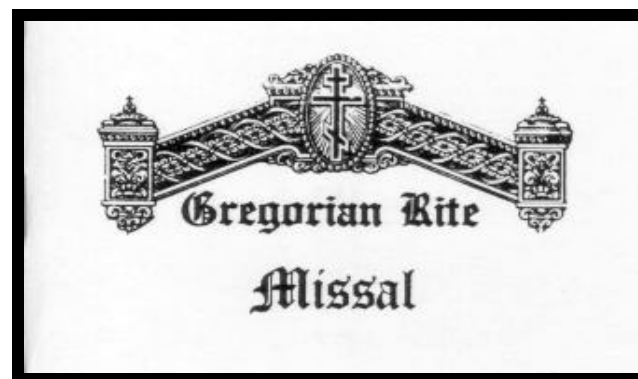


“You Shall Draw Water with Joy out of the Saviour’s Fountain.”
—Isaias 12:3.



DEACON'S 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)
FOR USE IN THE WESTERN RITE

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.)



DEACON'S LITURGY

-

THE CATECHUMENS

The processional to the altar is by rank, highest last; where space permits all at the foot of the altar, main celebrant in center with highest rank alternating on each side of him.

All facing the altar, the Main Celebrant bows and prays while Crossing himself at [+]. The [+] generally indicates the Celebrant or the one praying crosses himself, while + generally indicates blessing that which is addressed, and (+) generally indicates blessing or signing the Cross with an altar implement.

The congregation STANDs during the processional hymn and Asperges. 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.

The Celebrant ascends to the step below the Altar.

R. Even unto the God of my joy and gladness.

PSALM 43 (Omitted during Advent & Lent and at Requiems)

V. Give sentence with me O God, and defend my cause against the ungodly people, O deliver me from the deceitful and wicked man.

R. For Thou art the God of my strength; why hast Thou put me from Thee, and why go I so heavily while the enemy oppresses me?

V. O send out Thy light and Thy truth: that they may lead me and bring me unto Thy holy hill and to Thy dwelling.

The severs ascend to the step below the Celebrant.

R. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

V. Why art thou so heavy, O my soul? and why are thou so disquieted within me?

R. O put thy trust in God; for I will yet give Him thanks,

which is the help of my countenance and my God.

At the Glory be, the Celebrant and all at the altar bow, and cross themselves at +:

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.

The Celebrant bows while praying:

V. Our help is in the [+] name of the Lord

R. Who made heaven and earth

Celebrant, bowing:

C: 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.

C: Amen.

The congregation makes their confession, bowing while praying:

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.**

**PRAYER BEGGING
FORGIVENESS**

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

C: (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.

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

R. That Thy people may rejoice in thee.

V. O Lord, show Thy mercy

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.

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

The Celebrant then faces the Altar and prays the Collects.

**C. . . . throughout all Ages of Ages.
R. Amen.**

**CONCLUSION OF THE
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. Ite missa est.
R. Deo gratias.**

(Or)

**P/D. Go in peace, the Liturgy is ended.
R. Thanks be to God.**

During Lent and Advent

**P/D. Let us bless the Lord.
R. Thanks be to God**

On Pascha and as appropriate during Pascal Time

**P/D. The Lord is risen, Alleluia! Alleluia! (Alleluia!)
R. He is truly risen, Alleluia! Alleluia! (Alleluia!)**

On Christmas as appropriate to Epiphany

**P/D. Emmanuel has come! Alleluia! Alleluia! (Alleluia!)
R. Christ is Born! Alleluia! Alleluia! (Alleluia!)**

In Requiems

**P/D. Memory eternal; may they rest in peace.
R. And let perpetual light shine upon them.
All. 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, + the Son and the + Holy Spirit, be amongst you and remain with you, now and unto all ages of ages.

All. Amen.

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.

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 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.

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

PROPER TO THE DAY

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 or the Altar) and of all the saints, that

Thou wilt deign to pardon all my sins. Amen

The Altar is NOT incensed, for there will be no Sacrifice constituted at this Liturgy.

THE INTROIT

(To be prayed by Celebrant from the Proper, at the Epistle corner, returning to the middle for the Kyrie.)

At the end of the Introit.

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.

V. If the verse is repeated.

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 on the edge of the antimensium or Altar.

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.

THE TRISAGION

WHICH IS PRAYED DURING LENT, ADVENT, AND DIVINE LITURGY FOR THE DEAD, in addition to the Kyrie.

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

IN EXCELSIS

The Gloria In Excelsis is said or sung, the congregation standing.

The GLORIA is omitted during Advent, Septuagesima season, Lent (from Septuagesima Sunday to Holy Week Wednesday), including Sundays therein, Divine Liturgy for the Dead, in votive Divine Liturgy other than those for the Angels and Our Lady, when the vestments are black or violet, and when directed by the rubrics. 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 Thee, (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**

Lord Jesus Christ, which 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.**

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 healed.

Here shall all Chrismated Orthodox Christians advance to the Iconostasis at the Royal Doors (or to the altar rail) to receive Holy Communion un-

der 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,

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 judgment 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.

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 Deacon then removes the Pre Sanctified Sacred Elements from the Tabernacle, places them on a Corporal or cloth on the Altar or Antimensium, and 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

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 or Altar, 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 Epistle side, prays the Collect(s), sometimes referred to as the Prayer(s), with hands outstretched.

C. Let us pray: . . . throughout all ages of ages. R. Amen.

The congregation sits at the end of the Collect.

LESSON / EPISTLE

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.

V. A Lesson from:

At the end of the reading the Subdeacon or Reader says:

V. This is the word of the Lord.

R. Thanks be to God.

The Altar Book is then moved to the center of the Altar for the Gradual.

THE GRADUAL

The choir sings the Gradual (Pascha - Alleluia) and Tract while the Celebrant 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.)

If the Sub 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 Sub 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 Celebrant, bowing, or sub 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, through Christ our Lord. Amen.

{If the Sub 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 bless-

ing.}

C. May the Lord be in your (my) heart and on your (my) lips, that you (I) may worthily attend to his Holy Gospel. (This prayer is omitted at Requiems.)

The Sub 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.

If the congregation is not standing, it now stands.

The Sub 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 [+]
(or beginning) of the [+]
Holy Gospel according to: [+]**

R. Glory be to Thee, O Lord.

THE GOSPEL

The Sub Deacon (or one reading or chanting the Gospel) then censes the book open to the Gospel, thrice, then reads or chants the Gospel. At the end of the Gospel he blesses all with the Gospel book, saying:

V. Here endeth + the read-

ing 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

The Deacon is NOT to give a sermon unless he reads one prepared by a Priest who is authorized to give sermons, and reads it upon the instructions of his Priest or Bishop.

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 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

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 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, Grant us peace.

[In a Requiem the endings are: Grant them Rest; Grant them Rest; Grant them Eternal Rest.]

(The following prayer and the Kiss of

Peace are omitted in Requiem Liturgy.) With hands folded on the front edge of the Antimensium, the Celebrant continues:

C. O Lord Jesus Christ, Who didst say to Thine Apostles, peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church; and grant her that peace and unity which are agreeable to Thy Will. Who livest and reignest with the Father and the Holy Spirit, God, throughout all ages of ages.

R. Amen.

Here the clergy exchange the symbolic Kiss of Peace. The Kiss of Peace may then be transmitted to the congregation in the form of a blessing.

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 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,

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 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.**

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

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
(Procession then Prayer)

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

The Offertory procession is made with only the processional Cross. The sacred vessels are not carried, nor are the bread and wine, nor are the Consecrated Bread and Wine.

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.

While the Offertory Antiphon is being prayed, the material offerings of the congregation are brought to the Subdeacon, who hands them to the Celebrant after the Antiphon, 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 other 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 in Advent, Lent, Requiems, and on All Souls Day.

Glory be to the [+] Father, and to the [+] Son, and to the [+] Holy Spirit. As it was in the beginning, is now, and ever shall be through all ages of ages. Amen.

Returning to the middle of the Altar, he continues.

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

Celebrant with hands outstretched.

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 (The proper Preface, when one is said, is entered here), **through Christ our Lord, by whom 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 extoling 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.

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 bless 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) Patriarch of Alexandria, (N) the Patriarch of Moscow, (N) the Catholicos, (N) the Coptic Pope, and for the Metropolitan and Primates of Ukraine, Kiev, Georgia, Serbia, Romania, 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

Celebrant, with hands extended, prays:

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