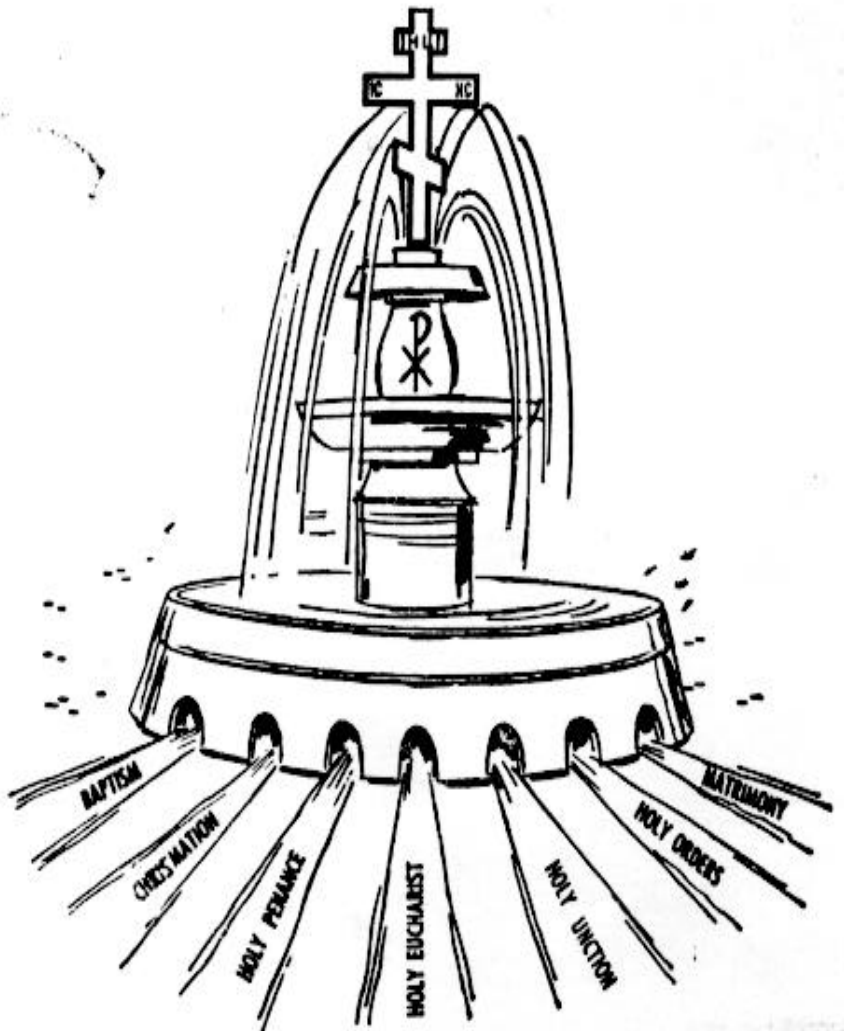


**DIVINE LITURGY FOR
THE SECOND SUNDAY OF PASSION TIME
PALM SUNDAY**

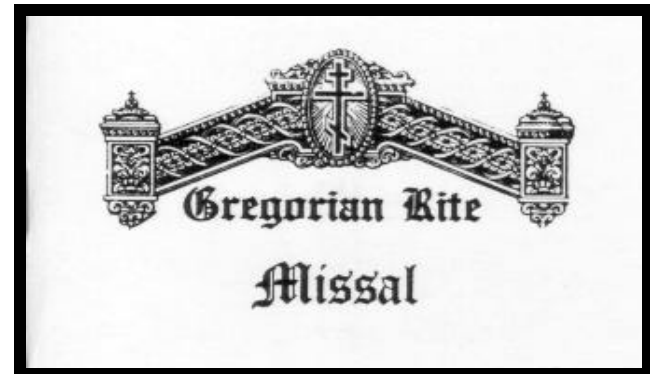
FOR USE BY

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.”
—Isaiah 12:3.





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

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

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

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

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

R. Thanks be to God.

C. In the Name of the Father, [+] and of the [+] Son, and of the [+] Holy Spirit. Amen. *(The Celebrant alone crosses himself at the end of the Divine Liturgy, and so too does he alone say Amen at its end.)*

The traditional inquiry as to whether there are any who wish to be betrothed or anointed is NOT made.

∅

PALM SUNDAY

(Red then Violet)

THE PROTHESIS MAY BE PRAYED AS USUAL

BLESSING AND DISTRIBUTION OF BRANCHES
(Red)

There are two approved forms of the Blessing, Distribution, and Procession, one in which the Asperges is omitted, the other, where the Asperges is prayed. The format where the Asperges is omitted permits greater participation by the faithful, and is the format presented here.

The Asperges is omitted

A table draped with white cloth and holding the branches is placed outside the Iconostat. The faithful may also hold branches in their hands.

Vestments are red. The Celebrant vested in amice, alb, cincture, stole, and cope, or without the chasuble, bows to the Altar, then faces the people with the table before him as the Antiphon is chanted.

Antiphon (Mat. 21:9)

Hosanna to the son of David:

Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

The Celebrant then blesses the branches, chanting without inflection:

V. The Lord be with you.

R. And with thy spirit

V. Let us pray.
Oh Lord, bless + these branches of palm (or name from what type of tree). **Grant that the sincere devotion of your people may bring them to victory over their enemy and a burning love for the works of mercy, and thus spiritually complete the ceremony which they outwardly perform this day in your honor, through Jesus Christ, thy Son, our Lord.**

The Celebrant then sprinkles the branches with holy water three times, beginning with those on the table, and then those in the hands of the congregation.

The Celebrant then prepares incense in the usual way, and incenses the blessed branches three times, beginning with those on the table, and then those being held by the faithful.

If there are Deacons or other servers they accompany assist the Celebrant in sprinkling and incensing, holding his cope

After the blessing the branches are distributed in accordance with local custom, which may include the Celebrant distributing the branches first to clergy present in order of rank, and then to the faithful.

As the Celebrant begins to distribute the branches, the Antiphons and Psalms are chanted.

The Psalms and Antiphons are repeated until the distribution is completed, and are ended as soon as the distribution is completed, ending with the current Antiphon and the Glory Be . . .

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Psalm 23:1-2, 7-10 **The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein.**

For he hath founded it upon

the seas; and hath prepared it upon the rivers.

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Who is this King of Glory?

The Lord who is strong and mighty: the Lord mighty in battle.

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

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

Altar and prays the Collects.

C. O Lord, may this sacred rite wash away our sins and fulfill our reasonable desires. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, 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. Let us bless the Lord.
R. Thanks be to God**

THE CELEBRANT'S PRAYER OF THANKSGIVING

The Celebrant then faces the Altar, and prays:

C. Let the obedient performance of my bounded duty be pleasing unto Thee, O Holy Trinity, and grant that this sacrifice which I, unworthy that I am, have offered in the sight of Thy

Divine Majesty, may be acceptable unto Thee and may through Thy mercy, obtain Thy favour for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages.

R. Amen.

FINAL BLESSING

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

C. The Blessing of God Almighty + The Father, + the Son and the + Holy Spirit, be amongst you and remain with you, now and unto all ages of ages.

All. Amen.

THE RECESSIONAL

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**

Mat 26:42

My Father, if this chalice may not pass away, but I must drink it, thy will be done.

The Celebrant then prays the Communion Antiphon, facing the Altar, hands extended, the Book being on the Gospel side. **At which the congregation stands.**

Then the Celebrant prays:

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

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

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

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

**THE POST-COMMUNION
COLLECT**

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

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

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Antiphon 2 The Hebrew children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

O clap your hands, all ye nations: shout unto God with the voice of joy,

For the Lord is high, terrible: a great king over all the earth.

Antiphon 2 The Hebrew children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

He hath subdued the people under his feet; and the nations under our feet.

He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

Antiphon 2 The Hebrew

children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

God is ascended with jubilee, and the Lord with the sound of trumpet.

Sing praises to our God, sing ye: sing praises to our king, sing ye.

Antiphon 2 The Hebrew children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

For God is the king of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on his holy throne.

Antiphon 2 The Hebrew children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

The princes of the people are gathered together, with the God of Abraham:

for the strong guardians of the earth are exceedingly exalted.

Antiphon 2 The Hebrew

children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

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

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

Antiphon 2 The Hebrew children spread their garments in the way and shouted, saying, "Hosanna to the Son of David; blessed is He who comes in the Name of the Lord."

The Psalms and Antiphons are repeated until the distribution is completed, and are ended as soon as the distribution is completed, ending with the current Antiphon and the Glory Be . . .

THE PROCESSIONAL GOSPEL

When the distribution is completed the table is removed, the Celebrant washes his hands saying nothing, then he goes to the center of the Altar, kisses it in the center, and prepares to read the Gospel in

the usual way.

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

the Consecrated Wine.

The Communion songs may be begun.

RECEPTION OF HOLY COMMUNION

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

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

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

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

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

If you are not to receive Holy Communion make an act of

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

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

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

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

The congregation is then seated.

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

each time, lifting the Chalice and saying Amen.

AMEN! AMEN! AMEN!

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

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

GENERAL CONFESSION

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

GENERAL SACRAMENTAL ABSOLUTION

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

R. Amen.

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

R. Amen.

THE COMMUNION OF THE FAITHFUL

The Celebrant then continues, facing the congregation:

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

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

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

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

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.

And when they drew nigh to Jerusalem and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, Saying to them: Go ye into the village that is over against you: and immediately you shall find an ass tied and a colt with her. Loose them and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them. And forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy king cometh to thee, meek and sitting upon an ass and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus

commanded them. And they brought the ass and the colt and laid their garments upon them and made him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees and strewed them in the way. And the multitudes that went before and that followed cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

The Celebrant then kisses the Book of the Gospel, but neither the Book nor the Celebrant is incensed.

PROCESSION WITH BLESSED BRANCHES

The Celebrant places incense in the thurible in the normal manner, then **Chants:**

P./D. Let us go forth in peace.

R. In the name of Christ. Amen.

The procession begins with the Thurifer carrying the thurible with burning incense, followed by the unveiled Cross which is preceded and followed by acolytes with lighted candles,

then the Clergy in order to highest rank, with the Celebrant last, followed by the faithful who carry their blessed branches.

Some or all of the following antiphons can be sung in the procession:

Antiphon 1 With flowers and palms the multitudes run to meet the Redeemer, and they give becoming honors to the triumphant victor;

The nations utter the praises of the Son of God, and their voices thunder through the clouds in praise of Christ: "Hosanna".

Antiphon 2 With the angels and the children let us be found faithful, acclaiming to Him who triumphs over death: "Hosanna in the highest."

Antiphon 3 The great crowd gathered for the feastday acclaimed the Lord: "Blessed is He who comes in the Name of the Lord; Hosanna in the highest."

Antiphon 4 Luke 19:37-38 The whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, Saying: Blessed be the king who cometh in the

name of the Lord! Peace in heaven and glory on high!

Antiphon 5 All join together in praising your Name, saying:

"Blessed is He who comes in the Name of the Lord; Hosanna in the highest."

Psalm 147

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgments to Israel.

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

The Celebrant then drinks from the Chalice three times, after

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

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

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

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

With hands folded on the front edge of the Antimensium, the Celebrant continues:

C. O Lord Jesus Christ, Who didst say to Thine Apostles, peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church; and grant

her that peace and unity which are agreeable to Thy Will. Who livest and reignest with the Father and the Holy Spirit, God, throughout all ages of ages.

R. Amen.

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

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

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

R. Amen.

C. Let not the

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

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

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

Amen.

Antiphon 5 All join together in praising your Name, saying:

“Blessed is He who comes in the Name of the Lord; Hosanna in the highest.”

Antiphon 6 Like splendid palm branches we are strewn in the Lord’s path: let us all go to meet Him with hymns and canticles, glorifying Him and saying: “Blessed is the Lord.”

Antiphon 7 Hail our King, the Son of David, Redeemer of the world, whom the prophets foretold as the savior to come to the house of Israel. For Thee the Father sent into the world as the saving victim whom all the saints awaited from the beginning of the world, even unto the present: “Hosanna to the Son of David. Blessed is He who comes in the Name of the Lord. Hosanna in the highest.”

It is also permitted to sing any good hymn in honor of Christ the King, while in procession.

The final Antiphon is begun as the Celebrant enters into the Church door.

Antiphon 8 When the Lord entered the holy city, the children of the Hebrews, foretelling the resurrection of life,

Carrying palm branches, cried out, “Hosanna in the highest.”

When the people heard that Jesus was coming to Jerusalem, they went out to meet Him.

Carrying palm branches: “Hosanna in the highest,” they dried.

Upon reaching the Iconostat the Celebrant chants, the book being held by a server:

V. The Lord be with you

R. And with thy spirit.

C. Let us pray. O Lord Jesus Christ, our King and our Redeemer, in Thine honor we carry these branches and sing these solemn praises. Let thy blessing, we pray thee, descend on any place to which these branches are carried,

and may Thine right hand shield from all wickedness and deception of the devil, those whom Thou hast redeemed. Thou livest and reignest, with God the Father, in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

(Violet)

The Celebrant and Clergy then reverence the Altar, and remove their red vestments and vest in violet for the Divine Liturgy.

The branches are not held during the Divine Liturgy, not even during the Gospel.

The Divine Liturgy begins with incensing the Altar and the Introit or entrance Antiphon.

Celebrant bows, praying silently

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

Deacon, soft voice.

D. Master, pray bless this incense.

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

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

The Celebrant then takes the thurible from the Deacon, and censes to the High Place in three groups of three, then censes three times those relics on the altar. He then censes the altar front from left to right in seven places above and then seven places along the front, proceeding to the right side in three places, to the back in seven places, to the left side in three places. Then the Deacon takes the thurible from the Celebrant and incenses him (three groups of three for Bishops and Mitered Archpriests, three groups of two for Archpriests and Priests).

The Celebrant then begins the Introit, while the Deacon censes the icons within the Iconostasis beginning at the right side wall, proceeding around the rear of the altar, and so until the Epistle wall, the through the Royal Doors where he censes first the Evangelists, then the Icon of Our Lord and the Icons on that side of the

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) **throughout all ages of ages.**

R. Amen.

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

THE LORD'S PRAYER

Celebrant: OUR FATHER

All: Who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil:

C. Amen.

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

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

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

R. And with thy spirit.

The Celebrant then breaks a

heaven, offer unto Thy most excellent Majesty of Thy gifts bestowed upon us a pure + sacrificial victim, a holy + sacrificial victim, a spotless + sacrificial victim, the holy + bread of eternal life and the + chalice of everlasting salvation.

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

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

Iconostasis, then that of His Mother and the Icons on that side of the Iconostasis. He may then cense the remaining Icons within the Temple, beginning with those nearest the Epistle side of the Iconostasis, returning from the Gospel side through the Royal Doors - or the Priest or Celebrant may do these things if there is no Deacon.

THE INTROIT

(Bishops and Mitered Archpriests stand at the middle, Priests and Archpriests stand at the Epistle corner, and return to the middle for the Kyrie.)

Psalm 21, 20, 22

O God take heed and save me, O Lord make haste to help me. Ps 21:2 O God my God, look upon me: why hast thou forsaken me? fat bulls have besieged me. Far from my salvation are the words of my sins.

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

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

V. O God take heed and save me, O Lord make haste to help me.

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

THE KYRIE ELEISON

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

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

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

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

OR

C. Lord have mercy upon us.

R. Lord have mercy upon us.

C. Lord have mercy upon us.

R. Christ have mercy upon us.

C. Christ have mercy upon us.

R. Christ have mercy upon us.

C. Lord have mercy upon us.

R. Lord have mercy upon us.

C. Lord have mercy upon us.

THE TRISAGION

C. Holy God, Holy Mighty One, Holy Immortal One;

R. Have mercy upon us.

C. Holy God, Holy Mighty One, Holy Immortal One;

R. Have mercy upon us.

C. Holy God, Holy Mighty One, Holy Immortal One;

R. Have mercy upon us.

The GLORIA is NOT said.

The Celebrant goes to the middle of the Altar *and the congregation stands.*

THE COLLECT

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

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

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

C. Let us pray:
O almighty and eternal God, it was Thy will that our Savior should become a man and suffer upon the cross as a model of humility for all mankind. Grant that we may follow the example of His patience and share in His resurrection. 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 congregation sits at the end of the Collect.

LESSON / EPISTLE

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

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

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

The Celebrant elevates the Chalice to eye level, singing:

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

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

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

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

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

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

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

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

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**

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

R. Amen.

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

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

C. We therefore pray Thee, O Lord, mercifully to accept this offering of our

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

R. Amen

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

THE WORDS OF INSTITUTION

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

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.

or chanted by the Subdeacon or the Reader.

A Lesson from the Epistle of Blessed Paul the Apostle to the Philipians *Phili 2:5-11*

For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause, God also hath exalted him and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

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

V. This is the word of the Lord.

R. Thanks be to God.

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

THE GRADUAL

The choir sings the Gradual (Pascha - Alleluia) and Tract while the Celebrant prays them (out loud if there is no choir, or he may sing them), then the Altar Book is moved to the Gospel side (or the Book of Epistles is returned to that place, or to its place.).

Gradual Ps 72, 74, and 1-3

Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me. V. How good is God to Israel, to those who are clean of heart. But my feet were almost moved; my steps had well nigh slipped. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

Tract Ps. 21:2-9, 18, 19,22, 24, 32

O God my God, look upon me: why hast thou forsaken me? V. Far from my salvation are the words of my sins. V. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me. V. But thou dwellest in the holy place, the praise of Israel. V. In thee have our fathers hoped: they have hoped, and thou hast delivered them. V. They cried

to thee, and they were saved: they trusted in thee, and were not confounded. V. But I am a worm, and no man: the reproach of men, and the outcast of the people. V. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. V. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him. V. They have numbered all my bones. And they have looked and stared upon me. V. They parted my garments amongst them; and upon my vesture they cast lots. V. Save me from the lion's mouth; and my lowliness from the horns of the unicorns. V. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. V. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

The usual prayers before the Gospel are NOT prayed, the Celebrant's blessing is NOT requested, and the reading is NOT accompanied by thurifer and acolytes. If the Deacon(s) are to read the Gospel, the Celebrant then silently reads the Gospel standing at Epistle side of the Altar. as proper. If the Celebrant is to read the Gospel, then he reads those portions marked with an + and

“C” and the faithful read those portions marked with an “S”. If there is a separate narrator, the faithful read those portions which are preceded by an “S”, the narrator reads those portions preceded by a “C”, and the Celebrant or another Deacon reads those portions preceded by an +.

If the congregation is not standing, it now stands.

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

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

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

Do NOT cross on forehead, lips, and breast.

V. The Passion of our Lord Jesus Christ according to Saint Matthew.

THE GOSPEL

The book is NOT incensed, and at the end of the Gospel the faithful are NOT blessed with the Gospel book.

C: Then Jesus came with them into a country place which is called Gethsemani. And he said to his disciples:

“Holy”.

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

The veils are now removed from the Chalice and Paten.

CANON

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

C. THEREFORE MOST MERCIFUL FATHER, we humbly pray and beseech Thee through Jesus Christ Thy Son our Lord, that Thou wouldst be pleased to accept and bless these + gifts, these + offerings, these Holy spotless + Sacrifices, which we offer Thee in the first place for the Holy Catholic and Apostolic Church, that Thou wouldst vouchsafe to keep her in peace under Thy protection, to bring Her to unity and to guide Her throughout the world; likewise for (N) the

Patriarch of Constantinople, (N) the Pope of Rome, (N) the Patriarch of Antioch, (N) the Patriarch of Jerusalem, (N) the Patriarch of Alexandria, (N) the Patriarch of Moscow, (N) the Catholicos, (N) the Coptic Pope, and for the Metropolitans and Primate of Ukraine, Kiev, Georgia, Serbia, Romania, Bulgaria, Cyprus, Albania, Poland, Czech and Slovak, and America, for (N), our Primate, for (N) our archbishop (or bishop), for the Holy (Basilian) Synod, for all bishops, priests and deacons, for (N) [the President, Prime Minister, Royalty, or other “executive” office of the country wherein the Divine Liturgy is being prayed, e.g.: “___, the President of the United States, ”] and for all Orthodox Christian believers who hold the Catholic and Apostolic Faith.

R. Amen.

THE COMMEMORATION OF THE 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.*

The Celebrant continues his turn to the right facing the Altar (does not return by turning left), and prays the SECRET, the number and order of Collects, sometimes named The Prayer(s) Over The Gifts - proper to the day. With hands over the bread and wine.

THE SECRET

C. Grant that the gifts we offer to Thine majesty, O Lord, may obtain for us the grace of devotion and the reward of a blessed eternity. We ask this Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, 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; for Thou ordained that the salvation of mankind should be accomplished on the tree of the cross, in order that life might be restored through the very instrument which brought death, and that Satan, who conquered us through the tree, might also be overcome by it; through Christ our Lord. It is through the same Christ the angels praise Thy majesty, the Dominions adore Thee, the Powers tremble, the Heavens and the heavenly Host and the blessed Seraphim join with one glad voice in extolling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

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

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

+: Sit you here, till I go yonder and pray.

C: And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them:

+: My soul is sorrowful even unto death. Stay you here and watch with me.

C: And going a little further, he fell upon his face, praying and saying:

+: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will but as thou wilt.

C: And he cometh to his disciples and findeth them asleep. And he saith to Peter:

+: What? Could you not watch one hour with me? Watch ye: and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

C: Again the second time, he went and prayed, saying:

+: My Father, if this chalice may not pass away, but I must drink it, thy will be done.

C: And he cometh again and findeth them sleeping: for their eyes were heavy. And leaving them, he went again:

and he prayed the third time, saying the selfsame word. Then he cometh to his disciples and said to them:

+: Sleep ye now and take your rest. Behold the hour is at hand: and the Son of man shall be betrayed into the hands of sinners. Rise: let us go. Behold he is at hand that will betray me.

C: As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying:

S: Whomsoever I shall kiss, that is he. Hold him fast.

C: And forthwith coming to Jesus, he said: **S:** Hail, Rabbi.

C: And he kissed him. And Jesus said to him:

+: Friend, whereto art thou come?

C: Then they came up and laid hands on Jesus and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. Then Jesus saith to him:

+: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done?

C: In that same hour, Jesus said to the multitudes:

+: You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you, teaching in the temple: and you laid not hands on me.

C: Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled.

C: But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high priest, And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: And they

said:

S: This man said, I am able to destroy the temple of God and after three days to rebuild it.

C: And the high priest rising up, said to him:

S: Answerest thou nothing to the things which these witness against thee?

C: But Jesus held his peace. And the high priest said to him:

S: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

C: Jesus saith to him:

+: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.

C: Then the high priest rent his garments, saying:

S: He hath blasphemed: What further need have we of witnesses? Behold, now you have heard the blasphemy. What think you?

C: But they answering, said:

S: He is guilty of death.

as do all co-celebrants and the Deacons and Subdeacons.

THE 26th PSALM

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

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

Lord, I have loved the habitation of Thy house, and the place wherein Thine honour dwelleth.

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

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

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

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

The "Glory be" is omitted.

Returning to the middle of the Altar, he continues.

C. Let us pray.

C. Receive, O Holy Trinity, this oblation which we

make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the glorious and blessed ever virgin Mary, Theotokos of blessed John the Baptist, the holy 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.

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

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

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

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

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

The Celebrant then returns the

thurible to the Deacon, praying in a low voice:

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

The Celebrant is now censed by the Deacon, and each according to rank, and last the congregation.

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

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

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

All. Amen.

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

Then the Celebrant washes his hands (at the altar of incense or on the Epistle side of the Altar) while praying the 26th Psalm,

C: Then did they spit in his face and buffeted him. And others struck his face with the palms of their hands, Saying:

S: Prophesy unto us, O Christ. Who is he that struck thee?

C: But Peter sat without in the court. And there came to him a servant maid, saying:

S: Thou also wast with Jesus the Galilean.

C: But he denied before them all, saying:

S: I know not what thou sayest.

C: And as he went out of the gate, another maid saw him; and she saith to them that were there:

S: This man also was with Jesus of Nazareth.

C: And again he denied with an oath:

S: I know not the man.

C: And after a little while, they came that stood by and said to Peter:

S: Surely thou also art one of them. For even thy speech doth discover thee.

C: Then he began to curse and to swear that he knew not the

man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

C: And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, Saying:

S: I have sinned in betraying innocent blood.

C: But they said:

S: What is that to us? Look thou to it.

C: And casting down the pieces of silver in the temple, he departed and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said:

S: It is not lawful to put them into the corbona, because it is the price of blood.

C: And after they had

consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.

C: And Jesus stood before the governor, and the governor asked him, saying:

S: Art thou the king of the Jews?

C: Jesus saith to him:

+: Thou sayest it.

C: And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him:

S: Dost not thou hear how great testimonies they allege against thee?

C: And he answered him to never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom

they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said:

S: Whom will you that I release to You: Barabbas, or Jesus that is called Christ?

C: For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying:

S: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

C: But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. And the governor answering, said to them:

S: Whether will you of the two to be released unto you?

C: But they said:

S: Barabbas.

C: Pilate saith to them:

S: What shall I do then with Jesus that is called Christ?

C: They say all:

S: Let him be crucified.

R. And with thy spirit.

C. Let us pray.

C. Accept, O holy Father, almighty and everlasting God, this unspotted sacrificial victim which, I, unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and also for those here present and for all faithful Christians, both living and dead (here may be named or stated the particular person(s) or intentions, if any, of this Divine Liturgy), that it may avail me and them unto life everlasting.

R. Amen.

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

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

whole world.

All. Amen.

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

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

The Celebrant then turns to the congregation and prays:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray

The Celebrant then prays the Offertory Antiphon.

oo0000+0000oo

LITURGY OF THE FAITHFUL

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

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

world to come. Amen.

All should cross themselves at the above [+]

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

**THE OFFERTORY
(Procession then Prayer)**

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

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

bottom edge of the Antimensium over the base of each..

The Celebrant then turns to the congregation and prays:

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

The Celebrant then prays the Offertory Antiphon.

Ps 68:21-22

In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

ooOOO+OOOoo

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

V . The Lord be with you.

C: The governor said to them:

S: Why, what evil hath he done?

C: But they cried out the more, saying:

S: Let him be crucified.

C: And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying:

S: I am innocent of the blood of this just man. Look you to it.

C: And the whole people answering, said:

S: His blood be upon us and upon our children.

C: Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified.

C: Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying:

S: Hail, King of the Jews.

C: And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him. And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.

C: Then were crucified with him two thieves: one on the right hand and one on the left. And they that passed by blasphemed him, wagging their heads, And saying:

S: Vah, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross.

C: In like manner also the chief priests, with the scribes and ancients, mocking said:

S: He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross: and we will believe him. He trusted in God: let him now deliver him if he will have him. For he said: I am the Son of God.

C: And the selfsame thing the thieves also that were crucified with him reproached him with. Now from the sixth hour, there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying:

+: Eli, Eli, lamma sabacthani?

C: That is,

+: My God, My God, why hast thou forsaken me?

C: And some that stood there and heard said:

S: This man calleth Elias.

C: And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink. And the others said:

S: Let be. Let us see whether Elias will come to deliver him.

C: And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom: and the earth quaked and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept arose, And coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying:

S: Indeed this was the Son of God.

C: And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: Among whom was Mary Magdalen and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

C: And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapped it up in a clean linen cloth: And laid it in his own

new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

The faithful are NOT blessed with the Gospel book.

V. Here endeth the reading of The Passion of Our Lord.

R. Praise be to Thee, O Christ.

The Sub-Deacon then carries the open Book of the Gospels to the Celebrant, who kisses the Gospel Passion, silently saying:

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

THE SERMON

(And announcements, and such.)

THE NICENE CREED

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

All stand.

With hands folded, the Celebrant prays:

C. I believe in one God,

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

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe in one Holy Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead [+]; and the life of the