

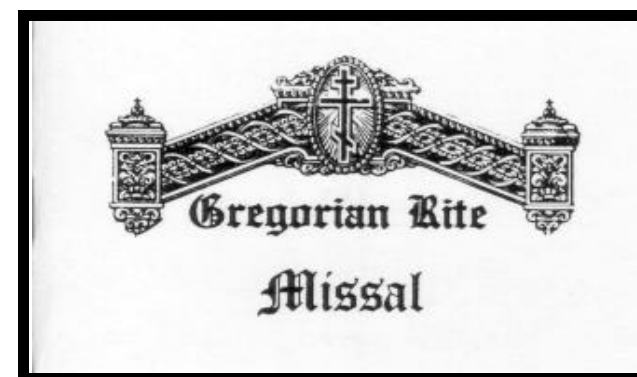
“You Shall Draw Water with Joy out of the Saviour’s Fountain.” —*Isaias* 12:3.

**THE TRIDUUM
LITURGIEY FOR
HOLY THURSDAY**

**DIVINE LITURGY OF THE CHRISM
- HOLY OIL -
ORTHODOX GREGORIAN (WESTERN) RITE**

**and liturgy for
ANOINTING AFTER DIVINE LITURGY**

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL
THE HOLY ORTHODOX CHURCH - AMERICAN JURISDICTION
THE ORTHODOX CATHOLIC CHURCH OF THE AMERICAS
(THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH)



Holy Innocents Orthodox Church
Harahan / New Orleans, Louisiana
27 February 2008 A. D.

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the body and soul which do hinder them/him/her, and quicken them/him/her, by the Grace of Thy Christ; through the prayers of our most Holy Lady, the Birth-Giver of God and Ever Virgin Mary; through the intercession of the honorable bodiless Powers of Heaven; through the power of the Precious and Life-Giving Cross; through the protection of the honorable, glorious, Prophet and Forerunner John the Baptist; of the holy, glorious and righteous Martyrs; of our righteous and God bearing Fathers; of the holy and healing unmercenaries Cosmas and Damian, Cyrus and John, Thaleleus and Tryfon, Panteleimon and Hermolaus, Samson and Diomidis, Mokiuis and Anikeotos; of the holy and righteous ancestors of God, Joachim and Anna; and of Basil and all the Saints. For Thou art the Fountain of healing, O God, our God, and unto Thee do we ascribe glory, to the Father,

and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

}

HOLY THURSDAY

DIVINE LITURGY OF THE CHRISM - HOLY OIL -

(White Vestments)

DIVINE LITURGY OF THE CHRISM - HOLY OIL - ORTHODOX GREGORIAN (WESTERN) RITE

This liturgy may only be prayed by the presiding diocesan (Arch)Bishop (or one retired from that office), Metropolitan, Primate, Patriarch, Bishop Superior General, or Bishop Abbot. It may never be prayed by a Priest, or an suffragen or auxiliary Bishop.

(Preparation and some forms of anointing primarily relative to Holy Thursday)

Holy Chrism or Holy Oil is composed primarily of Olive Oil and Balsm. Balsm is simply oil of an aromatic, resinous substance that is extracted from (the wood of) certain trees or plants, especially those belonging to the terebinthine group or family. It is primarily olive oil with the addition of various aromatic essences, patterned after that described in Exodus 30:22-33. It can be made by any bishop, but in smaller jurisdictions it is made by the primate, who then distributes it.

Common proportions in places where balsm or oil essences are difficult to obtain are: Approximately one gallon or four liters of Holy Oil composed of three quarters olive oil, one-eighth wine, and the one-eighth balance being roughly equal proportions of (oils of the following where possible) Orange, Cinnamon, Nutmeg, Cloves, Balsam, Benzoin, Frankincense, Jasmine, Musk, Ambergris, Civet, Lemon, Bergamot, Myrrh and other aromatic essences. (Romans do not use wine, and prepare three oils: one for Extreme Unction, one for anointing those who are to be Baptized and for anointing the priest's hands at his ordination, and one for the Sacrament of Chrisma-

tion or Confirmation, anointing the Bishop's forehead at his consecration as bishop, consecration of chalice, paten and star, dedication of a church or altar.)

THE LITURGY

The Prothesis IS prayed. There is NO Asperges.

This Divine Liturgy should be prayed early in the morning, preferably *before* sunrise but *after* the third hour. Except for the ill or confined, the Sacred Elements may only be received at this Divine Liturgy, or the evening Divine Liturgy of the Lord's Supper. These are the only Divine Liturgies allowed this day.

The Celebrant may *NOT* pray both of the Divine Liturgy of the Chrism and the Divine Liturgy of the Lord's Supper this day, *NOR* may both be prayed on the same Altar.

Main Celebrants and other serving and co-celebrants Clergy vest as usual in white. Additional Clergy should vest as in choir.

The Asperges is omitted

The Divine Liturgy begins with procession in the usual manner.

LITURGY OF THE CATECHUMENS

The congregation stands during the processional hymn. The congregation KNEELS (if there are no kneelers, the congregation remains standing) as the Divine Liturgy begins and the celebrant chants or recites:

V. Blessed is the kingdom of the [+] Father, and of the, [+] Son and of the [+] Holy Spirit, now and unto all ages of ages,

R. Amen.

Here the congregation kneels, or remains standing if there are no kneelers.

The Choir may begin singing the Introit just prior to the invocation, or at this point, or when the Celebrant begins to ascend to the Altar as he is praying *Take away from us . . .*

Rising from his bow, the Celebrant prays:

V. I will go unto the altar of God.**R. Even unto the God of my joy and gladness.**

PSALM 43 is omitted.

The Celebrant bows while praying:

V. Our help is in the [+] name of the Lord**R. Who made heaven and earth**

Celebrant, bowing:

Celebrant: I confess to God, to Blessed Mary, ever virgin, to all the Angels and Saints, and to you, my brethren (the Celebrant turns to the other Clergy on either side and then back), **that I have sinned exceedingly in thought, word and deed, by my own fault** (striking

his breast). **I beg Holy Mary the Blessed Theotokos, all the**

Angles and Saints of God, and you, my brethren (again turning towards and then from the other Clergy), **to pray for me.**

R. Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

Celebrant: Amen.

The congregation makes their confession, bowing while praying:

Those at the altar, except the Celebrant, join, and bow towards the main Celebrant at the word Father.

All. I confess to God, to Blessed Mary, ever virgin, to all the Angels and Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, by my own fault (striking their breasts). **I beg Holy Mary, the Blessed Theotokos all the Angels and Saints of God, and you, Father, to pray for me.**

THE GENERAL SACRAMENTAL ABSOLUTION

This is NOT a valid substitute for individual Sacramental Confession and Absolution, and should NOT be abused as such.

the Son and the + Holy Spirit, descend upon you, be amongst you, and remain with you, now and forever and unto all ages of ages.

All. Amen.

THE RECESSIONAL

If a recessional hymn be used, the people shall stand during it, and in any event during the retirement of the clergy.

It is customary to kiss the feet of our Lord on the processional cross once its bearer returns from the procession to the front of the Royal Doors.

(Depending on local custom, they shall then be seated and remain so till the altar candles be extinguished.)

Then shall the priest give the dismissal, concluding with these words:

C. Go forth now into the world, loving thy neighbor as thyself and rejoice in the power of the Holy Spirit.

R. Thanks be to God.

C. In the Name of the Father, [+] and of the [+] Son, and of the [+] Holy Spirit.

Amen. *(The Celebrant alone crosses himself at the end of the Divine Liturgy, and so too does he alone say Amen at its end.)*

(Depending on local custom, the Celebrant or Deacon

may then inquire)

C/D. Are there any here who wish to be anointed or betrothed?

(and proceeds in accordance with the response. Note: those seeking anointing or betrothal should make arrangements with the Priest prior to the beginning of Divine Liturgy.)

ANOINTING AFTER THE DIVINE LITURGY

The Eastern Rite practices and use of Wheat, seven Priests, shrine lamp, the reading of the reading of the seven selections from the Gospels and Epistles, et ceterae, are not followed in the Gregorian Rite of Anointing after Divine Liturgy.

Those who are to be anointed come before the Royal Doors and are anointed with the sign of the cross on seven places: the forehead, the nostrils, the cheeks, the lips, the breast, the palms of both hands, and the back of the hands. After the last person is anointed the Celebrant prays:

Prayer of Anointing

C. O Holy Father, Physician of souls and bodies, Who didst send Thine only-begotten Son, our Lord Jesus Christ, to heal every infirmity and deliver from death: Heal Thou, also, Thy servant(s) (and) / handmaid(ens) from the ills of

The congregation here kneels, or remains standing if there are no kneelers.

The Celebrant then faces the Altar and prays the Collects.

C. O Lord, as we leave the things of the past and turn to the new, may we put off our old nature and be renewed in holiness of mind. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

CONCLUSION OF THE DIVINE LITURGY

THE DISMISSAL

The Celebrant and all Clergy at the Altar then turn to the congregation.

C. The Lord be with you.

R. And with thy spirit.

P/D. We thank Thee

R. O Blessed Trinity.

THE CELEBRANT'S

PRAYER OF THANKSGIVING

The Celebrant then faces the Altar, and prays:

C. Let the obedient performance of my bounded duty be pleasing unto Thee, O Holy Trinity, and grant that this sacrifice which I, unworthy that I am, have offered in the sight of Thy Divine Majesty, may be acceptable unto Thee and may through Thy mercy, obtain Thy favour for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages.

R. Amen.

FINAL BLESSING

The Celebrant kisses the Altar then faces the congregation (as may any co-celebrants) standing in the middle, with no one in front of him between him and the congregation, with Deacons and Subdeacons standing before him to either side. He shall intone "The Blessing of God Almighty", whereupon, with his consent, such Priests and those of higher rank may join him in the Blessing. *The congregation shall remain kneeling (or standing if there are no kneelers).*

C. The Blessing of God Almighty + The Father, +

Celebrant: (Turning to his right until he faces the congregation) **Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.**

R. Amen.

C: May the Almighty and Merciful Lord grant you pardon + absolution and remission of all your sins.

R. Amen.

V. Turn us again, O Lord, and quicken us;

R. That Thy people may rejoice in thee.

V. O Lord, show Thy mercy upon us;

R. And grant us Thy salvation.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

V. The Lord be with you;

R. And with thy spirit.

C. Let us pray.

THE MAIN CELEBRANT turns to his left, facing the altar, and ASCENDS TO THE ALTAR, praying as follows, while those others at the altar join his ascent and take their various places, main celebrant in the center.

The Choir may now sing the Introit if it did not so do at the beginning of the prayers at the foot of the Altar, so as to be completed when the Celebrant begins the Kyrie.

C. Take away from us, we beseech Thee, O Lord, all our iniquities, that we may enter into the holy of holies with pure minds, through Christ our Lord.

R. Amen.

Celebrant bows, praying silently

C. We pray Thee, Lord, by Thy saints whose relics are here (kissing the antimensium) and of all the saints, that Thou wilt deign to pardon all my sins. Amen

Deacon, soft voice.

D. Master, pray bless this incense.

Celebrant, soft voice, places three spoonfuls of incense into the thurible, praying:

C. May He bless thee, in whose honor thou shalt burn. Amen.

The Celebrant then takes the thurible from the Deacon, and censes to the High Place in three groups of three, then censes three times those relics on the altar. He then censes the altar front from left to right in seven places above and then seven places along the front, proceeding to the right side in three places, to the back in seven places, to the left side in three places. Then the Deacon takes the thurible from the Celebrant and incenses him (three groups of three for Bishops and Mitered Archpriests, three groups of two for Archpriests and Priests). The Celebrant then begins the Introit, while the Deacon censes the icons within the Iconostasis beginning at the right side wall, proceeding around the rear of the altar, and so until the Epistle wall, the through the Royal Doors where he censes first the Evangelists, then the Icon of Our Lord and the Icons on that side of the Iconostasis, then that of His Mother and the Icons on that side of the Iconostasis. He may then cense the remaining Icons within the Temple, beginning with those nearest the Epistle side of the Iconostasis, returning from the Gospel side through the Royal Doors - or the Priest or Celebrant may do these things if there is no Deacon.

THE INTROIT (ENTRANCE ANTIPHON)

(To be prayed by Celebrant from the Altar Missal. Bishops and Mitered Archpriests stand at the middle, Priests and Archpriests stand at the Epistle corner, and return to the middle for the Kyrie.)

C. Thou shalt make the oil

of anointing and say to the sons of Israel: A sacred anointing oil this shall belong to Me throughout your generations. (Ps. 88:2) The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation.

V. Glory be to the [+] Father, and to the [+] Son, and to the [+] Holy Spirit,

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages. Amen.

C. Thou shalt make the oil of anointing and say to the sons of Israel: A sacred anointing oil this shall belong to Me throughout your generations.

The Kyrie may be sung by the Choir, or by the Choir and congregation, while prayed by the Celebrant and those at the Altar, or begun by the Celebrant with the Choir, or in any combinations.

THE KYRIE ELEISON

The English version may be substituted for the Greek. Celebrant, with hands joined and

an eternal remedy. May this Communion cleanse us from sin, O Lord, and make us partakers of a heavenly healing.

C. May the Body and Blood which we have received, cleave unto our hearts, O Lord; and grant that no stain of sin may remain in us, having been fed with this pure and Holy Sacrament. Who livest and reignest in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

THE COMMUNION ANTIPHON

The Celebrant then prays the Communion Antiphon, facing the Altar, hands extended, the Book being on the Gospel side.

At which the congregation stands.

Ps. 44:7

Thou doest love justice and hate wickedness: therefore God, thy God, hast anointed thee.

Then the Celebrant prays:

C. Lord, let Thy benediction and Thy grace descend upon all who have received Thy Holy Body and Blood.

R. We have seen the true light. We have received the heavenly spirit: We have found the true Faith: worshipping the undivided Trinity, that has saved us.

C. God has gone up with acclaim, the Lord has risen with the sound of the trumpet.

R. Blessed is our God always, now and ever, and unto all ages of ages. Amen.

THE POST-COMMUNION COLLECT

The Celebrant then returns to the middle of the Altar, turns to face the congregation, and prays:

C. The Lord be with you.

R. And with thy spirit.

C. Let us pray.

healed.

Here shall all Chrismated Orthodox Christians advance to the Iconostasis at the Royal Doors (or to the altar rail) to receive Holy Communion under the form of both Sacred Species, receiving The Holy Bread from Heaven upon the tongue and partaking of The Precious Blood from the Chalice. The Spoon (and Intincture) may be used. Infants usually receive the Consecrated Wine.

The Communion songs may be begun.

RECEPTION OF HOLY COMMUNION

Those administering the Consecrated Bread, pray for each who receives:

P/D. May the + Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

R. Amen.

Those administering the Consecrated Wine, pray for each who receives:

P/D. May the Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

R. Amen.

If Holy Communion is received with the Spoon or by Intincture, then is said (except the + is not made with the spoon): **P/D. May the +**

Body and Blood of our Lord Jesus Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life. R. Amen

If you are not to receive Holy Communion make an act of spiritual communion during the Communion of the Priest and People, praying:

I worship thee, Lord Jesus, And kneeling unto thee, As thou didst come to Mary, I pray thee come to me.

The congregation, having received the Holy Communion, return to the pews, and kneeling, give thanks for the precious Gifts which they have received.

The congregation should remain kneeling or standing if there are no kneelers (if not physically disabled) until the doors of the Tabernacle be closed - or until the Celebrant cleanses the particles of Sacred Bread from his fingers into the Chalice and drinks it thus signifying there no longer is exposed on the Altar, the Sacred Elements.

The congregation is then seated.

The Subdeacon then dries the inside of the Chalice with the purificator (or the Celebrant may do this, in accordance with local custom). The Chalice and Paten may be cleansed, or straightaway, the veils folded upon them and, with the Antimensium, removed to the Altar of Prothesis.

A small reserve of the consecrated Bread and Wine should be reserved Good Friday and for viaticum.

The Celebrant then continues, hands on the Altar or folded at his lips:

C. What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us

on the edge of the antimensium.

**C. Kyrie Eleison
R. Kyrie Eleison
C. Kyrie Eleison**

**R. Christi Eleison
C. Christi Eleison
R. Christi Eleison**

**C. Kyrie Eleison
R. Kyrie Eleison
C. Kyrie Eleison**

OR

**C. Lord have mercy upon us.
R. Lord have mercy upon us.
C. Lord have mercy upon us.**

**R. Christ have mercy upon us.
C. Christ have mercy upon us.
R. Christ have mercy upon us.**

**C. Lord have mercy upon us.
R. Lord have mercy upon us.
C. Lord have mercy upon us.**

us.

THE TRISAGION

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

The Gloria is prayed.

The Celebrant intones or prays, with hands extended.

V. Glory be to God on high,

If the chant is taken up by the Choir, the Celebrant continues in a low voice, then sits until the Choir completes *the congregation sitting when the Celebrant sits*, except to bow where indicated.

All. And on earth, peace to men of good will. We praise Thee, we bless Thee, we worship (bow) Thee. We glorify Thee, (bow) we give thanks to Thee for Thy great glory, O Lord, God, heavenly king, God the Father Almighty. O Lord, the

only-begotten Son, (bow) Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord: Thou only (bow) O Jesus Christ with the Holy Spirit, art most high in the glory [+] of God the Father, Amen.

If the Gloria is chanted by the Choir, then, immediately before it chants the words *with the Holy Spirit* the Celebrant goes to the middle of the Altar *and the congregation stands*.

THE COLLECT

The Celebrant then kisses the Antimensium, turns right to the congregation with arms outstretched, and prays:

**V. The Lord be with you.
R. And with thy spirit.**

The Celebrant turns left, facing the Altar, then, from the middle or the Epistle side, as appropriate, prays the Collect(s), sometimes referred to as the Prayer(s), with hands outstretched.

C. Let us pray:

O almighty God our Father, by the power of the Holy Ghost Thou didst anoint Thy only begotten Son our Lord Jesus Christ, as Messiah and Lord of all creation. Thou hast given those men Thou hast chosen to be Bishops and Priests participation in divers manners in His sacred Priesthood. Thou has opened salvation to all of mankind which accepts Thy chosen Messiah, and strengthen the chosen by their reception into Thy Church, by their Chrismation, and by timely Anointing. In the effective sign of Holy Chrism assist us to be, and make us to be, true in service to Thy Son and His Church, and faithful witnesses to all of mankind. [V.] We ask this through our Lord Jesus Christ, Thy Son, who livesst and reignest with Thee in the unity of the Holy Ghost, one God, throughout all ages of ages. [R.] Amen.

The congregation sits at the end of the Col-

was shed for me, preserve my body and soul unto everlasting life.

The Celebrant then drinks from the Chalice three times, after each time, lifting the Chalice and saying Amen.

AMEN! AMEN! AMEN!

The Celebrant then kisses the Crucifix or the feet of our Lord's Icon on the Chalice, and the base of the Chalice. He wipes the edge of the Chalice and his lips with the purificator, praying: **C: O Lord, as I wipe away Thine Blood from my lips, may Thou wipe away my sins from my soul.**

Here the congregation who arrived after the General Confession, make their confession.

GENERAL CONFESSION

All. I confess to God, to Blessed Mary, ever virgin, to all the Angels and Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, by my own fault. I beg Holy Mary, the Blessed Theotokos all the Angels and Saints of God, and you, Father, to pray for me.

GENERAL

SACRAMENTAL ABSOLUTION

P. Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

R. Amen.

P. May the Almighty and Merciful Lord grant you pardon, + absolution and remission of all your sins.

R. Amen.

THE COMMUNION OF THE FAITHFUL

The Celebrant then continues, facing the congregation:

C. Behold the Lamb of God, behold Him that taketh away the sins of the world.

The congregation with the Celebrant then pray three times: the bell being rung once each time.

C. and All: Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only and my soul shall be

R. Amen.

THE PRAYER OF HUMBLE ACCESS

(Optional)

All. We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, Gracious Lord, so as to be nourished by the Precious Body and Blood of Thy dear Son Jesus Christ; so that our sinful lives may be made clean by His Most Precious Body and Blood, and that we may ever more dwell in Him and He in us. Amen.

THE COMMUNION OF THE CLERGY

The Celebrant now says:

C. I will take the Bread of Heaven, and call upon the Name of the Lord.

Then he prays, thrice, each time the bell being rung:

C. Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only and my soul shall be healed.

He then receives the Body of our Lord, praying:

C. May the Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.

R. Amen.

Then the Blood

C. What reward shall I give unto the Lord for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord, which is worthy to be praised so shall I be safe from mine enemies.

C. May the Blood of our Lord Jesus Christ, which

lect.

LESSON

If there is a Book of Epistles or Lessons, it is brought from the right side of the Sacristy where the books are kept, or if from the Altar Book, it is brought to the Epistle side where it is read or chanted by the Subdeacon or the Reader. At the end of the reading the Subdeacon or Reader says:

A Lesson from the Book of Isaias *Isaias 61:1-11*

61:1. The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. 61:2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn: 61:3. To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glo-

rify him. 61:4. And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation. 61:5. And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandman, and the dressers of your vines. 61:6. But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory. 61:7. For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them. 61:8. For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with

them. 61:9. And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed. 61:10. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. 61:11. For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

V. This is the word of the Lord.

R. Thanks be to God.

THE GRADUAL

The choir sings the Gradual while the Cele-

brant prays them (out loud if there is no choir, or he may sing them), then the Altar Book is moved to the Gospel side (or the Book of Epistles is returned to that place, or to its place.).

Gradual (Psalm 88:21-22, 2)

I have found David my servant: with my holy oil I have anointed him. For my hand shall help him: and my arm shall strengthen him. V. The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation.

(Psalm 27:7-8)

The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him. The Lord is the strength of his people, and the protector of the salvation of his anointed. I will shew forth thy truth with my mouth to generation and generation. The spirit of the Lord is upon me, because the Lord hath

Chalice, praying:

C. May this mixture + and Consecration of the Body and Blood of our Lord Jesus Christ be effectual for us who receive It unto eternal life.

R. Amen.

THE AGNUS DEI

With his left hand on the Altar, striking his breast at the word world, the Celebrant prays (he may have all join him):

When sung, the Agnus Dei is sung in unison, by all.

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

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

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

The Kiss of Peace is omitted.

The following two prayers may be omitted if The Prayer of Humble Access (an optional prayer) is recited:

C. O Lord, Jesus Christ,

Son of the living God, who by the Will of the Father and the cooperation of the Holy Spirit has, by Thy death, given life to the world, deliver us, we beseech Thee, by this Thy most Holy Body and Blood from all iniquities and from every evil. Make us ever obedient to Thy Commandments, and suffer us not to be forever separated from Thee, Who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages.

R. Amen.

C. Let not the participation of Thy Body, O Lord Jesus Christ, which we albeit unworthy, receive, be to us for judgement and condemnation; but by Thy goodness may It be a safeguard and remedy to both soul and body, who with God the Father, in unity with the Holy Spirit, livest and reignest, God, throughout all ages of ages.

the Holy + Spirit, all honor and glory, (he briefly elevates the Sacred Elements) throughout all ages of ages.

R. Amen.

C. Instructed by saving precepts and following the Divine institution, we presume to say:

THE LORD'S PRAYER

Celebrant: OUR FATHER

All: Who art in heaven, 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 trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil:

C. Amen.

C. Deliver us, we beseech Thee, from all evils past, present and to come, and

at the intercession of the Holy, glorious and blessed ever virgin Mary, Theotokos; of Thy blessed Apostles Peter, Paul, Andrew, (Saint Basil the Great,) (here may be named the patron of the church and those saints whose feasts are of this day), and all Thy Saints, graciously give peace in our time, that aided by the help of Thy loving kindness, we may both be ever free from sin and secure from all disquietude, through the same Thy son our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

(The Celebrant may strike the paten with the star immediately prior to this blessing.) With his left hand on the Chalice base, the Celebrant blesses the Blood of our Lord (he may so do with a small piece of the Body of our Lord) while praying:

C. The + peace of the Lord be + always with + you.

R. And with thy spirit.

The Celebrant then breaks a small piece from the Consecrated Bread and places it in the

anointed me:

If the Deacon is to read the Gospel, the Celebrant then silently reads the Gospel (standing at center or left side of the Altar as proper). If the Celebrant is to read the Gospel, then he does what is stated for the Deacon to do.

The congregation stands when the missal is moved to the Gospel side of the altar.

Incense is then blessed as before (C. May He bless thee, in whose honor thou shalt burn. Amen) Then the priest, bowing, or deacon, kneeling before the center of the Altar, prays:

P/D. Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim Thy Holy Gospel, we ask this through Christ our Lord. Amen.

{If the Deacon is to read the Gospel, he rises, takes the Book of the Gospels, or the Altar Book, kneels before the Celebrant, and asks a blessing}

{D. Master, grant a blessing.}

C. May the Lord be in your (my) heart and on your (my) lips, that you (I)

may worthily attend to his Holy Gospel.

The Deacon goes in procession with lights and incense, to the place where the Gospel is to be read or sung, while the Celebrant moves to the Epistle side, except a Bishop goes to the Gospel side.

If the congregation is not standing, it now stands.

The Deacon (one) who is to read or sing the Gospel says:

V. The Lord be with you
R. And with thy spirit.

V. "Wisdom!"
R. "Let us attend!"

The reader makes the sign of the Cross on the Book.

All cross themselves on forehead, lips, and breast, while the reader says or chants:

V. + The continuation [+] of the [+] Holy Gospel according to: [+] Saint Luke

R. Glory be to Thee, O Lord.

THE GOSPEL

Luke 4:16-22

The Deacon (or one reading or chanting the Gospel) then censes the book open to the Gospel, thrice, then reads or chants the Gospel.

4:16. And he (Jesus) came

to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day: and he rose up to read. 4:17. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: 4:18. The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, 4:19. To preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward. 4:20. And when he had folded the book, he restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on him. 4:21. And he began to say to them: This day is fulfilled this scripture in your ears. 4:22. And all gave testi-

mony to him. And they wondered at the words of grace that proceeded from his mouth.

At the end of the Gospel he blesses all with the Gospel book, saying:

V. Here endeth + the reading of the Holy Gospel.

R. Praise be to Thee, O Christ.

The Subdeacon then carries the open Book of the Gospels to the Celebrant, who kisses the Gospel, saying silently:

C. Through the Gospel words may our sins be wiped away.

THE SERMON

(And announcements, and such.)

THE NICENE CREED

The Creed of the Council of Nicea must ALWAYS said. The Celebrant returns to the center of the Altar after the sermon.

All stand.

With hands folded, the Celebrant prays:

C. I believe in one God,

ALL. The Father Almighty, Maker of heaven and earth; And of all things

hands joined on the Antimensium:

C. We humbly beseech Thee, Almighty God, to command that these things be borne by the hands of Thy Holy Angel to Thine Altar on high, into the presence of Thy Divine Majesty, that so many of us as shall partake at this Altar, of the most Sacred + Body and + Blood of Thy Son, may be filled with all heavenly [+] benediction. We ask this through the same Christ our Lord.

R. Amen.

THE COMMEMORATION OF THE DEAD

Celebrant, with hands extended, prays:

C. Be mindful also, O Lord, of Thy servants who are gone before us with the sign of Faith, who rest in the sleep of peace. (Remembering the faithful departed, the Celebrant joins his hands together at his lips; *members of the congregation are encouraged to audibly mention those dead for whom prayers are requested.*) **To them, O Lord, and to all who rest in**

Christ, grant we pray Thee a place of refreshment, light and peace, through the same Christ our Lord.

R. Amen.

He continues, with hands extended:

C. To us sinners also, Thy servants, confiding in the multitude of Thy mercies, grant some lot and partnership with Thy Holy Apostles and Martyrs, (Saint Basil the Great,) (here may be named the patron of the church and those saints whose feasts are of this day) and with all Thy Saints, into whose company we pray Thee of Thy mercy admit us, not weighing our merits, but pardoning our offences, through Christ our Lord, by Whom O Lord, Thou dost ever create +, sanctify quicken, + bless and + bestow upon us all these good things:

Holding the Sacred Body of Our Lord over the Chalice, the Celebrant sings:

For by + Him, and with + Him, and in + Him, is to Thee, God the Father, Almighty +, in the unity of

**ACT OF
CONSECRATION
{THE EPIKLESIS}
INVOCATION OF THE
HOLY SPIRIT**

The Celebrant bows, then raising his eyes, he invokes the Holy Spirit, blesses the offerings, and at the transmuting places his hands over the Offering, praying:

AND WE BESEECH THEE, O LORD, TO SEND DOWN THY HOLY SPIRIT UPON THESE OFFERINGS, THAT HE WOULD MAKE THIS BREAD THE PRECIOUS + BODY OF THY CHRIST, AND THAT WHICH IS IN THIS CUP THE PRECIOUS + BLOOD OF THY SON OUR LORD JESUS CHRIST, TRANSMUTING THEM BY THY HOLY SPIRIT

The bell is gently rung continuously as the Celebrant elevates the Chalice of the Blood and the Sacred Body, singing:

**THINE OF THINE OWN WE
OFFER UNTO THEE, ON
BEHALF OF ALL AND FOR
ALL.**

He then replaces the Sacred Elements on the Antimensium, covers the Chalice, and genuflects, singing (the bell being rung once at each Amen!)

AMEN! AMEN! AMEN!

The celebrant continues:

C. Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead and glorious Ascension into heaven, offer unto Thy most excellent Majesty of Thy gifts bestowed upon us a pure + sacrificial victim, a holy + sacrificial victim, a spotless + sacrificial victim, the holy + bread of eternal life and the + chalice of everlasting salvation.

C. Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as Thou wert graciously pleased to accept the gifts of our patriarch Abraham, and that which Thy high priest, Melchisedech offered unto Thee, a holy Sacrifice, a spotless Victim.

The celebrant continues, praying, with his

visible and invisible; And in one Lord, Jesus Christ (*all bow*), the only-begotten Son of God (*all bow*); begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten not made, being of one substance with the Father, by Whom all things were made; Who, for us men and for our salvation, came down from heaven (*all genuflect*) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (*all rise*) And was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth

from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe in one Holy Catholic and Apostolic Church; I acknowledge 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.

All should cross themselves at the above [+]

If the Creed is chanted by Choir, the Celebrant prays it silently after his intonation, and sits when he is finished, and all sit; all bow instead of genuflect.

THE OFFERTORY

(These is no Offertory Antiphon. The Song
O Redeemer is sung in
procession)

(Procession)

When the Celebrant returns to the Altar, all stand and remain standing during the Offertory procession.

While the song O Redeemer is chanted or said, the Celebrant opens his Antimensium as far from the front edge of the Altar as possible, so the top third is open. The Celebrant and Deacon, and those in procession, go to the Altar of Prothesis. The Bishop hands the container of prepared oil (Chrism) to one of the Priests, places the large veil on the left shoulder of the Deacon, and hands him the paten, hands the chalice to the Priest, and process through the Iconostasis through the Gospel side door, in order Paten, Chalice, Oil,

through the Temple, and back up through the Royal Doors. The paten is placed on the Gospel side of the Antimensium, the chalice on the Epistle side, with the bottom edge of the Antimensium over the base of each. The oil is placed between the Antimensium and the front edge of the Altar.

All : O Redeemer, receive the song of those who sing Thy praise.

A tree made fruitful by the fostering light of the sun brought forth this oil that it might be blessed.

Humbly we bring it to the Saviour of the world.

In Thy kindness, O King of the eternal homeland, Consecrate this oil of olives as a sign of life, a safeguard against the demon.

May both men and women be made new by being anointed by the Chrism, And may the wound to their glorious dignity be healed.

Our minds being cleansed at the sacred font, let our sins be put to flight; May holy gifts be lavished on those whose foreheads are anointed.

Thou Who were born from the heart of the Father, and didst fill the womb of the Virgin,

Grant light, put an end to death for those who share in the Chrism.

May this day be a festival for us throughout all ages of ages;

May it be made holy with worthy praise, and may it not grow old with time.

Then the Chrism is blessed with the following prayer.

Prayer of the Oil

C. O Lord who, in thy mercies and bounties, healest the disorders of our souls and bodies, do Thou, the same Master, sanctify (+) this Oil, that it may be effectual for those who shall be anointed therewith, unto healing, and unto relief from every passion, every malady of the flesh and of the spirit, and every ill; and that therein may be

accept this offering of our service and that of all Thy family; to order our days in Thy peace, to deliver us from eternal damnation, and to number us in the flock of Thine elect, through Christ our Lord.

R. Amen

C. Which Offering, we beseech The, O God, to bless +, consecrate, + approve, make worthy and acceptable in every way, that It may become for us the +Body and + Blood, of Thy most Beloved Son, Jesus Christ our Lord.

THE WORDS OF INSTITUTION

C. Who, the day before He suffered, took bread into His holy and venerable hands, and, having raised His eyes to heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, He blessed + it, broke it, and gave it to His disciples, saying: Take ye all

and eat of this:

For this is my Body

The Celebrant elevates the bread to the level of his eyes, returns the bread to the Altar and makes a slight bow. The bell is rung once during the elevation, and once during the bow.

C. In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed + it, and gave it to His disciples, saying: Take ye all, and drink of this:

For this is the Chalice of my Blood of the new and everlasting covenant; the mystery of faith, which shall be shed for you and many unto the forgiveness of sins.

The Celebrant elevates the Chalice to eye level, singing:

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

And returns the Chalice to the Altar making a slight bow. The bell is rung once at the elevation and once at the bow.

mania, Bulgaria, Cyprus, Albania, Poland, Czech and Slovak, and America, for (N), our Primate, for (N) our archbishop (or bishop), for the Holy (Basilian) Synod, for all bishops, priests and deacons, for (N) [the President, Prime Minister, Royalty, or other "executive" office of the country wherein the Divine Liturgy is being prayed, e.g.: "____, the President of the United States,"] and for all Orthodox Christian believers who hold the Catholic and Apostolic Faith.

R. Amen.

THE COMMEMORATION OF THE LIVING

Here are remembered those for whom special intentions are made; *members of the congregation are encouraged to audibly mention those living (and matters) for whom prayers are requested.*

C. Remember, O Lord, Thy servants and all here present whose faith and devotion are known unto Thee, for whom we offer, or

who offer to Thee this Sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to Thee, the eternal, living and true God.

R. Amen.

C. and All: In communion with, and venerating first the memory of the glorious and ever virgin Mary (bow to the Icon), **Mother of our Lord and God Jesus Christ; and also the Blessed Apostles and Martyrs, (Saint Basil the Great,)** (here may be named the patron of the church and those saints whose feasts are of this day) **and of all Thy saints, through whose prayers grant that in all things we may be guarded by the help of Thy protection, through the same Christ our Lord. Amen.**

The Celebrant then continues, with his hands over the offerings, and the bell is briefly rung once:

C. We therefore pray Thee, O Lord, mercifully to

glorified Thy most Holy Name, of the Father [+], and of the Son [+], and of the Holy Spirit [+], now and ever, and to the ages of ages. Amen.

(The foregoing is complete in many of the Eastern Rites and in the Gregorian [Western] Rite. The following may be added in the Gregorian [Western] Rite, and its inclusion is encouraged therein.)

(For the sick) **C. God of all consolation Thou didst chose and sent Thy Son to heal the world. Graciously listen to our prayer of faith: send the power of Thy Holy Spirit, the Consoler, into this precious oil, this soothing ointment, this rich gift, this fruit of the earth. Bless this oil (+) and sanctify it for our use. Make this oil a remedy for all who are anointed with it; heal them in body, in soul, and in spirit, and deliver them from every affliction.**

(For Catechumens) **C. Lord God, protector of all who believe in Thee, bless (+) this oil and give wisdom**

and strength to all who are anointed with it in preparation for their baptism. Bring them to a deeper understanding of the gospel, help them to accept the challenge of Christian living, and lead them to the joy of new birth in the family of Thy Church.

(For Chrismation, Priests, Bishops, and Holy Anointing) **C. Let us pray that God our almighty Father will bless this oil so that all who are anointed with it may be inwardly transformed and come to share in eternal salvation. God our maker, source of all growth in holiness, accept the joyful thanks and praise we offer in the name of your Church. In the beginning, at Thy command, the earth produced fruit-bearing trees. From the fruit of the olive tree Thou hast provided us with oil for holy chrism. The prophet David sang of the life and joy that the oil would bring us in the sacraments Thy love**

hast given to us. After the avenging flood, the dove returning to Noah with an olive branch announced Thy gift of peace. This was a sign of a greater gift to come. Now the waters of baptism wash away the sins of men, and by the anointing with olive oil Thou doest make us radiant with Thy joy. At Thy command, Aaron was washed with water, and Thy servant Moses, his brother, anointed him priest. This too foreshadowed greater things to come. After Thy Son, Jesus Christ our Lord, asked John for baptism in the waters of Jordan, Thou sent the Spirit upon him in the form of a dove and by the witness of Thy own voice Thou declared him to be your only, well-beloved Son. In this Thou clearly fulfilled the prophecy of David, that Christ would be anointed with the oil of gladness beyond his fellow men.

C. And so, Father, we ask Thee to bless (+) this oil Thou hast created. Fill it with the power of Thy Holy Spirit through Christ Thy Son. It is from Him that chrism takes its name and with chrism Thou hast anointed for Thyself priests and kings, prophets and martyrs. Make this chrism a sign of life and salvation for those who are to be born again in the waters of baptism. Wash away the evil they have inherited from sinful Adam, and when they are anointed with this holy oil make them temples of Thy glory, radiant with the goodness of life that has its source in Thee.

C. Through this sign of chrism grant them royal, priestly, and prophetic honor, and clothe them with incorruption. Let this be indeed the chrism of salvation for those who will be born again of water and the Holy Spirit. May they come to share eternal life in the

ity; through Christ our Lord. It is through the same Christ the angels praise Thy majesty, the Dominions adore Thee, the Powers tremble, the Heavens and the heavenly Host and the blessed Seraphim join with one glad voice in extolling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

The Congregation kneels at the Sanctus (or stands if there are no kneelers), and prays it with the Celebrant.

The Celebrant continues, and the bell is rung once at each "Holy".

C - ALL.

HOLY, HOLY, HOLY, Lord God of Hosts. Heaven and 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 veils are now removed from the Chalice and Paten.

CANON

The celebrant then reads the Canon of the Liturgy, hands folded on the edge of the Antimensium until he +, then after the words "Holy Catholic and Apostolic Church," he extends his hands.

C. THEREFORE MOST MERCIFUL FATHER, we humbly pray and beseech Thee through Jesus Christ Thy Son our Lord, that Thou wouldst be pleased to accept and bless these + gifts, these + offerings, these Holy spotless + Sacrifices, which we offer Thee in the first place for the Holy Catholic and Apostolic Church, that Thou wouldst vouchsafe to keep her in peace under Thy protection, to bring Her to unity and to guide Her throughout the world; likewise for (N) the Patriarch of Constantinople, [(N) the Pope of Rome, (N) the Patriarch of Antioch, (N) the Patriarch of Jerusalem, (N) the Patriarch of Alexandria, (N) the Patriarch of Moscow, (N) the Catholicos, (N) the Coptic Pope, and for the Metropolitan and Primate of Ukraine, Kiev, Georgia, Serbia, Ro-

Prayer(s) Over The Gifts - proper to the day.
With hands over the bread and wine.

THE SECRET

C. May the power of this Sacrament, O Lord, through Thy mercy, cleanse us of our old nature and lead us to an increase of new life and to salvation. [V.] We ask this through our Lord Jesus Christ, Thy Son, who livesst and reignest with Thee in the unity of the Holy Ghost, one God, throughout all ages of ages.

R. Amen.

The Celebrant turns to the congregation, praying:

**C. The Lord be with you.
R. And with thy spirit.**

THE SURSUM CORDA

**C. Lift up your hearts.
R. We lift them up to the Lord.
C. Let us give thanks unto our Lord God.
R. It is meet and right so to do.**

The Celebrant then returns to face the Altar.

THE PREFACE TO THE CANON (PREFACE OF THE CHRISM)

C. It is very meet, right, just and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, almighty everlasting God, and humbly implore Thy mercy to strengthen this chrism and so make it a sacrament of life and perfect salvation for those who are to be remade in the spiritual bath of Baptism. After the corruption of their first birth has been submerged, may each one of them, when this sacred oil is poured on him, be a holy temple redolent with the sweet fragrance of innocent life pleasing to Thee. By this mystery which Thou hast instituted, richly bestow them royal, priestly and prophetic honor and clothe them with the robe of immortal-

glory of Thy kingdom.

C. We ask this through our Lord Jesus Christ, Thy Son, who livest and reignest with Thee and the Holy Spirit, one God, Throughout all ages of ages. Amen.

The Bishop then blesses the incense praying:

C. At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord graciously bless + this incense, and accept its fragrant sweetness: through Christ our Lord. Amen.

and incenses the Chrism, which is then removed to its place of repose.

ooO000+000Ooo

If the preparation of the Holy Gifts does not take place before the Divine Liturgy begins, they are censed and then brought in procession as above, from the Altar of Prothesis through the Church and through the Royal Doors to the main Altar. Then is prayed:

**V. The Lord be with you.
R. And with thy spirit.
C. Let us pray.
C. Accept, O holy Father, almighty and everlasting God, this unspotted sacrificial victim which, I, unworthy servant, offer unto Thee, my living and true God, for my**

**innumerable sins, offenses, and negligences, and also for those here present and for all faithful Christians, both living and dead (here may be named or stated the particular person(s) or intentions, if any, of this Divine Liturgy), that it may avail me and them unto life everlasting.
R. Amen.**

C. O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may become partakers of His Divine Nature, Who deigned to partake of our human nature, Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

C. We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy mercy, that it may ascend before Thy Divine Majesty as a sweet odour for our salvation and that of the whole world.

All. Amen.

C. Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the Sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.

C. Come, O almighty and eternal God the Sanctifier, bless this Sacrifice prepared for the glory of Thy Holy Name.

The Celebrant then turns to the congregation and prays:

**V. The Lord be with you.
R. And with thy spirit.
V. Let us pray**

The Celebrant then prays the Offertory Antiphon.

ooO000+000Ooo

LITURGY OF THE FAITHFUL

The Bishop then incenses the Altar and offerings:

first censuring three times to the Icon of Our

Lord, praying:

C. With Thy Own blessing, Lord, let this incense rise to Thee, and bring down upon us Thy mercy.

then three times to that of His Blessed Mother, then the holy bread and wine in three groups of three, while praying Psalm 140:2-4 softly:

C. Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips. Incline not my heart to evil words; to make excuses in sins with men that work iniquity: and I will not communicate with the choicest of them.

The Celebrant then returns the thurible to the Deacon, praying in a low voice:

C. May the Lord kindle within me the fire of His love, and the flame of undying charity. Amen.

The Celebrant is now censed by the Deacon, and each according to rank, and last the congregation; while for each group is prayed:

C. May the Lord kindle within you the fire of His

love, and the flame of undying charity. Amen.

The congregation shall stand and bow to the Thurifer before and after being censed by him, and then shall sit during the ablutions.

While the congregation is being censed, the material offerings of the congregation are brought to the Subdeacon, who hands them to the Celebrant, who prays:

C. Receive, O Lord, the material gifts of Thy people, for the welfare of Thy Church. Accept them in honor of Thy glory.

All. Amen.

The congregation shall sit as the Celebrant begins the 26th Psalm.

Then the Celebrant washes his hands (at the altar of incense or on the Epistle side of the Altar) while praying the 26th Psalm, as do all co-celebrants and the Deacons and Subdeacons.

THE 26th PSALM

C. I will wash my hands in innocency, O Lord, and so will I go to Thine altar.

That I may show the voice of thanksgiving, and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house, and

the place wherein Thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the bloodthirsty,

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently, O deliver me and be merciful unto me.

My foot standeth right, I will praise the Lord in the congregation.

The Glory Be is omitted.

Returning to the middle of the Altar, he continues.

C. Let us pray.

C. Receive, O Holy Trinity, this oblation which we make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the glorious and blessed ever virgin Mary, Theotokos of blessed John the Baptist, the holy apos-

bles Peter and Paul, (Saint Basil the Great,) (here may be named the patron of the church and those saints whose feasts are of this day) and of all Thy saints; that it may be available to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth, through the same Christ our Lord,

R. Amen.

The congregation stands.

The Celebrant kisses the Antimensium, turns to the right facing the congregation, and prays:

C. Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice at Thy hands to the praise and glory of His Name, to our benefit, and that of all His Holy Church.

C. Amen.

The Celebrant continues his turn to the right facing the Altar (does not return by turning left), and prays the SECRET, the number and order of Collects, sometimes named The