

The Book of Common Prayer

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The Sarum Missal

THE MASS ACCORDING TO THE USE OF SARUM.

When mass is about to be said, while the priest puts on the sacred vestments, let him say the hymn; Creator Spirit, come. etc.

V. Send forth thy Spirit.

R. And thou wilt renew the face of the earth.

Collect. ☐ O God, to whom every heart is open and every desire known, and whom no secret escapes, purify by the infusion of the Holy Spirit the thoughts of our heart; that we may merit perfectly to love and worthily to praise thee: through Christ.

Then let the antiphon follow : ☐ I will go to the altar.

Ps. Judge me, O God. *etc.*

Then is said the antiphon. I will go to the altar of God, to God who makes glad my youth. Lord, have mercy. Christ, have mercy.

Pater Noster, Ave Maria.

These ended, and the office of the mass having begun, when, after the office, the Gloria Patri is begun, let the priest approach with his own ministers to the step of the altar, and let him say the confession, the deacon assisting on the right hand, and the sub-deacon on the left, beginning in this manner: And not us. But deliver.* Confess ye to the Lord, for he is good. Because his mercy is for ever.

Let the priest say: I confess to God, to blessed Mary, to all the saints and to you: because I have sinned too much by thought, word, and deed by my fault: I pray,

Text in smaller type indicates summaries of rubrics by the translator; disparaging comments have been omitted. The rubrics themselves are in italics. A few other minor changes have also been made.

Collect for Purity

Psalm 41

Lord's Prayer

Introit & approach to the Altar

* The Lord's Prayer, which is repeated inaudibly, with the exceptions of the parts here given.

Mutual confession & absolution of the Celebrant & Ministers

holy Mary, all the saints of God, and you to pray for me.

Let the ministers respond: The Almighty God have mercy upon you, and pardon all your sins, deliver you from all evil, preserve and confirm you in good, and lead you to everlasting life. Priest. Amen.

And afterwards let them say: I confess, &c., *which being said, let the priest say as above. Then let the priest say:* Absolution and remission of all your sins, space for true repentance, amendment of life, grace, and the consolation of the Holy Spirit, the Almighty and merciful God grant to you. *Let the ministers answer,* Amen. Amen.

Then let the priest say: Our help is in the name of the Lord. Who made heaven and earth. Blessed be the name of the Lord. From this time, now, and for ever. Let us pray. *Then the prayers being ended, let the priest kiss the deacon, and afterwards the subdeacon, saying:* Receive the kiss of peace and of love that you may be meet to perform the sacred offices at the holy altar.

And this is always observed through the whole year: unless only in masses for the dead, and in the three fast days before Easter.

These things performed, let the candlebearers remove the candlesticks with the candles to the step of the altar, then let the priest approach to the altar, and say at the middle of the altar with inaudible voice, and body bowed, and hands joined:

Let us pray.

Collect

Take away from us, O Lord, all our iniquities, that we may be worthy to enter into the holy of holies with pure minds. Through Christ our Lord.

Then let the priest raise himself up, and kiss the altar, and this in the middle, and sign himself on his own face, so saying:

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

Then let the deacon place incense in the censer, and first say to the priest: Bless ye. *And let the priest say:* The Lord. By Him may it be sanctified in whose honour it will be burned. In the name of the Father, &c.

Censing

The rubric directs the Deacon to deliver the censer to the Priest, kissing his hand, and the Priest to incense the altar in the middle and on both sides. The Priest then is to be incensed by the Deacon, and □the office of the Mass□ is to follow.

Then let the ministers in order approach to the altar: first, the two candlebearers walking together,

then the incense bearers; afterwards the subdeacon, then the deacon; after him the priest. This done, let the priest and his own ministers take seats prepared for them, and wait until the Gloria in excelsis, which should always be commenced at the middle of the altar whenever it is said.

[The Gloria in excelsis follows.]

This ended, and the sign of the cross having been made on his own face, let the priest turn to the people, and elevating his arms a little, and joining his hands say:

The Lord be with you.

Let the choir answer: And with thy spirit.

And again, let the priest turn to the altar and say:

Let us pray.

Then the collect.

And if any memorials are to be observed, let the priest say again: Let us pray, as above. And when there are many collects to be said, then let all the prayers which follow be said under one, Through the Lord, and one, Let us pray: so however that he ought not to exceed the septenary number, according to the use of the Church of Sarum. [Here follow directions as to postures and the side of the altar on which the priest is to stand, with various exceptions.] After the introit of the mass, let one of the wax-bearers carry the bread, the wine, and the water, which are appointed for the ministration of the eucharist. But let the other bear the pelvum [basin for the holy water], with water and the manutergio [towels].

[Directions are given as to the place in which the epistle should be read, and the service proceeds.]

When the epistle is read, let two boys, in surplices, having bowed to the altar, before the step of the choir, prepare, through the middle of the choir, to begin the Gradual, in the pulpit, and to sing their proper verse. Whilst the gradual verse is sung, let two from the upper step put on silken robes, to sing the Alleluia; and approach to the pulpit, through the middle of the choir. Let the Alleluia follow.

Collect of the Day & Memorials

Epistle & Gradual

The Alleluia ended, let the sequence follow. In the end of the Alleluia, or of the sequence, or of the tract, let the deacon, before he advances to read the Gospel, incense the middle of the altar only. For never should he incense the lectern before the delivery of the Gospel. Then let him receive the book of the Gospels, and bowing to the priest standing before the altar: with his face turned to the south, let him sing as follows:

Command, Sir, to bless.

Let the priest answer:

The Lord be in thy heart and in thy mouth to read the holy evangelist of God. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then let the deacon proceed through the middle of the choir, solemnly bearing the Gospel-book itself in his left hand; let him approach to the pulpit, the incense and the taper bearers preceding him.

[Directions are given as to the positions which are to be taken up by the thurifer and taper bearers, and the deacon; and the service proceeds with the reading of the Gospel and numerous crossings.]

The Gospel read, let him kiss the book, and let the subdeacon approaching extend to him the Gospel-book which the deacon himself carries in a straight line from his breast.

The Gospel ended, let the priest begin in the middle of the altar:

I believe in one God. etc.

Nicene Creed

Let the Domine vobiscum follow. And Let us pray. Then the offertory is said. But after the offertory, let the deacon hand the cup with the paten and the sacrifice to the priest; and let him kiss his hand each time. But let him, receiving the cup from him, place it carefully in its own due place above the middle altar, and with bent head, for a little while, let him elevate the cup with both hands, offering the sacrifice to the Lord, saying this prayer:

Offertory & Prayers

Receive, O Holy Trinity, this oblation, which I, an unworthy sinner, offer in honour of thee, of the blessed Virgin and all the saints, for my sins and offences, and for the salvation of the living, and the rest of all the faithful dead. In the name of the Father, and the Son, and the Holy Spirit. Let this new sacrifice be acceptable

to the omnipotent God.

[After numerous crossings and incensings, the service proceeds.]

Censing & Lavatory

These things finished, let the priest go to the right side of the altar, and wash his hands, saying:

Cleanse me, O Lord, from all iniquity of my body and soul, that clean I may be able to fulfil the holy work of the Lord.

Then let him return, and standing before the altar with inclined head and body, with joined hands, let him say:

Let us be accepted, O Lord, in the spirit of humility, and in a contrite mind, and so let our sacrifice be in thy sight that it may be received by thee this day, and may please thee, O Lord, my God.

And raising himself let him kiss the altar on the right of the sacrifice, and giving a benediction on the other side of the sacrifice; afterwards let him sign himself, saying: In the name of the Father, the Son, and Holy Spirit. Then let the priest turn to the people, and with a loud voice say:

Pray, brothers and sisters, that my sacrifice and likewise yours may be acceptable to our Lord God.

The response of the clergy privately: May the grace of the Holy Spirit illuminate thy heart and thy lips, and the Lord accept worthily this sacrifice of praise from thy hands for our sins and offences.

And returning to the altar, let the priest say the secret prayers, according to the number and the order of the aforementioned, before the epistle, so beginning, Let us pray. Which completed, let the priest say, with a clear voice: World without end: the hands not being lifted up until the sursum corda is said. And then let the subdeacon receive the offertory and the paten from the hand of the deacon, the paten itself to be held while the Lord's prayer is said: which covered with the offertory let him commit to the acolyte on the step, to wit to him appointed to serve the deacon. In this manner let all the prefaces to the mass commence through the whole year, as well on fast days as on

The Secret

feasts:

World without end. Amen.

The Lord be with you.
And with thy spirit.

The Anaphora: The Salutation

Here let the priest raise his hands, saying:

Lift up your hearts.
We have to the Lord.
Let us give thanks to our Lord God.
It is right and just so to do.

Here the preface is read.

It is meet and right, true and just that we should always and everywhere give thanks to thee, O holy Lord, Father Almighty, Eternal God, through Christ our Lord. Through whom angels praise thy Majesty, Principalities adore, Powers tremble. The heavens, and heavenly virtues, and blessed seraphim with united exultation praise thee. With whom we pray that we may be admitted to join our humble voices, in suppliant confession, saying:

Preface

Holy, holy, holy, is the Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

Then immediately joining his hands, and raising his eyes, let him begin:

Canon of the Mass

Therefore most merciful Father, suppliant we beg and beseech thee, through Jesus Christ, thy Son, our Lord.

Intercession

Here let the priest rising kiss the altar on the right hand of the sacrifice, saying: that thou wouldst receive and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices.

And the sins being made over the chalice, let him elevate his own hands, saying thus: Which we offer unto thee, in the first place for thy holy Catholic Church, that thou wouldst vouchsafe to pacify, preserve, unite, and govern it; throughout the whole world, with thy servants *N.* our Pope, and our Bishop *N.* (*i. e. only his own Bishop*) and our King *N.* and all the orthodox, and all upholders of the Catholic and

Apostolic faith.

Here let him pray in commemoration of the living: Remember, O Lord, thy servants, *N.* and *N.* and all present, whose faith and devotion to thee is known: for whom we offer unto thee, or who themselves offer to thee this sacrifice of praise for themselves, and all theirs for the redemption of their souls, for the hope of their salvation and safety and render their own thanks to thee, the eternal God, the living and the true.

Communicating and venerating the memory in the first place, of the glorious Virgin Mary, the mother of God and of our Lord Jesus Christ; But also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurentius, Crisogonus, John and Paul, Cosmas and Damian; and all thy saints: by whose merits and prayers grant that in all things we may be defended by the help of thy protection. Through the same Jesus Christ our Lord. Amen.

Here let the priest look with great veneration upon the Host, saying: □ We therefore beseech thee, o Lord, that being appeased thou wouldst accept this oblation of our servitude, as also of all thy family, and dispose our days in thy peace, and command that we may be delivered from eternal damnation, and numbered in the flock of thy elect. Through Christ our Lord. Amen.

Here again let him look upon the Host, saying: Which oblation do thou, O Almighty God, we beseech thee, vouchsafe in all respects to make ✠hallowed, ✠approved, ✠ratified, reasonable, and acceptable, that it may be made unto us the ✠body and ✠blood of thy most dear Son our Lord Jesus Christ.


Here let the priest raise himself, and join his hands, and after wipe his fingers, and elevate the chalice, saying:






Who, the day before he suffered, took bread in his reverent and holy hands, and lifting his eyes to heaven (*here let him raise his own eyes*), to you his own omnipotent Father, giving thanks to thee, he ✠blessed, he brake (*here let him touch the host, saying*) and gave it to his own disciples, saying, Take and eat ye

Consecration

all of this, for this is my body.

These words ought to be spoken with one breath, and under one utterance, without any pause. After these words, let the priest bow to the host, and afterwards raise it above his forehead, that it may be seen by the people, and reverently let him replace it before the chalice in the manner of a cross made by the same. And then let him uncover the chalice and hold it between his hands, not disuniting his thumb from his forefinger, save only while he blesses, saying thus: □

In like manner after supper, taking this excellent chalice in his own holy and reverent hands; also to thee (*here he bows, saying*) giving thanks, he  blessed, and gave to his own disciples, saying: Receive and drink ye all of it (*here let the priest elevate it a little, saying*) for this is the chalice of my blood, of the new and eternal Testament, the mystery of faith, which shall be shed for you and for many for the remission of sins. (*Here let him elevate the cup as high as the breast, or above the head, saying*) As often as ye shall do these things, ye shall do them in remembrance of me. (*Here let him replace the cup, and raise his arms in the form of a cross, the fingers being joined until the words of thy gifts.*)

Wherefore, both we thy servants, O Lord, as also thy holy people, keeping in mind as well the blessed passion of the same Christ thy Son, our Lord, as also his resurrection from the dead, and glorious ascension too, into Heaven, offer unto thy excellent Majesty of thy gifts and endowments, a  pure Host, a  holy Host, an  immaculate Host: the  holy bread of eternal life, and the  cup of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, even as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Oblation

Here let the priest, with body bowed down and hands holden across, say:

We humbly beseech thee, O Almighty God, to command these things to be borne by the hands of thy holy angel to the altar above in the presence of thy

Divine Majesty, that as many of us (*here rising, let him kiss the altar on the right of the sacrifice, saying*) as shall receive from this participation of the altar the holy ✠ body and ✠ blood of thy Son, (*Here let him sign himself on the face, saying*) may be filled with grace and heavenly ✠ benediction. Through the same our Lord Christ. Amen.

Here let him pray for the dead.

Remember also, O Lord, thy servants, *N.* and *N.* who have gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all resting in Christ, we beseech thee to grant a place of refreshment, light, and peace. Through the same our Lord Christ. Amen.

Here let him strike his own breast once, saying,

To us also, sinners, thy servants, hoping from the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Pelicita, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, with all thy saints; into whose fellowship admit us, we beseech thee, not as the weigher of our merit but as the bestower of pardon. Through Christ our Lord. Through whom, o Lord, thou dost create all these good things (*Here let the priest sign the cup thrice, saying*) dost ✠ sanctify, ✠ vivify, ✠ bless, and bestow them upon us. (*Here let the priest uncover the cup, and make the sign of the cross with the host five times, first beyond the cup on every side, secondly even with the cup, thirdly within the cup, fourthly as the first, fifthly before the cup.*) Through ✠ him, and with ✠ him, and in ✠ him, be all honour and glory to thee, God the Father ✠ Almighty. in the unity of the Holy ✠ Spirit. (*Here let the priest cover the chalice and hold his hands still upon the altar until the Pater Noster is said, so saying:*) World without end. Amen.

Let us pray.

Taught by thy saving precepts, and formed by divine instruction, we presume to say (*Here let the deacon take the paten, and hold it uncovered on the right side of the priest, with his arm stretched out on high, as far as to, Grant propitiously. Here let the priest lift up his hand, saying:*

Our Father, &c. And lead us not into temptation.
Let the choir respond: But deliver us from evil. *The priest, privately,* Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and future: and by the intercession of the blessed and glorious ever Virgin Mary, mother of God, and of thy holy Apostles Peter, and Paul, and Andrew, and all saints.

Here let the deacon give the paten to the priest kissing his hand, and let the priest kiss the paten; afterwards let him place it to his left eye, then to the right. Afterwards let him make the cross with the paten above his head, and then lay it in its own place, saying: □

Graciously grant peace in our days: that assisted with the help of thy mercy, we may be always free from sin, and secure from all disturbance.

Here let him uncover the chalice, and take the body with a bow, transposing it into the hollow of the chalice, retaining it between his forefingers and thumbs, and let him break it into three parts, (the first breaking) whilst he says:

Through the same our Lord Jesus Christ thy Son; *(the second breaking:)* Who liveth and reigneth with thee in the unity of the holy Spirit, God.

Here let him hold two pieces in the left hand, and the third piece in his right hand upon the top of the chalice, so saying with a clear voice: world without end. Amen.

Here let him make three crosses within the chalice with the third part of the host, saying: The peace of the ☩ Lord be always with you.

Let the choir respond, and with thy spirit.

At the saying of the Agnus, let the deacon and subdeacon approach to the priest both on the right, the deacon. the nearer, the subdeacon more remote, and let them say privately:

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

Here signing with the cross, let him place the said third part of the host in the sacrament of the blood,

saying thus:

Be this holy commixture of the body and blood of our Lord Jesus Christ to me and to all receiving it, salvation of mind and body; and a salutary preparation for the meriting and embracing of eternal life. Through the same Christ our Lord. Amen.

Before the peace is given, let the priest say: O Lord, holy Father, Almighty and eternal, grant to me that I may so worthily receive this holy body and blood of thy Son our Lord Jesus Christ, that I may merit to receive through this the remission of all my sins, and to be filled with thy Holy Spirit, and to have thy peace. Because thou art God alone, and there is none other beside thee, whose glorious kingdom shall remain for ever. Amen.

The Peace

Here let the priest kiss the corporals on the right side, and the top of the chalice, and afterwards the deacon saying:

Peace be to thee and to the Church of God.

Answer: And with thy spirit.

Let the deacon, on the right hand of the priest, receive the pax from him, and extend it to the subdeacon: Then, at the step of the choir, let the deacon himself bear the pax to the rectors of the choir: and let them convey the pax to the choir, each one to his own part, beginning from the seniors. After the giving of the pax, let the priest say the following prayers privately, before he communicates himself: holding the host in both hands:

The *pax* was a tablet bearing a representation of the Crucifixion or other sacred subject, which was kissed.

O God the Father, the Fountain and Origin of all goodness, thou, who, moved by compassion for us, didst will thine only begotten Son to descend to the low places of the world, and to take our flesh, whom I unworthy hold here in my hands: (*Here let the priest bow to the host, saying:*) I adore thee, I glorify thee, I praise thee, with the complete intention of the heart: and pray that thou mayest not forsake thy servants, but pardon our sins: that with pure heart and chaste body we may deserve to serve thee: who art alone the living God, and the true. Through the same Christ our Lord. Amen.

Prayers & Reception

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, the Holy Ghost

cooperating, through thy death, hast given life to the world, deliver me, I beseech thee, by this most holy body and this thy blood from all my iniquities, and from all evils: and make me so always to obey all thy commandments, and never permit me to be separated from thee for ever. Who livest and reignest God, with God the Father, and the same holy Spirit: through all eternity. Amen.

Let not the sacrament of thy body and blood, o Lord Jesus, which, although unworthy, I presume to receive, be to me for judgment and condemnation, but may it avail, through thy mercy, for the salvation of my body and soul. Amen.

To the body let him say, with humility, before he receives it: Hail eternally, O most holy flesh of Christ: to me before all things, and above all things, the greatest sweetness.

The body of our Lord Jesus Christ be to the a sinner, the way and the life. in the name of the Father, and of the Son, anti of the Holy Ghost.

Here let him receive the body, first having made the sign of the cross with the body itself before his mouth. Then let him say to the blood, with great devotion:

Hail for eternity, celestial beverage, to me before all things, and above all things, the greatest sweetness. The body and blood of our Lord Jesus Christ be to me, a sinner, a never-failing remedy to eternal life. Amen. In the name of the Father, &c.

Here let him receive the blood: which being taken, let him bow and say with devotion the following prayer:

I render thanks to thee, O Lord, holy Father, almighty eternal God: who hast refreshed me from the most sacred body and blood of thy Son our Lord Jesus Christ: And I beseech that this sacrament of our salvation, which, unworthy sinner as I am, I have received, may not come to me to judgment nor to condemnation for my deserts, but to the perfecting of body and soul to eternal life. Amen.

Which said, let the priest go to the right hand of the altar with the cup between his hands, his fingers being still joined as before, and let the subdeacon approach and pour into the cup the wine and water; and let the

Prayers at Ablutions

priest rinse his hands lest any remains of the body or blood should be on his fingers or in the cup. After the first ablution or effusion, this prayer is said:

Let us take, O Lord, with a pure mind that which we receive with the mouth, and from a temporal gift let it be to us an eternal remedy.

Here let him cleanse his fingers in the hollow of the chalice, with the wine poured in by the subdeacon, which being drunk up, let the prayer follow:

Let this communion. O Lord, purge us from crime and make us to be partakers of the heavenly remedy.

After the taking of the ablutions, let the priest place the cup upon the paten, that if anything remain it may drop down; and afterwards bowing, let him say: Let us adore the sign of the cross, by which we have received the sacrament of salvation. Then let him wash his hands: let the deacon meanwhile fold up the corporal. The hands washed, and the priest having returned to the right side of the altar, let the deacon reach the cup to the mouth of the priest to receive whatever may have remained in it. But afterwards let him say with his ministers the communion. Then making the sign of the cross on his face, let the priest turn to the people, and with his arms raised a little, and hands joined, say:

The Lord be with you.

Then turning to the altar, let him say:

Let us pray.

Then let him say the post-communion, according to the number and order of the aforesaid prayers before the epistles. Having finished the last post-communion, and make the sign of the cross on his forehead, let the priest again turn to the people, and say:

Post-communion

The Lord be with you.

Then let the deacon say: Let us bless the Lord.

But at another time is said: Go, you are dismissed. And as often as it is said: Go, you are dismissed, it is always said in turning towards the people; and when, Let us bless the Lord, or May he rest in peace, ought to be said, it is said turning to the altar.

These things said, let the priest with body bowed, and hands joined, say inaudibly before the middle of

Closing Prayer

the altar this prayer:

Let this performance of my homage be pleasing to thee, O holy Trinity, and grant that the sacrifice which I unworthy have presented before the eyes of thy Majesty, may be acceptable to thee, and a propitiation through thy mercy to me, and to all of those for whom I have offered it. Who livest and reignest God, for ever and ever. Amen.

Which ended, let the priest raise himself up, signing himself on his face, saying:

In the name of the Father, &c.

And so the reverence having been made, thus clothed, with the censer bearers and other ministers, let them return in the same order, in which they approached to the altar, at the beginning of the service, and immediately after the Deo Gratias, let the ninth hour be commenced in the choir when it is said after mass. But the priest in returning should say the gospel: In the beginning [John 1:1-14].

Return to [the Sarum Missal](#).

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