

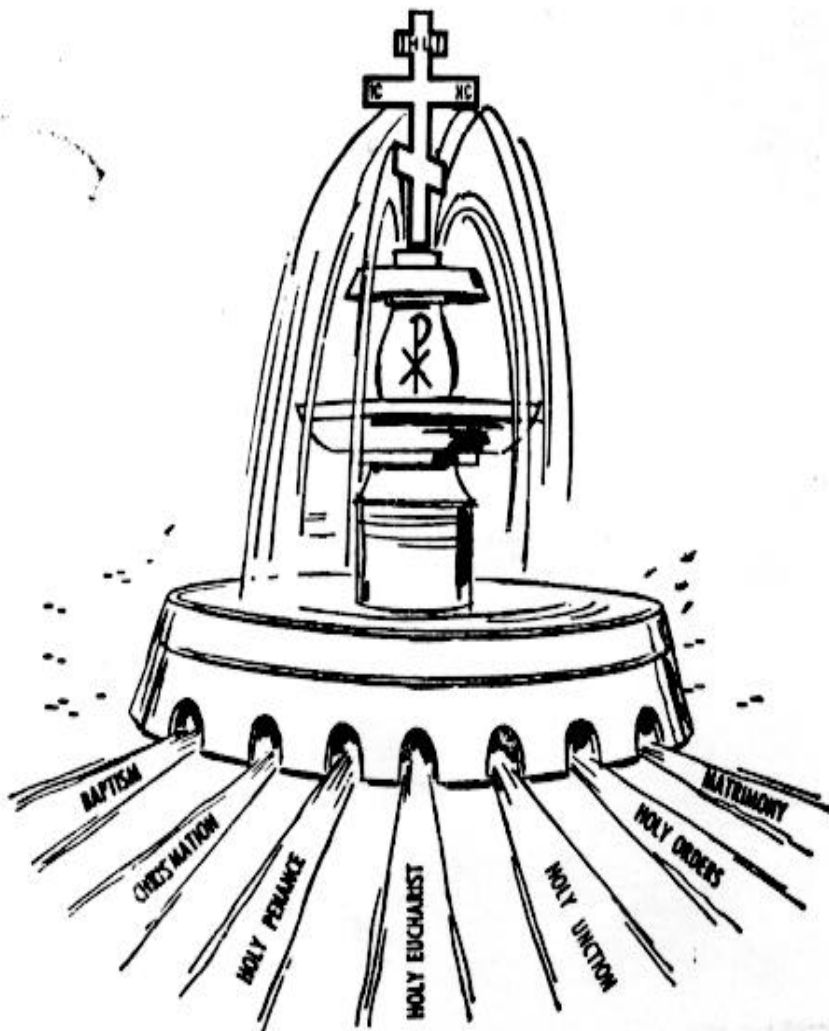
**THE TRIDUUM
(Parts One and Two)
LITURGIES FOR
HOLY THURSDAY
and
GOOD FRIDAY**

**PASCHA (EASTER) BEING IN A SEPARATE
VOLUME**

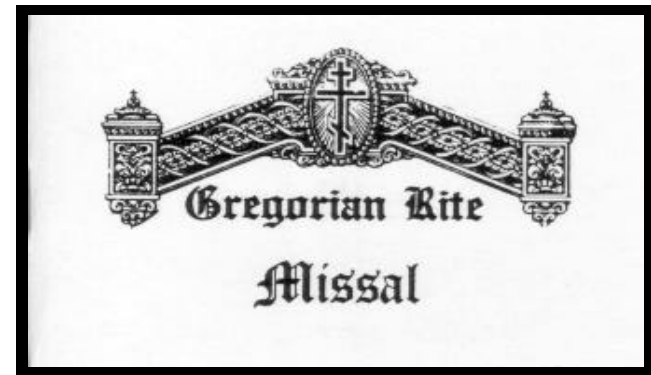
FOR USE BY

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

WESTERN RITE



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



+ TRIDUUM +

+ TRIDUUM +

commemorate the passion and death of Thy Son. Grant us pardon and consolation; increase our faith and make certain our eternal redemption. Through the same 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

C. Let us pray.
Almighty and merciful God, thou hast healed us by the holy passion and death of Thy Christ. Be ever merciful to us and grant that we may always live devotedly by sharing in this mystery. Through the same 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

C. Let us pray.
O Lord, be mindful of Thine mercies and sanctify Thy servants with Thine eternal protection, for it was for us that Christ, Thy Son, instituted the paschal mystery through His death. Through the same 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, clergy, and servers, then reverence the Altar, the candles are extinguished, and the Iconostat doors are closed.

Compline may be prayed in choir, without candles.

At a suitable time the Sacred elements are removed in simple procession from the tabernacle to the tabernacle of repository where a lamp is lighted as usual, and the altar is stripped.

∩

HOLY THURSDAY

(White)

THE DIVINE LITURGY OF THE CHRISM (HOLY OIL) IS ELSEWHERE

EVENING DIVINE LITURGY OF THE LORD'S SUPPER

The Prothesis IS prayed. There is NO Asperges.

Should be prayed after local sundown, but no later than nine o' clock pm. Except for the ill or confined, the Sacred Elements may only be received at this Divine Liturgy, and this Divine Liturgy (and that of the Chrism) is the only one allowed on this day, though it may be prayed in its basic elements as supplemental Divine Liturgies where local conditions require.

The tabernacle on the main Altar is to be empty. A paten, ciborium, or ciboria, may be placed on the main altar to receive the Sacred Elements consecrated at this Divine Liturgy, for Communion of today and Good Friday.

Main Celebrants and other serving and co-celebrants Clergy vest as usual in white. Additional Clergy should vest as in choir.

The Asperges is omitted

The Divine Liturgy begins with procession in the usual manner.

LITURGY OF THE CATECHUMENS

The congregation stands during the processional hymn. 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.

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

PSALM 43 is omitted.

The Celebrant bows while praying:

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

R. Who made heaven and earth

Celebrant, bowing:

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

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

Celebrant: Amen.

The congregation makes their confession, bowing while praying:

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

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

THE GENERAL SACRAMENTAL ABSOLUTION

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

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

R. Amen.

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

come under my roof; but speak the word only and my soul shall be healed.

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

Communion songs are NOT sung.

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.

On Good Friday, the Blood of Christ should be reserved only for infants and those who can not receive the Consecrated Bread for good reason, purely as a practical matter in

maintaining a proper reserve of the Sacred Eucharist.

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**

When Communion is completed the Celebrant, saying nothing, washes his fingers and dries them with the purificator, then places the ciborium in the tabernacle (not in the tabernacle of repository).

Then, facing the center of the Altar with all Clergy present on either side of him, he prays:

C. Let us pray.
O Lord, let Thine rich blessing descend upon thy people who again devoutly

our Lord, praying:

C. May the Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.

R. Amen.

Then the Blood

C. What reward shall I give unto the Lord for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord, which is worthy to be praised so shall I be safe from mine enemies.

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

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

AMEN! AMEN! AMEN!

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

GENERAL CONFESSION

All. I confess to God, to

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

GENERAL SACRAMENTAL ABSOLUTION

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

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:

C. and All: Lord, I am not worthy that Thou shouldst

R. Amen.

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

R. That Thy people may rejoice in thee.

V. O Lord, show Thy mercy upon us;

R. And grant us Thy salvation.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

V. The Lord be with you;

R. And with thy spirit.

C. Let us pray.

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

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

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

R. Amen.

Celebrant bows, praying silently

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

Deacon, soft voice.

D. Master, pray bless this incense.

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

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

The Celebrant then takes the thurible from the Deacon, and censes to the High Place in three groups of three, then censes three times those relics on the altar. He then censes the altar front from left to right in seven places above and then seven places along the front,

proceeding to the right side in three places, to the back in seven places, to the left side in three places. Then the Deacon takes the thurible from the Celebrant and incenses him (three groups of three for Bishops and Mitered Archpriests, three groups of two for Archpriests and Priests). The Celebrant then begins the Introit, while the Deacon censes the icons within the Iconostasis beginning at the right side wall, proceeding around the rear of the altar, and so until the Epistle wall, the through the Royal Doors where he censes first the Evangelists, then the Icon of Our Lord and the Icons on that side of the Iconostasis, then that of His Mother and the Icons on that side of the Iconostasis. He may then cense the remaining Icons within the Temple, beginning with those nearest the Epistle side of the Iconostasis, returning from the Gospel side through the Royal Doors - or the Priest or Celebrant may do these things if there is no Deacon.

THE INTROIT

(To be prayed by Celebrant from

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

Gal 6:14

But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Ps. 6:2 May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

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.

C. But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.

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 Celebrant and Deacon meet before the center of the Altar and kneel on both knees, then stand facing the Altar.

Without Chant.

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

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

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.

C bowed, hands joined

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 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

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

Conclusion
 [This conclusion is never omitted.]

V. Blessing, honor everlasting, to the immortal Deity;

To the Father, Son, and Spirit, equal praises ever be;

Glory through the earth and heaven to Trinity in Unity. Amen

R. Sweet the nails, and sweet the wood, laden with so sweet a load!

THE COMMUNION

The Cross is processed to the Altar by those who bore it, where it is placed on the Altar with the two lighted candles.

The Celebrant and Deacons vest in black Chasuble and Dalmatic. The Antimens or corporal is spread on the Altar. A vessel of water, bowl, and purificator are placed on the Altar on the Epistle side, and the Altar book is placed on the Gospel side.

The Deacon, with two acolytes who use the candles on the altar, goes to the Altar of reposition (and another cleric to carry the small canopy) and while the others kneel, he vests a white humeral veil and removes the ciborium from

the tabernacle or container, then covers it with the ends of the white humeral veil and processed to the main Altar with the small canopy over the Blessed Sacrament.

[Or the Celebrant does this himself.]

While the procession is going to the main Altar, the choir or the faithful sing:

V. We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world.

R. By a tree we were made slaves, and by the holy cross we are set free: the fruit of the tree seduced us, the Son of God hast redeemed us.

V. Savior of the world, save us: Thou who by Thy cross and blood hast redeemed us, help us, we implore thee, our God.

The Deacon places the ciborium on the Antimens or corporal and the candles are placed on the Altar, the Deacon genuflects and removes the humeral veil and goes to the Epistle side, while the acolytes go down on either side and kneel at the lowest step inside the Iconostat. [Or the Celebrant does these things.]

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 prayed. As the Celebrant intones the Gloria the bells are rung. At the end of the Gloria the bells and all instruments remain silent until Pascha.

The Celebrant intones or prays, with hands extended.

V. Glory be to God on high,

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

All. And on earth, peace to men of good will. We praise Thee, we bless Thee, we worship (bow) Thee. We glorify Thee, (bow) we give thanks to Thee for Thy great glory, O

Lord, God, heavenly king, God the Father Almighty. O Lord, the only-begotten Son, (bow) **Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord: Thou only** (bow) **O Jesus Christ with the Holy Spirit, art most high in the glory [+]** of God the Father, Amen.

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

THE COLLECT

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

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

The Celebrant turns left, facing the Altar, then, from the middle or the Epistle side, as appropriate, prays the

Collect(s), sometimes referred to as the Prayer(s), with hands outstretched.

**C. Let us pray:
O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us! Our Lord Jesus Christ in His passion gave each one recompense according to his deserts; may He deliver us from the deceitfulness of our old selves and bestow on us the grace of 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

If there is a Book of Epistles or Lessons, it is brought from the right side of the Sacristy where the books are kept, or if from the Altar Book, it is brought to the Epistle side where it is read or chanted by the Subdeacon or the Reader. At the end of the reading the Subdeacon or Reader says:

A Lesson from the Epistle of

R. Sweet the nails, and sweet the wood, laden with so sweet a load.

V. All within a lowly manger, lo, a tender babe He lies!

See His gentle Virgin Mother lull to sleep His infant cries!

While the limbs of God incarnate round with swathing bands she ties.

R. Faithful cross, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

V. Thus did Christ to perfect manhood in our mortal flesh attain:

Then of His free choice he goeth to a death of bitter pain;

And as a lamb, upon the altar of the cross, for us is slain.

R. Sweet the nails, and sweet the wood, laden with so sweet a load!

V. Lo with gall His thirst He quenches!

See the thorns upon His brow!

Nails his tender flesh are rending!

See His side is opened now!

Whence to cleanse the whole creation, streams of blood and water flow.

R. Faithful cross, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

V. Lofty tree, bend down thy branches, to embrace thy sacred load;

Oh relax the native tension of that all too rigid wood;

Gently, gently bear the members of thy dying King and God.

R. Sweet the nails, and sweet the wood, laden with so sweet a load!

V. Tree, which solely wast found worthy the world's great victim to sustain

Harbor from the raging tempest! Ark, that saved the world again!

Tree, with sacred blood anointed of the Lamb for sinners slain.

R. Faithful tree, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

come into all the world.

V. *Ps. 66:2* May God have pity on us and bless us.

R. May He let His face shine upon us, and have pity on us.

V. *Antiphon* We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has come into all the world.

The Fourth

V. *Antiphon* Faithful cross, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

Sweet the nails, and sweet the wood, laden with so sweet a load.

V. *Hymn Sing,* my tongue, the Savior's glory; tell His triumph far and wide;

Tell aloud the famous story of His body crucified;

How upon the cross a victim, vanquishing in death, He died.

R. Faithful cross, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

V. Eating of the tree forbidden, man had sunk in Satan's snare,

When our pitying Creator did His second tree prepare; Destined, many ages later, that first evil to repair.

R. Sweet the nails, and sweet the wood, laden with so sweet a load.

V. Such the order God appointed when for sin He would atone;

To the serpent thus opposing schemes yet deeper than his own;

Thence the remedy procuring, wence the fatal wound had come.

R. Faithful cross, O tree all beauteous! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

V. So when now at length the fullness of the sacred time drew nigh,

then the Son, the world's Creator, left His Father's throne on high;

From a virgin's womb appearing, clothed in our mortality.

Blessed Paul the Apostle to the Corinthians *1 Cor 11:20-32*

When you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you no houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, And giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of

that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

V. This is the word of the Lord.

R. Thanks be to God.

THE GRADUAL

The choir sings the Gradual 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
Phil 2:8-9

He humbled himself, becoming obedient unto death, even to the death of the cross. V. For which cause, God also hath exalted him and hath given him a name which is above all names:

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, we ask this through Christ our Lord. Amen.

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

{D. Master, grant a blessing.}

C. May the Lord be in

your (my) heart and on your (my) lips, that you (I) may worthily attend to his Holy Gospel.

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

If the congregation is not standing, it now stands.

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

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

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

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

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

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

R. Glory be to Thee, O Lord.

THE GOSPEL

offended you? Answer me.

V. For you I scourged Egypt and its first born, and you have given me over to be scourged.

V. I gave you the water of salvation to drink from the rock, and you have given me gall and vinegar to drink.

R. My people, what have I done to you, or in what have I offended you? Answer me.

R. My people, what have I done to you, or in what have I offended you? Answer me.

V. I led you out of Egypt, overwhelming Pharo in the Red Sea, and you have delivered me to the chief priests.

V. For you I smote the kings of the Canaanites, and you have smitten my head with a reed.

R. My people, what have I done to you, or in what have I offended you? Answer me.

R. My people, what have I done to you, or in what have I offended you? Answer me.

V. I opened the sea before you, and you have opened my side with a lance.

V. I gave you a royal septre, and you have given my head a crown of thorns.

R. My people, what have I done to you, or in what have I offended you? Answer me.

R. My people, what have I done to you, or in what have I offended you? Answer me.

V. I went before you in a pillar of cloud, and you have haled me to the judgment hall of Pilate.

V. With great power I lifted you up, and you have hung me upon the giblet of the cross.

R. My people, what have I done to you, or in what have I offended you? Answer me.

R. My people, what have I done to you, or in what have I offended you? Answer me.

The Third

V. I fed you with manna through the desert and you have smitten me with buffets and with lashes.

V. Antiphon We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has

followed by the faithful. If possible, all first remove their shoes.

The veneration by the Clergy is made with three successive genuflections or bows in individual procession to the Cross, and kissing the feet of the Crucified with devotion.

The veneration of the faithful is made with one bow or genuflection in general procession [D. Let us kneel, D. Let us stand], and as they process before the Cross they may kiss the feet of the Crucified.

[If the numbers are so great that procession is not reasonable, the Celebrant, after procession of the Clergy, receives the Cross from the servers and elevates it inviting the faithful to venerate the Cross in silence.]

REPROACHES CHANTED DURING THE PROCESSION

The First

V. My people, what have I done unto you, or in what have I offended you? Answer me. V. because I lead you out of the land of Egypt, you have prepared a cross for your savior.

V. Holy God

R. Holy God
V. Holy mighty One
R. Holy mighty One
V. Holy immortal One, have mercy on us.

R. Holy immortal One, have mercy on us.

V. Because lead you out through the desert forty years, and fed you with manna, and brought you into a very good land, you have prepared a cross for your savior.

V. Holy God
R. Holy God
V. Holy mighty One
R. Holy mighty One
V. Holy immortal One, have mercy on us.

R. Holy immortal One, have mercy on us.

V. What more should I have done, and did it not? Behold I have planted you as my fairest vine, and you have become very bitter to me, for you have quenched my thirst with vinegar, and with a lance you have pierced your savior's side.

V. Holy God
R. Holy God
V. Holy mighty One
R. Holy mighty One
V. Holy immortal One, have mercy on us.
R. Holy immortal One, have mercy on us.

The Second

John 13:1-15

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

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), Knowing that the Father had given him all things into his hands and that he came from God and goeth to God, He riseth from supper and layeth aside his garments and, having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet, Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter

saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

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

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

R. Praise be to Thee, O Christ.

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

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

THE SERMON

(And announcements, and such.)

THE WASHING OF FEET

Benches should be set in the body of the Temple or pews reserved near the Iconostat for the twelve men or for a single representative for The Twelve. Any other items, such as towels, basin, and pitcher, should have been prepared on a small table which is moved into a convenient position.

While the table is being moved, the Deacon/Subdeacon or the two main servers or ushers lead the twelve (or one) who have been chosen by twos to the places prepared for them, while the choir chants the antiphons, psalms, and verses.

The Twelve reverence the Altar and the Celebrant who is seated, then take their seats. Then the servers go to the Celebrant. all remove their maniples and the Celebrant removes his chasuble. He then, assisted as appropriate, washes and dries the feet (or at least the right foot) of those men (or that representative man) selected, kneeling in front of each . The Deacons, Subdeacons, or servers,

should hold the towels, cloths, basin, and pitcher, handing them to and receiving them from the Celebrant as appropriate.

As the washing of the feet nears its end, Antiphon 5 with its verses is begun: the other verses may be omitted especially if there is one man to represent The Twelve.

Antiphon 1 John 13:34 A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. *Ps 118:1* Blessed are the undefiled in the way, who walk in the law of the Lord.

A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

Antiphon 2 John 13:4,5,15 He riseth from supper and layeth aside his garments and, having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. For I have given you an example, that as I have done to you, so you do also. *Ps 47:2* Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

throughout all ages of ages.

R. Amen

C. Let us also pray that those who do not yet believe in Christ may be filled with the light of the Holy Spirit and be enabled to enter The Way that leads to salvation.

- C. Let us pray
- D. Let us kneel
- D. Let us stand

C. Almighty and eternal God, Thou hast handed over the nations to thine beloved son. Unite to Thy Church the families of all peoples. May they search for the light of truth and so come to Thee, the one true God. Through the same 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

VENERATION OF THE HOLY CROSS

All remove cope, chasuble, and dalmatic. The Celebrant and subdeacons remaining standing at seat while the Deacon beings a processional cross with a cover which can easily be removed and processes through the Offertory door of the Iconostat into the Church in normal

procession, flanked by two acolytes who carry lighted candles. As they enter the Royal Doors the Celebrant meets them and receives the Cross before the altar. (Or, the Celebrant processes the Cross.)

From the Epistle side, the Celebrant uncovers the upper part of the Cross facing the people and alone intones:

[All standing]

C. Behold the wood of the Cross,

C. and D. and Choir. on which has hung the salvation of the world.

R. Come, let us adore.

The Celebrant then completes unveiling the Cross, gives it to two servers who, flanked by to acolytes with lighted candles, go to just outside the Iconostat and support the Cross from its two arms while facing the people. The two acolytes with lighted candles place their candles on the platform before the Iconostat and on either side of the cross, then kneel with their candles between them and the Cross, facing the Cross.

Veneration begins with the Celebrant alone, then those clergy and servers present,

all ages of ages.

R. Amen

C. Dearly beloved, let us pray that God the Father almighty will cleanse the world of all error; take away sickness and ward off famine; release those in prison and break the chains of those held captive in body or in soul; grant travelers a safe journey home, health to the sick, and harbor to those at sea.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, Thou are the comforter of the afflicted and the refreshment of those who labor. Hear the prayers of all who cry to thee in every tribulation. May they all rejoice over having received Thy merciful assistance in their hour of need. Through the same 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

C. Let us also pray that our God and Lord will unite and keep within the one Church all our brothers who believe in Christ and sincerely seek the truth.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, Thou gathereth together what hath been scattered. Look upon the sheep of Thy flock, that those who have been sanctified by one Baptism may be united in the fullness of faith and the bond of love. Through the same 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

C. Let us also pray that our God and Lord will look kindly upon the Jews, so that they too may acknowledge the Redeemer of all, Jesus Christ our Lord.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, Thou made the promises to Abraham and his descendants. In Thy goodness hear the prayers of Thy Church, so that the people whom of old Thou made Thine own may come to the fullness of redemption. Through the same Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Ghost, God,

He riseth from supper and layeth aside his garments and, having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. For I have given you an example, that as I have done to you, so you do also.

Antiphon 3 *John 13, 12, 13, 15*
The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them, "Know you what I have done to you? I have given you an example, that as I have done to you, so you do also." *Ps 84:2* Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them, "Know you what I have done to you? I have given you an example, that as I have done to you, so you do also."

Antiphon 4 *John 13:6-8* He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet, Jesus answered him: If I

wash thee not, thou shalt have no part with me. V. What I do, thou knowest not now; but thou shalt know hereafter.

Lord, dost thou wash my feet? Jesus answered and said to him: If I wash thee not, thou shalt have no part with me.

Antiphon 5 Where Charity and Love are, there is God. V. The Love of Christ has gathered us together. V. Let us rejoice in Him and be glad. V. Let us fear and love the living God. V. And let us love one another with a sincere heart.

Where Charity and Love are, there is God. V. When, therefore, we are assembled together. V. Let us take heed, that we be not divided in mind. V. Let malicious quarrels and contentions cease. V. And let Christ our God dwell among us.

Where Charity and Love are, there is God. V. Let us also with the blessed see. V. Your face in glory, O Christ our God. V. There to possess immeasurable and happy joy. V. Throughout all Ages of Ages. Amen.

The Celebrant washes and dries his hands saying nothing, and all revest, but those whose feet have been washed remain where they

are.

The Celebrant, standing at the Royal Doors, then turns to the faithful, and intones or says:

C. Our Father

R. 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.

V. And lead us not into temptation,

R. but deliver us from evil:

V. You have commanded your precepts, O Lord.

R. To be observed exactly.

V. You have washed the feet of your disciples.

R. Despise not the work of your hands.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with thee.

R. And with thy spirit.

C. Let us pray.
O Lord, assist us in this prayer

of divine Liturgy. Thou consented to wash the feet of your disciples and commanded us to follow Thy example. Despise not the work of Thy hands. and as we wash away outward stains, may we also be cleansed by Thee of our inward sins. Grant this, we beg Thee, who livest and reigneth throughout all Ages of Ages.

R. Amen.

Now the Twelve men are lead back to their seats in procession (by twos).

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

Son, Who liveth and reigneth with thee in the unity of the Holy Ghost, God, throughout all ages of ages.

R. Amen

C. Let us also pray for all bishops, priests, deacons, and subdeacons; acolytes, exorcists, readers, and porters; confessors, virgins, and widows; and all the holy people of God.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, Thy Spirit sanctifies and guides the whole body of the Church. Hear our prayer for all her members, that each in his own position may, by thy Grace, serve Thee faithfully. Through the same 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

C. Let us also pray that our God and Lord will direct all heads of government and their officials according to His will so that we may have lasting peace.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, all power of government and the rights of peoples are in thy hand. Look kindly upon those who rule us, so that the integrity of religion and the security of our country may always endure under Thy protection. Through the same 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

C. Let us also pray that our God and Lord will open the hearts of our Catechumens and the gates of His own mercy, so that they may be forgiven their sins in the waters of regeneration, and abide in Christ Jesus our Lord.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, Thou always keep the Church flourishing with new offspring. Increase the faith and understanding of our Catechumens, so that their rebirth in the waters of Baptism may number them among Thy children. Through the same Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Ghost, God, throughout

Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus: because the sepulchre was nigh at hand.

SOLEMN PRAYERS OF THE FAITHFUL

The Celebrant in vests black cope or chasuble, deacons in dalmatics. A single cloth is spread on the Altar and the Altar book placed thereon.

If the Celebrant does not remain in his seat during the prayers of the faithful, he goes to the altar and kisses it in the center and begins the prayers from there.

In chant or recited:

C. [hands joined] Dearly beloved, let us pray that our God and Lord will bestow peace on His holy Church, grant her unity and preserve her unity and protect her throughout the world, and grant us to glorify God the Father almighty in peace and tranquility.

C. Let us pray [supra]
D. Let us kneel

D. Let us stand
C. [hands extended] Almighty and eternal God, in Christ Thou hast revealed Thy glory to all nations. Preserve the works of your mercy, and grant that your Church throughout the world may be strong in faith and persevere in bearing witness to Thy name. Through the same 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

C. Let us also pray that our God and Lord, who chose our most holy father (or, who chose me as) N. as Bishop, will preserve him (me) in good health and safety for the welfare of His holy Church, so that he may govern God's blessed people.

C. Let us pray
D. Let us kneel
D. Let us stand

C. Almighty and eternal God, all things are based upon Thy judgment. Mercifully hear our prayers and in your kindness preserve the (me, the) Bishop chosen for us, so that the Christian people governed by Thy authority may increase the merits of their faith under his (my) setwardship. Through the same Jesus Christ, thy

the Father, by Whom all things were made; Who, for us men and for our salvation, came down from heaven (*all genuflect*) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (*all rise*) And was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

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

All should cross themselves at the above [+]

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

**THE OFFERTORY
(Procession then Prayer)**

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

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

The Celebrant then turns to the congregation and prays:

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

The Celebrant then prays the Offertory Antiphon.

Ps 117:16-17

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength. I shall not die, but live: and shall declare the works of the Lord.

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.

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

them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother:

+: Woman, behold thy son.

C: After that, he saith to the disciple:

+: Behold thy mother.

C: And from that hour, the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said:

+: I thirst.

C: Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said:

+: It is consummated.

C: And bowing his head, he gave up the ghost.

C: Then the Jews (because it

was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of

C: And from henceforth Pilate sought to release him. But the Jews cried out, saying:

S: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar.

C: Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews:

S: Behold your king.

C: But they cried out:

S: Away with him: Away with him: Crucify him.

C: Pilate saith to them:

S: shall I crucify your king?

C: The chief priests answered:

S: We have no king but Caesar.

C: Then therefore he delivered him to them to be crucified.

C: And they took Jesus and led him forth. And bearing his own cross, he went forth to the place which is called Calvary,

but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate:

S: Write not: The King of the Jews. But that he said: I am the King of the Jews.

C: Pilate answered:

S: What I have written, I have written.

C: The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another:

S: Let us not cut it but let us cast lots for it, whose it shall be;

C: that the scripture might be fulfilled, saying: They have parted my garments among

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 censes the Holy Gifts.

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

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

The Celebrant then takes the thurible from the Deacon, and censes three times to the Icon of Our Lord, then three times to

that of His Blessed Mother, then censes the holy bread and wine in three groups of three, while praying softly:

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

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

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

The Celebrant then returns the thurible to the Deacon, praying in a low voice:

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

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

The congregation shall stand

and bow to the Thurifer before and after being censured by him, and then shall sit during the ablutions.

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

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

All. Amen.

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

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

THE 26th PSALM

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

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

Lord, I have loved the habitation of Thy house, and

the place wherein Thine honour dwelleth.

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

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

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

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

The Glory Be is omitted.

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**

C: And when he said this, he went out again to the Jews and saith to them:

S: I find no cause in him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the king of the Jews?

C: Then cried they all again, saying:

S: Not this man, but Barabbas.

C: Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him and said:

S: Hail, king of the Jews.

C: And they gave him blows. Pilate therefore went forth again and saith to them:

S: Behold, I bring him forth unto you, that you may know that I find no cause in him.

C: (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them:

S: Behold the Man.

C: When the chief priests, therefore, and the servants had seen him, they cried out, saying:

S: Crucify him, Crucify him.

C: Pilate saith to them:

S: Take him you, and crucify him: for I find no cause in him.

C: The Jews answered him:

S: We have a law; and according to the law he ought to die, because he made himself the Son of God.

C: When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again;

S: and he said to Jesus: Whence art thou?

C: But Jesus gave him no answer. Pilate therefore saith to him:

S: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee?

C: Jesus answered:

S: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

to him:

S: Did not I see thee in the garden with him?

C: Again therefore Peter denied: and immediately the cock crew.

C: Then they led Jesus from Caiphias to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said:

S: What accusation bring you against this man?

C: They answered and said to him:

S: If he were not a malefactor, we would not have delivered him up to thee.

C: Pilate therefore said to them:

S: Take him you, and judge him according to your law.

C: The Jews therefore said to him:

S: It is not lawful for us to put any man to death.

C: That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate therefore

went into the hall again and called Jesus and said to him:

S: Art thou the king of the Jews?

C: Jesus answered:

+: Sayest thou this thing of thyself, or have others told it thee of me?

C: Pilate answered:

S: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done?

C: Jesus answered:

+: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

C: Pilate therefore said to him:

S: Art thou a king then?

C: Jesus answered:

+: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice.

C: Pilate saith to him: **S:** What is truth?

our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth, through the same Christ our Lord,

R. Amen.

The congregation stands.

The Celebrant kisses the Antimensium, turns to the right facing the congregation, and prays:

C. Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice at Thy hands to the praise and glory of His Name, to our benefit, and that of all His Holy Church.

C. Amen.

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

THE SECRET

C. O Lord, holy Father,

almighty and eternal God, may our sacrifice be acceptable to Thee. We ask this through Jesus Christ Thy Son, who on this day commanded His disciples to perform this rite in commemoration of Him, and in so doing, to do and to make and change that which He had made and changed. We ask this Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

The Celebrant turns to the congregation, praying:

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

THE SURSUM CORDA

C. Lift up your hearts.
R. We lift them up to the Lord.

C. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

The Celebrant then returns to face the Altar.

THE PREFACE TO THE CANON

C. It is very meet, right, just and availing unto salvation, that we should at

all times and in all places give thanks unto Thee, O Lord, Holy Father, almighty everlasting God; 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 extoling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

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

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

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

the Lord. Hosanna in the highest.

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 Primates of

my father hath given me, shall I not drink it?

C: Then the band and the tribune and the servants of the Jews took Jesus and bound him. And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter:

S: Art not thou also one of this man's disciple?

C: He saith

S: I am not.

C: Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself. The high priest therefore asked Jesus of his disciples and of

his doctrine. Jesus answered him:

+: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said.

C: And when he had said these things, one of the servants standing by gave Jesus a blow, saying:

S: Answerest thou the high priest so?

C: Jesus answered him:

+: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

C: And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him:

S: Art not thou also one of his disciples?

C: He denied it and said:

S: I am not.

C: One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith

shall dwell with thy countenance.

Uncovered lecterns are then placed on the Gospel side outside the Iconostat where the Passion of our Lord is chanted or read. If possible, they are read by at least Deacons accompanied each by two servers all without candles or incense, who bow to the Altar then to the Celebrant, who prays (unless he must read the Passion himself, and then prays from his place but facing the Altar):

C. The Lord be in your (my) heart and on your (my) lips.

D (or All). Amen

The Passion of our Lord Jesus Christ according to Saint John

John 18:1-40; 19:1-42

C: Narrator

+: Celebrant

S: Choir and/or Faithful

C: When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. Judas therefore having

received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he; they went backward and fell to the ground. Again therefore he asked them:

+: Whom seek ye? And they said:

S: Jesus of Nazareth.

C: Jesus answered:

+: I have told you that I am he. If therefore you seek me, let these go their way,

C: That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of thee servant was Malchus. Jesus therefore said to Peter:

+: Put up thy sword into the scabbard. The chalice which

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.*

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.

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

children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of

the Lord.

Responsory
(Sung if possible, by choir, without inflection, or recited by the Faithful)

Ps 139:2-10, 14

Deliver me, O Lord, from the evil man: rescue me from the unjust man. Who have devised iniquities in their hearts: all the day long they designed battles. They have sharpened their tongues like a serpent: the venom of asps is under their lips. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps: The proud have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside. I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication. O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle. Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph. The head of them compassing me about: the labour of their lips shall overwhelm them. But as for the just, they shall give glory to thy name: and the upright

His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

Responsory
(Sung if possible, by choir, without inflection, or recited by the Faithful)

Habaucu 3:2-3

O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: V. In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy. V. God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

All then rise. the Celebrant, standing at his seat, says or chants without inflection:

C. Let us pray

D. Let us kneel.

All kneel and pray silently for a little time. Then, the Deacon rises and after he is standing, says or chants without inflection:

D. Let us stand.

Prayer

O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us; our Lord Jesus Christ in His passion gave us each one recompense according to his deserts, may He deliver us from deceitfulness of our old selves and bestow on us the Grace of His resurrection. We ask this through the same Jesus Christ Thy Son, our Lord, Who livest and reignest, with Thee, God the Father, in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

Second Reading
Exodus 12:1-11

And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the

**LORD JESUS CHRIST,
TRANSMUTING THEM BY THY
HOLY SPIRIT**

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

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

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

AMEN! AMEN! AMEN!

The celebrant continues:

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

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

The celebrant continues, praying, with his hands joined on the Antimensium:

C. We humbly beseech Thee, Almighty God, to command that these things be borne by the hands of Thy Holy Angel to Thine Altar on high, into the presence of Thy Divine Majesty, that so many of us as shall partake at this Altar, of the most Sacred + Body and + Blood of Thy Son, may be filled with all heavenly [+] benediction. We ask this 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 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

GOOD FRIDAY

(Black)

The Liturgy of The Passion and Death of our Lord should be prayed no sooner than Noon, and no later than Nine O' Clock of the evening, with the preferred time being Two or Three O' clock of the afternoon.

Except for those in illness or shut-ins, the Sacred Body and Blood of our Lord may not be received this day outside of this Liturgy.

The Altar must be bare.

Clerics vest in Choir, or in black without chasuble. Celebrant and servers vest in black without chasuble or dalmatic.

THE PASSION

All the Iconostat doors being opened, procession is made in silence from the offertory door through the temple through the Royal Doors. The Altar is revered, the servers go to choir and bow in prayer while the Celebrant and Clergy prostrate themselves, all praying silently for a little time.

At a signal all kneel with the Celebrant standing below the

Altar but inside the Iconostat, where he prays or chants, hands folded, without inflection.

C. O God, through the passion of Thy Christ, our Lord, Thou hast conquered death, to which all men are heirs because of the first sin. Grant that we may be made like to Him: as by our nature we have had to bear the likeness of earthly man, so, made holy by Thine Grace, may we bear the likeness of the heavenly man. We ask this through Jesus Christ, thy son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, throughout all Ages of Ages.

R. Amen.

The Celebrant and servers then go to their benches and chairs. The Reader reads from where the Lessons are read during Divine Liturgy.

First Lesson
Osee (Hosea) 6:1-6

In their affliction they will rise early to me: Come, and let us return to the Lord. For he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord.

elements in the tabernacle.]

The repositioned Sacred elements are then placed in the tabernacle or container by the Celebrant and he then incenses them. All remain in adoration for a little while, then the Celebrant secures the tabernacle and all return to the main Altar where they revest in purple or violet stoles and strip the Altars, praying.

C. *Ps. 21, 19* They divided my garments amongst them, and for my robe they cast lots. My God, my God, why hast Thou forsaken me?

If there are other clergy present, they continue to recite the above until the stripping of the Altars is completed. If not, the Celebrant prays it once, and then proceeds to strip all the Altars except the one at which the Sacred elements are reposed.

Adoration of the Bread from Heaven shall take normally place at the Altar at which the Sacred elements are reposed, and shall begin as soon after transfer as is possible, and should continue at least until midnight but at no time shall our Lord be left unattended in this adoration.

∅

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, 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, have mercy upon us.

The Kiss of Peace is omitted.

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

C. O Lord, Jesus Christ, Son of the living God, who by the Will of the Father and the cooperation of the Holy Spirit has, by Thy death, given life to the world, deliver us, we beseech Thee, by this Thy most Holy Body and Blood from all iniquities and from every evil. Make us ever obedient to Thy Commandments, and suffer us

not to be forever separated from Thee, Who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages.

R. Amen.

C. Let not the participation of Thy Body, O Lord Jesus Christ, which we albeit unworthy, receive, be to us for judgement and condemnation; but by Thy goodness may It be a safeguard and remedy to both 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

SOLEMN TRANSFER OF THE SACRED ELEMENTS FOR ADORATION, STRIPPING OF THE ALTARS

Immediately after Divine Liturgy the Sacred elements reserved for the sick, shut-ins, and Good Friday, is removed with an appropriate procession (with torches, candles, and processional cross if possible) of severity to a place of security, in this manner. The Celebrant, standing inside the Royal Doors, places incense in two censers without a blessing, kneels, and blesses the Sacred Elements three times. He is handed (or takes) a white veil, goes to the center of the Altar where he bows or genuflects, as is custom, stands, and the Deacon hands him the ciborium or container which the Celebrant covers with the veil, and then walks (under canopy if it is not within the Iconostat) to the place of reposition while two servers continually incense the Sacred Elements from either side of the Celebrant.

PROCESSIONAL CHANT

All:

Sing my tongue, the Savior's Glory,
Of His flesh, the mystery sing;
Of His blood, all price exceeding,

Shed by our immortal king. Destened for the world's redemption,
From a noble womb to spring.

Of a pure and spotless virgin, Born for us on earth below. He as man with man conversing, Stay'd the seeds of truth to sow; Then He closed in solemn order Wondrously His life of woe.

On the night of that Last supper, Seated with His chosen band, He the Paschal victim eating, First fulfills the Lord's command; Then as food to all His brethren, Gives Himself with His own hand.

Word made flesh, the bread of nature By His word to flesh He turns; Wine into His blood He changes; What though sense no change discerns! Only be the heart in earnest. Faith her lesson quickly learns.

[The part, "down in adoration falling - the Tantum Ergo - is omitted and the chant begun again from the beginning to this part as often as is required for the procession and placement of the Sacred

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

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

THE POST-COMMUNION COLLECT

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

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

C. Let us pray.

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

The Celebrant then faces the Altar and prays the Collects.

C. We have been refreshed by this life giving Food, O Lord our God. May this most sacred rite of our mortal life bestow upon us Thy gift of immortality. We ask this through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

CONCLUSION OF THE DIVINE LITURGY

THE DISMISSAL

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

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

**P/D. We thank Thee
R. O Blessed Trinity.**

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.

THE FINAL BLESSING IS OMITTED TODAY

worthy to be praised so shall I be safe from mine enemies.

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

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

AMEN! AMEN! AMEN!

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

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

GENERAL CONFESSION

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

Angels and Saints of God, and you, Father, to pray for me.

GENERAL SACRAMENTAL ABSOLUTION

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

R. Amen.

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

R. Amen.

THE COMMUNION OF THE FAITHFUL

The Celebrant then continues, facing the congregation:

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

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

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

Here shall all Chrismated Orthodox Christians advance

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

The Communion songs may be begun.

RECEPTION OF HOLY COMMUNION

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

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

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

THE COMMUNION ANTIPHON

The Communion Antiphon may be sung during Communion, along with Ps. 22, Ps. 71, Ps 103, and Ps. 150, with the Antiphon before each Psalm and at the end of the last Psalm.

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

John 13, 12, 13, 15

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them, "Know you what I have done to you? I have given you an example, that as I have done to you, so you do also."

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.

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.

A small reserve of the consecrated Bread and Wine should be reserved Good Friday and for viaticum.

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.