

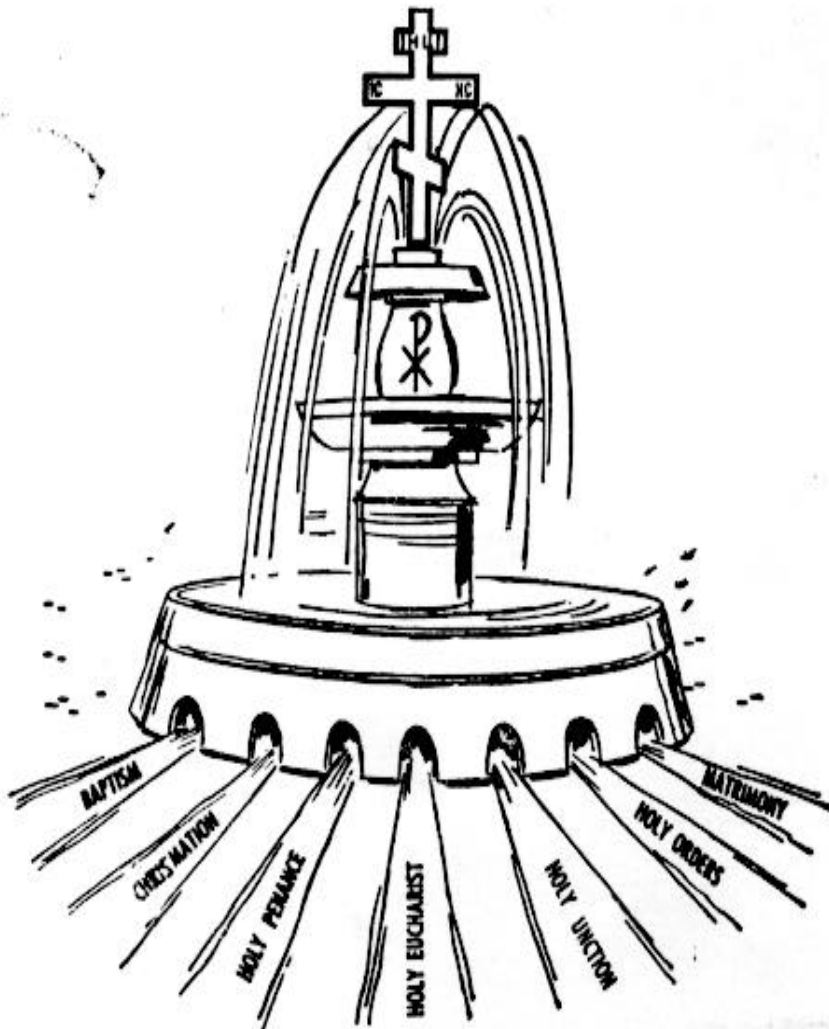
**THE TRIDUUM
(Part Three)
LITURGIES FOR
PASCHA (EASTER)**

**Including those for Holy Saturday Evening
the Liturgies for Holy Thursday and Good Friday
being in another volume.**

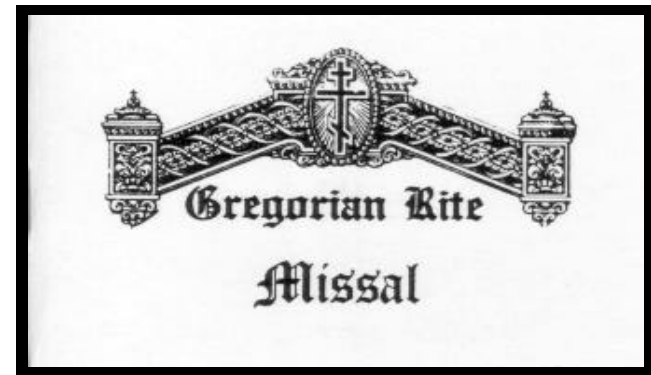
FOR USE BY

**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)
IN THE**

WESTERN RITE



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



**PASCHA
(EASTER SUNDAY
DIVINE LITURGY)**

(Violet and White)

BLESSING OF THE NEW FIRE

(Violet)

To be begun no earlier than Saturday evening two hours before Midnight, and suggested it be begun at Eleven O' Clock P. M., so that the Divine Liturgy begins at Midnight.

Bells are **NOT** to be attached to the censors until just before the Gloria during Divine Liturgy. The Icons are **NOT** to be uncovered until the Gloria during Divine Liturgy.

The altars are to be vested and fully prepared but the candles not lighted.

A fire should be struck from flint well in advance of its being required.

Celebrant vests in amice, alb, cincture, violet stole, and cope, or without the chasuble; deacons in stole and dalmatic; sub-deacon in tunic or stole.

With servers assisting with

cross, holy water, and incense, the celebrant blesses the new fire outside in front of the church entrance or inside the church in a place where the faithful can best follow the sacred rite.

The faithful are encouraged to be outside the church with the clergy, that they may follow and join in the blessings and join fully in the procession.

Violet vestments

V. The Lord be with you.

R. And with thy spirit.

**C. Let us pray.
O God, through Thy Son, the cornerstone, Thou bestowed the light of Thy glory upon the faithful. Sanctify + this new fire which was struck from flint and is destined for our use. Grant that we may be so inflamed with heavenly desires through this paschal feast that we may come to the feast of eternal light with pure minds. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.**

[R.] Amen.

The celebrant sprinkles the fire three times saying nothing.

The blessed coals are places in the thurible. the celebrant places incense in the thurible, blessing it in the usual manner, and incenses the fire three times.

BLESSING OF THE PASCAL CANDLE

After the new fire is blessed, the Pascal candle is held in the center before the celebrant. He inserts holes for incense at the top, bottom, and left and right of the cross, cuts a cross with stylus between the holes, makes the Greek letter Alpha above the cross, Omega below the cross, and between the arms of the cross the four numbers of the current year, SAYING:

C. [cutting the vertical line] Christ yesterday and today,

C. [cutting the transverse line] the beginning and the end,

C. [cutting the letter Alpha] Alpha,

C. [cutting the letter Omega] and Omega,

C. [cutting the first number of the current year] His are the seasons,

C. [cutting the second

number of the current year] and the ages,

C. [cutting the third number of the current year] to Him glory and dominion,

C. [cutting the fourth number of the current year] throughout all Ages of Ages.

The grains of incense are handed to the celebrant. If they have not been blessed, he sprinkles them with holy water three times and incenses them three times SAYING NOTHING.

The celebrant then inserts the five grains of incense at top, middle, and bottom of the cross, then at the ends of the arms of the cross, thus:

1
4 2 5
3

C. (1) By His wounds holy
(2) and glorious,
(3) may He guard
(4) and preserve us
(5) Christ the Lord. Amen.

Then the celebrant is handed a small candle which has been lighted from the new fire, with which he lights the Pascal candle, saying:

C. May the light of Christ risen in glory scatter the darkness of heart and mind.

The celebrant then blesses the lighted Pascal candle saying:

V. The Lord be with you.

R. And with thy spirit.

C. Let us pray. Almighty God, pour out Thy abundant blessing + upon this lighted candle. O invisible renewer of life, look with favor upon this lamp of night so that the sacrifice offered this eve may marvelously reflect Thine own light, and let the power of Thy majesty drive out the deceits of Satan and remain wherever this blessed holy fire may be taken. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

[R.] Amen.

The lights inside the church are extinguished.

THE PROCESSION
AND
PRECONIUM

(White)

All (celebrants, servers, etc.)

remove their violet vestments and put on white vestments.

NOTE: the celebrant wears a white stole and DALMATIC.

The celebrant puts some incense into the thurible. The procession is formed, first thurifer, then subdeacon with cross, deacon with lighted Pascal candle, then the celebrant, followed by the clergy in order and then the faithful.

D. [Upon entering the church] Light of Christ.

All. [All except the cross bearer and thurifer genuflecting towards the Pascal candle] Thanks be to God.

D. [In a higher tone - upon reaching the center of the church] Light of Christ.

All. [All except the cross bearer and thurifer genuflecting towards the Pascal candle] Thanks be to God.

Upon the celebrant's entering the church, a candle is lighted from the Pascal candle and handed to him, whereupon he chants in a tone higher than the last:

C. [Upon entering the church] Light of Christ.

All. [All except the celebrant, cross bearer, and thu-

THE SECRET
(PRAYER OVER THE GIFTS)

Receive, we beseech Thee, O Lord, the prayers of Thy people with the offerings of sacrifices, that the things begun in the paschal mysteries may, by Thy operation, avail us for a healing remedy unto life everlasting. [V.] Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. [R.] Amen.

[Preface of Easter]

COMMUNION ANTIPHON
1 Cor. 5:7-8

Christ, our pasch is immolated, alleluia; therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

POST-COMMUNION
COLLECT
(PRAYER AFTER
COMMUNION)

Pour upon us, O Lord, the spirit of Thy love, to make us of one mind, whom, by Thy tender mercy, Thou hast filled with the paschal sacrament. [V.] Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. [R.] Amen.

Every Divine Liturgy during the week of Pascha / Easter, MUST be of the Resurrection of the Lord. The Saints whose feasts are on those days may be commemorated as indicated in the Divine Liturgy, as they would on a Sunday.

{}

To the Paschal Victim, hymns of praise,
 Come ye Christians, joyous raise!
 Lamb unstained, unmeasured price hath paid
 Ransom for the sheep that strayed.
 To a Father kind, rebellious men
 Sinless Son hath led again:
 Life and death in combat fierce engage,
 Marvel dazzling every age.
 Prince of life, by hellish monster slain,
 Liveth now, shall ever reign.
 Tell us, Mary, thou our herald be,
 What in passing thou didst see?
 Empty tomb, where Christ, now living, lay,
 Angels saw I in bright array,
 Shroud and vesture loosely cast aside
 Prove clear: He is risen glorified
 Yea! my hope hath snapped the fatal chain,
 Death has smote and risen again:
 Quick before you, sped to Galilee.
 Christ in glory haste to see.
 Know we now that Christ hath truly risen,
 Wrenched the gates of hell's dark prison.
 Hail, Thou victor! Hail, Thou glorious King,
 Help and save us while we sing.
 Amen. Alleluia.

+ THE CONTINUATION OF THE
 HOLY GOSPEL
 ACCORDING TO SAINT MARK
 (Mark 16:1-7)

16:1. And when the sabbath was past, Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming, they might anoint Jesus. 16:2. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. 16:3. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? 16:4. And looking, they saw the stone rolled back. For it was very great. 16:5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. 16:6. Who saith to them: Be not affrighted. you seek Jesus of Nazareth, who was crucified. He is risen: he is not here. Behold the place where they laid him. 16:7. But go, tell his disciples and Peter that he goeth before you into Galilee. There you shall see him, as he told you.

OFFERTORY ANTIPHON
Ps. 75:9-10

The earth trembled and was still, when God arose in judgment. Alleluia.

refer genuflecting towards the Pascal candle] Thanks be to God.

Candles are then lighted first for processional clergy and servers, then the faithful, each lighting from his neighbor.

{When there are insufficient or no servers, deacons, or subdeacons, the celebrant chants Light of Christ upon entering the church door, at the center of the church, and upon entering the Iconostat.}

The celebrant goes to his place in choir, at the Epistle side (unless he is a Bishop, where his place is at the Gospel side), the subdeacon stands with the cross at the Gospel side, the deacon places the Pascal candle in it stand in the center of the choir before the main altar inside the iconostat with the Royal Doors open, and the remaining clergy and servers stand before their seats.

The celebrant places incense in the thurible.

The deacon takes the book, goes to the celebrant, and says:

D. Pray, master, a blessing.

C. May the Lord be in thy (my) heart and upon thy (my) lips, that thou (I) may worthily proclaim the Pascal Praeconium: In the Name of the Father +, and of the Son +, and of the Holy Spirit +:

D. Amen.

The deacon goes to the lectern which is covered with a white veil) and is placed on the Epistle side facing the Pascal candle with the main Altar on his right, places the book on it, incenses the book, then incenses the Pascal candle while walking around it.

All stand holding their lighted candles with the church lights off as the deacon (or celebrant if there are insufficient clergy and servers) CHANTS the Praeconium (Preconium).

All STAND.

D. [CHANTING] Rejoice now all you heavenly choirs of angels. Rejoice all creation around his throne, for this mighty King is victorius. Sound, O trumpet, tell of our salvation. Rejoice too, O earth; thou are made brilliant by such splendor. Rejoice for thou hast been illumined. Darkness everywhere has been overcome by the brightness of this everlasting King. Rejoice, O mother Church;

thou art made radiant by so great a light. Let this place ring out with rejoicing, with the songs of all these people gathered here. and thou, my dearest friends, who are standing here near the brightness of this sacred light, join with me in prayer to the almighty God. Let us ask that he show us mercy. He chose me to serve him, unworthy as I am to be his minister. Pray with me, then, that he may shed his light upon me, helping me to honor and sing this candle's fitting praise. Through Jesus Christ, His Son, who liveth and reigneth with Him, in the unity of the Holy Spirit, God, throughout all Ages of Ages.

R. Amen.

[CONTINUING IN CHANT]

V. The Lord be with you.

R. And with thy spirit.

V. Lift up thy hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and right to give Him thanks and praise.

D. It is truly meet, right, and just that with all the ardor of our hearts and minds we

should proclaim with our voices the invisible almighty Father and his only begotten son, our Lord Jesus Christ, who paid the debt of Adam for us to his eternal Father, and with his precious blood washed away the penalty of original sin. This is the paschal feast in which the true lamb is slain; whose blood hallowed the door-posts of the faithful. this is the night on which Thou brought our forefathers, the children of Israel, dry shod through the Red Sea in the flight from Egypt. This is the night on which the light of the pillar of fire destroyed the darkness of sin. This is the night which at this hour everywhere restores to grace and unites in holiness those who believe in Christ, separating them from worldly vice and the darkness of sin. This is the night on which Christ burst the bonds of death and victoriously arose from the grave. For life itself, without redemption, would be of no avail to us. O wondrous condescension of you mercy towards us! How far beyond our understanding is your loving affection, that you should ransom a salve at the price of Thy Son. O necessary sin of Adam, which was blotted out by the death of Christ. O happy fault, that merited such a redeemer. O truly blessed night which alone deserved to know the time and the hour when Christ

himself at the end of the Divine Liturgy, and so too does he alone say Amen at its end.)

‡

PASCHA
(EASTER SUNDAY)
FEAST OF THE
RESURRECTION

(White)
Daytime Divine Liturgy

INTROIT
(ENTRANCE ANTIPHON)
Ps. 138:18,5,6

I arose, and am still with Thee, alleluia: Thou hast laid Thy hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. *Ps. 138:1,2.* Lord, Thou hast proved Me, and known Me: Thou hast known My sitting down, and My rising up. (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, through all ages of ages. Amen. (V.) I arose, and am still with Thee, alleluia: Thou hast laid Thy hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia.

COLLECT
(PRAYER)

O God, Who, this day by Thine only-begotten Son, vanquish-

ing death, hast unlocked for us the gate of eternity, help us to attain the desires to which Thou hast lead us by Thine inspiration. (V.) Through the same Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

A LESSON FROM THE FIRST
EPISTLE OF SAINT PAUL THE
APOSTLE TO THE CORINTHI-
ANS
1 Cor. 5:7-8

5:7. Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. 5:8. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

GRADUAL
Ps. 117:24,1

This is the day which the Lord hath made: Let us be glad and rejoice therein. V. Give praise to the Lord, for He is good: for His mercy endureth forever. Alleluia, alleluia. V. *1 Cor 5:7* Christ our Pasch is sacrificed.

SEQUENCE
(This Sequence is prayed during each Divine Liturgy of the Pascha / Easter Week.)

**THE CELEBRANT'S PRAYER
OF THANKSGIVING**

The Celebrant then faces the Altar, and prays:

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

R. Amen.

FINAL BLESSING

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

ers).

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*

arose from the grave. It is of this night that Scripture says, "And the night shall be as bright as day. and the night shall light up with joy." The holiness of this night banishes wickedness and washes away sin and restores innocents to those who have fallen. It puts hatred to flight, brings peace and humbles pride. therefore, O holy Father, accept on this night the evening sacrifice of fire which your holy Church presents to thee by the hands of her ministers in the solemn offering of this candle of wax made by bees. For now we see the splendor of this pillar which the shining flame enkindles to the glory of God. a flame not dimmed, even tough divided into parts, because it is nourished by the melting wax produced by the parent bee to form the substance of this precious lamp. O truly blessed night which despoiled the Egyptians and enriched the Hebrews. O night on which heaven is united to earth and the divine brought to the human. Therefore, O Lord, we pray that this candle, consecrated in honor of thy name, may endlessly continue t scatter the darkness of this night. May it be received as a sweet fragrance and mingle with the lights of heaven. May that morning Star which never sets - He who came back from the grave and shed His serene

light upon mankind - find its flame still burning. Grant us, thy servants, O Lord, and all Thy clergy and faithful people, together with (N) the Patriarch of Constantinople, (N) the Pope of Rome, (N) the Patriarch of Antioch, (N) the Patriarch of Jerusalem, (N) the Patriarch of Alexandria, (N) the Patriarch of Moscow, (N) the Catholicos, (N) the Coptic Pope, the Metropolitans and Primate of Ukraine, Kiev, Georgia, Serbia, Romania, Bulgaria, Cyprus, Albania, Poland, Czech and Slovak, and America, (N), our Primate, (N) our archbishop (or bishop), and the Holy (Basilian) Synod, a season of peace during this season of Paschal joy and govern, rule and preserve us with thy constant protection. Also look upon those who rule over us, and in Thy ineffable pity and mercy, direct their thoughts towards justice and peace so that, with all Thy people, they may one day arrive in our heavenly country, leaving behind them the cares of this world. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

All SIT.

{The Praeconium is here ended}

After the Preconium the deacon removes his white vestments and wearing violet vestments goes to and reverences the celebrant, then goes to the lectern where the Preconium was read. (If the celebrant is without sufficient servers he removes the white dalmatic and stole and vests with violet cope or without the chasuble, and goes to the lectern from where the Preconium was chanted.)

(Violet)

READINGS

All REMAIN SITTING.

The readings are read **WITHOUT** title (without citation) and **WITHOUT** "Thanks be to God" at the end.

They are **READ, NOT** chanted, **UNLESS** local tradition is otherwise.

The First Reading
(without citation)
Gen 1:1-31; 2:1-2

D. In the beginning God created heaven, and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.

And God said: Be light made. And light was made. And God

saw the light that it was good; and he divided the light from the darkness. And he called the light Day, and the darkness Night; and there was evening and morning one day.

And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so. And God called the firmament, Heaven; and the evening and morning were the second day.

God also said; Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day.

R. As it was in the beginning, is now, and forever shall be, throughout all Ages of Ages.

All and C. Amen.

Cantor/P/D. [CHANTING] And very early in the morning, after the Sabbath, they came to the sepulchre at sunrise, alleluia.

Then the Celebrant prays:

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

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

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

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

THE POST-COMMUNION COLLECT

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

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

C. Let us pray.

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

The Celebrant then faces the Altar and prays the Collects.

C. O Lord, pour forth the Spirit of Thy love upon us, so that we who have been nourished by this Pascal sacrament may be made one in heart through Thy mercy. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

CONCLUSION OF THE DIVINE LITURGY

THE DISMISSAL

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

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

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

Holy Spirit +,
R. As it was in the beginning, is now, and forever shall be, throughout all Ages of Ages.

All. Amen

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C. [CHANTING] And very early in the morning

D./Cantor after the Sabbath, they came to the sepulchre at sunrise, alleluia.

CANTICLE OF ZACHARY

V. Blessed be the Lord, the God of Israel, He has come to His people and set them free.

R. He has raised up for us a mighty savior, born of the house of His servant David.

V. Through His holy

prophets He promised of old that he would save us from our enemies, from the hands of all who hate us.

R. He promised to show mercy to our fathers and to remember His holy covenant.

V. This was the oath He swore to our father Abraham: to set us free from the hands of our enemies, free to worship Him without fear, holy and righteous in His sight all the days of our life.

R. And you, my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare His way, to give people knowledge of salvation by the forgiveness of their sins.

V. In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.

C. Glory be to the Father +, and to the Son +, and to the Holy Spirit +,

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: To shine in the firmament of heaven, and to give light upon the earth, and it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and The stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day.

And God said: Let the earth

bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

And God created man to his own image: to the image of God he created him: male and female he created them.

And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God

saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

C. [chanting] Let us pray.
ALL STAND

D. [chanting] Let us kneel.
ALL KNEEL

Upon signal from the celebrant, the deacon then chants.

D. [chanting] Let us stand.

C. [chanting without inflection] O God, Thou wondrously created man and even more wondrously redeemed him. Grant that we may courageously resist the enticements of sin so that we may deserve to attain everlasting joy. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

AMEN IS NOT SAID.

Second Reading
(without citation)

Exodus 14:24-32; 15:1

ALL SIT

And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host. And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians

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.

C./D. [CHANTING] Alleluia
All. [CHANTING] Al-

leluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

Ps. 150

Praise ye the Lord in his holy places:
praise ye him in the firmament of his power.

Praise ye him for his mighty acts:
praise ye him according to the multitude of his greatness.

Praise him with the sound of trumpet:
praise him with psaltery and harp.

Praise him with timbrel and choir:
praise him with strings and organs.

Praise him on high sounding cymbals:
praise him on cymbals of joy:

let every spirit praise the Lord.
Alleluia.

V. Glory be to the Father
+, and to the Son +, and to the

fants usually receive the Consecrated Wine.

The Communion songs may be begun.

RECEPTION OF HOLY COMMUNION

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

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

R. Amen.

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

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

If Holy Communion is received with the Spoon or by Intincture, then is said (except the + is not made with the spoon): **P/D. May the + Body and Blood of our Lord Jesus Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life. R. Amen**

If you are not to receive Holy

Communion make an act of spiritual communion during the Communion of the Priest and People, praying:

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

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

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

The congregation is then seated.

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

dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

**Canticle
(without citation)
Exodus 15:1-3**

Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea. The Lord is my strength and my praise, and he is become salvation to me: he is my God, and I will glorify him: the God of my father, and I will exalt him.

The Lord is as a man of war, Almighty is his name.

**C. [chanting] Let us pray.
ALL STAND**

**D. [chanting] Let us kneel.
ALL KNEEL**

Upon signal from the celebrant, the deacon then chants.

**D. [chanting] Let us stand.
ALL STAND**

C. [chanting without inflection] O God, we see Thine

wondrous works of old enlighten even our own day. For the salvation that Thou bestowed by the power of Thy right hand upon one nation, as Thou rescued them from the Egyptian persecution, is now conferred upon all nations by means of the water of regeneration. Grant that the peoples of the whole world may become the descendants of Abraham and share the prerogative of Israel. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

AMEN IS NOT SAID.

**Third Reading
(without citation)
Isaia 4:2-6**

I will sing to my beloved the canticle

of my cousin concerning his vineyard.

My beloved had a vineyard on a hill in a fruitful place.

And he fenced it in, and picked the stones out of it,

and planted it with the choicest vines,

and built a tower in the midst thereof,

and set up a winepress

therein:

and he looked that it should bring forth grapes,

and it brought forth wild grapes.

C. [chanting] Let us pray.
ALL STAND

D. [chanting] Let us kneel.
ALL KNEEL

Upon signal from the celebrant, the deacon then chants.

D. [chanting] Let us stand.
ALL STAND

C. [chanting without inflection] O God, by the voice of Thy holy prophets Thou made clear to all the children of Thy Church that Thou are the sower of good seed and cultivator of select branches throughout Thine entire kingdom. Grant that Thy children, whom Thou termed the vine and the harvest, may root out all thorns and briars, and bring forth good fruit in abundance. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

AMEN IS NOT SAID.

Fourth Reading

(without citation)
Deut. 31:22-30

Moses therefore wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: He commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

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

R. Amen.

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.

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.

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. In-

God, throughout all ages of ages.

R. Amen.

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

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

Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Canticle
(without citation)
Deut. 32:1-4

Hear, O ye heavens, the things I speak,
let the earth give ear to the words of my mouth.

Let my doctrine gather as the rain,
let my speech distil as the dew,

as a shower upon the herb, and as drops upon the grass.

Because I will invoke the name of the Lord:
give ye magnificence to our God.

The works of God are perfect, and all his ways are judgments:
God is faithful and without any iniquity,
he is just and right.

C. [chanting] Let us pray.
ALL STAND

D. [chanting] Let us kneel.
ALL KNEEL

Upon signal from the celebrant, the deacon then chants.

D. [chanting] Let us stand.

ALL STAND

C. [chanting without inflection] O God, Thou exalt the humble and strengthen the righteous; Thou were also pleased through Thy holy servant Moses to instruct Thy people in chanting Thy sacred song, so that the constant recitation of the law might be also our guide. Manifest Thy power to the whole multitude of the redeemed; remove their fear and give them joy; pardon all their sins and turn the just punishments they deserve into salvation. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

AMEN IS NOT SAID.

Litany - First Part

NOTE: WHILE THE FIRST PART OF THE LITANY IS BEING CHANTED THE VESSELS OF WATER AND OTHER THINGS NECESSARY FOR THE BLESSING ARE PREPARED EITHER IN CHOIR OR WITHIN THE ICONOSTAT.

Two cantors (or the celebrant with the faithful responding) kneel in the center of the choir or before the main Altar, and chant:

V. Lord Have mercy on un
R. Lord Have mercy on un

V. Christ Have mercy on us
R. Christ Have mercy on us

V. Lord Have mercy on us
R. Lord Have mercy on us

V. Christ Hear us
R. Christ Hear us

V. Christ Graciously hear us
R. Christ Graciously hear us

V. God the Father in heaven, Have mercy on us
R. God the Father in heaven, Have mercy on us

V. God the Son, redeemer of the world, Have mercy on us
R. God the Son, redeemer of the world, Have mercy on us

V. God the Holy Spirit, Have mercy on us
R. God the Holy Spirit, Have mercy on us

V. Holy Trinity, one God, Have mercy on us
R. Holy Trinity, one God, Have mercy on us

V. Holy Mary, Pray for us
R. Holy Mary, Pray for us

V. Holy Mother of God, Pray for us
R. Holy Mother of God, Pray for

us

V. Holy Virgin of virgins, Pray for us
R. Holy Virgin of virgins, Pray for us

V. Saint Michael, Pray for us
R. Saint Michael, Pray for us

V. Saint Gabriel, Pray for us
R. Saint Gabriel, Pray for us

V. Saint Raphael, Pray for us
R. Saint Raphael, Pray for us

V. All thou holy angels and archangels, Pray for us
R. All thou holy angels and archangels, Pray for us

V. All thou holy ranks of blessed spirits, Pray for us
R. All thou holy ranks of blessed spirits, Pray for us

V. Saint John the Fore-runner, Pray for us
R. Saint John the Fore-runner, Pray for us

V. Saint Joseph, Pray for us
R. Saint Joseph, Pray for us

V. All thou holy patriarchs and prophets, Pray for us
R. All thou holy patriarchs and prophets, Pray for us

V. Saint Peter, Pray for us
R. Saint Peter, Pray for us

V. Saint Paul, Pray for us
R. Saint Paul, Pray for us

throughout all ages of ages.

R. Amen.

THE LORD'S PRAYER IS HERE OMITTED HAVING BEEN PRAYED EARLIER

(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 Blood of our Lord Jesus Christ be effectual for us who receive It unto eternal life.

R. Amen.

THE AGNUS DEI IS OMITTED

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,

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

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

For by + Him, and with + Him, and in + Him, is to Thee, God the Father, Almighty +, in the unity of the Holy + Spirit, all honour and glory, (he briefly elevates the Sacred Elements)

**V. Saint Andrew, Pray for us
R. Saint Andrew, Pray for us**

**V. Saint John, Pray for us
R. Saint John, Pray for us**

**V. All thou holy apostles and evangelists, Pray for us
R. All thou holy apostles and evangelists, Pray for us**

**V. All thou holy disciples of the Lord, Pray for us
R. All thou holy disciples of the Lord, Pray for us**

**V. All thou Holy Innocents, Pray for us
R. All thou Holy Innocents, Pray for us**

**V. Saint Stephen, Pray for us
R. Saint Stephen, Pray for us**

**V. Saint Lawrence, Pray for us
R. Saint Lawrence, Pray for us**

**V. Saint Vincent, Pray for us
R. Saint Vincent, Pray for us**

**V. All thou holy martyrs, Pray for us
R. All thou holy martyrs, Pray for us**

**V. Saint Sylvester, Pray for us
R. Saint Sylvester, Pray for us**

**V. Saint Basil, Pray for us
R. Saint Basil, Pray for us**

**V. Saint Gregory, Pray for us
R. Saint Gregory, Pray for us**

**V. Saint Augustine, Pray for us
R. Saint Augustine, Pray for us**

**V. All thou holy bishops and confessors, Pray for us
R. All thou holy bishops and confessors, Pray for us**

**V. All thou holy doctors, Pray for us
R. All thou holy doctors, Pray for us**

**V. Saint Anthony, Pray for us
R. Saint Anthony, Pray for us**

**V. Saint Benedict, Pray for us
R. Saint Benedict, Pray for us**

**V. Saint Francis, Pray for us
R. Saint Francis, Pray for us**

**V. All thou holy priests and clerics, Pray for us
R. All thou holy priests and clerics, Pray for us**

**V. All thou holy monks and hermits, Pray for us
R. All thou holy monks and hermits, Pray for us**

**V. Saint Agnes, Pray for us
R. Saint Agnes, Pray for us**

**V. Saint Cecilia, Pray for us
R. Saint Cecilia, Pray for us**

**V. Saint Agatha, Pray for us
R. Saint Agatha, Pray for us**

V. Saint Anastasia, Pray for us
R. Saint Anastasia, Pray for us

V. Saint Seraphim, Pray for us
R. Saint Seraphim, Pray for us

V. Saint Herman, Pray for us
R. Saint Herman, Pray for us

V. Saint Mary Magdalene,
Pray for us
R. Saint Mary Magdalene,
Pray for us

V. Saint Mary of Egypt, Pray
for us
R. Saint Mary of Egypt, Pray
for us

V. All thou holy virgins and
widows, Pray for us
R. All thou holy virgins and
widows, Pray for us

V. All thou penitents, Pray for
us
R. All thou penitents, Pray for
us

V. All thou holy men and
women, saints of God, Inter-
cede for us.
R. All thou holy men and
women, saints of God, Inter-
cede for us.

THE FAITHFUL MAY NOW EX-
TINGUISH THEIR CANDLES -
RESERVING THE CANDLES
FOR THE RENEWAL OF BAP-
TISMAL PROMISES / VOWS.
OR THE CANDLES MAY BE
KEPT LIGHTED.

THE LIGHTS OF THE CHURCH
SHOULD *NORMALLY* REMAIN
OFF, NOTWITHSTANDING.

**BLESSING OF
BAPTISMAL AND HOLY WA-
TERS
AND RENEWAL OF
BAPTISMAL VOWS AND
PROMISES**

NOTE: WHILE THE FIRST PART
OF THE LITANY IS BEING
CHANTED THE VESSELS OF
WATER AND OTHER THINGS
NECESSARY FOR THE BLESS-
ING ARE PREPARED EITHER IN
CHOIR OR WITHIN THE ICONO-
STAT.

Blessing of Water

The celebrant stands on the
Epistle side facing the faith-
ful, the Pascal candle on his
right, and a subdeacon or
server on his left with the
cross.

The celebrant chants without
inflection, hands joined:

C. Blessed is the kingdom
of the Father +, and of the Son
+, and of the Holy Spirit +, now
and forever, and unto ages of
ages.

R. Amen.

C. V. The Lord be
with you.

**you and many unto the for-
giveness 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 eleva-
tion and once at the bow.

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

The Celebrant bows, then rais-
ing his eyes, he invokes the
Holy Spirit, blesses the offer-
ings. and at the transmuting
places his hands over the Offer-
ing, praying:

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

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

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

He then replaces the Sacred El-
ements on the Antimensium,
covers the Chalice, and genu-
flects, singing (the bell being
rung once at each Amen!)

AMEN! AMEN! AMEN!

The celebrant continues:

C. **Wherefore, O Lord, we
Thy servants, as also Thy holy
people, calling to mind the
blessed Passion of the same
Christ Thy Son our Lord, His
Resurrection from the dead
and glorious Ascension into
heaven, offer unto Thy most
excellent Majesty of Thy gifts
bestowed upon us a pure + sac-
rificial victim, a holy + sacrifi-
cial victim, a spotless + sacrifi-
cial 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 gra-
ciously pleased to accept the
gifts of our patriarch Abraham,**

ing 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:

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

R. And with thy spirit

C. Let us pray. Almighty and eternal God, show us Thy wonderful fidelity in these sacramental mysteries. Send forth the spirit of adoption to regenerate the new people who are born at the font of Baptism, so that the rite to be performed through our humble ministry may be effective by the operation of Thy power. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen

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.

C. For the peace that is from above, we pray to the Lord.

R. Lord have mercy.

C. That this water may be

sanctified with the power, and effective operation, and descent of the Holy Spirit, we pray to the Lord.

R. Lord have mercy.

C. That there may be sent down into it the grace of redemption, the blessing of Jordan, we pray to the Lord.

R. Lord have mercy.

C. That there may come upon this water the purifying operation of the Holy Trinity, we pray to the Lord.

R. Lord have mercy.

C. That we may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit, we pray to the Lord.

R. Lord have mercy.

C. That those who are Baptized therein may be made worthy of the kingdom incorruptible, we pray to the Lord.

R. Lord have mercy.

C. That they may prove themselves children of light, and heirs of eternal good things, we pray to the Lord.

R. Lord have mercy.

C. That they may be mem-

bers and partakers of the death and resurrection of Christ, we pray to the Lord.

R. Lord have mercy.

C. That these waters may be to all a laver of regeneration, unto remission of sins, and a garment of incorruption, we pray to the Lord.

R. Lord have mercy.

C. That the Lord will hearken unto the voice of our petition, we pray to the Lord.

R. Lord have mercy.

C. That He will deliver all who use hereof from all tribulations, wrath, and necessity, we pray to the Lord.

R. Lord have mercy.

C. O compassionate and merciful God, who triest the heart and the reins, and who alone knowest the secret thoughts of men; thou who knowest all things concerning me, regard me not with loathing, neither turn Thy face from me; but consider not mine iniquities at this present hour, O Thou who disregardest man's sins unto his repentance. And wash away the vileness of my body, and the pollution of my soul. and sanctify me wholly by Thine all-perfect, invisible might, and

by Thy spiritual right hand: lest, while I proclaim liberty unto others, and administer this rite with perfect faith in thine unutterable love toward mankind, I myself become the base salve of sin. Yea, O Master, who alone art good and full of love toward mankind, let not Thy humble servant be led astray; but send down upon me power from on high, and strengthen Thou me in the administration of Thine impending Mystery, that all may be glorified by Thine all-holy Name, of the Father +, and of the Son +, and of the Holy Spirit +, now, and ever, and unto ages of ages. Amen.

All. Succor us, save us, have mercy upon us, O God, by Thy grace.

D/Choir. Lord have mercy.

D./P. Calling to remembrance our most holy, all-undefiled, most blessed and glorious Lady, the Birth-giver of God and Ever Virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

R./Choir To thee O God.

C. Great Thou are, O Lord, and marvellous are Thy works, and there is no word which sufficeth to hym Thy wonders.

est.

The veils are now removed from the Chalice and Paten.

CANON

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

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

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

R. Amen.

THE COMMEMORATION OF THE LIVING

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

C. Remember, O Lord, Thy servants and all here present whose faith and devotion are known unto Thee, for whom we offer, or who offer to Thee this Sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to Thee, the eternal, liv-

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

THE SECRET

C. O Lord, accept the prayers and sacrificial offerings of Thy people. May what we have begun in these Pascal mysteries through Thy help bring us eternal healing. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen

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

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, but more especially so on this night when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world, who overcame death for us by his own resurrection. It is through the same Christ our Lord the angels praise Thy majesty, the Dominions adore Thee, the Powers tremble, the Heavens and the heavenly Host and the blessed Seraphim join with one glad voice in extolling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

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

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

C - ALL. HOLY, HOLY, HOLY, Lord God of Hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed [+] is He that cometh in the Name of the Lord. Hosanna in the high-

C. Great Thou are, O Lord, and marvellous are Thy works, and there is no word which sufficeth to hym Thy wonders.

C. Great Thou are, O Lord, and marvellous are Thy works, and there is no word which sufficeth to hym Thy wonders.

C. For Thou, of Thine own good will, hast brought into being all things which were not, and by Thy might Thou upholdest creation, and by Thy providence Thou orderest the world. When Thou hast joined together the universe out of nothing, Thou didst crown the circle of the year with four seasons. Before Thee tremble all the Powers endowed with intelligence. The sun singeth to Thee. the moon glorifieth Thee. The stars meet together before Thy presence. The light obeyeth Thee. The Deeps tremble before Thee. The water-springs are subject unto Thee. Thou hast spread out the heavens as it were a curtain. Thou hast established the earth upon the waters. Thou has shed abroad the air for breathing. The Angelic Powers serve Thee. the Choirs of Archangels fall down in adoration before Thee. The many eyed Cherubim and the six-winged Seraphim, as they stand about and fly, veil their faces in awe before Thine inef-

fable glory. For Thou, who art God inexpressible, existing uncreated before all ages, and ineffible, didst descend upon earth, and didst take on the semblance of a servant, and wast made in the likeness and nature of man; for because of the tender compassion of Thy mercy, O Master, Thou couldst not endure to behold mankind oppressed by the Devil; but Thou didst come and save us. We confess Thy grace. We proclaim thy mercy. We conceal not Thy gracious acts. Thou hast delivered the generation of our mortal natures. By Thy birth Thou didst sanctify a Virgin's womb and didst sanctify marriage of man and woman. For Thou, O God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst hallow the streams of Jordan, sending down upon them from heaven Thy Holy Spirit, and didst crush the heads of the dragonds who lurked there.

Wherefore, O King who lovest mankind, come Thou now and sanctify this water, by the indwelling of Thy Holy Spirit.

We pray Thee, O King who lovest mankind, come Thou now and sanctify this water, by the indwelling of Thy Holy Spirit.

We beg thee, O King who lovest mankind, come Thou now and sanctify this water, by

the indwelling of Thy Holy Spirit.

And grant unto it the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the remedy of infirmities; the final destruction of demons, unassailed by hostile powers, filled with angelic might. Let those who would ensnare Thy creatures flee from it. for we have called upon Thy Name, O Lord, and it is wonderful, and glorious, and terrible unto adversaries.

The Priest then signeth the waters thrice with the sign of the cross, his fingers NOT coated with Chrism, dipping his fingers into the waters.

The Priest then breaths upon the waters in the sign of the cross, thrice, saying each time:

P. Let all adverse powers be crushed beneath the sign of the image of Thy Cross.

And again

P. Let all adverse powers be crushed beneath the sign of the image of Thy Cross.

And again

P. Let all adverse powers

be crushed beneath the sign of the image of Thy Cross.

C. We pray Thee, O God, that every aerial and obscure phantom may withdraw itself from us, and that no demon of darkness may conceal himself in this water, and that no evil spirit which instilleth darkening of intentions and rebelliousness of thought may descend into it.

C. But Thou, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption, the garment of incorruption, the fountain of life. For Thou hast said, O Lord: Wash ye, be clean; put away evil things from thy souls. Thou hast bestowed upon us from on high a new birth through water and the Spirit.

THE BOTTOM OF THE LIGHTED PASCAL CANDLE IS NOW PLACED IN THE CONTAINER OF WATER AND REMAINS THERE UNTIL THE AMEN. IF THERE ARE MORE THAN ONE CONTAINERS OF WATER, THE FOLLOWING PART OF THIS PRAYER IS REPEATED WITH THE PASCAL CANDLE FOR EACH CON-

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.

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 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. Brethern, 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

thurible from the Deacon, and censens three times to the Icon of Our Lord, then three times to that of His Blessed Mother, then censens 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 censens 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 censened by the Deacon, and each according to rank, and last the congrega-

tion.

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

While the congregation is being censened, 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

TAINER OF WATER.

C. Wherefore, O Lord, magnify Thyself in this water, and grant that all who are Baptized therein and all who use thereof may be transformed; that they may put away from themselves the old man, which is corrupt through the lusts of the flesh, and that they may be clothed upon with the new man, and renewed after the image of Him who created them; that being buried, after the pattern of Thy death, in Baptism, and in being blessed with these waters, they may in like manner, be partakers of Thy Resurrection; and having preserved the gift of Thy Holy Spirit, and increased the measure of grace committed unto them, they may receive the prize of their high calling, and be numbered with the first-born whose names are written in heaven, in thee, our Lord, Jesus Christ. For unto Thee are due glory, dominion, honor and worship, together with Thy Father, who is from everlasting, and thine all-holy, and good, and life-giving spirit, now, and ever, and unto ages of ages. Amen.

THE PASCAL CANDLE IS NOW REMOVED FROM THE WATER AND RETURNED TO ITS STAND.

D./P. Peace be with thee all.

D./P Bow thy heads to the Lord.

THE PRIEST NOW BREATHES THRICE IN THE SIGN OF THE CROSS UPON THE VESSEL CONTAINING THE OIL, AS IT IS HELD BY THE DEACON. THEN THE DEACON SAYS:

D. Let us pray to the Lord.

P. O Lord and Master, the God of our fathers, who didst send unto them that were in the ark of Noah, Thy dove bearing in its beak a twig of olive, the token of reconciliation and of salvation from the flood, the foreshadowing of the mystery of grace, and didst provide the fruit of the olive for the fulfilling of Thy Holy Mysteries; who thereby fillest them that were under the Law with Thy Holy Spirit, and perfectest them that are under grace; Bless also this holy oil with the power, and operation, and indwelling of Thy Holy Spirit, that it may be an anointing unto incorruption, an armour of righteousness, to the renewing of soul and body, to the averting of every assault of the devil, to deliverance from all evil of those who shall be anointed therewith in faith, or who are partakers thereof; unto Thy glory and the glory of Thine Only-begotten Son, and of Thine all-holy, and good, and life-giving Spirit, now, and ever, and unto

ages of ages.

All. Amen

D. Let us attend.

**P. and All. Alleluia
WHILE THE PRIEST MAKETH
THE SIGN OF THE CROSS IN
THE WATER WITH THE OIL**

And again

**P. and All. Alleluia
WHILE THE PRIEST MAKETH
THE SIGN OF THE CROSS IN
THE WATER WITH THE OIL**

And again

**P. and All. Alleluia
WHILE THE PRIEST MAKETH
THE SIGN OF THE CROSS IN
THE WATER WITH THE OIL**

**P. Blessed is God, who il-
lumineth and sanctifieth ev-
ery human that cometh into
the world, now, and ever, and
unto all ages of ages.**

All. Amen.

Some of the water is now poured out and reserved for sprinkling the faithful after the renewal of Baptismal vows, and for sprinkling homes and other places.

The water is now carried in procession to the Baptismal font, thurifer first, then cross, then clergy, then deacon(s) (or

acolytes, or ushers) with the water.

**Processional Canticle
Ps. 41:2-4**

**As the hart panteth after the fountains of water;
so my soul panteth after thee,
O God.**

**My soul hath thirsted after the strong living God;
when shall I come and appear before the face of God?**

**My tears have been my bread day and night,
whilst it is said to me daily:
Where is thy God?**

The water is then poured into the font, and the Priest says without inflection:

P. V. The Lord be with you.

R. And with thy spirit.

**P. Let us pray.
Almighty and eternal God, look mercifully on the devotion of Thy reborn people, who, like the hind, seek the fountain of Thy waters. Graciously grant that faith may sanctify both body and soul through the mystery of Baptism. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.**

R. Amen

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 Offertory song is then immediately sung or chanted.

The Celebrant and Deacon, and those in procession:

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:

LITURGY OF THE FAITHFUL

The Celebrant 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: we ask this through Christ our Lord. Amen.

The Celebrant then takes the

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.

THE HIGH PLACE IS NOT INCENSED

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 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.

The celebrant then incenses the font. All then return in silence to the Altar (or choir).

IF THERE ARE ANY WHO ARE TO BE RECEIVED INTO THE CHURCH, THEY ARE NOW BAPTIZED AND CHRISMATED IN THE USUAL MANNER.

Renewal of Baptismal Promises / Vows

(White)

THE FAITHFUL SHOULD NOW BE SURE THEIR CANDLES ARE LIGHTED.

Celebrant changes from violet to white vestments, stole and cope, or without chasuble. He then places incense into the thurible and incenses the Pascal candle, then standing next to the Pascal candle he says:

P or D. In this most sacred night, dear brethern, holy Mother Church recalls the death and burial of our Lord Jesus Christ. In return for His great love, she keeps watch. And, celebrating His glorious resurrection, she is filled with an exceeding joy.

But, as the Apostle teaches, by baptism we have been buried with Christ into death. As Christ has risen from the

dead, so we too must now walk in the newness of life. For we know that our old self has been crucified with Christ, so that we may no longer be slaves to sin. Let us, then, remember that we have died to sin, but are to live for God, in Christ Jesus our Lord.

Therefore, dear brethern, having completed the Lenten observance, let us renew the promises if holy baptism, by which we once renounced Satan and his works, as well as that world which is the enemy of God, and promised to serve God faithfully in the One Holy Catholic and Apostolic Church.

C. And so, I ask you. Do you renounce Satan?

All. We do renounce him.

C. And all his works?

All. We do renounce them.

C. And all his allurements?

All. We do renounce them.

C. And all his pomps?

All. We do renounce them.

C. Do you believe in one God, the Father Almighty, Maker of heaven and earth; And of all things visible and

invisible?

All. We do believe.

C. Do you believe in one Lord, Jesus Christ (*all bow*) , the only-begotten Son of God (*all bow*) ; who was begotten of His Father before all worlds; who is God of God, Light of Light, very God of very God; who is begotten not made, being of one substance with the Father, and by Whom all things were made; and Who, for us men and for our salvation, came down from heaven (*all genuflect*) and was incarnate by the Holy Spirit of the Virgin Mary, and was made man. (*all rise*) And who was crucified also for us under Pontius Pilate; that 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 that He shall come again with glory, to judge both the quick and the dead; and that His kingdom shall have no end.

R. We do believe.

C. Do you believe in the communion of saints; one Holy Catholic and Apostolic Church; one baptism for the remission of sins; the resurrection of the dead; and the life everlasting?

R. We do believe.

C. Let us all pray together, as our Lord taught us to pray.

All. OUR FATHER, 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: Amen.

C. May almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by means of water and the Holy Spirit and has forgiven all our sins, keep us by His grace in the same Jesus Christ our Lord, so that we may have life everlasting.

All. Amen.

THE CELEBRANT NOW SPRINKLES THE FAITHFUL AND CLERGY WITH THE BLESSED WATER.

THE SECOND PART OF THE LITANY IS NOW BEGUN.

IF ORDERS ARE TO BE CONFERRED, THE CUSTOMARY PROCESSION DOES NOT TAKE PLACE AT THIS POINT, BUT, RATHER, AS IS INDICATED IN THE DIVINE LITURGY FOR

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 ANTIPHON IS OMITTED

(Procession then Prayer)

ALL STAND

THE CELEBRANT THEN GOES TO THE ALTAR OF PROTHESIS, WHERE HE PRAYS:

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, 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.

and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified. He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you.

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

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

R. Praise be to Thee, O Christ.

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

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

THE SERMON

(And announcements, and such.)

THE NICENE CREED

The Creed of the Council of

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

All stand.

With hands folded, the Celebrant prays:

C. I believe in one God,

The celebrant then opens his Antimensium or Corporal, preparatory to the Offertory.

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 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

CONFECTION OF ORDERS, NEAR THE READING OF THE GOSPEL. It is recommended that Orders not be conferred during this liturgy unless the faithful are well prepared in advance, due to the length of time involved and the hardship this may invoke especially on the very young and the very old.

THE PASCAL CANDLE IS REPLACED TO THE GOSPEL SIDE OF THE MAIN ALTAR.

Litany - Second Part

**V. Be merciful, Spare us, Lord
R. Be merciful, Spare us, Lord**

**V. Be Merciful, Hear us Lord
R. Be Merciful, Hear us Lord**

**V. From every evil, Deliver us, Lord
R. From every evil, Deliver us, Lord**

**V. From every sin, Deliver us, Lord
R. From every sin, Deliver us, Lord**

**V. From everlasting death, Deliver us, Lord
R. From everlasting death, Deliver us, Lord**

**V. Through the mystery of Thy holy Incarnation, Deliver us, Lord
R. Through the mystery of Thy**

holy Incarnation, Deliver us, Lord

V. Through Thy coming, Deliver us, Lord

R. Through Thy coming, Deliver us, Lord

V. Through Thy birth, Deliver us, Lord

R. Through Thy birth, Deliver us, Lord

V. Through Thy baptism and holy fasting, Deliver us, Lord

R. Through Thy baptism and holy fasting, Deliver us, Lord

V. Through Thy cross and passion, Deliver us, Lord

R. Through Thy cross and passion, Deliver us, Lord

V. Through Thy death and burial, Deliver us, Lord

R. Through Thy death and burial, Deliver us, Lord

V. Through Thy holy resurrection, Deliver us, Lord

R. Through Thy holy resurrection, Deliver us, Lord

V. Through thy wonderful ascension, Deliver us, Lord

R. Through thy wonderful ascension, Deliver us, Lord

V. Through the coming of the Holy Spirit, the Consoler, Deliver us, Lord

R. Through the coming of the Holy Spirit, the Consoler, Deliver us, Lord

V. In the day of judgment, Deliver us, Lord

R. In the day of judgment, Deliver us, Lord

V. Sinners that we are, We ask Thee to hear us

R. Sinners that we are, We ask Thee to hear us

V. That Thou wouldst pardon us, This we ask thee, hear our prayer

R. That Thou wouldst pardon us, This we ask thee, hear our prayer

V. That Thou wouldst govern and preserve Thy holy Church, This we ask thee, hear our prayer

R. That Thou wouldst govern and preserve Thy holy Church, This we ask thee, hear our prayer

V. That Thou wouldst preserve the Apostolic Patriarchs and all ranks in the Church in holy religion, This we ask thee, hear our prayer

R. That Thou wouldst preserve the Apostolic Patriarchs and all ranks in the Church in holy religion, This we ask thee, hear our prayer

V. That Thou wouldst humble the enemies of holy Church, This we ask thee, hear our prayer

R. That Thou wouldst humble the enemies of holy Church,

This we ask thee, hear our prayer

V. That Thou wouldst give peace and true union of hearts to Christian kings and rulers, This we ask thee, hear our prayer

R. That Thou wouldst give peace and true union of hearts to Christian kings and rulers, This we ask thee, hear our prayer

V. That thou wouldst repay with everlasting goods to all who have done good to us, This we ask thee, hear our prayer

R. That thou wouldst repay with everlasting goods to all who have done good to us, This we ask thee, hear our prayer

V. That Thou wouldst give and preserve the fruits of the earth, This we ask thee, hear our prayer

R. That Thou wouldst give and preserve the fruits of the earth, This we ask thee, hear our prayer

V. That Thou wouldst grant eternal rest to all the faithful departed, This we ask thee, hear our prayer

R. That Thou wouldst grant eternal rest to all the faithful departed, This we ask thee, hear our prayer

V. That Thou wouldst listen to us, This we ask thee, hear our prayer

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

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

{D. Master, grant a blessing.}

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

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

If the congregation is not standing, it now stands.

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

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

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

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

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

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

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.

Mat 28:1-7

And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming rolled back the stone and sat upon it. And his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror

or chanted by the Subdeacon or the Reader. At the end of the reading the Subdeacon or Reader says:

D. or R.
A Lesson from the Epistle of Blessed Paul the Apostle to the Colossians

Col. 3:1-4

Therefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead: and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

C./D. [CHANTING] Alleluia
All. [CHANTING] Alleluia
AND AGAIN, IN HIGHER TONE

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.).

Choir/D./C.
Ps.117:1

Give praise to the Lord, for he is good: for his mercy endureth for ever. Ps. 116:1-2 O Praise the Lord, all ye nations: praise him, all ye people. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

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:

R. That Thou wouldst listen to us, This we ask thee, hear our prayer

V. Lamb of God, who takest away the sins of the world, Spare us, Lord

R. Lamb of God, who takest away the sins of the world, Spare us, Lord

V. Lamb of God, who takest away the sins of the world, Hear us, Lord

R. Lamb of God, who takest away the sins of the world, Hear us, Lord

V. Lamb of God, who takest away the sins of the world, Have mercy on us

R. Lamb of God, who takest away the sins of the world, Have mercy on us

V. Christ, Hear us
R. Christ, Hear us

V. Christ, Graciously hear us
R. Christ, Graciously hear us

THE CANTOR THEN BEGINS IMMEDIATELY TO CHANT THE THE "KYRIE", THE "LORD HAVE MERCY".

ALL ARE VESTED IN WHITE

**SOLEMN
DIVINE LITURGY
OF
THE
PASCHAL VIGIL**

(White)

ALL STAND

This liturgy may only be celebrated after and in conjunction with the foregoing.

As the Cantor is chanting the Kyrie, the celebrant, ministers, and servers, attend to the main Altar, lighting the candles, the chalice, paten, veils and vessels being on the Altar of Prothesis.

All prayers at the foot of the altar are omitted.

The Introit is omitted.

The Kyrie may be sung by the Choir, or by the Choir and congregation, or begun by the Celebrant with the Choir, or in any combinations, preferably with the Cantor as above.

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.

While the Kyrie is being chanted, the celebrant kisses the altar, praying:

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.

The celebrant, while the Kyrie is still being chanted, then silently blesses the incense in the usual manner and incenses the Altar in the usual manner, incensing 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 icons and the iconostat. None of the clergy are incensed at this time.

WHEN THE KYRIE IS COMPLETED, THE CELIBRANT INTONES THE GLORIA, AT WHICH TIME ALL THE BELLS IN THE CHURCH ARE RUNG AND THE ICONS UNCOVERED.

THE GLORIA
 IN EXCELSIS

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

V. Glory be to God on high,

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

where indicated.

All. And on earth, peace to men of good will. We praise Thee, we bless Thee, we worship (bow) Thee. We glorify Thee, (bow) we give thanks to Thee for Thy great glory, O Lord, God, heavenly king, God the Father Almighty. O Lord, the only-begotten Son, (bow) Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord: Thou only (bow) O Jesus Christ with the Holy Spirit, art most high in the glory [+] of God the Father, Amen.

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

THE COLLECT

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

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

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

C. Let us pray:
 O God, Thou make this holy night radiant with the glory of the resurrection of our Lord. Preserve in the new members of Thy family the spirit of sonship that Thou hast conferred upon them, so that they may be made new in body and soul to render Thee singlehearted service. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen

The congregation sits at the end of the Collect.

LESSON

If there is a Book of Epistles or Lessons, it is brought from the right side of the Sacristy where the books are kept, or if from the Altar Book, it is brought to the Epistle side where it is read