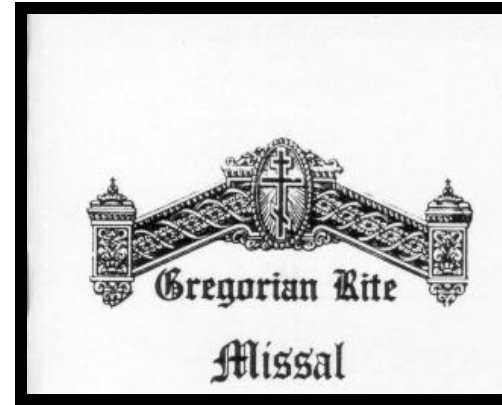


“You Shall Draw Water with Joy out of the Saviour’s Fountain.”
—Isaias 12:3.



Divine Liturgy for the Dead



Requiem

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

or sung, summarizing the articles of Christian faith.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

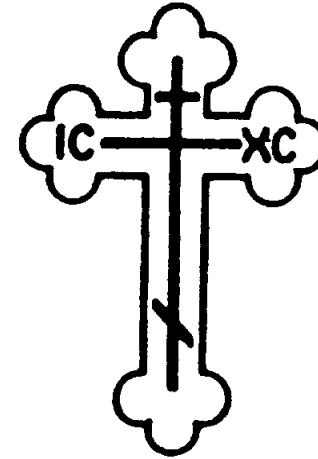
to the Church by inheritance, for it was there that the first Christians worshipped.

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

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

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

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



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

FROM THE 1981 EDITION:

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



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

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

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

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FOR THE 1996 EDITION:

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

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

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

FOR THE 2003 "DIVINE LITURGY FOR THE DEAD - REQUIEM" EDITION:

Holy Innocents Orthodox Church
Harahan / New Orleans, Louisiana
12 July 2003 A. D.

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

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Metropolitan Archbishop Paul, S.S.B.

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THE LORD'S WORDS OF INSTITUTION:

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

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

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

By His Words, by His Action, the Christ instituted the Holy Sacrament of the Eucharist - the Holy Communion. The Divine Liturgy is of His institution, not man's and is the perpetual continuation of Christ giving Himself to man under the form of Bread and Wine. It is not just a remembrance of something that happened long ago, nor, is it only a memorial of His Great Sacrifice. It is the Sacramental Christ coming to all who approach His Holy Altar. The early Christians knew and understood, and the early Church Fathers taught that the Liturgy is the one vehicle through which man has an actual living contact with Christ and the events which took place at the Upper Room and upon Calvary. The Orthodox Church of Christ has preserved that heritage in an unbroken continuity of the Apostolic ministry inherited from Christ through His Holy Apostles and their successors, the bishops of the One, Holy, Catholic, Apostolic Orthodox Church.

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

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

P. (Luke 2:29-32) Now thou dost dismiss thy servant, O Lord, according to thy word in peace: Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles and the glory of thy people Israel.

⌋

VARIOUS PRAYERS

THE "JESUS" PRAYER

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

THE ANGELIC SALUTATION

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

PRAYER TO THE ALL-HOLY TRINITY

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

PRAYER BEFORE THE IKON OF CHRIST

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

PRAYER BEFORE THE IKON OF THE THEOTOKOS

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

⌋



GENERAL NOTATIONS AND INSTRUCTIONS

Preparation and matters prior to the Liturgy

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

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

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

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

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

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

the beginning of the Divine Liturgy.

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

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

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

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

During the Liturgy

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

[+] Generally indicates cross or bless ones self.

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

At the Name of Jesus, always bow.

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

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

may be).

Grant, O Lord, we beseech Thee, this mercy unto Thy servant(s), handmaid(s), (Arch)Bishop(s), Priest(s), Deacon(s) deceased, that, having in desire kept Thy will, he (she/they) may not suffer in requital of his (her/their) deeds; and as a true Faith joined him (her/them) unto the company of Thy faithful here below, so may Thy tender mercy give him (her/them), place above, among the angel choirs. Through Christ our Lord.

R. Amen.

V. Eternal rest grant unto him (her/them), O Lord.

R. And let perpetual light shine upon him (her/them).

V. May he (she/they) rest in peace.

R. Amen.

V. May his (her/their) soul(s) and all the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Upon his return to the Church or Sacristy, the Priest prays the following with his attendants, for the souls of all the departed (or in Purgatory, as the belief

Ant.

P. If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

Psalm 129

All: Out of the depths I have cried to thee, O Lord: Lord, hear my voice. Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word:

my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

Ant.

P. If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

The Benedictus, The Song of Zachary (Luke 1:68-79)

All: Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people. And hath raised up an horn of salvation to us, in the house of David his servant. As he spoke by the mouth of his holy prophets, who are from the beginning. Salvation from our enemies and from the hand of all that hate us. To perform mercy to our fathers and to remember his holy testament. The oath, which he swore to Abraham our father, that he would grant to us. That being delivered from the hand of our enemies, we may serve him without fear: In holiness and justice before him, all our days. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

All: Eternal rest grant unto him (her/they), O Lord.

All: And let perpetual light shine upon him (her/they).

Choir (or All): Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live and he that liveth and believeth in Me shall not die forever.

All: Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his (her/their) soul(s), O Lord.

V. May he (she/they) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

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

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

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

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

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

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



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

VESTING PRAYERS

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

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

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

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

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

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



THE PROTHESIS

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

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

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray

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

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

R. Amen

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

V. O God, who in creating human nature hast wonderfully dignified it and

of his (her/their) sins that in the glory of the resurrection he (she/they) may live anew, being raised up in the fellowship of Thy Saints and elect. Through Christ our Lord.

R. Amen.

V. Eternal rest grant to him (her/them), O Lord.

R. And let perpetual light shine upon him (her/them).

V. May he (she/they) rest in peace.

R. Amen.

V. May his (her/their) soul(s) and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

After this, the body is borne to the grave, and either at the grave or in the Church the following is said or sung:

All. May the angels lead thee into Paradise; at thy coming may the martyrs receive thee, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

On reaching the grave, if it be not blessed, the Priest blesses it, as follows:

BLESSING OF THE GRAVE

P. Let us pray.

O God, through Whose tender mercy the souls of the faithful departed are at rest, vouchsafe to bless + this grave, and assign thereto Thy holy angel as its keeper; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with Thy saints they may ever rejoice in Thee to all eternity. Through Christ our Lord.

R. Amen.

The Priest then sprinkles with holy water and incenses the corpse and grave.

The office continues as follows, whether or not the Priest goes to the cemetery. While the following is being prayed, the Priest sprinkles the corpse.

Choir (or All): Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live and he that liveth and believeth in Me shall not die forever.

me, O Lord, from eternal death on the dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Choir (or All): Lord, Have Mercy. Christ, have mercy. Lord, Have Mercy. 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.

P. And lead us not into temptation,

R. But deliver us from evil:

P. From the gates of hell.

R. Deliver his (her/their) soul(s), O Lord.

P. May he (she/they) rest in peace.

R. Amen.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit

**Prayer When The Body Is Not Present,
and in Commemorations**

(The following prayer is said in stead of the preceding, on those occasions when the body is not present: e.g.: on the third day, anniversary of death, loss in war.)

P. Let us pray:

O God, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul(s) of thy servant(s), handmaid(s), (Arch)Bishop(s), Priest(s), Deacon(s), N., which Thou hast (this day) commanded to depart out of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell but may take possession of eternal joys, Through Christ our Lord.

R. Amen.

The prayers continue:

P. Deliver, O Lord, we beseech Thee, the soul of Thy servant(s), handmaid(s), (Arch)Bishop(s), Priest(s), Deacon(s), N., from every bond

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

R. Amen.

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

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

R. Amen.

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

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

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

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

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

D. Let us pray to the Lord.

While the Subdeacon/Deacon holds the censor the Priest censens 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 censens 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 censens 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. Cover, Master.

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

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

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

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

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

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

The Preparation of the Gifts completed,

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

Any congregation in attendance may now sit.

}

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.

There is no "Final Blessing" of the congregation

}

ABSOLUTION OF THE CORPSE

The celebrant then lays aside his chasuble and mantiple, and vested in a black cope, goes to the feet of the corpse, the deacon holds the processional cross high at the head facing the corpse, with an acolyte carrying lighted candle on each side.

C. Enter not into judgment with Thy servant(s), handmaid(s), (Arch)Bishop(s), Priest(s), Deacon(s), O Lord, for in Thy sight shall no man be justified, unless remission of all sins be accorded him (her/them) by Thee. We beseech Thee, therefore, that Thy judicial sentence weigh not heavily upon him (her/those) who is (are) commended to Thee by the true supplication of the Christian faith, but with the

help of Thy grace, may he (she/they) be worthy to escape the sentence of vengeance, seeing that, while he (she/they) lived, he (she/they) was (were) sealed with the seal of the Holy Trinity, Who livest and reignest throughout all ages of ages.

R. Amen.

The Choir now chants the following. If there is no choir, then all pray: (While the Priest sprinkles the corpse with holy water and then incenses it three times on each side. If the body is not present, go to "Prayer when the body is not present".)

All (or Choir): R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire. V. I am seized with fear and trembling, when I reflect upon the judgment and the wrath to come. R. When the heavens and the earth shall be moved. V. That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. R. When Thou shalt come, to judge the world by fire. V. Eternal rest grant unto him (her/them), O Lord, and let perpetual light shine upon him (her/them). R. Deliver

**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.

(For Lay Persons)

**C. Grant we beseech
Thee, O almighty God, that
the soul(s) of thy
servant(s)/handmaid(s), N.,
which hath (to-day) departed
this life, being purged by this
sacrifice and rid of sins, may
obtain a like pardon and
everlasting rest. We ask this
through our Lord Jesus
Christ, Thy Son, who liveth
and reigneth with Thee, in
unity of the Holy Ghost, God,
throughout all Ages of Ages.**

R. Amen.

(For Clergy)

**C. May Thy clemency, which
we implore, O Lord, benefit
the souls of Thy servant N.,
and all Thy Bishops and
Priests, that by Thy mercy
they may attain to everlasting
fellowship with Him in Whom**

**they hoped and believed. We
ask this through our Lord
Jesus Christ, Thy Son, who
liveth and reigneth with Thee,
in unity of the Holy Ghost,
God, throughout all Ages of
Ages.**

R. Amen.

**CONCLUSION OF THE
LITURGY**

THE DISMISSAL

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

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

**P/D. Memory eternal; may
they rest in peace.**

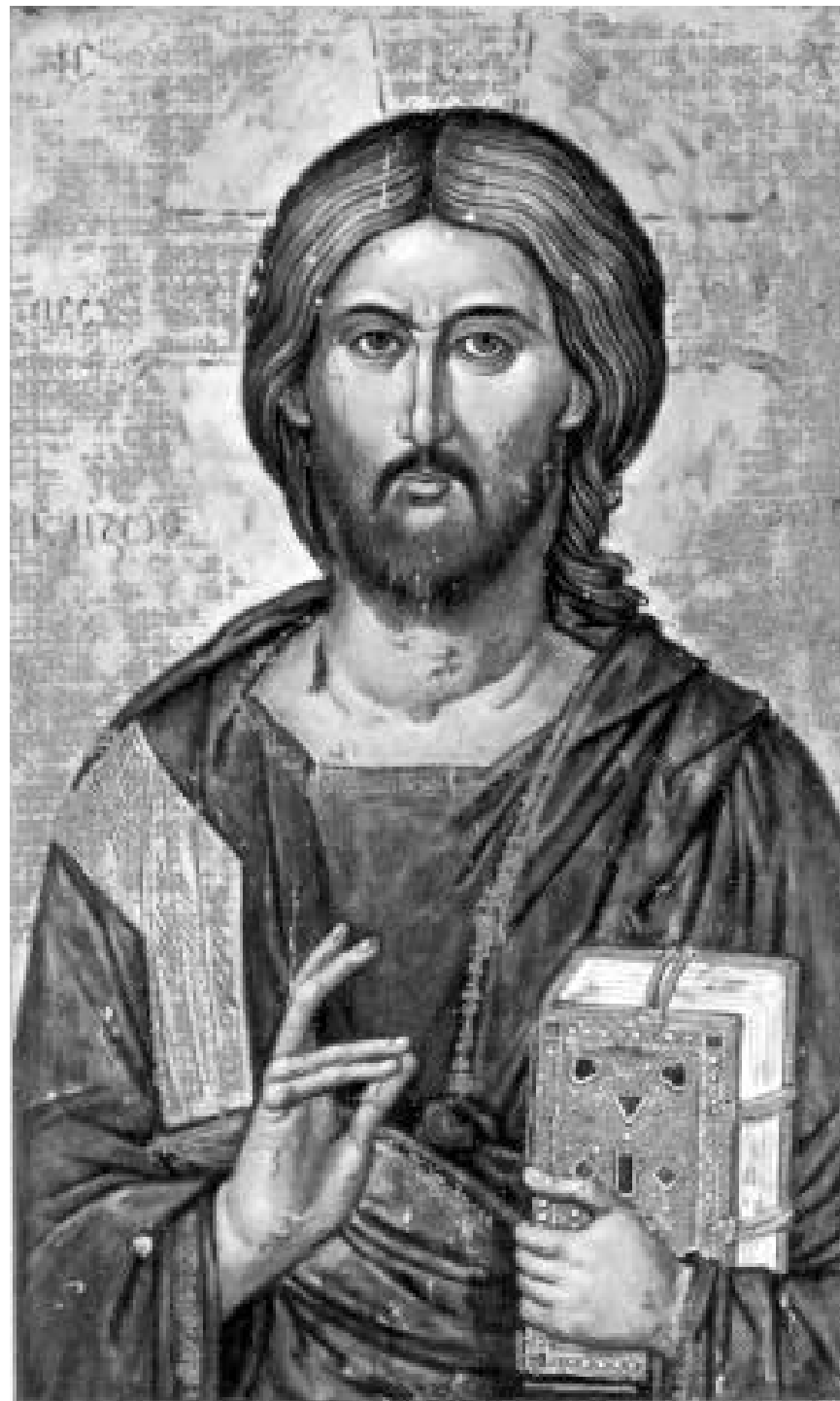
**R. And let perpetual light
shine upon them.**

All. Amen.

**THE CELEBRANT'S PRAYER
OF THANKSGIVING**

The Celebrant then faces the
Altar, and 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**



The Congregation STANDs during the processional hymn, if any.

REMEMBER: Black vestments are traditionally used (purple may be substituted, and even white used for children) in the Divine Liturgy for the Dead. However, this Liturgy may not be celebrated with Black vestments on: Sundays; the Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost, and Corpus Christi; on Great Feasts (Holy Days of Obligation) except All Saints Day; during Great Lent except on the Mondays thereof; on ember and rogation days.

Prayers and readings bearing the notation

as being for use on the anniversary of death may also be used in any memorial Requiem Divine Liturgy.



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

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

C. What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May this Communion cleanse us from sin, O Lord, and make us partakers of a heavenly healing.

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

R. Amen.

**THE COMMUNION
ANTIPHON**

The Celebrant then prays the Communion Antiphon, facing the Altar, hands extended, the Book

being on the Gospel side.

At which the congregation stands.

4 Esdr. 2:35,34

May light eternal shine upon them, O Lord: With Thy saints forever, for Thou art kind. V. Grant them everlasting rest, O Lord, and let perpetual light shine upon them: With Thy saints.

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 center of the Altar, turns to the congregation, and prays:

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 Host upon the tongue and partaking of The Precious Blood from the Chalice. The Spoon (and Intincture) may be used. Infants usually receive the Consecrated Wine.

The Communion songs may be begun.

ADMINISTRATION OF HOLY COMMUNION

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

P/D. 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. 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. 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.

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. The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

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

AMEN! AMEN! AMEN!

The Celebrant then kisses the Crucifix or the feet of our Lord's Icon on the Chalice, 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 your Blood from my lips, may you 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 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 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

Access (an optional prayer) is recited:

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

R. Amen.

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

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. The Body of our Lord Jesus Christ, which was given

PRAYERS WHEN THE BODY IS BEING BROUGHT INTO THE CHURCH OR BEING MOVED TO BEFORE THE ALTAR OR AT THE CLOSE OF A WAKE PRIOR TO CLOSING THE COFFIN FOR THE REQUIEM LITURGY

C. In the name of the Father [+], and of the Son [+], and of the Holy Ghost [+],

R. Amen.

The Celebrant silently sprinkles the body or the coffin with holy water, and then silently incenses him/her.

C. Come to his/her assistance, ye saints of God! Meet him/her ye angels of the Lord. Receive his/her soul and present it to the Most High.

V. May Christ who called thee, receive thee; and may the angels lead thee into the bosom of Abraham.

R. Receive his/her soul, offering it in the sight of the Most High.

V. Eternal rest grant unto him/her, O Lord, and let perpetual light shine upon him/her.

R. Offering it in the sight of the Most High.

During the procession of the body to the Altar, the passage from Wisdom is read aloud by the Priest, Deacon, or Reader.

Wisdom 5:1-17

C. Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

We fools esteemed their life madness, and their end without honour.

Behold, how they are numbered among the children of God, and their lot is among the saints.

Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

What hath pride profited us? or what advantage hath the boasting of riches brought us?

All those things are passed away like a shadow, and like a post that runneth on,

And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found. nor the path of its keel in the waters:

Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

Such things as these the sinners said in hell:

For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High.

Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

V. This is the word of the Lord.

R. Thanks be to God.

lead us not into temptation, but deliver us from evil:

R. Amen.

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

R. Amen.

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

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

R. And with thy spirit.

The Celebrant then breaks a small piece from the Consecrated Bread and places it in the Chalice, praying:

C. May this mixture and Consecration of the Body and 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, grant them rest.

C. O Lamb of God, that takest away the sins of the world, grant them rest.

C. O Lamb of God, that takest away the sins of the world, Grant them Eternal Rest.

(The Kiss of Peace is omitted in Requiems.)

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

The following two prayers may be omitted if The Prayer of Humble

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) **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

MASS OF THE CATECHUMENS

The Pascal candle should be lit and placed on the Gospel side of the Altar.

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

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

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

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

R. Amen.

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

The Choir may begin singing the Introit just prior to the invocation, or

at this point, or when the Celebrant begins to ascend to the Altar as he is praying *Take away from us . . .*

Rising from his bow, the Celebrant prays:

V. I will go unto the altar of God.

The Celebrant ascends to the step below the Altar.

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

The Celebrant bows while praying:

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

R. Who made heaven and earth

Celebrant, bowing:

Celebrant: I confess to God, to Blessed Mary, ever virgin, to all the Angels and Saints, and to you, my brethern (the Celebrant turns to the other Clergy on either side and then back), **that I have sinned exceedingly in thought, word and deed, by my own fault** (striking his breast). **I beg Holy Mary the Blessed Theotokos, all the Angles and Saints of God, and you, my brethern** (again turning towards and then from the other Clergy), **to pray for me.**

R. Almighty God have

mercy upon you, forgive you all your sins, and bring you to everlasting life.

Celebrant: Amen.

The congregation makes their confession, bowing while praying:

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

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

THE GENERAL SACRAMENTAL ABSOLUTION

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

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

R. Amen.

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

**{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 and the Sacred Host, singing:

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

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

☩ AMEN! ☩ AMEN! ☩ AMEN!

The celebrant continues:

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

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

The celebrant continues, praying, with his 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

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 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

R. Amen.

The servers ascend to the step below the Celebrant.

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

R. That Thy people may rejoice in thee.

V. O Lord, show Thy mercy upon us;

R. And grant us Thy salvation.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

V. The Lord be with you;

R. And with thy spirit.

C. Let us pray.

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

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

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

our Lord.

R. Amen.

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

Deacon, soft voice.

D. Master, pray bless this incense.

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

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

The Celebrant then takes the thurible from the Deacon, and incenses to the High Place in three groups of three, then incenses three times those relics on the altar. He then incenses 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 incenses 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 incenses first the Evangelists, then the Icon of Our Lord and the Icons on that side of the Iconostasis, then that of His Mother and the Icons on that side of the Iconostasis. He may then incense 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.)

C. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. (Ps. 64:2-3) A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem. O Lord hear my prayer: all flesh shall come to thee. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.

The Glory be to the Father is NOT said at the end of the Introit.

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

combinations.

THE KYRIE ELEISON

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

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

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

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

OR

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

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

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

THE TRISAGION

WHICH IS PRAYED in addition to the Kyrie.

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

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

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

Celebrant, with hands extended, prays:

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

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

R. Amen.

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

The Celebrant then continues, with

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, through Christ our Lord. In the same Christ the hope of a blessed resurrection has dawned for us, bringing all who are under the certain, sad sentence of death the consoling promise of future immortality. For those who have been faithful, O Lord, life is not ended, but merely changed; and when this earthly abode dissolves, an eternal dwelling place awaits them in heaven. 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 extoling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

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

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

C - ALL. ^A HOLY ^A, HOLY, ^A H O L Y , 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 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

R. Have mercy upon us.

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

R. Have mercy upon us.

The Gloria In Excelsis is omitted.

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:

On day of, death, burial, etc.

Collect (Prayer)

For deceased lay persons:

C. O God, Thou alone art ever

merciful and sparing of punishment. Humbly we pray Thee in behalf of the soul of Thy servant(s)/handmaid(s) *N.*, whom Thou hast commanded to go forth (this day) from this world. Do not hand him (her/them) over to the power of the enemy, and do not forget him (her/them) forever; but command that this (these) soul(s) be taken up by Thine holy angels and brought home to paradise, so that, since he (she/they) hoped and believed in Thee, he (she/they) may not undergo the punishments of hell, but rather possess everlasting joy. We ask this through Jesus Christ, Thy Son, our Lord, who livest and reigneth with Thee, in unity of the Holy Ghost, God, throughout all ages of ages.

R. Amen.

For deceased Bishops and Priests:

O God, Who, in the apostolic Priesthood, didst cause Thy servant(s) *N.*, to be honored with pontifical/sacerdotal dignity, grant, we beseech Thee, that he/they may be joined in fellowship with Thine apostles for evermore. We ask this through our Lord, Jesus Christ, Who liveth and reigneth with Thee, in unity of the Holy Ghost, God, throughout all ages of ages.

R. Amen.

For the souls of all the faithful departed.

O God, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that by devout prayers they may obtain the pardon which they ever desired. Who liveth and reigneth with Thee, in unity of the Holy Ghost, 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 or chanted by the Subdeacon.

V. A Lesson from:

(For Lay Persons)

1 Thessalonians 4:13-18

For if we believe that Jesus died and rose again: even so

them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment and with the voice of an archangel and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air: and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.

(For Clergy)

Lesson Apocalypse. 14:13

And I heard a voice from heaven, saying to me: Write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours. For their works follow them.

(For Laity and Clergy On the Anniversary of Death)

2 Machabees 12:43-46

And making a gathering, he (the most valliant Judas) sent

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

THE SECRET

(For Lay Persons)

Be merciful, we beseech Thee, O Lord, to the soul(s) of Thy servant(s)/handmaid(s) N., for which we offer to Thee the sacrifice of praise, supplicating Thy majesty that, through these offices of pious propitiation it may be worthy to enter unto everlasting rest. We ask this through our Lord, Jesus Christ, Thy Son, who

livests and reigneth with Thee, in unity of the Holy Ghost, God, throughout all ages of ages.

R. Amen.

(For Clergy)

Receive, we beseech Thee, O Lord, the sacrifices which we offer for the soul of thy servant, (Arch)Bishop N. (or N. your Priest, Deacon); that Thou mayst command those whom on earth Thou didst invest with the episcopal (or sacerdotal) dignity to be joined to the fellowship of thy saints in the heavenly kingdom. We ask this through our Lord, Jesus Christ, Thy Son, who livests and reigneth with Thee, in 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.

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 incensed 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 incensed by him, and then shall sit during the ablutions.

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

THE 26th PSALM

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

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

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

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

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

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

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

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, we ask this through the same Christ our Lord,

twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

At the end of the reading the Subdeacon 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 choir sings the Gradual, Tract, and Sequence 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).

THE GRADUAL

Gradual 4 Esdras 2:34-35

C. Eternal rest give unto them, O Lord; and let perpetual light shine upon them. V.Ps.111:7 The just shall be in everlasting remembrance: he shall not fear the evil hearing. His heart is ready to hope in the Lord:

TRACT

O Lord, absolve the soul of the faithful departed from every bond of sin. V. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. V. And to enjoy all the beatitude of the light eternal.

SEQUENCE

Dreaded day, that day of ire, When the world shalt melt in fire, Told by Sibyl and David's lyre.

Fright men's hearts shall rudely shift, As the Judge through gleaming rift Comes each soul to closely shift,

Then, the trumpet's shrill refrain,
Piercing tombs by hill and plain,
Souls to judgment shall arraign.

Death and nature stand aghast,
As the bodies rising fast,
Hie to hear the sentence passed.

Then, before Him shall be placed,
That whereon the verdict's based,
Book wherein each deed is traced.

When the Judge His seat shall gain,
All that's hidden shall be plain,
Nothing shall unjudged remain.

Wretched man, what can I plead?
Whom to ask to intercede,
When the just much mercy need?

Thou, O awe-inspiring Lord,
Savine e'en when unimplored,
Save me, mercy's fount adored.

Ah! Sweet Jesus, mindful be,
That Thou cam'st on earth for me:
Cast me not this day from Thee.

Seeking me Thy strength was spent
Ransoming Thy limbs were rent:
Is this toil to no intent?

Thou, awarding pains condign,
Mercy's ear to me incline,
Ere the reconing Thou assign.

I felon-like, my lot bewail,
Suffused cheeks my shame unveil:

God! O Let my prayer prevail.

Mary's soul Thou madest white,
Didst to heaven the thief invite:
Hope in me these now excite.

Prayers of mine in vain ascent:
Thou art good and wilt forefend,
In quenchless fire my life to end.

When the cursed by shame opprest,
Enter flames at Thy behest,
Call me then to join the blest.

Place amid Thy sheep accord,
Keep me from the tainted horde,
Set me in Thy sight, O Lord.

Prostrate, suppliant, now no more,
Unrepenting, as of yore,
Save me dying, I implore.

Mournful day that day of

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.

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.

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LITURGY OF THE FAITHFUL

The congregation SITs while the Celebrant prays the Offertory Antiphon and incenses the Holy Gifts.

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

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

The Celebrant then takes the thurible from the Deacon, and incenses three times to the Icon of Our Lord, then three times to that of His Blessed Mother, then incenses 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 incenses 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

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

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 incensed. 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.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. V. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

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

V. The Lord be with you.
R. And with thy spirit.
C. Let us pray.
C. Accept, O holy Father, almighty and everlasting God, this unspotted sacrificial victim

signs,
When from dust shall man arise, Stained with guilt his doom to know,

Mercy, Lord, on him bestow. Jesus, kind! Thy souls release, Lead them thence to realms of peace.

Amen.

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

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

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

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

{If the Deacon is to read the Gospel, he rises, takes the Book of the Gospels, but does not ask a blessing; nor is the prayer: May the Lord be in my heart . . . prayed in Requiems by the priest.}

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.

If the congregation is not standing, it now STANDS.

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

V. The Lord be with you
R. And with thy spirit.
V. "Wisdom!"
R. "Let us attend!"

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

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

V. + The continuation [+]
(or beginning) of the [+]
Holy Gospel according to: [+]
(Saint John)

R. Glory be to Thee, O Lord.

THE GOSPEL

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

(For Lay Persons)

John 11:21-27

Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again, in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: And every one that liveth and believeth in me shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

(For Clergy)

John 6:51-55

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world. He that eateth me, the same also shall live by me. He that eateth this bread, shall live for ever. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day.

(Laity and Clergy on the Anniversary of Death)

John 6:37-40

All that the Father giveth to me shall come to me: and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he hath given

me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son and believeth in him may have life everlasting. And I will raise him up in the last day.

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

(Please note: it is not the custom for eulogies to be made, though it is the custom for remembrance of the deceased.)

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