

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

Gregorian Rite
Missal

THE SOCIETY OF CLERKS SECULAR OF SAINT
 BASIL
 THE HOLY ORTHODOX CHURCH - AMERI-
 CAN JURISDICTION
 THE ORTHODOX CATHOLIC CHURCH OF
 THE AMERICAS
 (THE ONE HOLY CATHOLIC AND APOS-
 TOLIC CHURCH)
 FOR USE IN THE WESTERN RITE



or sung, summarizing the articles of Christian faith.

The Mass of the Faithful begins with the *Offertory*, reminding the participants that their relations with God are reciprocal. In the Offertory man makes his sacrifice according to his means and devotion to God who will presently reenact in time and space the timeless and eternal sacrifice declared in the Crucifixion. Originally this Offertory was of a more truly liturgical character, since the faithful offered the bread and wine which was used in the Mass itself. Today it is an offering of money which is simultaneous with the offering by the priest of the bread and wine which represent, for the moment, our offerings. The incensing of the elements and the washing of the priest's hands are ceremonies of obvious significance.

The *Preface and Sanctus* introduce the sacramental service proper, and are the universal preliminaries to the sacred prayers which follow. Although varying in form, they are liturgical elements which are found in every ancient, historic, Christian church. It is during the *Canon*, the next long prayer, that the bread and wine are transformed into the true Body and Blood of Christ. This pray includes intercessions for the living and for the dead, for Christian believers, for those who take part in the service, for the officers of the Church and the state. The words 'Which offering we beseech thee, O Lord, to bless, approve, ratify' are followed by a reference to the institution of the Sacrament containing the solemn words "This is my Body; This is my Blood". And the recollection continues with the subsequent events, the Passion, Resurrection and Ascension, culminating in the descent at Pentecost of the Holy Spirit who is now invoked to work that miracle which God alone can perform: the offering of himself in material form to man.

The *Lord's Prayer* follows the *Canon*, as does the ceremony of breaking the bread and its commixture with the sacred Blood in the

Chalice. The *Agnus Dei*, "O Lamb of God, who takest away the sins of the world" is a hymn originally sung in the seventh century while the large loaves of bread were being broken into particles for distribution to the communicants.

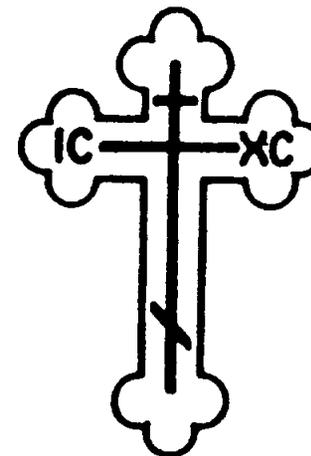
A prayer for peace is followed at High Mass by a ceremonial greeting known as the Kiss of Peace—one of many acts occurring throughout the rites, the purpose of which is to unite the faithful in closer bonds of Christian charity. "The peace of the Lord be always with you" says the celebrant in giving it to the deacon, who then carries it to the others. Two prayers for worthy reception precede communion.

The service concludes with the Communion psalm verse, the final prayer, or Post-Communion and blessing.

Certain sections omitted in Requiems are set apart by bold rules. The liturgy varies considerably on greater vigils and during Holy Week . It is impossible to even suggest these modifications which affect the normal form given here.

Directions for sitting and kneeling follow usual practice although subject to custom. General participation in the service is pre-supposed. Those parts marked *R.* or 'All' are to be said or sung by all, while those reserved to the clergy or cantors are marked otherwise.

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**THE DIVINE LITURGY
OF
THE HOLY EUCHARIST
ACCORDING TO THE USE
OF
THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL
AND OF
THE HOLY ORTHODOX CHURCH
AMERICAN JURISDICTION
AND OF
THE ORTHODOX CATHOLIC CHURCH
OF THE AMERICAS
FOR CELEBRATION IN PARISHES
OF THE
WESTERN RITE**

FROM THE 1981 EDITION:

The Divine Liturgy as contained herein is the authorized usage for all Canonical Western Rite parishes within the Jurisdiction of the Orthodox Archdiocese of Nashville.



+ Wm. Francis Forbes, S.S.B, D.D.
Orthodox Archbishop of Nashville

St. Nicholas of Myra (BC)
December 6, 1981
Acknowledgment;

The Liturgical Commission of the Archdiocese of Nashville and Matushka Dolly Ward who spent many hours working with the word-processing equipment preparing the text for this revised edition of the Western Rite Missal for the Laity.

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FOR THE 1996 EDITION:

This is the Western Rite Divine Liturgy as used at Holy Innocents Orthodox Church, New Orleans (Harahan), Louisiana, and at St. Mary Magdalene Orthodox Church and at St. Mary Magdalene Orthodox Retreat House, Waveland, Mississippi.

The Liturgy and basic rubrics are taken from the Basilian Press 1981 edition. The extensive rubrics are provided for those not familiar with Western Rite; the new type faces are for the eyes which grow dim with age. In this edition, I am solely responsible for any errors, omissions, mis-spellings, unclarity - for which I apologize and ask you advise me of such that corrections may be made.

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Mitered Archbishop Paul (Lee Mc Colloster), S.S.B.
Vicar General of the Orthodox Catholic
Diocese of Louisiana, Synodal Notary
8 February 1996

FOR THE 2003 A. D. EDITION

Holy Innocents Orthodox Church
Harahan / New Orleans, Louisiana
4 November 2003 A. D.

This form of the Gregorian Western Rite Divine Liturgy is that which is to be prayed in the English language by members of The Society of Clerks Secular of Saint Basil, and The Holy Orthodox Church, American Jurisdiction, and the Orthodox Catholic Church of the Americas, unless another liturgy has been authorized.

There are two major corrections: The word "host" has been changed to sacrifice, sacrificial victim, or victim, as appropriate. The reason is, the original meaning of the word "host" is, sacrifice and/or victim. Ignorant use of the word has changed its common meaning to mean the little round bread. There is a great difference between unconsecrated bread and sacrificial victim - hence the correction and the second correction: The Epiklesis has been moved to immediately follow the Words of Institution as dictated by the prayer which begins, "Wherefore . . ."

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Metropolitan Archbishop Paul, S.S.B.

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reminding God of the sacrifice of His Son, and we are pleading the Blood of the Lord Jesus Christ to cover our sins. And it is by our partaking of the Body and Blood of our Lord in Communion that we appropriate His sacrifice for our need, in that way we apply His Blood to our sins.

In the Eucharist we are also offering ourselves to God, and He, in return, gives the Resurrection Life and Health of Jesus Christ to us in Jesus' Body and Blood. Thus we are made actual parts of the Body of Christ not only mentally and spiritually, but also physically, for Jesus Christ ministers to the whole person, not merely to the spiritual.

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THE DIVINE LITURGY of the
ORTHODOX CHURCH
According to the Western Rite
commonly called
THE MASS
(From the 1981 Edition)

The Church's most solemn office is the service of the Eucharist or, as it is usually known, the Mass. It unites the community in praise and prayer and so joined one to another, the worshippers are made one in God when, at its climax, each receives the Body and Blood of Christ under the earthly forms of bread and wine.

The Western Liturgy which is set forth here in its approved version for the use of Orthodox Catholics is the product of a long, gradual evolution. Its present arrangement was recently standardized but its contents, drawn from scriptures and tradition, are ancient.

A major division after the Creed separates the non-sacramental service of praise, prayer and instruction, or 'Mass or Liturgy of the Catechumens' from the sacramental part known as the 'Mass or Liturgy of the Faithful'.

The first of these major divisions developed from the worship of the Synagogue and came

to the Church by inheritance, for it was there that the first Christians worshipped.

During the latter part of the service the bread and wine are offered, consecrated and received in communion. Thus the Church commemorates, as it has for two thousand years, the ordinances of her founder according to the words "Take and eat ye all of this, for this Is my Body. . .He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

And so also does the Church perpetuate that sacrifice made on the cross of Calvary: for the sacrament of the altar is not a religious entertainment but medicine for souls which are unable by innate pride to make the complete submission, the sacrifice of all self or 'kenosis', which alone can have worth to the source of complete life and being and value. This is what Christians mean, when they speak of the 'merits' of Christ. In the hope of their own glorious resurrection to a life of conscious, eternal, blissful knowledge of the Almighty, they put their trust in the sacrifice made by the Son of God in true human nature, now perpetuated for us in the Eucharist, a supreme sacrifice because of him who made it; an eternal prize beyond man's deserving.

These several functions make the liturgy a complete expression of the Christian life. In it man's mind is instructed, his emotions are purified and inspired, his soul is reclaimed and at its climax, his body is made one with the physical body of God himself.

The elements of the Liturgy follow a logical pattern. It begins with an act of purification including a confession of sins, from which it moves to the psalm of beginning, or Introit. Then come the alternate hymns of supplication (the *Kyrie*) and praise (the *Gloria*). These are followed by the lessons, first an Epistle, or citation from the Old Testament and second, the Gospel in which the words of Christ are read. After the sermon, when it is delivered, the Creed is said

THE LORD'S WORDS OF INSTITUTION:

Picture, if you will, the Last Supper. Twelve men and the Christ seated about a table. None but the Christ knew of the impending events which were soon to take place, yet all felt a strange and unexplainable atmosphere within the room. Something great was to take place at that Supper and they felt it.

The third great part of God's plan for man's redemption was to occur during that evening's meal: the first being Christ's birth - the Incarnation; the second His Baptism by John in the Jordan - Baptism, which by His own example, being man's first essential step towards salvation. On that wonderful, yet sad, Thursday night so long ago, Christ gave man an opportunity to share in His own Divinity in a most unique and special way.

Christ, being both the Victim and Victor, gave Himself to man under the earthly forms of bread and wine. It was a most serious occasion, too serious for the Christ to entertain any ideas of jesting, He intended that the Words He was to speak, the Sacred Action He was about to institute left nothing to anyone's imagination. He simply took bread, blessed it and told the Apostles, "This IS My Body, take, eat;" and then took a cup of wine, blessed it and told the Apostles, "This IS My Blood, take, drink." "Unless ye eat of my Body and drink of My Blood," He said, "ye shall not have life in you;" meaning, of course spiritual life, His life, the life of eternal salvation.

By His Words, by His Action, the Christ instituted the Holy Sacrament of the Eucharist - the Holy Communion. The Divine Liturgy is of His institution, not man's and is the perpetual continuation of Christ giving Himself to man under the form of Bread and Wine. It is not just a remembrance of something that happened long ago, nor, is it only a memorial of His Great Sacrifice. It is the Sacramental Christ coming to all who approach His Holy Altar. The early Christians knew and understood, and the early



Church Fathers taught that the Liturgy is the one vehicle through which man has an actual living contact with Christ and the events which took place at the Upper Room and upon Calvary. The Orthodox Church of Christ has preserved that heritage in an unbroken continuity of the Apostolic ministry inherited from Christ through His Holy Apostles and their successors, the bishops of the One, Holy, Catholic, Apostolic Orthodox Church.

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The celebration of the Divine Liturgy is the supernatural re-enactment of the mystery of the Incarnation of God in time and space which in its human phase was the historical Jesus Christ, perfect God and perfect man. The recollection of these events continues and climaxes with the Epiklesis, wherein the Holy Ghost is called upon to work sacramentally in the present what first occurred historically at the beginning of the Christian era. The Incarnation is continued, and time and eternity become mystically coincident. We join with the angelic host and are united with all Christians, both living and dead, in praise and glorification of God, standing united about His Throne.

The only way in which humans can approach God, and know Him as Father and not as Judge is by the righteousness of our Lord Jesus Christ. And the only way we can avail ourselves of His righteousness is through His Blood, shed for us. How do we do this? When we celebrate the Divine Liturgy, we are

GENERAL NOTATIONS AND INSTRUCTIONS

Preparation and matters prior to the Liturgy

It is customary when Celebrants enter the Temple for Divine Liturgy, that they and all who will serve with them proceed on the Epistle side of the Temple to the Epistle side to the Iconostasis, kiss the Icon of our Lord and pray (the following prayer being acceptable)

We reverence thy spotless ikon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Saviour, for thou didst come to save the world.

then, to proceed to the Icon of the Blessed Virgin Mary and pray (the following prayer being acceptable)

For as much as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; Manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

The Iconostasis is then entered through the door nearest the wall on the Gospel side, the Book of the Gospels on the Altar is kissed, then the Antimensium, then the blessing Crucifix, and the vesting prayers begun with the washing of hands.

If there is to pass a great time between the Prothesis and the Divine Liturgy, the Prothesis may be prayed in the minimum of vestments, though it is customary for all to be vested excluding chasuble or dalmatic. Chasuble and dalmatic should be vested prior to

the beginning of the Divine Liturgy.

At least two candles should be on the Altar of Prothesis, and these lit before the Prothesis is begun and to remain so until after Divine Liturgy.

The Altar candles may be lit at the same time as those of the Prothesis, or this may be done just prior to Divine Liturgy; shall consist of three near the back edge on either side of the Tabernacle or the center of the Altar (for a total of six) with another two on either side of the Tabernacle a little further away from the back edge of the Altar (for a total of four, and a total of ten altar candles). Candles are lit, the six back candles first, Epistle side to center then Gospel side to center, and then the remaining four in like progression.

On Sundays, Great Feasts, and solemn occasions, all the Altar candles are lit. On less solemn occasions, and when incense is not being used, only the four front candles are lit. (Terms: High Mass and Low Mass.)

Variations in Altar construction, location of the reserved Sacred Elements and the Tabernacle, may require modification of these customary practices.

During the Liturgy

+ Generally indicates make the sign of the cross or bless that which is being addressed.

[+] Generally indicates cross or bless ones self.

(+) Generally indicates cross or bless with the altar implement or vessel one is holding.

At the Name of Jesus, always bow.

At the Name of the Virgin, bow to her Icon.

Bishops and Mitered Archpriests always stand at the middle front of the Altar, and read from the Altar Missal in center, right, or left, as appropriate.

Priests and Archpriests always stand where the Altar Missal is to read, and return, except during the Canon of the Mass, when they stand in the middle and read from the Book on their left.

When the Celebrant turns to face the congregation, he always turns to his right. When turning back to the Altar, he always turns back to his left, never making a complete circle *except* that just before the Secret, when he prays “Brethren, pray . . .”, at the point when is recited “May the Lord receive . . .” he continues turning to his right, thus coming full circle.

Blessing and censuring of the congregation is always done first to the Celebrant’s center, then to his left, then to his right.

When the veils are removed from the Chalice and Paten at the beginning of the Canon, the large veil is folded lengthwise along the creases where it hangs, then one edge is folded up one third so the cross at the center is up, and the veil draped so the remaining one-third hangs over the edge of the Altar to the right of the unfolded Antimensium. One smaller veil is placed to the right of the large veil, the other towards the back of the altar from the large veil. The Star is placed on the center of the back edge of the Antimensium, and the purificator to the back Epistle side corner of the Antimensium. If a Paul is used, it is placed either on top of the second small veil or to the right of it.

Liturgical colors for the various seasons are: Advent - Purple; Christmas and Epiphany - White; Great Lent - Purple; Pascha and Paschal Time - White; Pentecost to the end of Paschal Time - Red; Post Pentecost after Paschal Time - Green. The Altar should be vested in these colors throughout the respective Seasons. If a color vestment is not given in a particular liturgy, then the Celebrant(s) should also be vested in the color of the Season.

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This is the proper way to hold the hand and fingers when making the “Sign of the Cross”.



The thumb, index, and four fingers held together upright represent the Trinity; the two folded fingers represent the Divine and Human Natures of Christ the Saviour.

VARIOUS PRAYERS

THE “JESUS” PRAYER

O Lord Jesus Christ, Son of God, have mercy upon me, a sinner.
(The “Jesus” Prayer may be used at any time of the day or night. Also, it may be used as a basis for mental prayer by repeating it frequently, with reverence, and contemplating its all of its deep spiritual implications. This prayer is in extensive use by many Monks of our Orthodox-Catholic Church.)

THE ANGELIC SALUTATION

Hail! Mary, full of grace, the Lord is with thee, O Virgin Theotokos: Blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.

PRAYER TO THE ALL-HOLY TRINITY

The Father is my hope; the Son is my refuge; the Holy Spirit is my protector. O All-holy Trinity, glory to thee.

PRAYER BEFORE THE IKON OF CHRIST

We reverence thy spotless ikon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Saviour, for thou didst come to save the world.

PRAYER BEFORE THE IKON OF THE THEOTOKOS

For as much as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; Manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

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(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.)

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VESTING PRAYERS

WASHING HANDS: Give virtue, O Lord, unto my hands, that every stain may be wiped away; so that I may be enabled to serve Thee without defilement of mind or body.

AMICE: Put, O Lord, the helmet of salvation upon my head, that I may overcome the assaults of the devil.

ALB: Cleanse me, O Lord, and purify my heart: that being made white in the Blood of the Lamb, I may attain the fruition of everlasting joys.

CINCTURE: Gird me about, O Lord, with the girdle of purity and extinguish in my loins the desire of lust, so that the virtue of continence and purity of thought may abide within me.

STOLE: Restore unto me, O Lord, the stole of immortality, which I lost by the transgression of the first parent; and although unworthy I draw near to Thy Sacred Mystery, may I yet be found worthy of everlasting joy.

CHASUBLE: O Lord, who hast said: My yoke is easy, and my burden is light: make me so to be able to bear it, that I may obtain Thy favor. Amen.

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THE PROTHESIS

The Celebrants enter to the Altar of Prothesis, all standing.

Any congregation in attendance should stand and respond, even though the Iconostat is closed.

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

V. Let us pray

The Celebrant (Priest) takes the altar bread, placing it on the paten, and lifting it slightly, or to chest level, prays, making the cross with the paten over the altar of prothesis at the (+).

V. 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

The Celebrant pours the wine into the chalice, blesses the water at the + and mixes three drops of water in the chalice of wine as he is saying.

V. 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.

R. Amen.

The celebrant shall lift the chalice slightly, as with the paten, as he is praying, and make the cross with the chalice over the altar of prothesis at the (+):

V. 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 (+).

R. Amen.

The censor is then brought to the altar of prothesis. Celebrant, soft voice, places three spoonfuls of incense into the thurible, praying:

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

and the High Place is incensed in three separate groups of three, while the Celebrant prays:

C. We offer Thee incense, O Christ our God, for an odor of spiritual fragrance. Receive it

upon Thy heavenly altar, and send down upon us in return the grace of Thine all Holy Spirit.

D. Let us pray to the Lord.

While the Subdeacon/Deacon holds the censor the Priest censes the star and places it over the Holy Bread, praying:

P. And the star came and stood over the place where the young child was.

D. Let us pray to the Lord.

While the Subdeacon/Deacon holds the censor, the Priest censes the first veil and places it over the paten, praying:

P. The Lord reigns; He is robed in majesty; the Lord is robed, He is girded with strength. The world is established; it shall never be moved. Thy throne is established from old; Thou art from everlasting. The floods have lifted up, O God, the floods have lifted up their voice, the floods have lifted up their roaring. Mightier than the thunder of many waters, mightier than the waves of the sea, the Lord on high is mighty. Thy decrees are very sure; holiness befits Thy house, O Lord, for ever more.

D. Let us pray to the Lord. Cover, Master.

The Priest censes the second veil and places

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, + the Son and the + Holy Spirit, be amongst you and remain with you, now 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?

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**

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 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. 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.

**THE CELEBRANT'S PRAYER
OF
THANKSGIVING**

The Celebrant then faces the Altar, and

it over the chalice, praying:

P. Thy virtue has covered the heavens, O Christ, and the earth is full of Thy praise.

D. Let us pray to the Lord. Cover, Master.

The Priest censes the large veil and places it over both the paten and the chalice, praying:

P. Cover us with the shelter of Thy wings, and drive away from us every foe and adversary. Give peace to our lives, O Lord. Have mercy on us and on Thy world, and save our souls, for Thou art good and lovest mankind.

The Priest then takes the censer and censes the Offerings in three separate groups of three, then censes in a cross three times over the Offerings.

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.

Then with his left hand first on the base of the paten, then on the chalice, he blesses each at the + + while praying

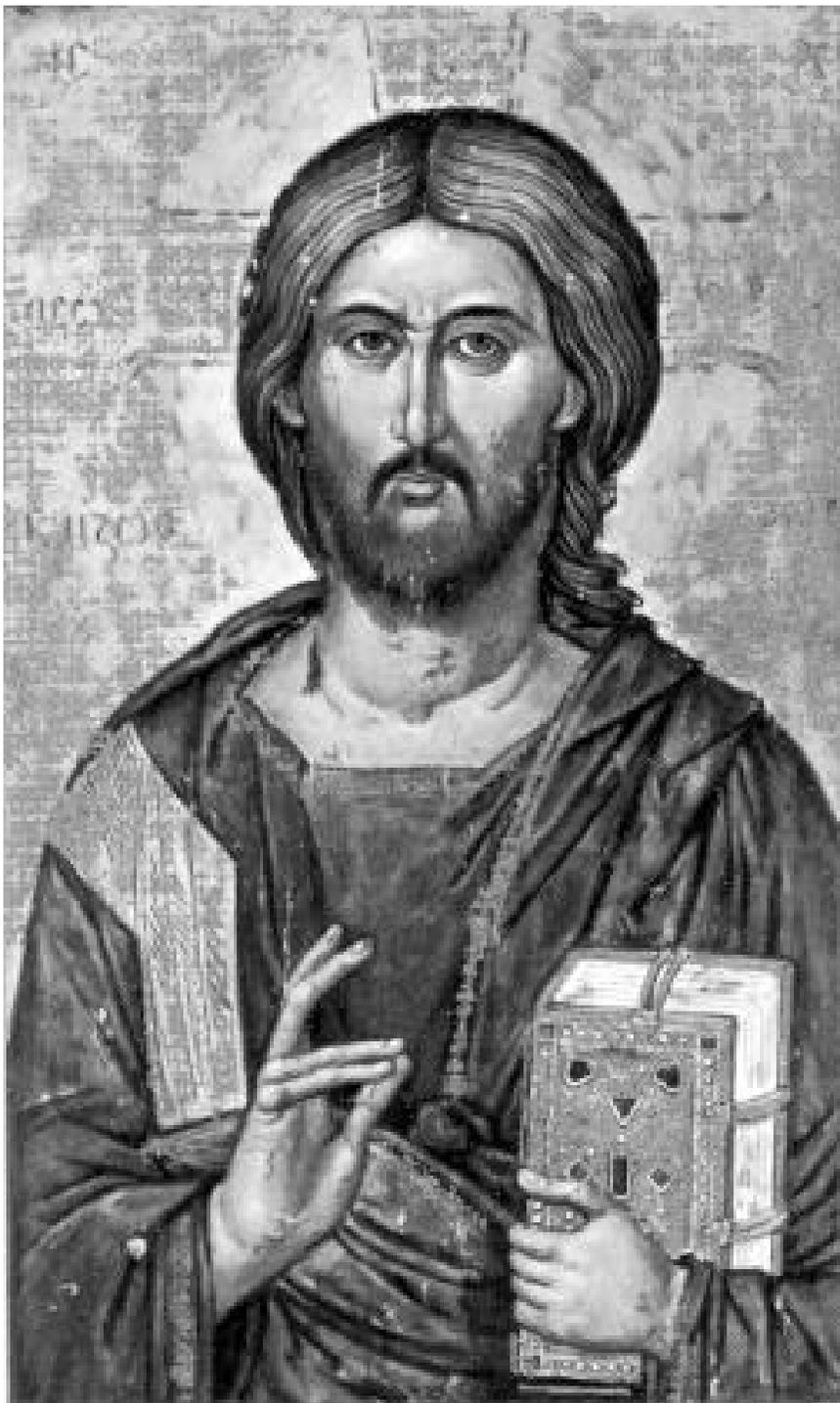
Come, O almighty and eternal God the Sanctifier, bless + + this Sacrifice prepared for the glory of Thy Holy Name.

The Preparation of the Gifts completed, the

celebrant shall return to the sacristy and prepare for the processional.

Any congregation in attendance may now sit.

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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.

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.

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 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.

The Congregation stands during the processional hymn and the Asperges. The Celebrant may sprinkle the congregation with holy water during the procession, and again during The Asperges; The Asperges is optional.

THE ASPERGES

For outside of Paschal Time.

ANTIPHON:

While sprinkling the altar with holy water, first in the middle, then to his left, then to his right, the Celebrant prays:

P. Thou, O Lord, wilt sprinkle me with Hyssop, and I shall be clean; washed by thee, I shall be whiter than snow, Ps.50.3 Have mercy on me, O God, as thou art ever rich in mercy,

P/D. 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 ages of ages. Amen.

Then, turning to his right to face the congregation, the Celebrant sprinkles the congregation with holy water, once or more times to the center, left, then right, while praying.

P. Ant. Thou, O Lord, wilt sprinkle me with Hyssop, and I shall be clean; washed by thee, I shall be whiter than snow.

The congregation should cross itself as it is being blessed with the holy water.

The Deacon who says these prayers then

turns to his right until he is facing the congregation, and prays.

P/D. Show us thy mercy, Lord.

R. And grant us thy salvation.

P/D. Lord, heed my prayer.

R. And let my cry be heard by thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray:

P. Hear us, holy Lord, almighty Father, eternal God, and graciously send Thy holy angel from heaven to watch over and cherish, protect, defend, and care for all who make this temple their home; through Jesus Christ, Thy Son, Our Lord, who lives and reigns with thee, in unity with the Holy Spirit, one God, throughout all ages of ages.

R. Amen.

At the conclusion of the Asperges, the Celebrant and Deacon turn to their left so they are again facing the altar, and begin the prayers at the foot of the altar.

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THE ASPERGES

IN PASCHAL TIME

ANTIPHON:

Rubrics are the same as for outside of Paschal Time.

Rubrics for the congregation are the same as for outside of Paschal Time.

P. I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia. (Ps. 117) Give praise to the Lord for He is good: for His mercy endureth forever.

P/D. 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 ages of ages. Amen.

P. I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

P/D. Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation. Alleluia.

P/D. Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray:

P. Graciously hear us, O Holy Lord, Father Almighty, Eternal God, and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this temple; through Jesus Christ, Thy Son, Our Lord, who lives and reigns with Thee, in unity with the Holy Spirit, one God, throughout all ages of ages.

R. Amen.

At the conclusion of the Asperges, the Celebrant and Deacon turn to their left so they are again facing the altar, and begin the prayers at the foot of the altar.

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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 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 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,

**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,
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 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

LITURGY OF 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 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 oppresseth 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:

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.

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;

Holding the 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 the Holy + Spirit, all honour 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 Chalice, praying:

C. May this mixture + and Consecration of the Body and

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 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, 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 offences; through Christ our Lord, by Whom O Lord, Thou dost ever create +, sanctify quicken, + bless and + bestow upon us all these good things:**

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

(To be prayed by Celebrant from the Proper. Bishops and Mitered Archpriests stand at the

middle, Priests and Archpriests stand at the Epistle corner, and return 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.

**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.

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.

**ACT OF
CONSECRATION**



**{THE EPIKLEISIS}
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**

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 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 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:

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: . . . 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 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, 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. (This prayer is omitted at Requiems.)

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

R. Glory be to Thee, O Lord.

THE GOSPEL

The 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 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. - ALL SIT)

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**

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,
L o r d G o d o f H o s t s .
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) Patriarch of Alexandria, (N) the Patriarch of Moscow, (N) the Catholicos, (N) the Coptic Pope, and for the Metropolitans and Primate 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 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 apostles 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 Prayer(s) Over The Gifts - proper to the day.

With hands over the bread and wine.

THE SECRET

**C. . . . 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

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

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 (Procession then Prayer)

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

While the Offertory song is chanted, the Celebrant opens his Antimensium so the top third is open. The Celebrant and Deacon, and those in procession, go to the Altar of Prothesis, where the Holy Gifts are censed. The Celebrant places the large veil on the left shoulder of the Deacon, and hands him the paten, holds the chalice, and process through the Iconostasis through the Gospel side door, 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 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.

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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.

oo0000+0000oo

LITURGY OF THE FAITHFUL

The congregation SITS while the Celebrant prays the Offertory Antiphon and censes the Holy Gifts.

The Celebrant prays the Offertory Antiphon softly if it is chanted by the Choir, or out loud if no Choir. He then blesses the incense proffered by the Deacon, praying in a low voice:

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.

The Celebrant then takes the thurible from the Deacon, and censes three times to the Icon of Our Lord, then three times to that of His Blessed Mother, then censes the holy bread and wine in three groups of three, while praying softly:

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

He then censes the Altar, as before, praying Psalm 140:2-4

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.

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 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.

C. Let us pray.

C. Receive, O Holy Trinity, this oblation which we make to Thee in memory of