acceptability by Thy Name, through our Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[THE CELEBRANT STANDS]

[Bowing deeply, with hands joined, the Celebrant says:]

Celebrant: O Lord before Thine eyes I defend myself while accused by the witness of a guilty conscience. I do not dare to petition for others because I am unworthy to accomplish it. However, Thou knowest, O Lord, all which has been done among us of which we are ashamed to confess. It is because of this that we do not fear to admit that we obey Thee in words: but we lie in our hearts. We say we are willing; we prove we are unwilling by our acts. Spare, O Lord, the insolent; forgive sinners; have mercy on those who call to Thee. Since in Thy Sacrament my thoughts are refuted: Grant O Lord, Who dost not receive our words with a hard heart, that, by Thyself, Thou mayest bestow forgiveness, through our Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R. Amen.**

ALL STAND:

[The Chalice and Host] are half uncovered:

[The Celebrant folds back the veil of the Chalice and Host to expose the Host and the front of the Chalice].

*This prayer is recited **thrice**: [Incense is set in the thurible and **blessed**. The **censing** is illustrated in back of the Missal. The Celebrant **censes the Offerings in the form of a Cross three times**, saying each time:]*

Celebrant:

Let my prayer be set forth in Thy sight as incense
and the lifting of my hand be an evening sacrifice.

*This prayer is recited **thrice**: [The Celebrant moves the censer in **two anti-clockwise circles and one clockwise circle around the Offerings**, for each circle saying:]*

Celebrant:

Come, O Lord, the Almighty Sanctifier
and bless this Sacrifice prepared unto Thee.

R. Amen.

[Then the Celebrant continues to cense the Altar and congregation.]

The Prayer of St. Gregory over the Gospel

Celebrant: *The Celebrant **censes the Gospel with three swings** of the censer, or **three Crosses and three circles**, saying once over the Gospel:]*

We beseech Thee, O Lord Almighty God, that Thou most mercifully accept our offerings which are sacrificed to Thee, and that Thou stretch forth Thy right hand unto our defense, through our Lord Jesus Christ, Who reigneth with Thee, and the Holy Spirit throughout all ages of ages.

R. Amen.

*[When the Celebrant completes the censing, he hands the Thurible to the server or **replaces the censer on the stand if serving alone**. Servers or others hold lights.]*

GOSPEL

The Deacon (or Celebrant) goes to the foot of the altar and reads the Gospel facing the Oblations.

The Lesson of the Gospel according to [John] begins:

[R. Glory be to Thee, O Lord.]

[The Gospel of the day is to be substituted for the following, which is provided as a general Lection only. See the Propers and Lections through the year. (Translation from the Latin of the original Celtic Lorrha-Stowe Missal):]

[St. John 6:51-57]

Our Lord Jesus Christ said; 'I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live forever; and the Bread that I will give is my Flesh, for the life of the world.' The Jews therefore strove among themselves, saying, 'how can this man give us his flesh to eat?' Then Jesus said unto them: 'Amen, amen, I say unto you: Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. He that eateth my Flesh, and drinketh my Blood, hath everlasting life: and I will raise him up in the last day. For my Flesh is meat indeed: and my Blood is drink indeed. He that eateth my Flesh and drinketh my Blood, abides in me, and I in him.'

[Afterwards, the congregation responds (according to the Rule of Tallaght):

Pray for us, and lift up the Gospel towards us.

Then the Celebrant blesses then with the Gospel Book. In Paschaltide:

May He Whose Dominion and Kingdom remain without end, be pleased to sustain us unto ages of ages.

R. Amen.

[or, after congregation, another blessing by the Celebrant, and then:

R. Praise be to Thee, O Christ.

[Then the congregation may approach and kiss the Gospel book.]

[SIT]

(SERMON)

[A sermon is said about the Feast, Gospel and Epistle. Only the Bishop, Priest, or Deacon may read the Gospel and give the Sermon.]

[The Congregation may be seated. In the time of the Lorrha Missal, the Congregation brought folding chairs or carpets for this purpose. It is noted that only the Doorkeeper or the Cook of a community was allowed to be absent during the Sermon, or the beginning of the Mass.]

[Notices and Banns (announcements and engagements) having been duly read, all present profess the Creed. The Creed below is an accurate translation of the Lorrha-Stowe Creed, not adding, omitting, or changing any words or phrases in the text.]

STAND.

The Creed

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Only-Begotten Son of God. Born of the Father before all ages. Light of light, true God of true God. Born, not made, of one Substance with the Father: through Whom all things were made. Who for us men, and for our Salvation descended from heaven. And was Incarnate of the Holy Spirit and the Virgin Mary: And was born man. And was crucified also for us: under Pontius Pilate; He suffered and was buried. And He rose on the third day, according to the Scriptures. And ascended into heaven: and sitteth at the right hand of God the Father. And He shall come again with glory to judge both the living and the dead: Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of life: Who proceedeth from the Father. Who with the Father and the Son together is worshiped and glorified: Who spake by the Prophets. And in one, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. + And the life of the world to come. Amen.

Fully uncovered:

[The veil and Pall of the Chalice are removed. Standing erect, the Priest extends his hands, raises them and joins them, and lifting his eyes to heaven and lowering them, says:]

*This prayer is recited **thrice**:*

Celebrant: Show us Thy Mercy O Lord, and grant us Thy Salvation.

The Elevation

[The Chalice is elevated, and all look at it.]

Celebrant: O Lord, may these gifts which are offered be sanctified, and cleanse us from the blots of our sins, through our Lord Jesus Christ, Who reigneth with Thee, and the Holy Spirit, throughout all ages of ages.

R. Amen.

The elevation of the Chalice, after the full uncovering, during the prayer "May these gifts" is the commemoration of Christ's Birth and of His Glory through the signs and miracles.

[The Chalice is replaced on the Corporal and is covered by the Pall.]

Celebrant: We, Thy servants, beseech Thee, O Lord, that Thou benignly receive these Offerings of our devotion, through this glorious Sacrifice and our purified hearts, through our Lord Jesus Christ, Who reigneth with Thee, and the Holy Spirit, throughout all ages of ages.

R. Amen.

Celebrant: O Lord, we sacrifice these oblations and sincere offerings unto Thee, O Jesus Christ Who suffered for us and rose on the third day from the dead, for the souls of our loved ones **-N- and -N-**, whose names we recite, and also of those whose names we do not recite but whose names are recited by Thee in the Book of Life Eternal. Of Thy mercy, rescue them, O Thou Who reignest unto ages of ages.

R. Amen.

*[A **Post Nomina** of the day, if any, may be inserted here.]*

[KNEEL].

COLLECT OF THE PREFACE

*[The “**Secret**” said audibly, called the “**Ad Pacem**” in the Bobbio Missal. The Proper Collect (**Ad Pacem**) of the day may be substituted for one of the following:]*

[Use one of the Collects of the Preface from the Lorrha-Stowe Missal below, and also the Collect of the day from the Propers through the year.]

Celebrant: May this oblation of Thy servants be pleasing unto Thee, which we offer unto Thee in honor of our Lord Jesus Christ, and in commemoration of Thy blessed Apostles, and Thy Martyrs and Confessors, of whom we especially remember **-N-**, and those whose feast is celebrated today, and for the souls of all our Bishops, and our Priests, and our Deacons, and our loved ones, and our children, and our penitents. May all of this be profitable unto salvation, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

In the Mass of Apostles, Martyrs and Holy Virgins.

O God, Who dost surround and protect us by the intercessions of the most blessed Spirits of Angels, and Archangels, the Principalities, and Powers, Dominations, Virtues, Cherubim and Seraphim, Patriarchs, Prophets, Apostles, Martyrs, Confessors and Virgins, Anchorites, Cenobites, and of all the Saints and citizens of Heaven, grant we beseech Thee that Thou make use of them and our imitation of them, to guard us by setting them between us and dangers, and by the assembly of the interceding Saints, defend us from dangers; through Thy Son, our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

In the Mass for Living Penitents.

Almighty God, again we make our entreaties in the presence of Thy majesty, especially for Thy servants -NN-. We offer these Oblations for their sins in honor of Thy Saints: Mary, Peter, Paul, John and all of Thy Saints. Perfect these offerings so that their petitions may arise to Thy compassionate ears, and that a pious blessing may descend upon them, that they may be protected in all things beneath Thy wings. May our prayers of propitiation unto Thee for them be not rejected from the Presence of Thy Faith, but be pleased to help and defend them in all things, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

In the Mass of the Dead.

Attend, O Lord, the gifts which we bring to Thine Altar in commemoration for (Thy Saints) [Thy faithful who have fallen asleep] -NN- and which we sacrifice for our offenses, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[Continue here:]



R. Amen. **Celebrant:** Let us lift up our hearts. R. **We have unto the Lord.**



Celebrant: Let us give thanks unto our Lord God. R. **It is worthy and just.**

The Preface:

*The usual Preface is **always said** before any other: [Called the “**Dignum**” in the Lorrha Missal, and the “**Contestatio**” or “**Immolacio**” in other Celtic sources.]*

Celebrant: Truly it is worthy and just and right and unto Salvation for us now and here, always and everywhere to give thanks, through Christ our Lord, unto Thee, Holy Lord Almighty and Eternal God. Thou Who with Thine Only-Begotten and the Holy Spirit, O God, art One and Immortal God, Incorruptible and Immutable God, Unseen and Faithful God, Marvelous and Praise-worthy God, Honorable and Mighty God, the Highest and Magnificent God, Living and True God, Wise and Powerful God, Holy and Exemplary God, Great and Good God, Terrible and Peaceful God, Beautiful and Correct God, Pure and Benign God, Blessed and Just God, Pious and Holy, not in one singularity of person but One Trinity of One Substance. Thee we believe; Thee we bless; Thee we adore; and we praise Thy Name unto eternity and unto ages of ages: Thou through Whom is the Salvation of the world; through Whom is the Life of men; through Whom is the Resurrection of the dead.

Here insert the proper preface (after the usual Preface above).

*[In addition to the Preface that is always said in the Lorrha-Stowe Missal, there are special **Prefaces for Festal days and movable Sundays**. Celtic sources such as the Bobbio Missal and Gothic Missal (“**Contestatio**” or “**Immolacio**”), which should be inserted here. See the Propers through the year.]*

*[In Masses of Saints, in fasting seasons, or for the Departed, **also say one of the following Prefaces for Saints, Penitents or the Dead:**]*

Proper Prefaces (“Dignum” from the Lorrha Missal):

PROPER PREFACE FOR THE HOLY MARTYRS

O Lord Almighty God Who dost test Thy Saints with a measure and glorifies without measure, Whose precepts have a goal and rewards have no end, hear our prayers through the Martyrs and by their examples and tribulations. May their patronage encourage us: to the perfection of Faith, the fruition of good works, to the good of prosperity and of good health, to religious zeal, and to the increasing of divine fear. May the Holy Martyrs pray for us, and for our dead, and for our herds, and the abundant crops of our land, and for all residing in this place. * The innumerable multitudes of the Heavenly and earthly creatures, of Thy Saints and of the Choir of Angels unceasingly proclaim Thee, Almighty God saying:

PROPER PREFACE OF THE APOSTLES AND ALL THE SAINTS

It is Truly worthy, and right, and just, and Glorious for us to give Thee thanks all the days of our life, O Lord God Almighty, but in this day of love and abundance we ought to be grateful with the Joyful Holy Spirit in the solemnity of -N- the Apostle (or Saints, etc.). Grant us, therefore, Almighty God: Faith, Hope and Charity, a Catholic ending, and peacefulness, through the example and the commemoration of Thy Saint -N- in whose honor today’s oblation is offered, that altogether it may profit unto salvation, * through our Lord Jesus Christ, by Whom all the Angels, Archangels, Prophets and Apostles, Martyrs and Confessors, Virgins, and All of the Saints, with a perpetual hymn and unwearied praises, with the four beasts and the twenty four elders [*Re.4:4-11, 5:8-14*] harmonize, saying:

PROPER PREFACE FOR LIVING PENITENTS [*in fasting Seasons*]

It is truly Worthy, through our Lord Jesus Christ Thy Son, Whose Power is to intercede, Whose Mercy is to entreat, Whose Faith is all-encompassing. who else is there, who is able to ponder the marvels of all Thy power, or to hear with human ears, or to attain with human mind, or to discover by human estimation how much Thou hast prepared for Thine elect? Yet, let us be able to be abundantly ashamed of all that is earthly and lacking in self-control; of Thy mercy, grant a favor of forgiveness and of refuge for Thy suppliants. Furthermore, in commemoration of the Saints through whose intercessions we hope for forgiveness and petition, that Thou grant unto Thy servants, - NN- , remission of their sins, that Thou perfect their works, and that Thou answer their needs. Finally, by Thy servants, the Saints who intercede for them, give these people healing of their souls, since we beg that Thou fulfill their professed needs. O Almighty, grant Thy suppliants pardon, Thy petitioners forgiveness, those who cry unto Thee fulfillment of their longing. ‘May the Lord hear thee in the day of tribulation: may the Name of the God of Jacob protect thee. May He send thee help from the Sanctuary: and defend Thee out of Sion. May He be mindful of all thy sacrifices: and may thy whole burnt offering be made fat’ (Ps 19:1-3). By these things, give those who petition a divine yearning, and establish their assembly in that which is good, that the hearts of those who petition may be restored to life by Thee, * through Christ our

Lord, through Whom, unto Thy Majesty, the Angels give praise, the Dominations Worship, the Powers of the Heavens tremble, and the heavenly Virtues and the Blessed Seraphim together with exaltation celebrate. With Whom, we beseech Thee, bid that our voices also be admitted, with suppliant confession saying:

PROPER PREFACE OF THE DEAD

It is truly worthy that we await Him Whose promises are the fulfillment of eternal good things, in Whom the promises are made known, in Whom we know the promises are left here with us: our Lord Jesus Christ, Who truly is the Life of those who believe, and is the Resurrection of Thy servants - NN. Of these, for whom we offer this Sacrifice, we make our entreaties, that Thou willingly admit those who were cleansed in the font of regeneration and excluded from temptation, to be counted among the Saints. Command that those whom Thou hast made participants by adoption, may share in Thy legacy, * through our Lord Jesus Christ, Thy Son through Whom, unto Thy Majesty, the Angels give praise, the Dominations Worship, the Powers of the Heavens tremble, and the heavenly Virtues and the Blessed Seraphim together with exaltation celebrate. With Whom, we beseech Thee, bid that our voices also be admitted, with suppliant confession saying:

The Preface continues here if the text does not contain this or a similar ending. Otherwise the prayer continues at the Sanctus.

* Through Whom, unto Thy Majesty, the Angels give praise, the Dominations Worship, the Powers of the Heavens tremble, and the heavenly Virtues and the Blessed Seraphim together with exaltation celebrate. With Whom, we beseech Thee, bid that our voices also be admitted, with suppliant confession saying:

THE SANCTUS

[Chanted, musical setting may be used; see page below for an example.]

‡ Holy, ‡ Holy, ‡ Holy Lord, God of Sabaoth. Heaven and the whole earth are full of Thy glory, Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

[The version below is the Paschal Sanctus from Liber Usualis, which is an ancient melody, and may be Gallican.]

ORDINARY of the MASS



△ Ho - ly, △ Ho - ly, △ Ho-ly Lord, God of Sa -ba - oth.



Hea -ven and the whole earth are full of Thy glo - ry,



Ho-san-na in the high-est.



Bless-ed is He that com-eth in the Name of the Lord.



Ho - san - na in the high - est.

Celebrant:

Blessed is He Who cometh from heaven that He might enter the world, and didst become man unto the blotting out of the sins of the flesh, and became a Victim that through suffering He might give eternal life to those that believe; through the same Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

The Sovereign Canon of Pope Gelasius

[All prayers from this point until the Antiphon and Psalms before Communion are said by the Celebrant. All responses are as indicated. The Canon is never omitted or reduced. The Celebrant extending then joining his hands, raising his eyes to heaven and at once lowering them, bowing profoundly before the Altar, with his hands placed upon it, says:]



Therefore, most clement Father, through Jesus Christ Thy Son our Lord, we humbly beseech and pray Thee, *[he kisses the Altar and with hands joined before his breast, says:]* that Thou accept and bless these gifts, these offerings, these holy and unspotted sacrifices, *[with extended hands he proceeds:]* which, first, we offer unto Thee for Thy holy Catholic Church: that Thou graciously keep her in peace, to guard, unify, and govern her throughout the whole world: together with Thy Servants, the Orthodox Patriarchs, the Bishops of the

Apostolic See and all who hold the Orthodox and Apostolic faith, and our Metropolitan -N-, Abbot-Bishop -N-, Bishop -N-. Yeah, remember, O Lord, Thy servants and handmaids -N- and -N-, *(Here the names of the living are recited)* and all who are present here, whose faith and devotion unto Thee are known and manifest, who offer unto Thee this sacrifice of praise, for themselves, and for all of theirs: for the redemption of their souls; for their body of elders; for the purity of all ministers; for the integrity of virgins and the continence of widows; for mildness of weather, fruitfulness of the lands; for the returning of peace and an end to division; for the safety of our leaders and peace of the people, and the rescue of captives, and for the prayers of those here present; for the commemoration of martyrs; for the remission of our sins, and the correction of culprits; for repose for the dead; and good fortune of our journey; for the Lord Patriarch Bishop and all the Bishops and the priests and all in Holy Orders; for the whole world, and all Christian leaders; for our brothers and sisters; for the brethren who follow the straight way; for the brethren whom the Lord deemed worthy to call from the dimness of this world, from this darkness, may eternal Divine Faith of the Highest and peaceful light take them up; for brethren afflicted by various sorrows of their lot, may Divine Faith be pleased to cure them; for the hope of salvation and safety; for those who pay their vows unto Thee, the eternal, living and true God in communion with

Proper Communicantes: *of the day or season is inserted here.*

In the Nativity of the Lord. *[or of the Octave]*

and celebrating the most sacred day *[or time]* on which inviolate virginity brought forth the Savior into this world,

Circumcision

and celebrating the most sacred day of the circumcision of our Lord Jesus Christ,

Epiphany *[or of the Octave]*

and celebrating the most sacred day *[or time]* on which Thine Only-Begotten Son, God coeternal with Thee and Thy majesty, appeared visibly and bodily to the magi who had come from afar,

The institution of the Cup of our Lord Jesus Christ *[Maundy Thursday]*

and celebrating the most sacred day on which our Lord Jesus Christ was betrayed,

Easter *[or of the Octave]*

and celebrating the most sacred night or day *[or time]* of the Resurrection of our Lord Jesus Christ,

In the giving up of Easter *[the day before the Ascension]*

and celebrating this most sacred day of the end of the Passover of our Lord Jesus Christ,

Ascension *[or of the Octave]*

and celebrating the most sacred day *[or time]* of the Ascension to heaven of our Lord Jesus Christ,

Pentecost *[or of the Octave]*


and celebrating the most sacred day *[or time]* of the Pentecost of our Lord Jesus Christ on which the Holy Spirit descended upon the Apostles,

The prayer continues here:]

and venerating the memory first, of the glorious ever-virgin Mary the Birthgiver of our God and Lord Jesus Christ, and of Thy blessed Apostles and martyrs: Peter

and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Ancletus, Clement, Xixtus, Cornilius, Cyprian, Lawrence, Crysoginus, John and Paul, Cosmas and Damian and of all Thy Saints by whose examples and prayers mayest Thou grant that, in all things, we may be ever strengthened by the help of Thy protection [*joins hands*] through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

[The Celebrant extends his hands, palms down, above the Offerings:]

 Therefore we offer this oblation of our service and of Thy whole family, which we offer unto Thee in honor of our Lord Jesus Christ, and in commemoration of Thy blessed martyrs in this church, which Thy servants built in honor of Thy glorious Name. We beseech Thee graciously take it under Thy protection. Moreover, rescue them and all of the people from the cult of idols and turn them unto Thyself, the True God, the Father Almighty.

Also order our days in Thy peace, save us from eternal damnation, and number us among Thine elect; [*He joins his hands.*] through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

The Celebrant makes the Sign of the Cross once over the oblations:

Which oblation do Thou, O God, we beseech Thee, be pleased in all things to make Blessed, + approved, ratified, reasonable and acceptable: that unto us it may become the Body and Blood of Thy most dearly beloved Son, our Lord Jesus Christ,

*[The **Post Sanctus** of the Day from the Gothic Missal, if any, may be inserted here, without omitting the previous prayer. From the Lorrha-Stowe Missal:]*

IN MASSES OF THE APOSTLES, MARTYRS, SAINTS OR VIRGINS, BEFORE THE MOST DANGEROUS PRAYER:

Truly Holy, Truly Blessed, Truly Wondrous in His Saints, is our God Jesus Christ, Who Himself bestowed virtue and fortitude to His servants. Blessed be God Whom we bless in the Apostles, and in all His Saints who have striven to appease Him from the Beginning of the age, through the Same our Lord Jesus Christ,

THE CONGREGATION KNEELS OR PROSTRATES:

*When the prayer "Who, the day before He suffered, took Bread..." begins, the Celebrant bows three times in repentance of his sins. He offers the Oblations to God, and while this is done: **and there must be no other voice lest it disturb the Priest**, for his mind must not separate from God while he chants this lesson. For this reason, its name is **The Most Dangerous Prayer**.*

The Most Dangerous Prayer

[The Words of Institution]

The Celebrant bows three times.

Who the day before He suffered, *[he takes the Host]* took bread into His Holy and venerable Hands, *[he lifts up his eyes to heaven]* and with His eyes lifted up to heaven to Thee, God, His Almighty Father, *[he bows his head]* gave thanks to Thee, *[setting the Host on the Corporal, he signs over it]* He + Blessed, He broke, and gave to His disciples, saying:

[Holding the Host with the right hand between the thumb and forefinger, he utters the Words of Institution distinctly and attentively over the Host.]

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

[✠ The Host is raised to eye-level, Offered and set again in its place upon the Corporal. He bows or genuflects, stands and then removes the Pall from the Chalice.]

In a similar manner after the supper, *[he takes the Chalice in both hands]* He took this excellent Chalice in His Holy and venerable Hands: *[he bows his head]* also giving thanks to Thee, *[setting the Chalice on the Corporal, he signs over it]* He + Blessed, and gave to His disciples, saying:

[He utters the Words of Institution over the Chalice distinctly and attentively, holding it slightly raised.]

Take and drink from this all of you, for this is the Chalice of my Blood, of the new and eternal testament: the mystery of faith: which is shed for you and for many unto the remission of sins.

[✠ The Chalice is raised to eye-level, Offered and set again in its place upon the Corporal. He bows or genuflects, stands, and covers the Chalice with the Pall.]

Whenever you do these things, you shall do them unto my memory: you will praise my Passion; you will proclaim my Resurrection; you will hope on my coming until I come again to you from heaven.

[With extended hands he proceeds:]

Wherefore, O Lord, we Thy servants, together with Thy holy people, are mindful of the Blessed Passion of the same Holy Christ Thy Son our Lord, as also His Resurrection from hell and glorious Ascension into heaven: we offer unto Thine excellent majesty of Thine own gifts and bounty, a pure [+] Host, a Holy [+] Host, a spotless [+] Host, the Holy [+] Bread of eternal life and the Chalice of everlasting salvation.

Upon which graciously look with a favorable and gracious countenance: and to accept them, even as Thou didst graciously accept the gifts of Thy just child Abel, and the sacrifice of our Patriarch Abraham: and the Holy Sacrifice, the spotless Host, which Thy high priest Melchizedek offered unto Thee.

We humbly beseech and pray to Thee, Almighty God: command Thou these things to be brought by the hands of Thy Holy Angel to Thine Altar on high, in the presence of Thy Divine majesty: that, as many of us as shall receive from the *[kisses altar]* Altar of Sanctification the most sacred Body and Blood of Thy Son, may be fulfilled with all heavenly benediction and grace.

[THE CONGREGATION MAY STAND:]

The Commemoration of the Departed

Remember also O Lord the names of those who preceded us with the sign of faith and rest in the sleep of peace: **-N- and -N-**.

With all those in the whole world who offer the Sacrifices in spirit unto God the Father, and the Son, and the Holy Spirit, our senior, the Priest *[if a Bishop Highpriest]*, **-N-** *[Celebrant]* with the holy and venerable Priests, offers for himself, for his own, and for all the rest of the Catholic Church assembly; and for the commemoration of the wrestling of the Patriarchs, Prophets, Apostles and Martyrs, and of all the Saints, that they may be pleased to entreat the Lord our God for us:

Abel, Seth, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Joseph, Job, Moses, Josuah, Samuel, David, Elijah, Elisah, Isaiah, Jeremiah, Ezechial, Daniel, Ester, Hosea, Joel, Amos, Obidiah, Jonah, Micah, Nahum, Habacuc, Zephaniah, Hagai, Zachariah, Malachi, Tobit, Ananias, Azarias, Mishael, the Machabees,

also Holy Innocents, John the Baptist, Virgin Mary, Peter, Paul, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Simon, Thaddeus, Matthias, Mark, Luke, Stephen, Cornelius, Cyprian and all other Martyrs,

Paul, Anthony and other Fathers of the hermitages of Sceti,

and also the Bishops Martin, Gregory, Maximus, Felix, Patrick, Patrick, Secundinus, Auxilius, Iserninus, Cerbanus, Erc, Carthage, Ibar, Ailbe, Conleth, MacNissi, Moinenn, Senan, Finbarr, Colman, Cuan, Aiden, Laurentius, Mellitus, Justus, Etto, Dagan, Tigernach, Mochti, Ciannan, Buite, Eugene, Declan, Carthain, Mel, Ruadhan, Maelrúain, Gregory, Dionisij, Polikarp, Nikanor, Mstyslav, Hryhorij, Hennadij, Andrew ** *[Other departed Bishops may be inserted]*

also the Priests Finian, Kieran, Oengus, Enda, Gildas, Brendan, Brendan, Cainnech, Columba, Columba, Colman, Comgall, Comghan,
* *[Other departed Priests may be inserted.]*

and all of those at rest who pray for us in the Lord's peace, from Adam unto this day, whose names God has called and renewed.

Unto them O Lord and to all who rest in Christ, we entreat Thee to grant a place of refreshing light and peace.

The Celebrant, Deacon and Subdeacon take three steps backward, pause briefly, and take three steps forward.

The three steps backward and three steps forward is the three ways in which everyone sins: in word, in thought, in deed. These are also the three means by which one is renovated and by which one is moved to Christ's Body.

To us sinners also, Thy servants, hoping for the multitude of Thy mercies, graciously grant some part and fellowship with Thy Holy Apostles and Martyrs: with Peter, Paul, Patrick; John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Perpetua, Agnes, Cecilia, Felicitas, Anastasia, Agatha, Lucy and with all Thy Saints: within whose fellowship we beseech Thee admit us, not weighing our merit, but granting us forgiveness through our Lord Jesus Christ, through Whom, O Lord Thou dost ever + create, + Sanctify, + Enliven, + Bless, and bestow all these good things upon us.

THE EXAMINATION AND FRACTION

The Examination of the Chalice and Host, and the effort with which the Celebrant attempts to break it is an image of the rejection, punches, lashings and the Arrest of Christ.

[KNEEL]. [He genuflects and bows profoundly, rises and uncovers the Chalice:]

It is through + Him, with + Him, and in + Him, within the unity of the Holy + Spirit, that unto Thee, God the Father + Almighty,

*It is here that the principle **Host is lifted up over the Chalice, elevating both:** is all honor and glory, through all ages of ages.*

R. Amen.

*[The Subdeacon takes the **Paten, Purificator and knife** from the Credenza. (The knife must never be placed on the Altar). He gives the Paten and the Purificator to the Deacon who **wipes** the Paten with the Purificator. The Paten may be on the Altar.]*

*This is said thrice as the **Host is submerged halfway** in the Chalice:*

Let Thy mercy be upon us even as we have hoped on Thee.

*[After the Celebrant has withdrawn the Host from the Chalice, the Deacon holds the **Paten under the Host**. The Celebrant **places the Host upon the Paten**, takes the Paten and Host from the Deacon and **sets them on the Corporal** before the Chalice.]*

The Host on the Paten is Christ's Flesh upon the tree of the Cross.

The Fraction *It is here that the Bread is broken:*

The Fraction of the Host upon the Paten is the breaking of Christ's Body with nails on the Cross. [A Celebrant Priest and Priest concelebrant break the Host together over the Paten with right hands only. A Priest serving alone or a Bishop uses both hands, saying:]

They have known the Lord - Alleluia -

in the Fraction of the Bread - Alleluia.

The Bread which we break is the Body of our Lord Jesus Christ - Alleluia -

The Chalice which we bless - Alleluia -

is the Blood of our Lord Jesus Christ - Alleluia -

in remission of our sins - Alleluia.

Let Thy mercy be upon us - Alleluia -

even as we have hoped on Thee - Alleluia.

They have known the Lord. - Alleluia.

The two halves of the Host are submerged totally in the Chalice.

*[After the Celebrant has withdrawn the Host from the Chalice, the Deacon holds the **Paten under the Host**. The Paten and Host are set on the Corporal before the Chalice.]*

*[The following prayer, **always said**, is a "Post Secreta" or "Post Mysterium" of the Gothic Missal. Other Post Secreta or Post Mysterium may follow.]*

We believe, O Lord. We believe we have been redeemed in this Fraction of the Body, and the pouring forth of the Blood; and we shall rely on the consumption of this Sacrifice for fortification: that which we now hold in hope, we may enjoy in truth by Heavenly fruition, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[Another may be added. For Apostles, Bishops, and the Virgin Mary, this prayer resembles the Byzantine Epiklesis. The "Post Mysterium" on the Feast of the Throne of St. Peter at Rome, always said:]

We who serve, offer these prescribed Holy Gifts of our Salvation, that Thou may be pleased to send Thy Holy Spirit upon this Sacrifice so that it may be changed into a legitimate Eucharist for us in the Name of Thee, Thy Son and the Holy Spirit, in the transformation of the Body and Blood of our Lord Jesus Christ; and may it be unto us who eat and drink, Life eternal and the eternal Kingdom. Through Himself, Christ Our Lord who reigneth with Thee and the Holy Spirit throughout all ages of ages. Amen.

[A small candle may be lit on the Altar now.]

[The halves are placed together on the Paten.] The reunion of the two halves after the Fraction is the affirmation of the wholeness of Christ's Body after His Resurrection. The submersion of the two halves in the Blood are an affirmation that at His Crucifixion, Christ's Body was covered in Blood.

[The Proper Collect of the day before the Our Father may replace the introduction:]

Taught by Divine instruction, and shaped by Divine institution, we dare to say:

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors and lead us not into temptation but deliver us from evil.

[Celebrant:] Free us O Lord from every evil: past, present, and to come, and by the intercessions for us of Thy blessed Apostles Peter, Paul and Patrick, give us favorable peace in our time, that helped by the strength of Thy mercy we may be always free of sin and secure from all turmoil, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

[Proper Collect after the Our Father from the Gothic Missal may be substituted for this.]

The Peace

[Celebrant turns to the people, and makes the Sign of the Cross, saying:]

The + Peace and Charity of our Lord Jesus Christ, and the Communion of all the Saints be always with us.

R. And with thy spirit.

[Turning to the Altar, he continues:]

Thou didst command peace; Thou didst give peace; Thou didst leave peace: bestow, O Lord, Thy peace from heaven and make this day peaceful, and establish all the remaining days of our life in Thy peace, through Thee Who reignest with Thine unoriginate Father and the Holy Spirit throughout all ages of ages. **R.** Amen.

[Exchange of the Pax]

*[If there is a Deacon the Celebrant exchanges the **Pax** with him, bowing. The Deacon then continues the Pax to the Congregation. **The Celebrant must not shake hands with any person at this time, as his hands are purified in order to handle the Holy Eucharist.** If serving alone, the Celebrant may bow to each person, because each person is made in the image of God, and they would return the bow. If the Deacon will be performing the Ablutions later, he also may not shake hands.]*

*[The **Proper Blessing of the Day** from the Pontificale of Egbert or similar document is given here, **only by a Bishop when he is present**, celebrating or non-celebrating at this Mass. The Bishop may also cut the Particle and drop it into the Chalice if his hands have been purified at the vesting.]*

*[The Pax being completed, the Celebrant (or Bishop) turns again to the Altar, takes the knife from the Subdeacon, **cuts a Particle** from the bottom of the left hand portion of the Host and **rejoins the two halves of the Host on the Paten.** The Celebrant (or Bishop) gives the knife to the Deacon. The Deacon wipes it with the Purificator and gives it to the Subdeacon who returns it to the Credenza. The Celebrant (or Bishop) **drops the Particle into the Chalice.**]*

May the commixture of the Body and Blood of our Lord Jesus Christ be for us live-giving unto life eternal.

R. Amen.

The Particle that is cut from the Bottom of the half which is on the Priest's left hand is the wounding with the Lance in the Armpit of the right side; for Christ was facing Westward as He hung upon the Cross: Facing the City, and Longinus faced Eastward, so what was left to Christ was right to him.

THE CONFRACTION

[KNEEL]

Turning to the people, holding a Particle of the Host over the Paten, the Celebrant says: [St. John 1:29]

Behold the Lamb of God.

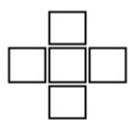
Behold, O Thou Who takest away the sins of the world.

[The Congregation may respond with the prayer of the Centurion at this point:]

[Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my soul shall be healed. (thrice)]

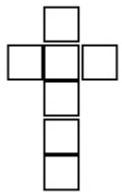
*[THE CONGREGATION MAY STAND]. [The Celebrant turns to the altar and if serving alone, begins the verses. Then the Celebrant continues to perform the **Confraction** according to the number required for the day, breaking the Host and placing the Particles in correct formation upon the Paten; while the Celebrant or other clergy say the verses, and choir or congregation sing the Psalms. At all Masses, these words are said clearly and in order, not at the same time as other verses. Holy Communion occurs after these verses are completed. If it is a very large congregation, the door wardens may help them line up to receive Communion, but otherwise they should wait until after the Confraction.]*

There are seven kind of Confraction, that is:

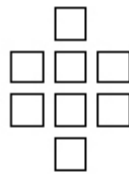


5 Particles for Daily Mass.

Five Particles of the Daily Host as the image of the five senses of the soul;



7 Particles for Saints and Virgins. *[The Particle where the bars cross is the Celebrant's Particle.]* Seven Particles of the Host of Saints and Virgins except the most important ones as the image of the Seven Gifts of the Holy Spirit;



8 Particles for the Virgin Mary and Holy Martyrs. *[The Upper Central Particle is for the Celebrant.]* Eight Particles of the Host of the Holy Martyrs as an image of the octonary New Testament; [This has two meanings: 1) The Eighth Day of Creation, the Resurrection of the Dead. 2) The Eight Fold New Testament according to St. Athanasius: 4 Gospels; Acts and Epistles; Revelation; The Apostles' Creed; and Pastor of Hermas. Since the time of this Missal, the last two have been deleted from the Bible.]



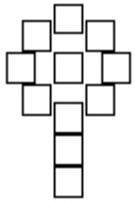
9 Particles for Sundays and Series of Lent.



Nine Particles of the Host of a Sunday [and also of the Proper Ferias of Lent]

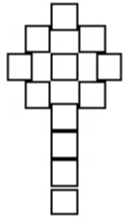


is an image of the nine Households of Heaven and the nine Grades of the Church;



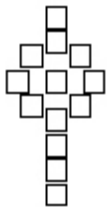
11 Particles for the Holy Apostles.

Eleven Particles of the Host of the Apostles is an image of the incomplete number of the Apostles due to the Sin of Judas;



12 Particles for the Lord's Circumcision and Holy Thursday.

Twelve Particles of the Host of the Circumcision and of Holy Thursday are in memory of the complete number of the Apostles;

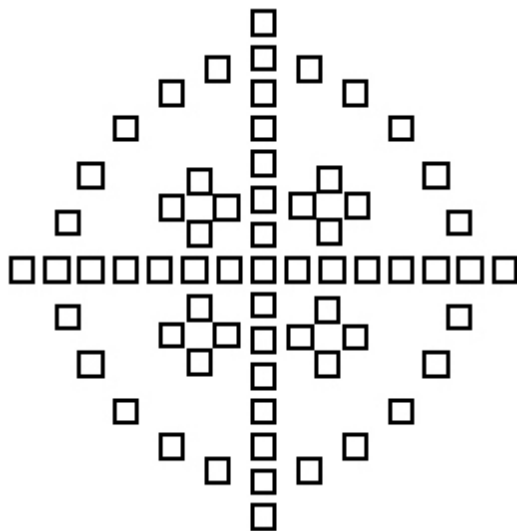


13 Particles for Low Sunday and Christ's Ascension.

Thirteen Particles of the Host of Low Sunday and the Feast of the Ascension, is an image of Christ with His twelve Apostles; it is not usual to distribute from all thirteen Particles.

Added together, five, seven, eight, nine, eleven, twelve and thirteen come to sixty-five which is the number of Particles of the Host of Easter, Christmas and Pentecost. For all of them are comprised in Christ.

65 Particles for Easter, Christmas and Pentecost.



The arrangement of the Confraction at Easter and Christmas is: 14 Particles in the upright of the Cross, 14 Particles in the crosspiece, twenty Particles in its circlet: five pieces to each quarter; 16 pieces to the Crosses: 4 to each one. One Particle, for the Celebrant of the Mass is in the middle as the image of the Secrets kept in the heart. The upper part of the shaft of the Cross is for the Bishops, the left portion of the crosspiece is for Priests; the right portion of the crosspiece is to the grades lower than Priest; the lower portion

of the stem is to monastics and penitents; the upper left quadrant is for young clerics; the upper right quadrant is to children; the lower left is for those who are truly repentant; the lower right is for those who are married and those who have never before received Communion. [For further information, see the note after the Mass.]

The Celebrant or Deacon continuing The Prayers of the Confraction:

[The following verses are said aloud, without any omissions, before arranging the Particles.]

- V. My peace I give to you - Alleluia -
 my peace I leave you - Alleluia. *[St. John 14:27]*
- V. Abundant peace is for those who are attentive to Thy Law, O Lord - Alleluia -
 and there is no scandal in them - Alleluia. *[Psalm 118:165]*
- V. For the King of Heaven with peace - Alleluia - *[St. Luke 19:38, Zach. 9:9-10]*
 Who is full of the promise of life - Alleluia - *[St. John 10:10, 11:25-26]*
 Sing Ye a new song - Alleluia - *[Psalms 95:1; 149:1; Isaiah 42:10]*
 All of ye holy ones come forth - Alleluia. *[Jn 5:29, 11:43]*
- V. Come, eat my Bread - Alleluia -
 and drink the Wine which has been mixed for you - Alleluia.
[St. John 21:12]

Psalm 22 *[Full Psalms may be said by Reader or Congregation. The Septuagint or Latin Douay-Rheims translation is used. Chant antiphonally.]*

The Lord shepherds me I shall not want*

He hath made me dwell in a place of green pasture.

He hath made me rest beside the still water.*

He hath converted my soul.

He hath led me on the paths of justice,*

for His own Name's sake.

For though I should walk in the midst of the
 shadow of death,*

I will fear no evils, for Thou art with me.

Thy rod and Thy staff,*

they have comforted me.

Thou hast prepared a table before me *

against them that afflict me.

Thou hast anointed my head with oil;*

and my chalice which inebriateth me, how goodly is it!

And Thy mercy will follow me*

all the days of my life.

And that I may dwell in the house of the Lord*

unto length of days.

V. Whosoever eateth my Body and drinketh my Blood - Alleluia -
Such a one abideth in me and I in him - Alleluia. [St. John 6:56]

Psalm 23

The earth is the Lord's and the fullness thereof: *
the world, and all they that dwell therein.
For He hath founded it upon the seas,*
and hath prepared it upon the rivers.
Who shall ascend into the mountain of the Lord? *
or who shall stand in His holy place?
The innocent in hands, and clean of heart, who hath not taken his
soul in vain,*
nor sworn deceitfully to his neighbor.
He shall receive a blessing from the Lord,*
and mercy from God his Savior.
This is the generation of them that seek Him,*
of them that seek the Face of the God of Jacob.
Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: *
and the King of Glory shall enter in.
Who is this King of Glory? *
the Lord Who is strong and mighty: the Lord mighty in battle.
Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: *
and the King of Glory shall enter in.
Who is this King of Glory? *
the Lord of hosts, He is the King of Glory.

V. This is the Bread of Life which cometh down from Heaven - Alleluia -
whosoever eateth of It shall live unto eternity - Alleluia.

[St. John 6:50, 54, 58.]

Psalm 24

To Thee, O Lord,*
have I lifted up my soul.
In Thee, O my God, I put my trust; let me not be ashamed.*
Neither let my enemies laugh at me:
For none of them that wait on Thee shall be confounded.*

Let all them be confounded that act unjust things without cause.
Show, O Lord, Thy ways to me,*
and teach me Thy paths.
Direct me in Thy truth, and teach me; for Thou art God my Savior;*
and on Thee have I waited all the day long.
Remember, O Lord, Thy bowels of compassion;*
and Thy mercies that are from the beginning of the world.
The sins of my youth *
and my ignorances do not remember.
According to Thy mercy remember Thou me:*
for Thy goodness' sake, O Lord.
The Lord is sweet and righteous:*
therefore He will give a law to sinners in the way.
He will guide the mild in judgment: *
He will teach the meek His ways.
All the ways of the Lord are mercy and truth,*
to them that seek after His covenant and His testimonies.
For Thy Name's sake, O Lord,*
Thou wilt pardon my sin: for it is great.
Who is the man that feareth the Lord? *
He hath appointed him a law in the way he hath chosen.
His soul shall dwell in good things: *
and his seed shall inherit the land.
The Lord is a firmament to them that fear Him:*
and His covenant shall be made manifest to them.
My eyes are ever towards the Lord:*
for He shall pluck my feet out of the snare.
Look Thou upon me, and have mercy on me;*
for I am alone and poor.
The troubles of my heart are multiplied: *
deliver me from my necessities.
See my abjection and my labor; *
and forgive me all my sins.
Consider my enemies for they are multiplied,*
and have hated me with an unjust hatred.
Keep Thou my soul, and deliver me:*
I shall not be ashamed, for I have hoped in Thee.

The innocent and the upright have adhered to me: *
because I have waited on Thee.
Deliver Israel, O God, *
from all his tribulations.

V. The Lord gave the Bread of Heaven to them - Alleluia -
Man ate the Bread of the Angels - Alleluia. *[Psalm 77:24-25]*

Psalm 42

Judge me, O God, and distinguish my cause from the nation that is not holy; *
Deliver me from the unjust and deceitful man.
For Thou art God, my strength: *
why hast Thou cast me off? and why do I go sorrowful, whilst
the enemy afflicteth me?
Send out Thy light and Thy truth: they have conducted me *
and brought me unto Thy holy hill, and into Thy tabernacles.
And I will go in to the Altar of God: *
to God Who giveth joy to my youth.
To Thee, O God, my God, *
I will give praise upon the harp:
Why art thou sad, O my soul? *
and why dost thou disquiet me?
Hope in God, for I will still give praise to Him: *
the salvation of my countenance, and my God.

[KNEEL OR STAND].

[The following verses are always said for the nine kinds of Communicants:]

- V. Eat, O my friends - Alleluia -
and be intoxicated, O beloved - Alleluia. *[Song of Songs 5:1]*
- V. This sacred Body and Blood of the Lord and Savior - Alleluia -
take you unto yourselves unto life eternal. - Alleluia. *[St. John 6:54]*
- V. Upon my lips will I practice the hymn - Alleluia -
which Thou didst teach me - Alleluia-
and I shall respond in righteousness - Alleluia. *[Psalm 118:171-172]*
- V. I shall bless the Lord at all times - Alleluia -
His praise shall ever be in my mouth - Alleluia. *[Psalm 33:1]*
- V. Taste and see - Alleluia -
how sweet the Lord is - Alleluia. *[Psalm 33:8]*
- V. Wherever I go - Alleluia -
there He shall be and minister unto me - Alleluia.
[Psalm 138:6-10, Psalm 22:4, St. Matthew 28:20]
- V. Suffer the little ones to come unto me - Alleluia -
and do not desire to forbid them - Alleluia -
of such is the kingdom of Heaven - Alleluia. *[St. Matthew 19:14]*
- V. Devote yourselves to penitence - Alleluia -
for the kingdom of Heaven is at hand - Alleluia. *[St. Matthew 3:2]*
- V. The kingdom of Heaven tolerates sieges - Alleluia -
and the forceful take it - Alleluia.
[St. Matthew 11:12, Latin and Greek text.]

*[**Blessed Bread:** After the Confraction is completed, other loaves of bread, already broken or cut into pieces on a tray and kept on the Credenza, are brought by the Subdeacon to the Deacon or Celebrant, who blesses and passes them over the Paten. This bread will be taken by the Communicants immediately after they have received Holy Communion, to be certain all of the Communion is swallowed. **Wine** may also be blessed and used in the same way. This blessed but unconsecrated bread and wine must never be set on the Altar.]*

*Still facing the Altar, the Celebrant **moves the Particle** immediately above the center Particle slightly to the right (his left) and downward.*

The upper Particle is moved down to the left side as reminder us that “Bowling His head, He gave up the ghost”. [The Confraction is completed.]

*The Celebrant then turns to the people, **and shows the people the completed Confraction**, holding the Paten lowered and at a slight angle, saying:*

[KNEEL]

[ALL PRESENT LOOK AT THE COMPLETED CONFRACTION.]

Celebrant:

Come Forth and take possession of the kingdom of My Father

- Alleluia -

which hath been prepared for ye from the beginning of the world

- Alleluia -

[St. Matthew 25:34]

Glory be to the Father and to the Son and to the Holy Spirit:

Come forth!

As it was in the beginning is now and ever unto ages of ages. Amen.

Come forth!

(“Moel Caich wrote this.” [note in the Lorrha Missal])

[Jn 5:29, 11:43]

HOLY COMMUNION

*The Celebrant turns back to the Altar, and **Communicates himself**, saying,*

May the Body and Blood of our Lord Jesus Christ be to me unto life eternal.
Amen.

*[A large **Communion Cloth** (at least three feet long) is either held by two servers or set upon the floor where Communion is to be given. This cloth is not to be stepped or kneeled upon by the Celebrant or congregation.]*

[Those who have not been Baptized and Confirmed need these Sacraments before participation in Holy Communion. Adults and older children who intend to join the Church must also have Catechism (instruction).]

Those who are Baptized and Confirmed, including infants, and prepared to receive Holy Communion now line up at the Communion Cloth in the following order:

Bishops, Priests, lower Holy Orders, Monastics, penitents, clerics, babes in arms with their parents or godparents, children, unmarried adults, married persons, and new Communicants.

*[THOSE WHO WILL RECEIVE: KNEEL AT THE COMMUNION CLOTH].
The Celebrant turns and goes to the Communion Cloth, holding the Paten.*

The Distribution for Confractions of Nine or More Particles

Bishops.

Clerics

Children

Priests

Celebrant

Lower Holy Orders

Unmarried adults

Married adults

New Communicants

Monastics

Penitents

The Distribution for Confractions of Less than Nine Particles

[This is inserted for the sake of convenience; it is not in the original text.]

Bishops.

Priests & lower Holy Orders Celebrant Monastics, penitents, and clerics

Children, All adults

New Communicants

[The Celebrant administers the Body and Blood from the Paten, saying:]

[From the Sacrament of Baptism:

May the Body and Blood of our Lord Jesus Christ be to thee unto life eternal.

R. Amen.]

[Or, from the Sacrament of Unction:

May the Body and Blood of our Lord Jesus Christ, the Son of the living and most high God, be to thee unto life eternal.

R. Amen.]

[The Chalice is administered with the words:

May the Blood of our Lord Jesus Christ be to thee unto life eternal.

R. Amen.

*The **caim** is made with the chalice about the head of each communicant after they have received.]*

*[Infants may be communicated with a spoon from the Chalice, but all others receive from the Bread and Wine on the Paten, which the Celebrant administers with the **first two fingers of his right hand on their tongue** (not touching the tongue with his fingers). **No person receives the Holy Communion in their hands, including clergy other than the Celebrant.** Only the Celebrant or another Bishop, Priest or Deacon may administer the Holy Communion from one Paten, using Holy Communion consecrated at this Mass.]*

[A server holds the tray of blessed bread for those who have just received Holy Communion, or a movable table may hold the blessed bread and blessed wine.]

[If Holy Communion is to be reserved for a Pre-Sanctified Mass or sick call, a piece of the upper Particle is reserved: see the note on the Confraction into 13 parts. The Confraction usually produces fewer Particles than there are people; the Particles are subdivided further during the administration of Communion.]

This is what God has declared worthy, that the mind be upon the Symbols of the Mass, and that this be your mind: that portion of the Host which you receive is a portion of Christ from His Cross, and that there may be a Cross in the labor of each in his own life since it is that Cross which unites each one of us to the Crucified Body of Christ. It is not proper to swallow the Particle without having tasted it, just as it is improper to not bring savor into God's Mysteries. It is improper for it to be chewed by the back teeth for such an act symbolizes rumination over God's Mysteries, for it is by such rumination that heresy is increased. It is ended. Amen. Thanks be to God. [End of the Lorrha Missal commentary, as found in Gaelic and Latin.]

[During the Ablutions, the choir may chant a hymn of the day, such as Sancti Venite, or the Deer's Cry. If more hymns are needed: on Sundays at the Sixth Hour, from the Breviary (Antiphonary of Bangor), chant the Beatitudes, Hymn to Saint Michael and Hymn AB 2 in the Cross Vigil. On other days: Beatitudes and Magnificat. These are written out in the Breviary in the section, "Before Meals," and also in some of the Propers of this Missal.]

[The Deacon or another Priest may perform the Ablutions, if their hands have been purified at the beginning of the Mass. (The directions given are for a Celebrant serving alone.) After all have been Communicated who intended to receive, Ablutions are performed. The Celebrant consumes all of the remaining Body and Blood. The Chalice is set on the Altar to the Epistle side of the Corporal. The Knife and spoon are washed with water then wine over the Chalice and dried with the Purificator. If the Paten has no raised edge caution must be now observed. The Celebrant holds the Paten over the Chalice and pours wine over the Paten into the Chalice. He then dislodges any adhering Particles of the Sanctissimus with his forefinger or thumb, and then pours the wine from the Paten into the Chalice. This action may be repeated if necessary, turning the Paten so that no Particles remain. Then he pours water onto the Paten turning it so that its entire surface is washed, and pours the water from the Paten into the Chalice. The Paten is then dried with the purificator. The Celebrant then drinks the wine and water. He then holds the Chalice with both hands so that the fingers which came into contact with the Body and the Blood are over the top. Wine and then water is poured over the fingers of the Celebrant into the Chalice by the servers to make certain that no Particles or Blood of Christ that had been on his fingers remain. Any other clergy who have touched the Holy Eucharist such as a Bishop if he dropped the Particle into the Chalice after the Peace, or Celebrant if Deacon is performing the Ablutions, also have wine and water poured over their fingers into the Chalice. The Celebrant drinks the water and wine. Wine is poured into the Chalice. The wine in the Chalice is then drunk by the Celebrant who turns the Chalice, making certain that no Particles or Blood of the Lord remain.]

[(Additional washings may use water alone.)]

*[The inside of the Chalice is **dried with the Purificator**. The **Purificator** is put on top of the **Chalice** and both are covered with the **Pall**. The **Paten and the Chalice are returned to the Credenza by the Subdeacon and covered with the veil**. The **Corporal** is now carefully folded by the Deacon (or the Celebrant serving alone) and returned to the Credenza. The **Communion Cloth** is folded flag style and returned to the Credenza by the servers.]*

POSTCOMMUNION PRAYER

[The Proper Postcommunion Prayer of the day (using the Propers for this Mass below, or from another Missal in addition) may be substituted for or inserted before the following:]

Grant, O Lord, that those whom Thou hast satisfied with the Heavenly gift may be cleansed of all that is hidden, and that we may be freed from the snares of our enemies. **R.** Amen.

In the Mass of Apostles, Martyrs, and Holy Virgins

We have consumed, O Lord, the Heavenly Sacrifice celebrated at the solemnity of Thy Saints. We beseech Thee grant that we may earn eternal joy by that which we do but briefly in life, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

In the Mass for Living Penitents

O God, Who purifies the hearts which confide in Thee and absolves those who reproach their consciences from all their iniquities: grant forgiveness to the sinners, and bestow healing to the injured, that having received remission in Thy Sacraments of all sins, they may remain sincere and devoted, and sustain nothing detrimental to eternal salvation. **R.** Amen.

In the Mass of the Dead.

Let us pray, most beloved brethren, for our beloved **-NN-** who have already proceeded into the Lord's peace; whose ending was destined and course of crossing concluded; that God, the Almighty Father of our Lord Jesus Christ, command their flesh and their soul and their spirit to be received in a place of light, in a place of refreshment, in the bosom of Abraham and Isaac and Jacob. May He also dismiss whatsoever incorrectness by which they sinned through ignorance, or because of the hidden enemy and may He be pleased to refresh them by the spirit of His mouth, through our Lord Jesus Christ, Who reigneth with Thee, the unoriginate Father, and the Holy Spirit throughout all ages of ages. **R.** Amen.

The Thanksgiving is always said:

We give Thee thanks, O Lord, Holy Father, Almighty and eternal God, Who has satisfied us by the Communion of the Body and Blood of Christ Thy Son, and we humbly apply for Thy mercy: that this Thy Sacrament, O Lord, may not be unto our condemnation unto punishment: but may it be unto intercession of Salvation unto forgiveness; may it be unto the washing away of wickedness; may it be unto strengthening of the weak; a mainstay against the dangers of the world; may this Communion purge us of all guilt; and may it bestow the Heavenly joy of being partners, through our Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

[STAND].

The Mass has been given in Peace. *(During Paschaltide: Alleluia.)*

R. Thanks be unto God. *(During Paschaltide: Alleluia.)*

The Closing Prayers

[KNEEL OR BOW].

For He hath satisfied the empty soul and hath filled the hungry soul with good things - Alleluia, Alleluia. [Ps 104:9] Visit us, O God, in Thy Salvation - Alleluia. [Ps 105:4] The Lord is my strength and my praise, and He is become my Salvation - Alleluia. [Ps 117:14] I will take the Chalice of Salvation, and I will call upon the Name of the Lord - Alleluia. [Ps 115:13] Refreshed by the Body and Blood of Christ, may we ever say unto Thee, O Lord - Alleluia. O Praise the Lord, all ye nations, praise him all ye people. For His mercy is confirmed upon us and the truth of the Lord remaineth for ever. [Ps 116] Offer up the Sacrifice of justice and trust in the Lord. [Ps 4:6] O God, we give Thee thanks, O Thou through Whom we have celebrated the Holy Mysteries, and we claim the gift of Holiness from Thee Who reigneth unto ages of ages.

R. Amen.

The Final Benediction

[THE CONGREGATION BOWS PROFOUNDLY OR KNEELS:]

[The Celebrant extends both hands, palms outwards, fingers forming the Sign ICXC (according to both older Roman and Byzantine usage), over the heads of the Congregation:]

May the Lord bless you and protect you. May the Lord reveal His face unto you and have mercy. May the Lord turn His Face to you and give you peace.

R. Amen.

Then signing the Congregation with his right hand, says:

You are marked with the Sign + of the Cross of Christ. Peace be with you unto life eternal.

R. Amen.

Thus ends the Order of Communion. [Note found at the end of Unction].

[ALL STAND] [The Final Gospel may be replaced by a displaced Gospel of the day]

[In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not any thing made that was made: in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, he was sent to bear witness of that light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *[all genuflect]* And the Word was made flesh, *[all rise]* and dwelt among us: and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.]

*[Afterwards the Celebrant **unvests in the midst of the Church**, unless there is a special procession such as a funeral. He does not carry the Chalice out. The clergy may lead the Congregation in other Thanksgiving Prayers.]*

+ + +

The Rite of Baptism, Chrismation and First Holy Communion

Before entering the Church, or outside of the Chapel of Baptism, the following is said and done:

Priest or Bishop:

O God, Who made Adam from the clay of the Earth: Although Adam sinned in Paradise, Thou didst not count that sin unto death, but through the Blood of Thine Only-Begotten Son, Thou wast pleased to redeem and lead back into Holy Glorious Jerusalem. For this reason, consider thy sentence O accursed one, and give honor to the living God, and depart from this servant of God, because my God and Lord was pleased to call this person to His Holy Grace and Mercy by Baptism through this Sign of the +Cross which thou, devil, dare never cross out. Through our Lord Jesus Christ Who reigneth with His unoriginate Father and the Holy Spirit throughout ages of ages.

R. Amen.

[The Celebrant, Clergy, Congregation, and person being Baptized say all "Amens," renunciations, and Creed together during the Rite of Baptism. Also, Baptized and Confirmed Orthodox God-parents in good standing in the Church say all the responses for infant Candidates for Baptism.]

O Lord, Holy Father, Almighty and eternal God, expel the devil and his kin from this person: from the head, from the hair, from the crown of the head, from the brain, from the brow, from the eyes, from the ears, from the nostrils, from the mouth, from the tongue, from beneath the tongue, from the throat, from the passages of the throat, from the neck, from the chest, from the heart, from the entire interior of the body, from the ribs, from the hands, from the feet, from all the members, from the joints of the members, from the thoughts, from the words, from the deeds, and from all developments now and in the future, through Thee, O Jesus Christ, Who reignest with Thy Father and the Holy Spirit throughout ages of ages.

R. Amen.

O God, Who for the Salvation of the human race didst institute the greatest Sacrament in the substance of the waters, be responsive to our invocation; and unto this element pour forth Thy Blessings, through many modes of purification, that this creature of water shall serve the Mystery unto the casting out of demons and expelling of diseases. May it put on Thy Divine Grace, so that whoever this stream shall splash both in this place, and in the houses of the faithful, may be without stain and be freed from fault. Do not let the destructive spirit remain, nor an air of corruption. Let all the hidden snares of the enemy be cut away, and if there is anything which has malice against the safety of those who dwell here or against those at peace, let it flee from the sprinkling of this water which is unto healing, through the invocation of Thy Name. Let it be a defense against every assault, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

Consecration of Salt

O God, Who unto the salvation of men didst make a medicine through this health-giving salt, grant that this spirit be converted from the error of its kind and be redeemed, and that the Triune God act upon it, and it repel the devil by the renunciations and by the Sign of the + Cross of our Lord Jesus Christ Who reigneth with the Father and the Holy **Spirit throughout all ages of ages.**

[Note that this is the only place in which the scribes have written this ending in full. It is from this model that all the other endings are derived.]

R. Amen.

Another Prayer

I exorcize thee, O creature of salt in the Name of God the Father Almighty and in the charity of our Lord Jesus Christ and in the power of the Holy Spirit. I exorcize thee by the Living God, by the True God, Who didst produce thee for the protection of mankind, and to be consecrated by His servants for the people coming unto the beginning of the Faith. Therefore we pray Thee, O Lord and our God, that this creature of salt + In the Name of the Trinity may be made effective unto salvation, a Sacrament to put the enemy to flight which Thou, O Lord, let be + sanctified unto sanctifying and + blessed unto blessing, that it may be unto all that receive it a perfect medicine, remaining in their viscera in the Name of our Lord Jesus Christ, Who is coming to judge the living and the dead and the world by fire. **R.** Amen.

[The Celebrant, Catechumen, and congregation together recite the Renunciations and Confessions.]

[All respond:]

The Renunciations.

Dost thou renounce Satan? **R.** I renounce him.
 And all of his works? **R.** I renounce them.
 And all of his pageantries? **R.** I renounce them.

The Confessions

Dost thou believe in God, the Father Almighty?

[Catechumen or Sponsor] **R.** I believe [in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible].

Dost thou also believe in Jesus Christ?

R. I believe [in one Lord Jesus Christ, the Only-Begotten Son of God Born of the Father before all ages. Light of light, true God of true God. Born, not made, of one Substance with the Father: through Whom all things were made. Who for us men, and for our Salvation descended from heaven. And was Incarnate of the Holy Spirit and the Virgin Mary: And was born man. And was crucified also for us: under Pontius Pilate; He suffered and was buried. And He rose on the third day, according to the Scriptures. And ascended into heaven: and sitteth at the right hand of God the Father. And He shall come again with glory to judge both the living and the dead: Whose Kingdom shall have no end.]

Dost thou also believe in the Holy Spirit?

R. I believe [in the Holy Spirit, the Lord and Giver of life: Who proceedeth from the Father. Who with the Father and the Son together is worshiped and glorified: Who spake by the Prophets.

And in one, Holy, Catholic, and Apostolic Church, one Baptism for the remission of sins, and the resurrection of the dead, and the life of the world to come.]

The Priest breathes and touches him [upon the head], then touches the breast and the back between the shoulder blades with the oil [oil of Catechumens], and thus anointing, says:

I anoint thee with the Oil of Sanctification in the Name of the Father and of the Son and of the Holy Spirit. Amen.

[All respond again:]

Dost thou renounce Satan? **R.** I renounce him.

And all of his works? **R.** I renounce them.

And all of his pageantries? **R.** I renounce them.

We pray Thee O Lord Holy Father almighty and eternal God to have mercy on Thy servant **-N-** whom Thou wast pleased to call to the beginning of Faith, expelling all blindness of the heart. Burst the snares of Satan by which he (she) was bound. Open unto him (her) the door of Thy Truth, that he (she) put on the + Sign of Thy Wisdom, that he (she) be free of all the stench of lust, and delight in the sweet odor of Thy precepts. May he (she) rejoice to serve Thee in the Church, and may he (she) progress day by day that he (she) may become sufficient unto the promise of Thy Grace, in the Name of the Father and of the Son and of the Holy Spirit throughout all ages of ages. **R.** Amen.

Prayer for a Sick Catechumen

This is to be used only if one of those who is to be Baptized is in immediate danger of Death:

I beg Thy intervention, O Lord, Holy Father Almighty and eternal God, Who came to the aid of those in danger and Who tempers the lashes, we humbly entreat Thee O Lord, by Thy holy visitation, raise Thy servant -N- from this illness, a temptation of the soul. As Thou didst for Job, set a limit and do not let the enemy triumph over this soul which is without the redemption of Baptism. Delay, O Lord departure unto death and extend this life. Make manifest that which Thou hast led unto the Sacrament of Baptism and do not bring harm by Thy redeeming act. Take away any opportunity of the triumph of the devil and preserve him (her) whom Thou hast willed to be joined to the Triumphant ones of Christ, that he (she) be reborn in Thy Church by the grace of Baptism and be made whole. This we ask through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

Exhortation

Nor let it escape thy notice O Satan, that punishment threatens thee, hell-fire threatens thee, on that day of judgment, on the day of eternal torture which is coming like a flaming hot fire, which hath been eternally prepared for thee and thine angels; and therefore for thy worthless damnation and damning: Pay homage to the Living God; Pay homage to Jesus Christ; Pay homage to the Holy Spirit, the Paraclete, by Whose power I admonish thee that in every way thou art a foul spirit, that thou shalt depart and move away from these servants of God, and that thou give back to God Himself those whom our Lord and God Jesus Christ is pleased to call to His own grace and blessing, that they be made His Temple by the water of regeneration unto the remission of all sins in the Name of our Lord Jesus Christ Who is coming to judge the living and the dead and the world by fire. **R.** Amen.

Salt is placed in the catechumen's mouth.

Effeta: that is 'be opened' Effeta.

It is an offering in honor of sweetness in the Name of God the Father and the Son and the Holy Spirit.

R. Amen.

The catechumen bows.

O Lord, Holy Father Almighty and eternal God, Who is, and Who was, and Who will come, and Who shall remain even unto the end, Whose origin is unknown and ending inconceivable: we supplicants invoke Thee, O Lord, upon this Thy servant **-N-**, whom Thou hast freed from the delusion of the Gentiles and from the most debased associations. Be pleased to hear him (her) who bows his (her) neck unto Thee. He (she) has approached the font of Baptism, that he (she) may be renewed by water and the Holy Spirit: polished and cleansed of the old man, putting on the new. Let him (her) who is fashioned in Thy likeness assume the incorrupt and spotless vestment. Let him (her) merit to serve Thee, our Lord, in the Name of our Lord Jesus Christ Who is coming to judge the living and the dead and the world by fire. **R.** Amen.

O God, Who for the Salvation of the human race didst institute the greatest Sacrament in the substance of water, be responsive to our invocation, and by this element through various purifications, pour forth Thy Blessings: that this creature, in service unto Thy Mysteries, may put on Thy grace unto the casting out of demons and expelling of diseases. Let it be that whomsoever this stream shall splash both in this place, and in the houses of the faithful, may be without stain and be freed of fault. Do not let the destructive spirit remain nor any air of corruption. Let all the hidden snares of the enemy, if there are any, be cut away, because he has a grudge against the safety of those who dwell here and against those at peace. Let him flee from the sprinkling of this water which is unto healing through the invocation of Thy Name. Let this be unto defense against every assault, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. **R.** Amen.

Hear us, O Lord, Holy Father Almighty, eternal God, and be pleased to send Thy Holy angel from Heaven, who preserves, assists, shields, and attends to all those who dwell in the habitation of this Thy servant. **R.** Amen.

*Here the catechumen is **anointed with oil on the front and also between the shoulder blades on the back** before being Baptized;*

[Up to now he or she is a catechumen.]

[The Deacon leads the congregation in the Litany of the Saints.]

Then the Clergy process moving around the font [counterclockwise], while the Priest or other clergy says:

The Litany of the Saints

Priest or Deacon: + O God come to my assistance.

R. O Lord make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever unto ages of ages.

R. Amen.

Deacon (or Celebrant): We have sinned, O Lord, we have sinned: remit our sins and save us. Hear us, O Thou Who didst guide Noah upon the waves of the Flood, and didst recall Jonah from the abyss by Thy Word; free us. O Thou Who didst offer a hand to Peter as he was sinking; bear us up, O Christ, Son of God. Thou didst perform wonders among our fathers, O Lord: stretch forth Thy hand from on high to answer our necessities.

V. Free us, O Christ:



R. Hear us, O Christ. **V.** Hear us, O Christ: **R.** Hear us.

V. Kyrie eleison.

[R. Christe eleison . V. Deo Gratias.] [St. Patrick's ending may be assumed.]

Saint Mary **R.** Pray for us.

Saint Peter: **R.** Pray for us.

Saint Paul: **R.** Pray for us.

Saint Andrew:	℞. Pray for us.	
Saint James:	℞. Pray for us.	
Saint John:	℞. Pray for us.	
Saint Bartholomew:	℞. Pray for us.	
Saint Thomas:	℞. Pray for us.	
Saint Matthew:	℞. Pray for us.	
Saint James:	℞. Pray for us.	
Saint Thaddeus:	℞. Pray for us.	
Saint Matthias:	℞. Pray for us.	
Saint Philip:	℞. Pray for us.	
Saint Simon:	℞. Pray for us.	
Saint Mark:	℞. Pray for us.	
Saint Luke:	℞. Pray for us.	
Saint Stephen:	℞. Pray for us.	
Saint Martin:	℞. Pray for us.	<i>[of Tours]</i>
Saint Jerome:	℞. Pray for us.	
Saint Augustine:	℞. Pray for us.	
Saint Gregory:	℞. Pray for us.	<i>[the Great]</i>
Saint Hilary:	℞. Pray for us.	<i>[of Poitiers]</i>
Saint Patrick:	℞. Pray for us.	<i>[of Ireland]</i>
Saint Ailbe:	℞. Pray for us.	<i>[of Emly]</i>
Saint Finian:	℞. Pray for us.	<i>[of Clonard]</i>
Saint Finian:	℞. Pray for us.	<i>[of Movilla]</i>
Saint Keiran:	℞. Pray for us.	<i>[of Saigher]</i>
Saint Keiran:	℞. Pray for us.	<i>[of Clonmacnoise]</i>
Saint Brendan:	℞. Pray for us.	<i>[of Clonfert]</i>
Saint Brendan:	℞. Pray for us.	<i>[of Birr]</i>
Saint Columba:	℞. Pray for us.	<i>[of Iona]</i>
Saint Columba:	℞. Pray for us.	<i>[of Terryglas]</i>
Saint Comgall:	℞. Pray for us.	<i>[of Bangor]</i>
Saint Cainnech:	℞. Pray for us.	<i>[of Kilkenny and Aghaboe]</i>

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Saint Finbarr:	R. Pray for us.	<i>[of Gougane Barra in Cork]</i>
Saint Nessian:	R. Pray for us.	<i>[of Mungret]</i>
Saint Fachtna:	R. Pray for us.	<i>[of Rosscarberry in Cork]</i>
Saint Lua:	R. Pray for us.	<i>[of Lismore: 100 monasteries]</i>
Saint Lacten:	R. Pray for us.	<i>[of Friar's Island]</i>
Saint Ruadhan:	R. Pray for us.	<i>[of Lorrha]</i>
Saint Carthage:	R. Pray for us.	<i>[of Rahan and Lismore]</i>
Saint Kevin:	R. Pray for us.	<i>[of Glendalough]</i>
Saint Mochon:	R. Pray for us.	<i>[of Glendalough]</i>
Saint Brigid:	R. Pray for us.	<i>[of Kildare, Abbess]</i>
Saint Ita:	R. Pray for us.	<i>[of Killeedy, Abbess]</i>
Saint Scetha:	R. Pray for us.	<i>[virgin]</i>
Saint Sinecha:	R. Pray for us.	<i>[virgin]</i>
Saint Samthann:	R. Pray for us.	<i>[of Clonbroney, Abbess]</i>
All you Saints:	R. Pray for us.	



- V. Be Gracious: R. Spare us, O Lord.
V. Be Gracious: R. Free us, O Lord.
V. From all evil: R. Free us, O Lord.
V. Through Thy Cross: R. Free us, O Lord.
V. We sinners entreat Thee: R. Hear us, O Son of God.
V. We entreat Thee: R. Hear us, and grant us peace.

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V. We en - treat Thee: R. Hear us.



V. O Lamb of God Who takest away the sins of the world:



R. Have mercy on us. V. Christ hear us: R. Christ hear us:

V. Christ hear us.

[The Litany of the Saints is completed.]

Then read the Psalm verses:

As the Hart panteth after the fountains of water; so my soul panteth after Thee O God. My soul hath thirsted after the strong living God. *[Ps. 41:2-3]*
Bring to the Lord, O ye Children of God: bring to the Lord the offspring of rams.
Bring to the Lord glory and honor: Bring to the Lord glory to his Name: adore ye the Lord in His holy court. The Voice of the Lord is over the vast waters.

Then the Blessing of the Sont:

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I exorcize thee, O creature of water, through the Living + God, through the Holy + God: through Him Who in the beginning by the Word separated thee from the dry land; through Him Whose Spirit moved upon thee; through Him Who commanded thee to flow out of paradise and to water the whole earth in four rivers; through Him Who produced thee from a rock that He might water the exhausted people He freed from Egypt; through Him Who sweetened thy bitterness by wood.

I exorcize thee through Jesus + Christ His Son, Who at Cana of Galilee as an admirable sign, by His power changed thee into wine; through Him Who walked with his feet upon thee and Who was Baptized by John in the Jordan, in thee; through Him Who shed thee with blood from His side; through Him Who commanded His disciples, saying: “Go forth and teach; teach all people, Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.”

I command therefore, all impurity, all phantasm, all deception of the spirit to be rooted out and to flee from this creature of water, that for those who descend into it, may it be unto him (her) a well-spring effective unto eternal life. Therefore let it be made holy water, water blessed unto the regeneration of the sons of God the Father Almighty, in the Name of our Lord Jesus Christ Who is coming in the Holy Spirit to judge the world by fire. **R.** Amen.

I exorcize thee, O creature of water in the Name of God the Father + Almighty and in the Name of our Lord Jesus + Christ, His Son, and [in the Name of] of the Holy + Spirit that all the power of the adversary, all incursion of the devil, all phantasms be rooted out and flee from this creature of water that it become a well-spring unto eternal life, that whosoever is Baptized with it become the temple of the living God unto remission of sins, through our Lord Jesus Christ Who is coming to judge the world by fire. **R.** Amen.

Almighty and eternal God, of Thy great affection, attend to Thy Mysteries: the Sacraments, and send forth a spirit of adoption to those becoming new people, those who this font of Baptism labors to bring forth unto Thee, that what is carried out through our humility may be filled with the effect of the power of Thy service, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages. **R.** Amen.

O God Who works marvelously by the unseen power of Thy Sacraments, let it be profitable and permissible for us to attain to the most cherished Mysteries. We are unworthy. Thou however dost not leave us bereft of the gift of Thy grace. Hear our prayer, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen.

O God Whose Spirit moved upon the waters in the midst of the primordial world, so that watery nature might take on the power of Sanctification; O God, Who prefigured the washing away of the reproach of those who are innocent of the world by cleansing waters of regeneration in the form of the surging of the Flood, so that by the service of that one and the same element there may be an end of pollution and beginning of virtues; look upon the face of Thy Church and multiply in her Thy generations which of grace flow from Thee. Gladden Thy besieged city and open the font of Baptism to the entire world. Yeah, open the font of renewal to the nations, that by the authority of Thy Majesty, he (she) may receive the race of Thine Only-Begotten: by the Holy Spirit, *[Here the Priest divides the water in the form of a Cross and his hand is immediately dried with a towel]* Who quickens this water of regeneration for humanity, which is prepared mysteriously by the admixture of His Illumination. By the Sanctification conceived of the immaculate womb of the divine font, let an offspring of Heaven emerge in this newly-regenerated creature. Although discerned by gender of the body or by age in time, the mother bears all into one childhood by grace.

[N.B.: The mother is the Church.]

Therefore, far away, O Lord command every unclean spirit to flee far away; that all worthless and diabolical delusion flee. Let nothing pervade this place contrary to virtue, nor lying in wait, nor hovering about, nor skulking to steal, nor corrupting to mar. *[The Priest touches the water with his hand]* Let this holy and innocent creature [the font] be free of all intrusion of assault, and be entirely purged and separated from all that is worthless. Let it be a font of life-regenerating water, a purifying stream, that all, by this cleansing, salvation-bearing bath through the Holy Spirit present in it, may attain the Pardon of perfect purification, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

Therefore I bless thee, creature of water, by the Living + God, by the Holy + God; Who in the beginning by the Word separated thee from the dry land and commanded thee to water the earth in four rivers, *[The Priest divides the water in the form of a Cross and sprinkles the water to the four quarters]* Who sweetened thy bitterness in the desert to make thee drinkable, and for a thirsting people did produce thee from a rock. I bless thee through Jesus + Christ His Son, our only Lord, Who in Cana of Galilee as a wondrous sign did convert thee to wine by His power, Who trod with His feet over thee, and was Baptized by John in the Jordan in thee, Who shed thee with blood from His side, and Who commanded His disciples that those who believe are to be Baptized in thee, saying, “Go forth and teach all nations, Baptizing them in the Name of the Father and of the Son and of the Holy Spirit.”

These are the commands to us Thy servants. O Thou, God almighty and clement, be present. Thou, Benign One, breath forth, Thyself, a blessing unto these simple waters by Thine own mouth, that they may have more than the purity of their nature which makes them suitable for the washing of bodies.

[The Priest breathes on the water three times in the form of a Cross.] Let them also be effective unto the purification of mind.

[The Subdeacon, Deacon, or Celebrant takes the Paschal candle carefully from the stand, with the flame still lit, and the Celebrant immerses the lower end in the Water. Only the lower end of the candle enters the water, and the candle remains lit afterwards.]

Let the entire power of the Holy Spirit descend into the entire substance of the font, *[The Priest breathes on the water three times in the form of a* and the entire substance of this water may be fertile unto Regeneration. May all of this be effective unto the washing away of the stains of sin. May this nature fashioned in Thine own image be reshaped to its proper original honor, and be cleansed of the squalor of the Old Man, that all men who enter into this Sacrament of Regeneration may be reborn into the true innocence of a new infancy through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

BAPTISM

*The benediction having been completed, **the Priest pours Chrism in the form of a Cross into the Font** and who ever wishes, fills a flask with the Water of Benediction for the blessing of the house. All the people present are sprinkled with the blessed water.*

*[Whether or not there is a candidate for Baptism, **the four directions in the Church and all members of the congregation are sprinkled.** This sprinkling is not in place of Baptism, because a candidate for Baptism must be prepared to receive Baptism, the Celebrant must be aware of the candidate's desire, and the person must be Baptized by the Celebrant according to the complete Rite of Baptism.*

Baptism

***Each one that is to be Baptized goes down into the Water and is immersed three times.** [Immersion is preferred; or, if there is no font, pour an abundance of water; literally to toss water on them, as if to revive them, according to Celtic prayers. A shell may be used.]*

Then, each is asked by a Deacon:

Dost thou believe in God, the Father Almighty?

R. I believe.

The Servant of God **N.** is Baptized in the Name of the Father.

The catechumen is immersed.

Dost thou also believe in Jesus Christ His Only-Begotten Son, our Lord, Who was born and died?

R. I believe.

The Servant of God **N.** is Baptized in the Name of the Son.

The catechumen is immersed a second time.

Dost thou also believe in the Holy Spirit, the Catholic Church, Remission of sins, and the Resurrection of the flesh?

R. I believe.

The Servant of God **N.** is Baptized in the Name of the Holy Spirit.

The catechumen is immersed a third time.

[OR: The Priest immerses him (her) in this manner (wording from Bobbio Missal):

I Baptize thee in the Name of the Father (*immerse*), and of the Son (*immerse*), and of the Holy Spirit (*immerse*), Who have one Substance, that thou mayest have a part with the Saints unto life everlasting.]

[Holy Water may be distributed, for order's sake, after the Mass is over. Who ever wishes, fills a flask with the Water of Benediction for the blessing of the house, and may bring the holy water home.]

Chrismation

Afterwards the one who was Baptized is anointed with the Holy Chrism [after the following prayer]:

God Almighty, the Father of our Lord Jesus Christ, Who has regenerated thee by water and the Holy Spirit [*John 3:5*], has given thee remission of all thy sins. He Himself Marks thee with the Chrism of Salvation in Christ.

Here the Chrismation is done upon the forehead, pouring it over the brow (as in a kingly anointing):

I anoint thee with the oil and the Chrism of Salvation and of Sanctification in the Name of the + Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

R. Amen.

Work, O creature of oil; work in the Name of God the Father Almighty, and the Son, and the Holy Spirit, and do not let an impure spirit remain here, nor in the members, nor in the interior, nor in the bones of the members, but may the Power of Christ, the Son of the living God most High, and the Power of the Holy Spirit, work in thee throughout all ages of ages.

R. Amen.

The Deacon gives him a white vestment over his head and covering the forehead. Meanwhile the Priest says:

Receive this holy and spotless white vestment which thou shalt wear before the tribunal of our Lord Jesus Christ.

Let him respond: I accept it and I shall wear it.

And the Priest says [as the right hand of the newly Baptized is anointed, so that he may bless]:

Let the hand of the servant be opened. Receive the Sign of the Cross of Christ + in thy right hand and may it preserve thee unto eternal life.

Let him respond: R. Amen.

Mandatum: The Soot Washing (*The Command*)

A Towel is taken and the feet of him (her) that has just been Baptized are washed [using plain water].

[This is similar to Christ entering the Jordan River to bless the water, and signifies the responsibilities of a Christian to bless the world around them. The newly Baptized person blesses this water at this time, and also receives a blessing by the foot washing, and they are commanded to bless others.]

Alleluia - Thy Word is a lamp unto my feet, O Lord. *[Ps 118:105]*

Alleluia - Help me O Lord, and I shall be saved. *[Ps. 118:117]*

Alleluia - Visit us with Thy Salvation, O Lord. *[Ps.105:4]*

Alleluia - Thou hast commanded Thy commandments to be kept most diligently.
[Ps. 118:4]

Command Thy mercy, O Lord, O despise not the works of Thy hands. *[Ps. 137:8]*

If I then being your Lord and Master have washed your feet;
you also ought to wash one another's feet. For I have given you
an example that as I have done to you so you do also for others. *[John 13:14-15]*

Our Lord and Savior Jesus Christ, on the day before He suffered took the splendid, Holy and spotless towel, girded his limbs, and poured water into a bowl, and washed the feet of His disciples. Thou shalt do this in imitation of our Lord Jesus Christ to thy pilgrims and travelers.

*[It was customary that the **parents retain the ‘Feet Water’ of their child as a safeguard from undesirable visitors or influences.]***

First Communion

The newly Baptized receives the Eucharist from Pre-Sanctified Species retained for this purpose on the Altar of the Church or Baptism Chapel:

The Body and Blood of our Lord Jesus Christ be to thee unto life eternal.

R. Amen.

Refreshed with spiritual nourishment and renewed with the food of heaven: by the Body and Blood of the Lord; let us return proper praise and thanks to our God and Lord Jesus Christ, as we pray for His inexhaustible mercy, so that we may have the divine gifts of the Sacraments unto the increase of Faith and perfection of eternal Salvation, through our Lord Jesus Christ Who reigneth with His unoriginate Father and the Holy Spirit, unto ages of ages.

R. Amen.

Let us pray, dear brethren, for our brother (sister) - N - who has won the Grace of the Lord, that he (she) may bear the Baptism which he (she) has received, spotless and in its entirety before the tribunal of our Lord Jesus Christ, Who reigneth with His unoriginate Father and the Holy Spirit, unto ages of ages.

R. Amen.

O God, we give Thee thanks, O Thou through Whom we have celebrated this Holy Mystery: and we beg of Thee a gift of Thy Sanctification, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen. *See Warren; this prayer also in the Book of Deer.*

Alleluia - Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation. [Ps. 105:4]

Alleluia - O Lord, save me: O Lord, give good success. [Ps. 117:25]

Alleluia - Shew us Thy mercy, O Lord, and grant us Thy Salvation. [Ps. 84:8]

Save us, O Jesus Who art mighty to save, O Thou Who gavest the soul and giveth salvation, through Thee our Lord, Who reigneth with Thine unoriginate Father and the Holy Spirit, unto ages of ages.

R. Amen.

The Rites of Baptism and Chrismation are now completed.

Other Blessings

The Blessing of Water *the minor blessing*

Bless, O Lord, this creature of water, that it may be a remedy unto the salvation of the human race. Grant, through the invocation of Thy Name through this creature of water, health of the body, protection of the soul, and a good defense, through our Lord Jesus Christ Who reigneth with the Father and the Holy Spirit, unto ages of ages.

R. Amen.

The Exorcism of Water *the minor exorcism*

I exorcize thee, impure spirit, by God the Father Almighty, Who made heaven, earth, and the seas, and all that are in them; that all power of the adversary, all the works of the devil, every assault, every phantasm of the enemy, may be eradicated, and be set to flight from this creature of water; that it may be Holy and Salvific; and a burning fire turned upon the snares of the enemy through the invocation of the Name of our Lord Jesus Christ, Who will come to judge the world by fire in the Holy Spirit.

R. Amen.

Holy Unction (Anointing of the Sick) and Holy Communion

Brethren, Let us pray to our Lord Jesus Christ for our brother (sister) -N- who has been beset by the cruel and pressing evil of languor, that the Charity of the Lord of the Heavens may be pleased to treat by these Medicines. May He be pleased, Who gave the soul and gives salvation, through our Lord Jesus Christ, Who reigneth with His unoriginate Father and the Holy Spirit, unto ages of ages.
R. Amen.

Most beloved Brethren, let us pray in supplication for our sick brother (sister) unto the Loving and Almighty God, Who is quick to restore and strengthen, so that the creature may experience the Hand of the Creator: that either in the restoration or in the recovery, in His Name; the Affectionate Father may be pleased to restore His handiwork, through our Lord Jesus Christ, Who reigneth with the Same Father, and the Holy Spirit, unto ages of ages.
R. Amen.

Lord, Holy Father of the Universe, Almighty Founder, the Eternal God in Whom all live, Who vivifies the dead and brings those who are not, to become like unto those who are Thy original workmanship; O Thou Who art the great Builder, affectionately restore this Thy handiwork, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages.
R. Amen.

Dearest Brethren, let us beseech God, in Whose hand is truly the breath of the living; Who is the life of the dying; that He might heal the ills of the body of this one, and grant Salvation to the soul; that since we do not deserve it by our merits, the grace of mercy may be attained. May He grant our petitions through our Lord Jesus Christ, Who reigneth with the Father and the Holy Spirit, unto ages of ages.
R. Amen.

O Lord, Holy Father Almighty and eternal God, Thou Who art the Way and the Truth and the Life, hear and preserve Thy servant, -N- whom Thou hast enlivened and Redeemed by the precious great and Holy Blood of Thy Son, Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen.

O God Who dost not desire the death of a sinner, but that he be converted and live, release this one unto Thyself, from a heart turned to sins, and grant the gift of continuing life through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen.

O God Who, because of Thy love, dost ever offer Thyself for Thy creation, lovingly incline Thine ears to our supplications which we make unto Thee for Thy servant -N-, who labors under adverse health of body. Gently regard and visit him (her). In Thy Salvation and heavenly grace, grant relief, through our Lord Jesus Christ, Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen.

The Gospel [Matthew 22:23, 29-33]

At that time, there came to Him the Sadducees who say there is no resurrection, and asked Him: And Jesus answering, said to them, "You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in Heaven. And concerning the resurrection of the dead, have you not read that which was spoken by the Lord, saying to you: I am the God of Abraham, and the God of Isaac and the God of Jacob? He is not therefore the God of the dead but the God of the Living," and the multitudes hearing it, were in admiration at His doctrine. On that day Jesus said "Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the highest parts of the heavens to the utmost bounds of them."

The Anointing and Holy Communion

I anoint thee with the sanctified oil, that thou recover thy health: in the Name of the Father and of the Son and of the Holy Spirit, unto ages of ages.

R. Amen.

O Lord, regard us Thy servants, that praying with confidence, we may be worthy to say:

ALL PRESENT MAY SAY:

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

Celebrant:

Deliver us O Lord from every evil and preserve us in all good, O Jesus Christ, the Author of all that is good, Who reigneth unto ages of ages.

R. Amen.

We pray Thee, O Lord, for our brother (sister) -N- who is weighed down by his (her) infirmity. Let him (her) participate in the Act of Communion, that whenever the blots of this era attack him (her), or worldliness taint him (her), he (she) may be forgiven and cleansed by the Gift of Thy Faith, through our Lord Jesus Christ, Who reigneth with the Father and the Holy Spirit, unto ages of ages.

R. Amen.

O Lord Holy Father, We faithfully beseech Thee, that by the reception of this Sacrosanct Eucharist of the Body and Blood of our Lord Jesus Christ, that as much as possible of the flesh and as much as possible of the soul may be made well, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit, unto ages of ages.

R. Amen.

O Lord Jesus Christ, our God, hear us who pray for our sick brother (sister) that Thy Holy Eucharist may be his (her) protection, through Thee our Lord Jesus Christ, Who reigneth with Thine unoriginate Father and the Holy Spirit, unto ages of ages.

R. Amen.

The Peace and Charity of our Lord Jesus Christ and the Communion of His Saints be always with us.

Let him (her) say:

R. Amen.

The Eucharist offered from reserved Pre-Sanctified Sacrament:

May the Body and Blood of our Lord Jesus Christ, the Son of the living and most high God, be to thee unto life eternal.

R. Amen.

Having received our Saving food of the Divine Body, let us give thanks to Jesus Christ: because by the Sacrament of His Body and Blood He freed us from death, and is pleased to give a remedy to many of the bodies as well as the souls of the human race; Who reigneth with His unoriginate Father and the Holy Spirit, unto ages of ages.

R. Amen.

Let us give thanks to God the Father Almighty, Who, by the gift of His Sacrament, has quickened a change in us from our earthly origin and nature into heavenly nature, through our Lord Jesus Christ, Who reigneth with the same Father and the Holy Spirit, unto ages of ages.

R. Amen.

CONFESSION

Convert us, O God our Salvation, and grant health to our sick ones.

For He hath satisfied the empty soul and hath filled the hungry soul with good things - Alleluia, Alleluia. [Ps 104:9]

Visit us, O God, in Thy Salvation - Alleluia. [Ps 105:4]

The Lord is my strength and my praise, and He is become my Salvation - Alleluia. [Ps 117:14]

I will take the Chalice of Salvation, and I will call upon the Name of the Lord - Alleluia. [Ps 115:13]

Refreshed by the Body and Blood of Christ, may we ever say unto Thee, O Lord - Alleluia.

O Praise the Lord, all ye nations, praise him all ye people. For His mercy is confirmed upon us and the truth of the Lord remaineth for ever. [Ps 116]

Offer up the Sacrifice of justice and trust in the Lord. [Ps 4:6]

O God, we give Thee thanks, O Thou through Whom we have celebrated the Holy Mysteries, and we claim the gift of Holiness from Thee Who reignth unto ages of ages.

R. Amen.

The Benediction

The Priest extends both hands, palms outwards, fingers forming the Sign ICXC over his head:

May the Lord bless thee and protect thee. May the Lord reveal His Face unto thee and have mercy. May the Lord turn His Face to thee and give thee peace.

And he (she) responds:

R. Amen.

The Priest Then signing him with the right hand, saying:

Thou art marked with the + Sign of the Cross of Christ.

Peace be with thee unto life eternal.

And he responds:

R. Amen.

Rite of Reconciliation (Confession)

(St. Gallen Manuscript F.F. iii)

Dost thou believe in the Father, the Son and the Holy Spirit?

R. I believe.

Dost thou believe that these same three Persons, as we say, the Father, and the Son and the Holy Spirit, are three and is one God?

R. I believe.

Dost thou believe that thou shalt arise in this very same flesh in which thou art now on the day of Judgment and receive the good or ill which thou hast given?

R. I believe.

Dost thou desire to forgive those who have committed all manner of sin against thee, as has been said by the Lord: "If ye will not forgive men their sins, neither will your Father in Heaven forgive your sins?"

R. I forgive them.

Inquire after the person's sins and ask if they are willing to stop their persistence in them. Make them confess all of their sins and at the end they are to say:

Many are my sins in deeds, in words, and in thoughts.

Then give them a penance and say this prayer over them:

Let us pray:

Protect this Thy servant -N- O Lord through Thy mercy and quickly blot out all of his (her) iniquities by Thy pardon, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

CONFESSION

Let us pray:

Harken unto our prayers O Lord and spare from sins those who confess unto Thee, and may the clemency of Thy Fidelity absolve those whose guilt of conscience accuses them, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

And the like. If one has time, do as in the Sacramentary (if one does not have sufficient time this is sufficient) and if this is for an intelligent person, give them counseling that they come at the appointed time unto you or another Priest at the Lord's Supper as set forth in the Sacramentary. [This service is done in two parts: 1) The Confession of sins and assignment of Penance and 2) the Prayer of Reconciliation before the Liturgy at the appointed time].

Whoever does not receive reconciliation while they remain in the body cannot do so after parting from the flesh.

If they were truly without intellect, for they did not understand, one can reconcile them in one session.

Holding the hand over, but not touching their head, say the Prayer for person about to begin penance:

Grant O Lord, we beseech Thee, The worthy fruits of penitence to this servant, that through the pursuit and attainment of pardon of his (her) sinning, he (she) may be restored innocent unto Thy Holy Church, from whose completeness he (she) has wandered through sinning. This we ask through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

R. Amen.

If they are seriously ill, one ought to reconcile them [to the Body and Blood of the Lord] immediately. [Perform the Service of Unction, if possible]

[The Prayers of Reconciliation are said before the Liturgy of the appointed day. None except those who have met the conditions for reconciliation should approach a Priest for this office. Those who require further counseling and time to resolve their difficulties should discuss this in private before the day of the Liturgy.]

CONFESSION

Priest: O Lord, regard us Thy servants, that praying with confidence, we may be worthy to say:

Priest and all penitents: Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors and lead us not into temptation but deliver us from the evil one.

Deliver us O Lord from every evil and preserve us in all good, O Jesus Christ, the Author of all that is good, Who reigneth unto ages of ages.

R. Amen.

The following is repeated for each penitent received:

The following Absolution prayers from folio 291 of the Bobbio Missal is repeated for each penitent received: With the right hand on the head of the penitent, [the Priest should] say:

Beloved Brethren, let us beseech God, the Almighty and Merciful, Who doth not desire the death of a sinner, but that he be converted and live. May God be appeased and grant His servant -N- the dispensation of mercy unto the right way of Life. In that this person incurred the wounds of his (her) guilt after the sacred washing in the Waters, it is appropriate that he (she) be cleansed in the esteemed [act of] public confession, so that no scars remain to condemn him (her), through our Lord Jesus Christ Who reigneth with the same unoriginate Father and the Holy Spirit throughout all ages of ages.

R. Amen.

Priest: O our Savior and Redeemer, Thou dost grant the gift of Thy Favor and Mercy not only to sinners but to all that desire to come before [Thee]. We Thy suppliants beseech Thee that Thou bring this Thy servant -N- unto the dispensation of Communion of Thy Body and Blood by Thy pardoning Heavenly blessing. We ask this through Thee Who reignest with Thine unoriginate Father and the Holy Spirit throughout all ages of ages.

R. Amen.

The Deer's Cry

(The Breastplate of Saint Patrick)

Not part of the Lorrha-Stowe Missal, but appended here as the most well known Celtic prayer. Largely from the Thesaurus Paleohibernicus.

St. Patrick composed this hymn in the time of Loegaire son of Niall. The cause of its composition, however, was to protect St. Patrick and his monks against deadly enemies that lay in wait for the clerics. This is a breast-plate of faith for the protection of body and soul against devils and men and vices. When anyone shall repeat it every day with diligent intentness on God, devils shall not dare to face him; it shall be a protection to him against every poison and envy; it shall be a defense to him against sudden death; it shall be a breast-plate to his soul after his death. St. Patrick sang this hymn when ambushes were laid against his coming by Loegaire, that he might not go to Tara to sow the Faith. Those who were lying in ambush saw wild deer (St. Patrick and the monks), with a fawn (St. Benen) following them carrying the books, and let them pass. St. Patrick arrived at Tara; his Easter fire was the first spring light, conquering darkness forever.

I arise today through a mighty strength,
the invocation of the Trinity,
through belief in the Threeness,
through confession of the Oneness
towards the Creator of Creation.

I arise today through the strength of Christ with His Baptism,
through the strength of His Crucifixion with His Burial
through the strength of His Resurrection with His Ascension,
through the strength of His descent for the Judgment of Doom.

I arise today through the strength of the love of Cherubim
in obedience of Angels,
in the service of the Archangels,
in hope of resurrection to meet with reward,
in prayers of Patriarchs,
in predictions of Prophets,
in preachings of Apostles,
in faiths of Confessors,
in innocence of Holy Virgins,
in deeds of righteous men.

I arise today, through the strength of Heaven:
light of Sun,
brilliance of Moon,
splendour of Fire,
speed of Lightning,
swiftness of Wind,
depth of Sea,
stability of Earth,
firmness of Rock.

THE DEER'S CRY

I arise today, through God's strength to pilot me:
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to secure me:
against snares of devils, against temptations of vices,
against inclinations of nature, against everyone who shall
wish me ill, afar and anear, alone and in a crowd.

I summon today all these powers between me (and these evils):
against every cruel and merciless power that may oppose my body and my soul,
against incantations of false prophets,
against black laws of heathenry,
against false laws of heretics,
against craft of idolatry,
against spells of women [any witch] and smiths and wizards,
against every knowledge that endangers man's body and soul.

Christ to protect me today
against poison, against burning,
against drowning, against wounding,
so that there may come abundance of reward.
Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ where I lie, Christ where I sit, Christ where I arise,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I arise today through a mighty strength,
the invocation of the Trinity,
through belief in the Threeness,
through confession of the Oneness
towards the Creator of creation.

Salvation is of the Lord.
Salvation is of the Lord.
Salvation is of Christ.
May Thy Salvation, O Lord, be ever with us.

Healing prayers from the Lorrha Missal

For a injured or diseased eye.

I venerate Bishop Ibar who heals [injuries] and illnesses of the eyes. May the blessing of God and [the intercession of] Christ's [servant, Ibar,] heal thine eye [and restore the] whole of thine eye. This being said, spit upon the ground and make clay and put it upon his eyes and say to him, "Go wash in the pool of Siloe which is interpreted 'sent. Go, wash and return seeing."

For a thorn.

A splendid salve which binds a thorn: let it not be spot nor blemish, let it not be swelling nor illness, nor clotted gore, nor lamentable hole, nor enchantment. The sun's brightness heals the swelling, it smites the disease.

For disease of the urine.

May [Almighty God cleanse] thy urine and put [His healing into thy soul] and into thy system and sustain thy body and restore thy health. May a cure of health heal thee!

+ + +

A Discussion of the Symbolism of the Mass

From the Lorrha Missal but of later date than most of the text.

These notes have been incorporated into the text of the Mass, to help in meditation and prayer.

The Altar is the image of the inflicted persecution. The Chalice is the image of the Church which has been set and built upon the persecution of the Prophets and of others.

Water is first put into the Chalice while this is chanted: "I pray Thee, O Father; I ask intercession of Thee, O Son; I appeal to Thee, O Holy Spirit." This is an image of the People which are "poured into" the Church.

The setting of the Host upon the Altar is the His Conception. As this is done "Jesus Christ, Alpha and Omega. This is the First and the Last" is chanted. This is an image of Christ's Body which has been set in the linen sheet of Mary's womb.

Wine is then added to the water in the Chalice. This is Christ's Godhead with His humanity comes upon the People at the time of His Conception. While the Wine is poured "May the Father remit, may the Son pardon, may the Holy Spirit have mercy." is chanted.

All the text of the Mass which follows the preparation, the Introductory Collect, the fixed prayers and the additional Collects up to the Epistle and the Gradual is an image of the establishment of the Knowledge of Christ in the law of Nature through the Members of His Body and by His own deeds.

However, the portion of the Mass from the Epistle and Gradual to the half-uncovering of the Chalice is a recounting of the law Letter which prophesies Christ, but what is prefigured is not yet known.

The Gospel, Alleluia and prayers chanted from the half-uncovering of the Host and the Chalice until the prayer "May these gifts" is a recounting of the Law of the Prophets which specifically foretold Christ, but the significance of the Prophecy is unknown until His Incarnation.

The elevation of the Chalice, after the full uncovering during the prayer "May these gifts" is the commemoration of Christ's Birth and of His Glory through the signs and miracles.

When the prayer "Who, the day before He suffered, took Bread...." begins the Celebrant bows three time in repentance of his sins. He offers the Oblations to God and while this is done, the people kneel or prostrate, and there must be no other voice lest it disturb the priest for his mind must not separate from God while he chants this lesson. For this reason, its name is the Most Dangerous Prayer.

Later when the Celebrant and ministers step three steps backwards and three steps forward is the three way in which everyone sins: in word, in thought, in deed. These are also the three means by which one is renovated and by which one is moved to Christ's Body.

The examination of the Chalice and Host and the effort with which the Celebrant attempts to break it is an image of the rejection and punches and lashings and the Arrest of Christ.

The Host on the Paten is Christ's Flesh upon the tree of the Cross.

The Fraction of the Host upon the Paten is the breaking of Christ's Body with nails on the Cross.

The reunion of the two halves after the Fraction is the affirmation of the wholeness of Christ's Body after His Resurrection.

The submersion of the two halves in the Blood are an affirmation that at His Crucifixion, Christ's Body was covered in His Blood.

The Particle that is cut from the Bottom of the half which is on the priest's left hand is the wounding with the Lance in the Armpit of the right side; for Christ was facing Westward as He hung upon the Cross: Facing the City, and Longinus faced Eastward so what was left to Christ was right to him.

There are seven kind of Confraction, that is five Particles of the Daily Host as the image of the five senses of the soul; seven Particles of the Host of Saints and Virgins except the most important ones as the image of the Seven Gifts of the Holy Spirit; eight Particles of the Host of the Holy Martyrs as an image of the octonary New Testament; nine Particles of the Host of a Sunday [and also of the Proper Ferias of Lent] is an image of the nine Households of Heaven and the nine Grades of the Church; eleven Particles of the Host of the Apostles is an image of the incomplete number of the Apostles due to the Sin of Judas; twelve Particles of the Host of the Circumcision and of Holy Thursday are in memory of the complete number of the Apostles; thirteen Particles of the Host of Low Sunday and the Feast of the Ascension, is an image of Christ with His twelve Apostles, it is not usual to distribute from all thirteen Particles.

The "octonary New Testament" has two meanings: 1) The Eighth Day of Creation; 2) The Eight Fold New Testament according to St. Athanasius: 4 Gospels; Acts and Epistles; Revelations; The Didache; Pastor of Hermas. Since the time of this Missal, the last two have been deleted from the Bible.

Added together, five, seven, eight, nine, eleven, twelve and thirteen come to sixty-five which is the number of Particles of the Host of Easter, Christmas and Pentecost. For all of them are comprised in Christ. All of the Confraction is set upon the Paten in the form of the Cross, and the upper Particle is moved down to the left side as reminder us that "Bowing His head, He gave up the ghost".

The arrangement of the Confraction at Easter and Christmas is: 14 Particles in the upright of the Cross, 14 Particles in the crosspiece, twenty Particles in its circlet: five pieces to each quarter; 16 pieces to the Crosses: 4 to each one. One Particle, for the Celebrant of the Mass is in the middle as the image of the Secrets kept in the heart. The upper part of the shaft of the Cross is for the Bishops, the left portion of the crosspiece is for Priests; the right portion of the crosspiece is to the grades lower than Priest; the lower portion of the stem is to monastics and penitents; the upper left quadrant is for young clerics; the upper right quadrant is to children; the lower left is for those who are truly repentant; the lower right is for those who are married and those who have never before received Communion.

Warren notes that MacCarthy says that "the sum of the Particles as given does not amount, as it should, to 65. Reading, however, '.iiii. parsa deac' for '.iii parsa deac' and 'xiiii' for 'uiiii,' we obtain the required total, 14 + 14 + 20 + 16 + 1, the unit being the middle Particle, or the centre of the shaft of the Cross, the position of the celebrant."

This is what God has declared worthy, that the mind be upon the Symbols of the Mass, and that this be your mind: that portion of the Host which you receive is a portion of Christ from His Cross, and that there may be a Cross in the labor of each in his own life since it is that Cross which unites each one of us to the Crucified Body of Christ. It is not proper to swallow the Particle without having tasted it, just as it is improper to not bring savor into God's Mysteries. It is improper for it to be chewed by the back teeth for such an act symbolizes rumination over God's Mysteries, for it is by such rumination that heresy is increased. It is ended. Amen. Thanks be to God.

Notes on the Lorrha-Stowe Missal

(by the Editors (updated 1996))

Liturgy is a direct experience of the Presence of God. The Sacrifice or Offering of the Mass is identical to the Offering our Lord made for us in His Incarnation, Death, and Resurrection. Human understanding of this Reality has been muddled in the years since our Lord walked the earth. The reasons for this muddling are many, but it leaves us with the difficulty that we no longer feel comfortable stating these truths.

In the past thousand years, there has been a desire to change the understanding of Salvation to only obtaining Salvation, and not escaping damnation. Christians felt they could no longer face the opening prayer of Saint Ambrose in the Lorrha-Stowe Missal quoting Isaiah, that "Yeah, in Thy sight not even those in Heaven are much more cleansed than we earthly humans, of whom, the Prophet said, 'all of our righteous acts are like unto a menstrual rag.'" [Isaiah 64:6, Latin and Hebrew.] The words "righteous acts" also may be read "justice." The prayer of Saint Ambrose lived on in the Sequence of the Requiem, Dies Irae, which says "who will answer for me if the just are barely saved." This does not deny that we should ask the Saints to pray for us, but states how unworthy we are of Salvation. Curiously, Dies Irae has also proved unpopular since the 19th century, and is often dropped from funerals together with the vesture of penitence and petition. The squeamishness of the East with the phrase "unworthy as a menstrual rag" has also caused trouble, as if avoiding this reality would allow us to escape the Just Judge.

Growing factionalism within the Church has made Church leaders uncomfortable with any statement like: "With all those in the whole world who offer the Sacrifices in spirit unto God the Father, and the Son, and the Holy Spirit, our senior, the Priest, -N- [Celebrant] with the holy and venerable Priests, offers for himself, for his own, and for all the rest of the Catholic Church assembly..." This discomfort has diminished us as Christians and reduced all of our Eucharistic beliefs. What is needed is an understanding that the Eucharist is the Real Presence of our Lord Jesus Christ in all of His actions in the world. We must confess our absolute faith that, just as He is One with the Father and the Holy Spirit, we of the True Church are One, and our Sacrament is One and the same; we are one Body of Christ. It is the same Eucharist that was and ever will be celebrated. It is necessary to state this in clear, uncompromising language; that language is found in the Lorrha Missal. It makes no compromise, no apologies for the Christian Faith in relationship with God. It is clear and to the point. It states that without God's grace to enliven, to bless our actions, none of our actions, not even our righteous acts, would be of any value; it opposes Pelagianism, opposes Nominalism, and proclaims Theosis, the obtaining of the Holy Spirit: "They have known the Lord - Alleluia - in the Fraction of the Bread - Alleluia... that which we now hold in hope, we may enjoy in truth by Heavenly fruition..." Furthermore, since it still requires the offerings and voluntary participation of the congregation, it is not radically Augustinian in its view of the voluntary nature of the Offering.

This Missal is a translation from a Latin and Gaelic Missal reputedly transcribed at Lorrha Monastery in the Ninth Century. The Lorrha Missal is known as the 'Stowe' Missal due to its acquisition by one of the Dukes of Buckingham for his Stowe Library.

The form of the Liturgy and Services of Baptism and Unction found here reflect a true Celtic usage dating before 600 AD. It is uncertain how much of this form represents the usage brought to Ireland by St. Patrick in the early Fifth Century. One identifiable post-Patrician change is the late Fifth Century addition of the Communicantes of St. Gelasius to the Fourth Century Canon. That addition is the reason the Canon is attributed to him in the Lorrha Missal (N.B.: the Communicantes here is an earlier form than the modern Tridentine form which includes Leonine comments at the Ascension, and omits a few Feasts). Therefore the earliest possible date of the finalization of the form of the Lorrha Liturgy is the late Fifth Century. The presence in the Lorrha Liturgy of text that was specifically removed by St. Gregory the

Great sets the latest date at 600. The absence of the Agnus Dei mandated to be included in the Canon in the Roman usage by St. Sergius I in 690 further indicates the absence of Roman influence on the structure of this Missal after 600. Although the list of commemorations continues past that time, that is not a modification of the structure.

The Mass explains in graphic detail the redemptive acts of the Incarnation of Jesus Christ, His Birth, Death and Resurrection. The writer(s) assumes that those participating in the Mystery of the Eucharist seek to contemplate every detail. It may be remarked that the text is almost too severe at times. This is because the cults of idols were still a threat to the spiritual health of every member of the Church. All sorts of false faiths still existed at that time, as well as counterfeit forms of Christianity: much like the condition in which we are today. This Liturgical form successfully fought error, bringing to the True Christian Faith to many peoples. Our time needs such a Mass.

In 1171 the Celtic Liturgy was suppressed by Norman invaders who acted with Papal support. Because of the universality of the Christian Faith in the Western part of the known world, Non- Celtic Church leaders of the time did not feel the need for such a powerful form of Liturgy as the earlier Celtic Rites. They felt the Faith had triumphed over all opposition and that more pageantry and less didacticism was required. They held up and praised their success. They removed references to the unity of the Eucharist, having departed from the universality of the Church in the great schism. They softened the admissions of personal inadequacy and the constant need for God's aid. They forgot that the Faithful must be watchful since the enemy is ever seeking an opportunity to devour them.

What has such complacency caused? Various churches preach a view of redemption rooted in worldly material success. Human beings are only valued if they "produce", denying the Lord's work in His creation and rest, and contrary to true Christian values. The hundreds of different faiths which call themselves 'Christian' cannot even agree upon the basic tenets of the Faith. Many of these later "churches" were not born of the line and the Faith of the Apostles, but of rational philosophy and its new interpretations of Holy Scripture.

The time has come return to the methods of the past to assure that the true Christian Faith is available to the future. It is hoped that the texts of this Liturgy and other offices may provide an example of the "right" attitude for Christian worship of Almighty God, a Catechism of the Faith, regardless of the usage the reader might actually be practicing. This Missal is not an effort in "Liturgical Archeology," because the Church is one and continuous. Those Saints who used it and approved it are not dead, but alive in Christ. Their legacy to us should be given at least equal consideration with any new prayer or hymn that is considered acceptable for use.

Some specifics on the Mass

Propers

The term 'Propers' refers to the variable prayers of the Mass. These and the Lectionary, the readings of Holy Scripture, vary with the day. They should be Celtic Propers that were in use at the same time this Mass was in use. The Luxeuil Lectionary and the Bobbio Missal, and other texts produced by Irish scriptoria are excellent resources. Other sources of Propers are the Gothic Missal and Old Gallican Missal. There are several sources for hymns, such as the Martyrology of Oengus, which describes the Saints of each day in the form of a verse. Preparation of a Lectionary and Book of Propers is planned for the future. The Martyrology of St. Oengus is in old Irish and therefore translated.

The other texts use Latin so the need for complete translation was not assumed. The dialects are from the Forth to Eighth centuries. The *Celtic Altar Missal* contains translations of much of this material..

Rubrics

The Celebrant, clergy, servers, and people should study the rubrics carefully before attempting to Celebrate and participate in this Mass. The detailed rubrics are also drawn from the Roman Missal when they correspond with the directions in the Lorrha text, or when the prayers of the Lorrha and Roman Missal match exactly, as these rubrics were handed down from the earlier uses. Rubrics are in italics. Those rubrics from the Roman usages are in brackets. Rubrics found in the original text of the Lorrha-Stowe Missal do not have brackets around them.

Commentaries on the images of the Mass from a later editor of the Lorrha Missal, but near the same time period, are also in italics, but not bracketed. These commentaries are included because they clarify the reasons for the actions and words of the Mass.

For those with altar tables fixed against a wall, the pattern of censuring should be as in Roman usage; the illustration at the end of this Missal of the censuring of an altar away from the wall is from Byzantine sources. (Descriptions of early Irish altars describe them away from the wall, but the Priest faces the Cross and prays with the people, not facing the people.) Reasons for gestures of the later Tridentine and Byzantine Rites are clarified when this earlier setting is examined, such as the gestures at the Fracture in the Byzantine Rite. The Roman manner of censuring the Oblations matches the arrangement of sixty-five Particles on the Paten on special Feasts in this Mass: a Cross and circle, but the censuring occurs where the prayers of censuring occur in the Lorrha Missal, allowing for only one censuring, saving time, and allowing dignity and a connection to the temple worship in the Old Testament where the one censuring was an Offering to God.

There are a number of penitential prayers led by the Celebrant or a Deacon, and not chanted by the congregation alone. There are also penitential gestures, such as the three steps backward and forward of the clergy just after the commemoration of the dead, remembering our sins of word, thought, and deed, and our restitution by these same means. The Celebrant vests in the middle of the Church. The Offertory begins the Mass, and does not precede the Mass, acknowledging all the Church offering together with Christ.

The Bread

The bread used is leavened bread, as was once universal at the time the Church celebrated its unity and joy in the Resurrection of the dead and the life in the age to come. (Although Warren claims that

unleavened bread was used, it would be impossible to perform the Immersion, Confractio, and Holy Communion as specified by the rubrics specifically given in the original text. Unleavened bread would either turn into mush that could not be broken into Particles and arranged on the Paten; or, if not able to absorb, it would not absorb the Precious Blood, shatter in the Confractio, not be cut with a knife, and need to be chewed with the molars.) Although the Host has been selected prior to the Mass, and blessed bread not used for Communion is divided into small pieces on a tray on the Credenza, the Host is not broken until the Fracture, nor divided into Particles until the Confractio; otherwise it could not be whole at the beginning of the Mass and broken in two at the Fracture.

Liturgy of Word and Faith together

The actions concerning the Body and Blood of Christ occur throughout the Mass, forming a unity in the Mass and allowing no place where there appears to be a break: there is no separated "Liturgy of the Word" and "Liturgy of the Faithful." The Eucharist; the Word of God, the Holy Scriptures, the Body of Christ, the Church are always affirmed as one. The procession at the beginning of the Mass by the Celebrant to the Altar is the only "Entry," and is immediately followed by the beginning of the Offertory. The Word of God and the Sermon also do not break the Mass into parts: there is a unity of the words of the Gospel with the prayers of the Mass in the Confractio, and a unity of the Sermon with the intentions of the Celebrant and the people throughout the Mass. The Sermon must be given by the Celebrant or another Bishop, Priest, or Deacon, because this is not a lesson only for moral instruction, but it also is a lesson on the Word of God given in the presence of the Eucharist on the Altar and is for all time. Therefore, the subject of the Sermon must reflect on the words of the Gospel and Epistle, not on worldly subjects apart from that, or a reflection on the personality of the preacher.

Celtic Preface and Sanctus

The Preface of the Trinity is always said, and precedes any other Preface for the season or Saint. (The term "Preface" is used in this Missal because it is a familiar term. The Lorrha-Stowe Missal actually calls this the "Dignum" indicating the first words of the prayer. The terms used in other Celtic Missals are noted in the text.) This Preface, with its ending of the praise of the angels and with the Sanctus, is the praise recorded in Revelation 4:8, "Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is to come,". This Preface is a masterpiece of catechism and contemplation on God and His nature heard by the entire congregation, "...Holy Lord Almighty and eternal God. Thou Who with Thine Only-Begotten and the Holy Spirit, O God, art One and Immortal God, Incorruptible and Immutable God, Unseen and Faithful God, Marvelous and Praise-worthy God, Honorable and Mighty God, the Highest and Magnificent God, Living and True God, Wise and Powerful God, Holy and Exemplary God, Great and Good God, Terrible and Peaceful God, Beautiful and Correct God, Pure and Benign God, Blessed and Just God, Pious and Holy, not in one singularity of person but One Trinity of One Substance. Thee we believe; Thee we bless; Thee we adore; and we praise Thy Name unto eternity and unto the ages of the ages: Thou through Whom in the salvation of the world; through Whom is the life of men; through Whom is the resurrection of the dead." This praise of God is the kind of praise that the angels continually give. It is certainly worthy and just for us to say, but it has been removed from most modern liturgics so as not to offend the lukewarm, or those who think it is sufficient to give "glory and praise" without mention of God's attributes. It is worthy and right for us to give God this praise. Jesus Christ, God and man, has ascended into heaven raising the potential of our human nature higher than that of the angels, so we too may sing the Sanctus in the presence of the Holy Trinity in heaven. "Blessed is He Who cometh from

heaven that He might enter the world, and didst become man unto the blotting out of the sins of the flesh, and became a Victim that through suffering He might give eternal life to those that believe..."

Essential-Substantial

A quick note here: the term *substantia* in Latin (Substance), is not an assignment of physical characteristics of matter, nor is it just a name. It is the being and central reality: the 'substance' of a reality. (The use of the term "substance" to mean physical form is used by the Latins in other contexts.) The Latins did not happen to use the term 'essence' (*ousion*) as the Greeks did, only because *ousion* also signified 'odor' (its only meaning in modern Greek), a tentative suggestion and not reality to the Latins. To the Greeks, however, the term *ousion* also means the most essential and central, while the Greek term for substance () means only a physical manifestation. Such are the difficulties of translations from any one idiom to another. As this text is a translation from the Latin, the term 'Substance' is used in several places, but it is meant in the sense of the Latin use of the term *substantia* in context, which is identical to the Greek use of the term *ousion* in context. Idioms in this Missal were carefully checked and rechecked to avoid assumptions that could lead to errors in doctrine.

Sounds of the Mass

The sudden appearance of the Paten on the Altar suggests a Subdeacon. During the Words of Institution hymns, Psalms, or other prayers may not be said, sung, etc. until the end of the Consecration; that is, possibly until the end of the Fraction. It is assumed that no musical instruments are used except a short ringing of bells. The music written out in this text is only for convenience and is drawn from Roman sources. Research into the music used at the time of the Lorrha-Stowe Missal would be useful.

Epiklesis and the Fraction

The Epiklesis is an invocation of the Holy Spirit upon the gifts to effect the completion of the Consecration of the gifts so that they are the Body and Blood of our Lord Jesus Christ. Although the early Epiklesis was not written down, it would have been contained in a Mass. There is no one prayer which constitutes the Epiklesis of this Mass since the Epiklesis is woven into the rest of the text. It begins with the invocation: "Come O Sanctifier" and concludes in the Fraction with essentially the same words as the Byzantine Epiklesis: "...The Bread which we break is the Body of our Lord Jesus Christ - Alleluia - The Chalice which we bless - Alleluia - is the Blood of our Lord Jesus Christ - Alleluia - in remission of our sins - Alleluia. Let Thy mercy be upon us - Alleluia - even as we have hoped on Thee..." The words in this Mass at the Fraction are very powerful, a statement of IS, Christ the Being. This Mass also contains the Western Rite "Ascending Epiklesis" which is also a call for the Holy Trinity, to have the Body and Blood of Jesus Christ. "...brought by the hands of Thy Holy Angel to Thy Altar on high, in the presence of Thy Divine majesty: that, as many of us as shall receive from the Altar of Sanctification the most sacred Body and Blood of Thy Son, may be fulfilled with all heavenly benediction and grace." (The consecration of an altar stone from the Pontificale of Egbert, said by the Bishop, cites Jacobs vision of the Ladder of the Angels and the Altar Jacob built where he had the vision: therefore anything set upon the Altar stone is at the base of the ladder traveled by Angels.) The thrice repeated invocation of the Holy Spirit at the end of the Offertory, "Come, O Lord, the Almighty Sanctifier and bless this Sacrifice prepared unto Thee." is completed by three prayers: the Words of Institution, called "The Most Dangerous Prayer" in the Lorrha Missal, the Ascending Epiklesis and the Fraction. These three prayers form the Epiklesis which Consecrates the Lord's Body and Blood. The Lorrha Missal tends to use triple repetitions and groupings

of three prayers in its affirmation of the Three Persons in the unity of One Substance.

The words of the Lorrha Fraction are missing from both the Roman and Byzantine Liturgies; their absence is felt by all acquainted with the prayers of the Lorrha Fraction. The prayers always said at the Fracture in the Lorrha Missal are the oldest written form of an Epiklesis. The significance of the words of the Fraction are underlined by the prayer following it after the Celebrant has withdrawn the Host from the Chalice, placed it on the Paten and set it on the Corporal. This was adopted as the "Post Secreta" or "Post Mysterium" of the Fourth Sunday in the Gothic Missal: "We believe, O Lord. We believe we have been redeemed in this Fraction of the Body, and the pouring forth of the Blood; and we shall rely on the consumption of this Sacrifice for fortification: that which we now hold in hope, we may enjoy in truth by Heavenly fruition, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages." The Gothic Missal sometimes had Post Secreta or Post Mysterium prayers in addition to, but not replacing, the usual prayers. Some of these resemble the Byzantine Epiklesis, but those are used only on feastdays such as of the Death and Assumption of the Virgin and of the Throne of St. Peter. On all other days, the consecrating prayers that are always said at the Fracture were considered sufficient. (If another Consecration, the Byzantine "Descending Epiklesis" were to be added by a Bishop, it could either be placed just before the Western Rite Ascending Epiklesis or after the "Post Secreta" where such a prayer would normally be placed in a Celtic Mass, not removing any part of this Mass in doing so. In the Orthodox form of the Roman Mass, the Byzantine Epiklesis is used in place of the missing words of the Lorrha Fraction. It would not make sense to add it to the Lorrha Missal since there are more words of Consecration and not less in this text.)

Unity, Eternity, the Mass in the Confraction

There is both an element of eternity and also of the here and now: the eternal and the present the WAS, AND IS, AND EVER SHALL BE are one in this Mass. Everyone present at the Liturgy witnesses the Life of Christ in conjunction with the Saints of all ages. There are no directions to exclude Catechumens after a certain point. A comment by St. Bede that an un-Baptized king was refused Holy Communion indicates that after the Confraction, the door wardens separated communicants from non-communicants, as practiced in most Orthodox Churches today. The opening Litany of the Saints is not for early arrivals at Church, but is for the entire congregation's participation; which was once true also of the later Roman and Sarum usages. We ask the Saints to pray for us at the beginning of the Mass, then in the Commemoration for the Departed we pray for them as well as the souls of friends and family, in an acknowledgment that all in the Church pray for one another; even praying for the Saints. (Places associated with these Saints are listed next to them in the Litany of the Saints in Baptism.) There is a unity in the use of one Host, and in the breaking into many Particles, the Confraction points to the reason the term "Mass" is used: not only as a gathering of the people, but of the gathering of the Particles of the Lord's Sacrifice, "the Sacrifice of the Mass." This terminology makes little sense unless the Lorrha Confraction is visualized, literally a MASS of Particles of the Lord's Body and Blood on the Paten in the form of a Cross; a different number of Particles for different observances. This is the Cross of victory, "By this Sign conquer," one Body and one Salvation. There may be evidence that the Byzantine Rite once followed the Lorrha practice in the Confraction and the Fraction (the fourteen inch sixth-century Syrian Greek Orthodox Paten with inscribed Cross and Greek dedication from Beth Misona, exhibit 50.381 in the Cleveland Museum of Art, would indicate this -- this Paten and matching Chalice are illustrated at the beginning of the Missal). During the thirty-eight Alleluias (forty in Eastertide) that occur before the Dismissal, and during the Psalms, the Celebrant has time to carefully remove Particles of the Lord's Body and place them on the Paten in the pattern required for the day, acknowledging the unity of the Body of Christ. The text of the Psalms are from the Douay-Rheims Bible; an excellent translation of the Septuagint Greek Old Testament.

The sources for the Confraction illustrations are illuminations and stone carvings of Celtic sources. The notes on the Lorrha Missal tell us that the Confraction must be in the form of a Cross, but it only specifies the shape of the 65 Particles. There is more than one possible shape for some of the numbers: illuminations and carvings of differing arrangements of Particles were found for the number 8, for example. The illustration in this text was found in the Lindisfarne Gospel, the Book of Kells, and the Book of Durrow. The upper-center Particle would be used for the Celebrant. Another arrangement on a stone carving showed a Roman-style Cross with a long bottom section. Larger Crosses would need a large Paten of about 14 inches in diameter (as found in the Greek Orthodox Syrian Paten from Beth Misona mentioned above). Another variant in the 8 Particles in the Book of Durrow showed six Particles similar to the 7 Particle Confraction, and the other two Particles in the upper corners. Even on a smaller Paten the general shape of the larger Crosses may be indicated using very small Particles, if great care is taken. A Celebrant who does not have a large Paten may use a smaller number of Particles if necessity dictates, but he should at least use the 9 for Sundays and the 13 for the Ascension and on Low Sunday. It is suggested that he practice breaking a piece of unconsecrated bread and arrange 65 pieces of it within a small circle the same diameter as his Paten. The Host may be 3 to 6 inches in diameter, but must be small enough to fit into the Chalice before the Fracture. It is made with leavening, plain flour, water, and a little salt. The Host is up to one half inch to an inch thick, and not spherical.

Preparation Prayers before Communion at the Confraction

In the later Protestant Anglican service book, the Scriptural quotes Cranmer placed before Communion suggest the time of the Confraction, but point only to a belief in Christ before the miracle of His death and Resurrection, not belief in the Sacrament: "Come unto me all that travail and are heavy laden, and I will 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 everlasting life... This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world, to save sinners... If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." These are lovely statements, but are from a time in the Gospels before the time that Christ offers Himself for us in the Last Supper and the Cross, and sadly avoids His words of Offering and teaching about His Offering; emphasizing sin and the law rather than Christ and life in Christ. Compare the quotes chosen by Cranmer with some of the powerful statements about Holy Communion found in this Mass at the Confraction: "Whosoever eateth my Body and drinketh my Blood; such a one abideth in me and I in him... This is the Bread of Life which cometh down from heaven; whosoever eateth of it shall live unto eternity... The Lord gave the Bread of Heaven to them; man ate the Bread of the Angels... This sacred Body and Blood of the Lord and Savior; take you unto yourselves unto life eternal... Taste and see how sweet the Lord is..." The Anglican Mass should never have been rewritten by Cranmer, especially in these words immediately before Holy Communion. Also in Cranmer's version, the Saints have been removed from the Litany of the Saints, and the Canon has been removed. (Probably Cranmer thought Dominicus in the Lorrha-Stowe Missal title of the Canon was actually Dominicalis which would mean Sunday instead of Sovereign.) The Lorrha Missal represents an older and truer form of Anglicanism which is very Orthodox, and would be a more proper restored Rite.

Both Species, Intinction

The unity of the Sacrament at the Elevation and Fraction is expressed by dipping the sacred Body of Christ into the sacred Chalice. In this way, the Body of our Lord is not dissolved in His Blood, but is received as a distinct Particle infused with both Species. Perhaps the later habit of giving only the Body to the congregation as practiced in the post-schism Roman Church is a remnant of this dipping; that they still gave a Particle of the Body but no longer infused with the Blood. No Christian before the schism would

consider themselves fully communicated without both Species. In the receiving of Holy Communion, there is a corporate grouping of the people; receiving the Body and Blood of our Lord Jesus Christ is not an individual act apart from the Church.

Dismissal and Final Gospel

The Dismissal prayers, including Thanksgiving and Benediction, are a necessary traditional close, considered to be after the Mass is ended, for the benefit of the entire congregation. The editors of the Lorrha Missal wrote these out following the Sacraments of Baptism and Holy Unction. (Holy Communion in the form of Pre-Sanctified reserved Species was given at the end of both of these Sacraments.) The Thanksgiving and Benediction after Unction is the most appropriate to use in a Mass, and has a final note in the original text after Unction saying "thus ends the Order of Communion," so these have been inserted after the Mass. Other Celtic Missals have special closing prayers on Festal days, which may be substituted. The Final Gospel is not bound in the end but at the beginning of the Lorrha text, possibly for the convenience of the Priest or Deacon who would have to find it after the Missal was closed at the end of the Liturgy. Sources confirm that Final Gospel of St. John (1:1-14) was read by a Deacon, immediately before the Celebrant unvests in the middle of the church and before the congregation leaves. Therefore that Gospel has been placed in the traditional place after the Dismissal in this edition of the Lorrha Missal.

Notes on Baptism, Chrismation, First Communion and Command

Like the Liturgy, the Rite of Baptism of the Lorrha Missal is a teaching service. It teaches that the Church is our mother, giving birth to us into a life in Christ by the activity of the Holy Spirit, just as Jesus Christ was born into our humanity. Many of the prayers of this service can be found in the later Roman Ritual. However, based on other prayers in this text, it is clear that later Western understanding of some of the acts of Baptism differs from that of the time at which this Missal was last copied. Many of the prayers of Baptism seem to repeat; but each has its purpose. The opening from the exorcism prayers up to the first anointing with the Oil of the Catechumens suggest that these may be done outside the church building, and followed by the procession "around the font" (or to the font in the Church and then around it). Most churches probably did not have the luxury of a separate building to house the Baptistery; the font was probably inside the entrance of the Church itself. Therefore, the Litany of the Saints opens the portion taking place in the church, just as it does in the Mass, and the repeated Creed would include the entire congregation. If the opening prayers before the procession are said in the church building, these prayers still form a distinct section of the Baptismal Rite; so these, including the Creed, should be said as indicated in the text, the Creed being said twice.

The multiple, lengthy exorcisms, the Blessings and Invocation of the Holy Spirit upon the water have the solemnity required of a Holy Sacrament, changing the water into Baptismal Water. The Priest breathes on the water in the form of a Cross and also the letter Psi, which stands for spirit. The formula of the immersion was not written down in the Lorrha text, so the wording from the Bobbio Missal has been inserted.

Chrismation is according to a kingly anointing, and seals the body with the prayer just after the Anointing, just as the prayer to exorcize each part of the body cleanses it at the beginning of the Baptism. Not until both the Baptism and the Chrismation have been completed is the "holy and spotless white vestment which thou shalt wear before the tribunal of our Lord Jesus Christ" given to the newly Baptized person who has put on Christ.

After the vesting, the hand of the newly-Baptized is consecrated to the making of the sign of the Cross to

bless themselves during prayer, while at Mass, and to bless their food or other items for personal use in the absence of a Priest.

Then the Foot-Washing, called the Mandatum (Command) occurs. The feet are washed (using plain water, not the Baptismal water), and Command given to the newly-Baptized to keep the Commandments, remain faithful to God, and to have mercy on their neighbor. This is not a further cleansing; the person has already been cleansed in Baptism; but it is another blessing of water, as Christ blessed the water when He entered the Jordan River (the newly-Baptized having just put on Christ). The Command is that the person not take Baptism and their Salvation for any selfish purpose, but immediately must be responsible for the Salvation of others as part of their Baptismal vows. "Thou shalt do this in imitation of our Lord Jesus Christ to thy pilgrims and travelers." In this way, Baptism leads a person into the corporate Church, with the responsibilities of membership in the Body of Christ, the responsibility to continue to learn and grow in Christ, and the responsibility to bring others to Christ. The "foot water" is kept by the family as blessed water, to protect the child from undesirable visitors or influences, as recorded in Celtic folk tales. (The Foot-Washing is missing in both the Byzantine and Roman Baptismal Rites. In the Mandatum, the action of the Priest and the responsibilities of the new member of the Body of Christ are clearly explained in terms of Scripture.) Then, having been Baptized, Confirmed, vested in the white garment, and the Command given in the Foot-Washing, the new member of the Body of Christ is given the Body and Blood of our Lord Jesus Christ.

Prior to the change in Roman usage which set First Communion at age seven and Confirmation at puberty, it was generally understood that Baptism and Confirmation were prerequisites for participation in the Eucharist. Since the Rite of Baptism in this Missal contains First Communion, as does the Eastern usage, it is to be understood that Bishops of pre-tenth century Ireland considered the simple administration of Holy Chrism within the context of the many invocations of this Rite of Baptism sufficient as a Rite of Confirmation or Chrismation. Unlike the Mass, which mentions the Senior as Celebrant (Senior meaning the Bishop or Priest of highest rank), the Rite of Baptism specifically states in a few places that a Priest administers the entire Rite. He would have used oil and Holy Chrism supplied by the Bishop. Furthermore, since the rubrics for the Confraction of the Eucharist of the Liturgy state that some portions were for children (as opposed to unmarried adults, i.e. postpubescents) it is clear that the ancient church of Ireland Baptized, Confirmed and Communicated children.

The Creed

The Creed as set forth in the Liturgy of this Missal is the Nicene Creed of the undivided Church. No alterations, omissions or additions were made to the Lorrha-Stowe Creed in the preparation of this translation. In the Rite of Baptism there are two occurrences of the Creed. The original text only gave the beginning of the responses. In this edition it has been assumed that the balance of the text would come from the text of the Nicene Creed as given in the text of the Mass. However, related documents such as the Bobbio Missal associate the Apostles' Creed with Baptism. It is possible that this served as the first Creed of Baptism in the Lorrha usage, while the complete Nicene Creed served as the final proclamation of Faith required before Baptism: hence the two proclamations of the Faith.

The text of the Apostles' Creed from the Antiphony of Bangor (8th Century):

"I believe in God the Father Almighty, who is unseen, creator of all created things, visible and invisible. I believe in Jesus Christ, His only begotten Son, our Lord, God Almighty, who was conceived of the Holy Spirit, was born of the Virgin Mary, Suffered under Pontius Pilate, was crucified and buried. He descended into hell; on the third day He arose from the dead. He ascended into the Heavens and sitteth at the right hand of the God the Almighty Father. From there he will come to judge the living and the dead. I believe in the Holy Spirit, God Almighty, having one substance with the Father and the Son. [I believe]

the Holy Church is Catholic (i.e. complete in doctrine), the forgiveness of sins, the Communion of the Saints, the resurrection of the Flesh. I believe in life after death, and life eternal in the glory of Christ. I believe all this in God. Amen."

The following informative and typically Celtic essay is also in the Bobbio Missal. Faith and its profession links us to the past and the future by God's Charity.

"The Symbol of Faith was collected into 12 articles of the Apostles and assigned with caution: "Peter said, 'I believe in God the Father Almighty.' John said, 'I believe in Jesus Christ, His only Son, God and our Lord.' James said, 'He was born of Mary, the Virgin, through the Holy Spirit.' Andrew said, 'He suffered under Pontius Pilate; was crucified and buried.' Philip said, 'He descended into hell.' Thomas said, 'He arose on the third day.' Bartholomew said, 'He ascended into Heaven, [and] sat at the right hand of God the Father Almighty.' Matthew said, 'From there He will come to judge the living and the dead.' James, the son of Alpheus, said: 'I believe in the Holy Spirit.' Simon Zelotes said: 'I believe in the Holy Church.' Judas, the brother of James, said: 'Through Holy Baptism [there is] remission of sins.' Matthias said, 'The resurrection of the flesh and eternal life. Amen.'

"This is what was collected and cautiously attributed to the 12 Apostles. For it is the Faith of the Saints in God. Unto the persons named, its name is the divine Gift of Faith. It is our Portion. This Faith unites God and man. This Faith joins the present and the future. Furthermore, Faith makes the invisible visible. After the grave, Faith opens the way to the Heavenly race, even to the Kingdom of Heaven. Therefore those who are constant in the confession of the Faith are not able to fear the wrath that is coming from on high."

The Lorrha-Stowe Missal, a Chain of Charity

Together with the Rite of Holy Unction (Anointing of the Sick) the Missal contains four of the Sacraments as practiced by the Church of Ireland and its many missions scattered throughout the known world. For convenience, we have also included a fifth Sacrament, the Rite of Reconciliation from St. Gall. The Lorrha-Stowe Missal is the missionary Missal which converted skeptical pagans, brought Arians back to the faith, kept alive a tradition of incredible discipline and vitality. Details of its Sacramental rites are cited in Celtic literature, and are a vital part of the Celtic identity, and also of many other peoples on the continent of Europe in France, Italy, Switzerland, and Germany who were turned from Arianism and paganism. This Mass is bound together in a "chain of charity" and can revitalize our faith. English is used in this translation because it is the common language most in use today, and most useful as a missionary tool. At the time this Mass was written, Latin united the languages of the Pict, Briton, Irish, English, and many other languages on the continent. (Other Sacraments and Propers: Appropriate Bishops' blessings and the Rites of Holy Orders are found in Egbert's Pontificale. The Rite of Holy Matrimony included local usages combined with a Nuptial Mass, probably using Propers for Martyrs. The Confraction verse for married persons, "The kingdom of Heaven tolerates sieges - Alleluia - and the forceful take it - Alleluia," is reminiscent of the hymn for Holy Martyrs sung in the Byzantine Nuptial Rite at the crowning. A funeral service is found in the Bobbio Missal, and Propers and Lectionary are found in texts from Luxeuil, Bobbio, Bangor, etc.)

May this Missal be a revelation to us all, and unite us to our Lord Jesus Christ, our hope and our Salvation.

Although the translator has experience with spoken Ecclesiastical Medieval Latin, and has been very careful in this translation, he requests that anyone noting an error inform him of same. Note that some past translations of this Liturgy and accompanying Offices of the Sacraments did not correctly interpret Ecclesiastical idiom, whether of Latin with Medieval Gaelic sentence structures or Greek idiom of the

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Scriptures, which was familiar to the Celtic monks. Some translators have also "balderized", that is to say censored and tamed the Missal. Therefore, discrepancies between these and the present text are to be expected.

My sincere thanks to Dionysios Redington and Professor Karen Rae Keck, who brought the Stowe Missal to my attention. Fr. Maelrúain.

Feast of the Ascension of our Lord Jesus Christ, 1995 (amended January 1996)

About the Cross in the Mass

The Cross is central to the Christian Faith. On traditional Gospel covers, a large Cross is central to the icons or symbols of the four Evangelists. Many early Patens had a Cross at their center, and the Altar table both East and West always has a Cross on it or immediately behind or above it. The Byzantine Rite and the Celtic Mass arrange the Particles on the Diskos or Paten in the form of a Cross. However, the Cross is more than a decorative motif that happens to be repeated in the Eucharist of both the Byzantine Rite and the Lorrha-Stowe (Celtic) Mass.

The Sign of the Cross was used by the Saints at the time of the Lorrha-Stowe Missal to test angels and even visions of the Lord Jesus Christ to see if they were indeed from heaven or an illusion from the tempter, because even the tempter may appear as an angel of light. (See *Vita Patrum*, *The Life of the Fathers* by St. Gregory of Tours, translated by Fr. Seraphim Rose and Paul Bartlett, the chapter on the life of St. Friardus the Recluse.) In the Confractio of the Lorrha-Stowe Mass, the Body and Blood of our Lord are already Consecrated, and are not an illusion sent by the tempter; but these are arranged in the form of the Cross because the Cross is pleasing to God, and also because contemplation of the Cross leaves no possibility for our own thoughts, words, or deeds to stray from Christ before us on the Paten and in the Chalice. For example, our thoughts must not be on the Priest; there must never be a personality cult.

After the great schism (after the Lorrha-Stowe Missal's use was suppressed), an heretical idea called Nominalism "denied the real being of universals on the ground that the use of a general word does not imply the existence of a general thing named by it," denying Platonic/Aristotelian Realism (*Encyclopaedia Britannica*) (later denying all metaphysical/spiritual reality and unity, calling them concepts and not necessarily realities). This led much later to the Protestant denial of the reality of the Eucharist; they identified the term "memory" with concept, instead of the Greek sense of keeping in mind or paying attention to. The purpose of keeping the Cross central in the Mass is to see Christ as the foundation, the cornerstone, keystone, rock of offense, the Cross which not only keeps temptations and illusions away from us, but also gives us the courage to face Christ's life, death, resurrection, and our salvation as a fact, not just a name. We cannot dare to ask our heavenly Father for His Bread in the Lord's Prayer if we cannot dare to believe in Christ present in His Body and Blood, about which He Himself said, "I am the bread of life" (St. John 6:35), and "Take and eat." (Mt.26:26).

Each action of the Celebrant describes the Passion of our Lord, but the Mass has not abandoned His Resurrection. In the Celtic Mass, after the Fraction before the Lord's Prayer, the two halves are reunited to affirm the wholeness of Christ's Body after His Resurrection. Completing the Confractio, the Celebrant moves the upper Particle down to the left side signifying that "Bowing His head, He gave up the ghost." At that moment, the dead in Hades are freed (St. Matthew 27:50-53), sometimes called the "First Resurrection." Then, the Celebrant turns to the people, shows the people the precious Body of the Lord, saying, "Come forth and take possession of the kingdom of My Father - Alleluia - which hath been prepared for ye from the beginning of the world - Alleluia - Glory be to the Father and to the Son and to the Holy Spirit: Come forth! As it was in the beginning is now and ever unto ages of ages. Amen. Come forth!" At this moment the Celebrant proclaims Christ's Resurrection, and the future Final Resurrection, because in what other way may we take possession of the kingdom of our Father in heaven? We prepare by contemplating the Cross with peace and penitence, and now at His Resurrection we come forth to receive Communion with Faith and love.

Some may ask, then why not at all times replace the Cross with the Resurrection? Why think about our Lord suffering on the Cross every time we do the Mass, which may be as often as daily? Some Protestant churches today do not display the Cross at all, and in one Roman church the Altar Cross was replaced with a large stuffed globe. The tempter entices us to avoid our Lord's pain even though Christ suffers our sins daily, or the tempter suggests there is no tempter, even with all the evil in this world. The tempter hates the Cross because

The Cross in the Mass

he was overcome by the Cross at the First Resurrection. We focus on the Passion and Cross of our Lord in the Mass before Holy Communion because:

First, Jesus Christ gave us His Body and Blood, "shed for many for the remission of sins." The Saints have always celebrated the Mass as the Passion and Cross of the Lord. This is the tradition among the Orthodox and Roman Catholics as established by Jesus Christ, and carried out by the Church, Ecumenical Councils, Patriarchs, and Popes.

Second, it is only through the Cross that we may participate in the Resurrection, as Scripture tells us: St. Matthew 16:24-25, "...If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." St. John 12:32-33, "'And I, if I be lifted up from the earth, will draw all men unto me.' This he said, signifying what death he should die." We are drawn to Christ on His Cross and follow Him through His Resurrection and Ascension into the heavenly kingdom: the kingdom that is within us and among us in the Church (Romans 6:3-11).

Third, we cannot offer the sacrifice of praise and worship as unbloody unless we offer the perfect Sacrifice the Lord has given to us once for all time on the Cross. If we were to omit the Cross and Passion of the Lord, we would necessarily have to offer a bloody sacrifice of our own fabrication that would fall short of the Sacrifice offered by Christ; we would not offer anything to God but personalities, pride and opinion. But we know from Psalm 50 (or 51 KJV numbering), "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Instead of self-proclaimed wisdom (see Romans 1:18-25, I Corinthians 1:18-31), we must contemplate the Cross of Christ all through the Mass, and then we may receive Holy Communion in the joy of the Resurrection of our Lord Jesus Christ. - Elizabeth Dowling

This Missal is the exact translation of a Divine Liturgy in use in the undivided Church, and was known among Celtic, Gallican, and other peoples, including those in North America around 600 A.D. The Propers and Lections include many beautiful prayers and hymns of the undivided Orthodox Church. Using non-Celtic Propers with the Celtic Missal, such as Byzantine or Roman Propers, would be inappropriate, and would constitute a change in this Divine Liturgy. Changes in content of the Missal, Propers, or Lections must not be made. Celtic Propers and Lections for the entire year are only available to clergy within the Celtic Orthodox Christian Church. Those clergy who use this Divine Liturgy occasionally in the commemoration of a particular Celtic Saint may do so, but those who intend to use this Missal all year should do so with the Celtic Propers and Lections under the direction of the Celtic Orthodox Christian Church. Please apply to Ap. Ep. MAELRUAIN or Ep. TIMOTHY (Bishop of the Southern Diocese). The Celtic Orthodox Christian Church is a recognized tax-exempt Church with Orthodox Apostolic Succession and Doctrine.

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The Cross in the Mass