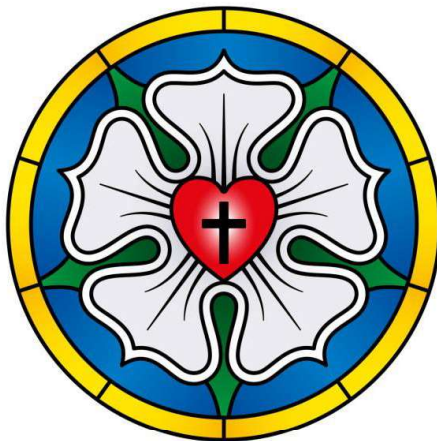




CODEX ECCLESIA

A COMPLETE COMPILATION OF THE MASS
AND COMMON PRAYERS OF ECCLESIA
LUMENTUM



Imprimatur

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Cover pic: Icon of Panagia Tricherousa “Three handed Theotokos”
Above: Luther Rose the symbol of Ecclesia Lumentum

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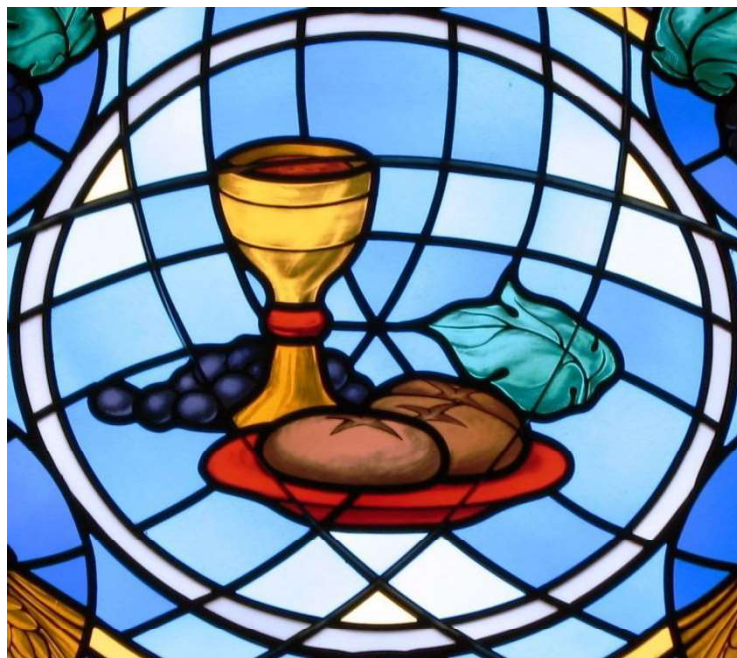
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SHORTER FORM
OF
THE LIBERAL CATHOLIC
MASS

THE SHORTER FORM OF THE HOLY EUCCHARIST

SHORT FORM OF THE ASPERGES

The people stand. The Priest intones:

P. In the Name of the Father + and of the Son and of
the Holy Ghost.

C. Amen

*With the aspergill, the Priest makes the sign of the
cross on herself, saying:*

P. May the Lord purify me that I may worthily perform
His service.

*Sprinkling the altar in the middle, then the chancel to
the left and to the right, the Priest continues:*

P. In the strength of the Lord do I repel all evil from this
His holy altar and sanctuary.

*Turning to the people and sprinkling them with the
same triple motion:*

P. and from this House, wherein we worship Him;

Turning back to the altar and resigning the aspergill:

P. and I pray our Heavenly Father, that He will send His holy Angel to build for us a spiritual Temple through which His strength and blessing may be poured forth upon His people; through Christ our Lord. R/.

C. Amen.

Turning to the people, the Priest says:

P. Brothers and Sisters, let us now lay the foundation of our Temple.

The Priest turns to the altar, and all say the Canticle, except that the Priest alone says the opening words of the Canticle, 'We are no more strangers and foreigners.' All bow at the mention of Jesus Christ.

THE CANTICLE

Antiphon: Christ is our foundation;
And our chief cornerstone.

1. We are no more strangers and foreigners: **but fellow citizens with the saints and of the household of God;**
2. And are built upon the foundation of the apostles and prophets: **Jesus Christ** Himself being the chief cornerstone.
3. In whom all the building fitly framed together: groweth unto a holy temple in the Lord;

4. In whom ye also are builded together: for an habitation of God through the Spirit.
5. Except the Lord build the house: their labor is but lost that build it.
6. The foundation of God standeth sure, having this seal; let everyone that nameth the Name of Christ depart from iniquity.

Antiphon: Christ is our foundation;
And our chief cornerstone.

THE CONFITEOR

All kneel, and say together:

O Lord, Thou hast created us to be immortal and made us to be an image of Thine own eternity; yet often we forget the glory of our heritage and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light and become the unspotted mirror of Thy power and the image of Thy goodness; through Christ our Lord. Amen.

THE ABSOLUTION

The Priest turns to the people and says:

P. God the Father, God the † Son, God the Holy Ghost,
bless, preserve and sanctify you; the Lord in His

lovingkindness look down upon you and be gracious unto you;
the Lord † absolve you from all your sins and grant you the
grace and comfort of the Holy Spirit.

C. Amen.

The people rise.

P. (*turning to the altar*) With praise and with prayer
shall our Temple be built.

C. To God alone be the glory.

THE CENSING

*The Priest blesses the incense and censes the altar in due and
ancient form.*

P. The Lord be with you.

C. And with thy spirit.

THE INTROIT

The Introit is said by all together.

+ Blessed be the Holy Trinity, the undivided Unity,
eternal, immortal, invisible, to whom be honor and glory for
ever and ever. Amen.

O Lord our God, how excellent is Thy Name in all the world.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to whom be honor and glory for ever and ever. Amen.

KYRIE

The Kyrie is sung by all together, the people kneeling.

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Christe eleison.
Christe eleison.
Christe eleison.

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

GLORIA IN EXCELSIS

This is said by all together.

The head is bowed at the words 'we worship Thee', 'we give thanks to Thee', and 'receive our prayer'.

Glory be to God in the highest, and on earth peace to those of goodwill. We praise Thee, we bless Thee, we worship

Thee, we glorify Thee; *we give thanks to Thee* for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord Christ, alone-born of the Father; O Lord God, Indwelling Light, Son of the Father, whose wisdom mightily and sweetly ordereth all things, pour forth Thy love; Thou whose strength upholdeth and sustaineth all creation, *receive our prayer*; Thou whose beauty shineth through the whole universe, unveil Thy glory.

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

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

THE COLLECTS

The Priest reads the Collect of the Day and other Collects, if any, and finally the following Collect for Peace:

P. Teach us, O Lord, to see Thy life in all the peoples of Thine earth, and so guide the nations into the understanding of Thy laws that peace and goodwill may reign upon earth; through Christ our Lord.

C. Amen.

THE EPISTLE

The people are seated.

The Epistle ended, all say:

C. Thanks be to God.

THE GRADUAL

All say the Gradual, after the Priest alone has said the first half of the first verse.

It is the Spirit that beareth witness: **because the SPIRIT is truth.**

There are **THREE** that bear record in heaven, the **FATHER**, the **WORD**, and the **HOLY GHOST** and these **THREE** are **ONE**.

There are three that bear witness in earth, the **SPIRIT**, the **water**, and the **blood**: and these three agree in **ONE**.

Glory be to the **FATHER**, and to the **SON**: and to the **HOLY GHOST**:

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

MUNDA COR MEUM

At High Celebration the Gospel is read by the Deacon. He or she kneels before the center of the altar and intones the following prayer. If the Priest be without assistants, he or she intones both the prayer and the blessing.

G. Cleanse my heart and my lips, O God, who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine altar, and in the Lovingkindness so purify me that I may worthily proclaim Thy holy Gospel; through Christ our Lord.

C. Amen.

The Priest blesses the Deacon or herself with the following words:

P. May the Lord be in thy + heart and on thy + lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest.

C. Amen.

Here the Gospel, held by the Deacon or assistant and open to the appointed reading, is censed. If the Priest be without assistants, it is censed on the altar or on a lectionary from which it will be read.

THE GOSPEL

Turning to the people, the Deacon or Priest says:

- G. **The Lord be with you.**
C. And with thy spirit.

As soon as the Gospel is announced, all say the following, making the sign of the cross with the right thumb upon the forehead, lips, and breast successively:

- C. **Glory be to Thee, O Lord.**

The Priest then censes the Gospel and it is read by a Deacon or the Priest.

The Gospel ended, all say:

- C. **Praise be to Thee, O Christ.**

THE SERMON

If there is to be a sermon, it follows here, preceded by the Invocation:

- P. **In the Name of the Father + and of the Son and of the Holy Ghost.**
C. Amen.

At the conclusion of the sermon, all join in this ascription of glory to the Blessed Trinity:

And now to God the Father, + God the Son, and God the Holy Ghost, Three Persons in one God, be ascribed as is most justly due, all honor, might, majesty, power and dominion, now, henceforth and for evermore. Amen.

THE ACT OF FAITH OR CREDO

Any other approved Creed or Act of Faith may be used in place of the following if preferred.

We believe that God is Love, and Power, and Truth and Light; that perfect justice rules the world; that all His children shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Fellowship of All; we know that we do serve Him best when best we serve one another. So shall His blessing rest upon us + and peace for evermore. Amen.

P. The Lord be with you.

C. And with thy spirit.

OFFERTORIUM

The Priest offers the host, saying:

P. We adore Thee, O God, who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee this token of Thine own life-giving gifts bestowed upon us, Thou who art the giver of all.

The Priest pours wine and a little water into the chalice, saying

P. According to immemorial custom, we now mix water with this wine, praying Thee, O Lord, that we may evermore abide in Christ and He in us.

The Priest then offers the chalice, saying:

P. We offer unto Thee, O Lord, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight; through Christ our Lord.

C. Amen.

THE SECOND CENSING

The Priest censens the oblations and the altar in due and ancient form. The Priest holds up the censer before the center of the altar and says:

P. As this incense rises before Thee, O Lord, so let our prayer be set forth in Thy sight. Let Thy holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing.

As the Priest turns to offer to cense the people, she says:

P. May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

The people bow their heads before and after being censured.

ORATE FRATRES

P. Brothers and sisters, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands and sanctify our lives in His service.

P. We lay before Thee, O Lord, these Thy creatures of bread and wine, in † token of our sacrifice of praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee. May our strength be spent in Thy service, and our love poured forth upon Thy people, Thou who livest for ever and ever.

R/. Amen.

The people rise, and the following passages are said alternately:

P. The Lord be with you.

C. And with thy spirit.

SURSUM CORDA

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

PREFACE

P. Who art one God, one Lord, not in the oneness of a single Person only, but in the trinity of one Substance; for the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet They are not three, but One Lord. (*Here is said the proper Preface, if any.*) Therefore, with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues and Powers, with Cherubim and Seraphim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying:

SANCTUS AND BENEDICTUS QUI VENIT

The people kneel and say the following.

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord most high.

Blessed is He that cometh in the Name of the Lord.
+ Hosanna in the highest.

THE PRAYER OF CONSECRATION

The Priest continues:

P. O Lord, these our oblations have served as tokens and channels of our love and devotion towards Thee; but now we pray Thee † receive, to † purify and to † hallow them as earthly channels of Thy wondrous power. We desire to offer this

holy Sacrifice especially for Thy holy catholic Church, for the President of the United States and all who are put into authority under him, for Archbishop Celia, our Presiding Bishop, for all our bishops, clergy and faithful, for all here present, and for all who in this transitory life are in trouble, sorrow, need, sickness or any other adversity (especially ...). Likewise, do we offer it for all those Thy children whom it hath pleased Thee to deliver from the burden of the flesh (especially for ...), that, freed from earthly toil and care, they may enjoy the felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living, and true.

Wherefore, O holy Lord, Father Almighty, we pray Thee to look down on and accept as a channel these offerings, and with Thy Holy Spirit and Word to † bless, † approve and † ratify them that they may become for us His most precious † Body and † Blood.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted to heaven, unto Thee, God, His Almighty Father, giving thanks to Thee, He † blessed, brake, and gave it to His disciples, saying: Take and eat ye all of this, for

THIS IS MY BODY.

In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He † blessed it and gave it to His disciples, saying: Take and drink ye all of this, for

THIS IS MY BLOOD.

As oft as ye shall do these things, ye shall do them in remembrance of Me.

After some moments of silent adoration, the following verse shall be sung very softly, all devoutly kneeling.

Thee we adore, O hidden Splendor, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

After a short pause, all stand and sing:

ADESTE FIDELES

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, Monarch of the Angels;
O come, let us adore Him; O come let us adore Him;
O come, let us adore Him, Christ the Lord.

Yea, Lord, we greet Thee, throned on Thine altar;
Ever to Thee be highest glory given.
Word of the Father, Splendor everlasting;
O come, let us adore Him; O come let us adore Him;
O come, let us adore Him, Christ the Lord.

The people again kneel.

P. Wherefore, O Lord and heavenly Father, we thy humble servants, bearing in mind the ineffable sacrifice of Thy Son, do offer unto Thee this, the most precious gift which

Thou hast bestowed upon us: in token of our † love, and of the perfect † devotion and † sacrifice of our minds † and † hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine altar on high, there to be offered by Him who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice.

And we do pray for Thy servant who ministers at this altar, that, meetly celebrating the mysteries of the most holy † Body and † Blood of Thy Son, she may be † filled with Thy mighty power and blessing.

The Priest makes the last cross upon his or her own person.

Likewise we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these mysteries do Thou † hallow, † quicken, and † bless them, that both in their hearts and in their lives they may show forth Thy praise and glorify Thy holy Name.

The Priest makes the sign of the cross with the Host three times over the chalice and says:

All these things do we ask, O Father, in the Name and through the mediation of Thy most blessed Son, for we acknowledge and confess with our hearts and lips that † by Him were all things made, yea, all things both in heaven and earth; † with Him as the indwelling Life do all things exist, and † in Him as the transcendent Glory all things live and move and have their being:

Then horizontally, twice between the chalice and her heart.

To whom with Thee, O mighty † Father, in the unity of the Holy † Spirit, be ascribed all honor and glory, throughout the ages of ages. R/. Amen.

The Priest now holds the Host directly over the Chalice and raises both to the level of his or her eyes.

THE COMMEMORATION OF THE SAINTS

P. Here do we give unto Thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in the holy Lady Mary and in all Thy glorious Saints from the beginning of the world, who have been the choice vessels of Thy grace and a shining light unto many generations.

Here the Priest makes the sign of the cross on him or herself with the paten.

And we † join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou has made.

O Son of God, who showest Thyself this day upon a thousand altars and yet art one and indivisible, in token of Thy great Sacrifice we break This Thy Body,

Break Host. Make crosses with Particle and drop into chalice at the words 'one in Thee.'

praying that by this action, ordained from of old, Thy † strength, Thy † peace and Thy † blessing, which Thou dost

give us in the holy Sacrament, may be spread abroad upon Thy world; and as Thou, O Lord Christ, wast made know to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father. R/. Amen.

THE SALUTATION OF PEACE

The Priest faces the people and, with outstretched hands, says:

P. The peace of the Lord be always with you.

C. And with thy spirit.

P. O Thou who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvelous love for all, and dost therein graciously draw us into wondrous and mystic communion with Thee, grant us so to receive the sacred mysteries of thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavor, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life.

R/. Amen.

The Priest communicates in both kinds.

The Priest, with a Particle, blesses the people.

P. † Receive this most holy Sacrament.

The Priest performs the ablutions in the usual form and then says:

P. Under the veil of earthly things now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

COMMUNIO

All stand and sing:

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

POSTCOMMUNIO

P. Let us pray.

The people kneel.

P. We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives; through Christ our Lord. R/. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. **Ite, missa est.**

C. Deo gratias.

THE BENEDICTION

P. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of god and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, † the Son and the Holy Ghost, be amongst you and remain with you always.

R/. Amen.