

THE ORDER FOR THE CELEBRATION OF
The Western Orthodox
Liturgy



THE LITURGY

PRELIMINARY RUBRICS

The Divine Liturgy of the Body and Blood of our Lord Jesus Christ, according to the restored Orthodox Western Rite, is ordinarily celebrated with SOLEMN rite, that is, with the assistance of Deacon and Subdeacon. Lacking these Ministers, and in private or Monastic oratories where there is no Quire or singing, it is celebrated with SIMPLE rite, the Celebrant assuming the functions of the Deacon and Subdeacon in addition to his own.

More than one Liturgy should not be celebrated upon the same Altar in a single Day, Christmas and Easter alone excepted; unless to consecrate the Sacrament for the sick or dying. Wherefore when several Priests to be present, not obligated by rule or pastoral necessity to celebrate separately, they may concelebrate with the Senior, vested in Eucharistic apparel and standing about the Altar with him. Except upon the two Feasts of Christmas and Easter, when by immemorial custom, the Liturgy is celebrated both at midnight and in the day, it should not be commenced earlier than dawn, or later than midday. But on those two Solemnities, the Liturgy may be begun after TE DEUM in the Night Office; and the Communion Chant having been sung, Lauds may be commenced straightway. In such case, and whenever any Hour follows the Liturgy without interruption, the Post-Communion Prayer is recited as the Collect for that Hour; and DEPART IN PEACE is said at its conclusion, instead of LET US BLESS THE LORD.

The Ministers of the Liturgy shall recite all portions thereof, except those Prayers which are specifically enjoined or permitted to be said silently, in a distinct and audible voice such as can be heard by all the faithful present, especially those words pertaining to the Sacramental Action. No Minister is, however, obliged to repeat silently any Text read by another, except the Concelebrants who join the Senior in reciting the words of the Canon, from HANC IGITUR through SUPPLICES, in a low voice and without performing any manual actions.

At the time of the liturgy the Altar shall be covered by a white linen Cloth, and two Lights shall burn upon it. (But when a Bishop or other Prelate entitled to Pontifical apparel is to celebrate, a third Light or Lantern may burn beside the Book.) The Book lies open upon the Altar, or upon a Stand nearby, conveniently disposed for the Celebrant to read.

Before a SOLEMN Liturgy, the sacred Vessels stand upon a Table of Preparation, or at the Credence, together with Bread, Wine, and Water for the holy Sacrifice. But before a SIMPLE Liturgy, they may stand, veiled, upon the outspread Antimensium in the midst of the Altar. In such case, the Elements are prepared at the time of the Offertory.

At a convenient interval before SOLEMN Liturgy, the Celebrant (or other Priest), standing at the Table of Preparation, signs the Cross, saying:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ANTIPHON

Lift up your heads, O ye gates, and open wide, ye everlasting doors: that the King of glory may come in (Eastertide: Alleluia).

Taking as many leavened Hosts as are needed for the Liturgy, he lightly scores each on the under side, in the form o a Cross, and places them upon the Paten, saying nothing.

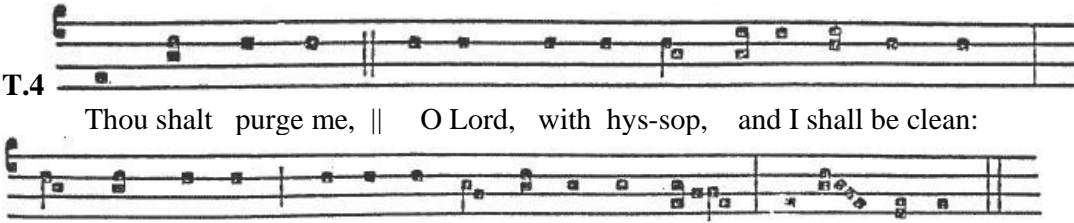
Taking the Chalice, he pours into it first Wine and then a little Water, saying meanwhile:

From the side of the Lord Jesus Christ came forth Blood and Water, unto the remission of sins.

THE ASPERSION WITH HOLY WATER ON SUNDAYS

On every Sunday of the Year, the Celebrant, having inclined to the Altar (and recited the Preparation), receives the Vessel of holy Water from the Minister; and after intoning the following Antiphon, which all continue, he asperses the Altar, then himself, and the other Ministers, Quire and People.

T.4



Thou shalt purge me, || O Lord, with hys-sop, and I shall be clean:
Thou shalt wash me, | and I shall be whi-ter than snow (Al-le - lu-ia).

PSALM 50

Have mercy upon me, O God, | after thy great goodness: according to the multitude of thy mercies, | do away mine offences. (REPEAT: Thou shalt purge me...)

Glory be...and to the Holy Ghost: as it was... and ever shall be: world without end. Amen. REPEAT: Thou shalt purge me...

Having returned to the Altar, the Celebrant stands before it, and says the following Versicles and Collects:

V: O Lord, show thy mercy upon us (Alleluia).

R: And grant us thy salvation (Alleluia).

V: Lord, hear my prayer.

R: And let my cry come unto Thee.

V: The Lord be with you.

R: And with thy spirit.

CELE: Let us pray. (INCLINE)
GRACIOUSLY hear us, O Lord, holy Father, Almighty, everlasting God: and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all assembled in this holy temple. Through Christ our Lord.

R: Amen

The Celebrant, any concelebrating Priests, and the Deacon then kiss the Altar, and uncover their heads. (If the Introit was not sung by the Quire at the entrance, the Celebrant reads it aloud at this time.)

THE KYRIE OR LITANY

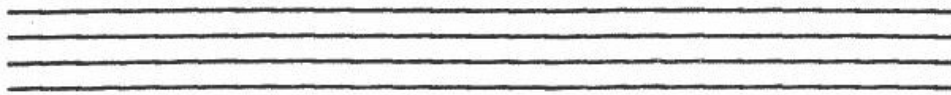
All inclining, the Celebrant with hands joined upon the Altar, the following (or else some other authorized) Litany is said by all:

| | | |
|----------------------|--|-------------------------|
| Kyrie eleison (3). | | Lord, have mercy (3). |
| Christe eleison (3). | | Christ, have mercy (3). |
| Kyrie eleison (3). | | Lord, have mercy (3). |

THE GLORIA IN EXCELSIS

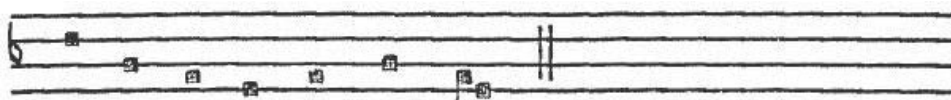
On all Sundays outside of Advent, Septuagesima, and Lent, and on all Feasts, the Celebrant, extending, elevating and joining his hands, begins the Hymn following, which is continued by all:

(1) On Feasts of Our Lord and of the B.V. Mary:

T. 

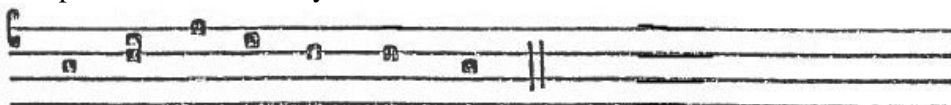
Glo-ry be to God on High

(2) On other Solemn Feasts:

T.5 

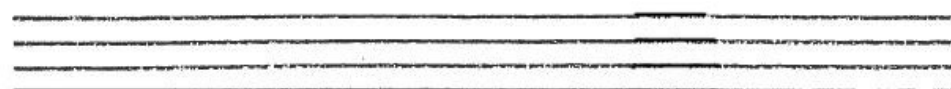
Glo-ry be to God on High

(3) On Simple Feasts and Sundays:

T.8 

Glo-ry be to God on High

(4) Ad Libitum:

T. 

Glo-ry be to God on High

And on earth peace, to men of good will. We praise Thee. We bless Thee. (Incline) We worship Thee. We glorify Thee. We give thanks to Thee for thy great glory. O Lord God, heavenly King, God the Father Almighty.

O Lord the only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou that takest away the sins of the world, have mercy upon us. Thou that

takest away the sins of the world, (Incline) receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us.

For Thou only art Holy. Thou only art the Lord. Thou only, O Jesus Christ, with the Holy Ghost, (All sign the Cross) art Most High in the glory of God the Father. Amen.

THE COLLECT(S)

After GLORIA (Or, if it was not said, after KYRIE), the Celebrant inclines in the midst; then, turning to the Quire, extends his hands, saying:

The Lord be with you.

And with thy spirit.

Going to the Book, he says: Let us pray, and reads the Collect or Collects for the Day, with hands extended; inclining and joining his hands at every mention of the holy Names. (Any Concelebrants may fittingly read the second and third Collects in turn.) After the first and last Collect is said: Amen.

THE LESSON(S)

Then are read one or more Lessons, the Reader first announcing: The Lesson from At the conclusion of each Lesson is said: Thanks be to God.

After each Lesson is sung its Proper Chant: after the Prophecy, the GRADUAL, and after the Epistle, the ALLELUIA or TRACT, as the Season requires.

THE HOLY GOSPEL

SOLEMN RITE

The Deacon, holding the Gospel Book, inclines before the Celebrant, saying in a low voice:

SIR, ask a blessing

SIMPLE RITE

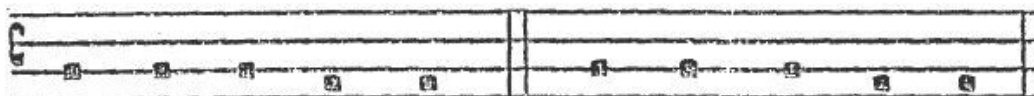
The Celebrant, inclining in the midst, with hands joined upon the Altar, says silently:

Lord, grant a blessing.

And the Celebrant adds at once:

MAY the Lord be in thy (my) heart, and upon thy (my) lips. (Response:) Amen.

Having received the Blessing, he who is to read the Gospel goes to the place appointed, except at a Liturgy of Requiem accompanied by Ministers with Lights, and with Incense borne before; and announces the Gospel thus: all standing and turning toward him:



The Lord be with you. R: And with thy spi - rit.

The Beginning (or Continu - ation) of the Holy Gos-
pel according to R: Glory be to Thee, O Lord.

He then reads the Gospel to the People: which being concluded, the Book is kissed, even at a Liturgy of Requiem, by the Celebrant or occupant of the Throne, as all respond:

A - men.

THE SERMON

If there is to be a Sermon or Homily, it follows at this time; after which all Catechumens depart.

THE NICENE CREED

On all Sundays and on Solemn Feasts, the Celebrant, extending, elevating and joining his hands, intones this Symbol following, which is continued by all:

T. 4

I BE - LIEVE in one God:

T. 5

I BE - LIEVE in one God:

T. 8

I BE - LIEVE in one God:

The Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God; Begotten of the Father before all ages; Light of Light, Very God of Very God; Begotten, not made; Being of one Substance with the Father; By Whom all things were made; Who for us men and for our salvation, came down from heaven; (Incline) And was incarnate by the Holy Ghost and the Virgin Mary; And was made Man; 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 the living and the dead; Whose kingdom shall have no end;

And in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father; Who with the Father and the Son together (Incline) is worshipped and glorified; Who spake by the Prophets; And 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; (All sign the Cross) And the Life of the world to come. Amen.

(SPECIAL PRAYERS AND INTERCESSIONS)

Here may be said any Prayers, Diptychs, Intercessions, or Commemorations, according to need.

THE OFFERTORY

The Celebrant inclines in the midst; then, turning to the Quire, extends his hands, saying:

THE Lord be with you.

And with thy spirit.

Then the OFFERTORY CHANT is sung by the Quire (or else it is read aloud by the Celebrant).

SOLEMN RITE

The Celebrant unfolds the Antimensium in the midst of the Altar. Meanwhile the Deacon and Subdeacon go to the Table of Preparation: where the Deacon takes the Vessels; and, preceded by the Subdeacon with the Censer, (and, except at a Liturgy of Requiem, with other Ministers bearing Lights) he brings them to the Celebrant: who places them upon the Antimensium, the Paten before the Chalice, saying nothing.

SIMPLE RITE

The Celebrant uncovers the Vessels. Then, taking as many Hosts as will be needed, he places them on the Paten, saying nothing. Taking the Chalice, he pours into it, first Wine and then a little Water, saying meanwhile: From the side of the Lord Jesus Christ came forth Blood and Water, unto the remission of sins. He then places the Chalice upon the Antimensium, behind the Paten.

The extending, elevating and joining his hands, he signs over both Elements together, saying: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then covers the Oblations.

(OCCASIONAL CEREMONIES)

The Ceremonies of Baptism, Chrismation, Monastic Profession and the like, take place here.

(THE INCENSATION)

On Sundays and Feasts, the Celebrant may set on Incense, offered by the Subdeacon (or Minister): which he blesses, saying: Be thou blessed by Him in whose honour thou art to be burned. Amen.

Taking the Censer, he censes the Oblations thrice, in the form of a circle, and the Cross thrice; then, accompanied by the Ministers, he censes round about the Altar. The Subdeacon (or Minister) then censes the Celebrant, and, except at a Liturgy of Requiem, the other Ministers, the Sanctuary, the holy Images, the Quire and People, saying nothing.

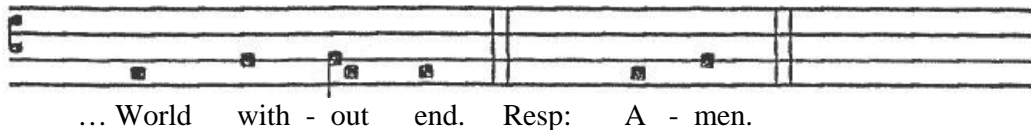
THE LAVABO

The Celebrant then washes his hands, aided by the Minister, while saying in a low voice: I will wash my hands in innocency, O Lord: and so will I encompass thine Altar.

THE ORATE AND OFFERTORY PRAYER

The Celebrant inclines in the midst; then, turning to the Quire, he may first announce the Intention for which the Liturgy is celebrated. Then extending his hands, he says without note: Pray, brethren, for me a sinner unto the Lord our God. No Response is made here.

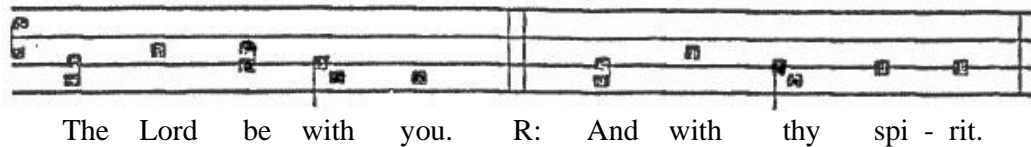
Turning again to the Altar, he reads aloud the OFFERTORY PRAYER, called the Secret, with hands extended over the Oblations; always concluding thus:



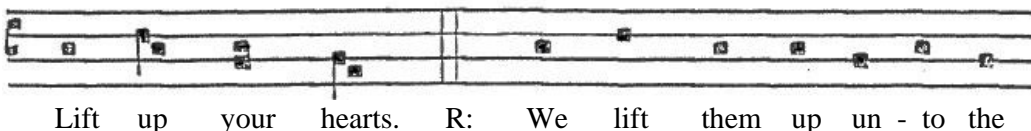
The Preface then follows straightway.

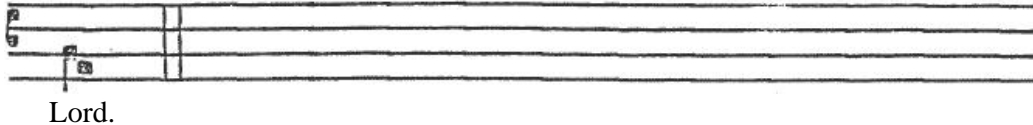
THE PREFACE

The Celebrant turns to the Quire, then extends his hands, saying:



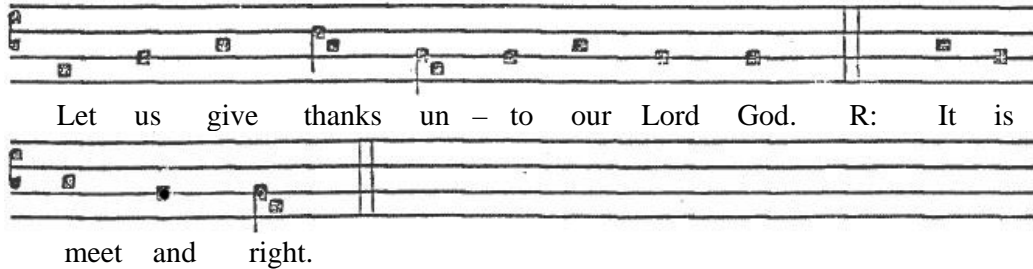
Holding his hands extended, he says:





Lord.

He joins his hands and inclines his head, saying:



He turns back to the Altar, and reads the Preface, Proper or Common as set forth below, with hands extended; inclining profoundly and joining his hands at the SANCTUS, which is said by all.

THE COMMON PREFACE

On Ferias throughout the Year; and on Feasts which have no Proper Preface, or for which the Preface of the Saints is not appropriate:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord, by Whom the Angels praise thy Majesty, the Dominions adore Thee, the Powers tremble before Thee; the Heavens, the heavenly Virtues, and blessed Seraphim, together sing thy praise; with whom we pray Thee to join our humble voices, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

PREFACE OF THE HOLY TRINITY

(THE SUNDAY PREFACE)

On Ordinary Sundays throughout the Year; and in all Liturgies of the Holy Trinity:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Who with thine only begotten Son, and the Holy Ghost, art One God, One Lord; in Trinity of Persons, and in Unity of Substance; for that which by thy revelation we believe of thy glory, the same we believe of thy Son, and of the Holy Ghost, without any difference or inequality in thy Godhead; Whom with Angels and Archangels, with Cherubim and Seraphim, we cease not daily to praise Thee, with one voice saying:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

PREFACE OF ADVENT

On the Sundays and Ferias of Advent, in Liturgies of the Season:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord, Whom Thou, the Merciful and Faithful, didst promise as a Saviour unto lost mankind; by whose Truth the unlearned might be instructed, by whose Holiness the ungodly might be justified, by whose Power the weak might be holpen. Now as the time draweth nigh, when He will come Whom Thou sendest, and as the day of our deliverance already shineth, trusting in these thy promises, we shout with holy joy. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing a Hymn to thy glory, evermore saying: He joins his hands and inclines profoundly: **HOLY, HOLY, HOLY**, as below.

PREFACE OF THE INCARNATION

From the Nativity to the Vigil of Epiphany; and on the Feasts of the Purification and Transfiguration:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Because in the Mystery of the Word made Flesh, the light of thy glory doth shine anew in our hearts, that as we confess Him to be God seen of men, so we may be drawn by Him to the love of things unseen. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of Heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

Proper Commemoration of Saints in the Canon, during the Octave of the Nativity.

PREFACE OF THE EPIPHANY

On the Feast of the Epiphany and during its Octave:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Because when thine only begotten Son did manifest Himself in the substance of our flesh, He restored us by the new Light of his Immortality. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

Proper Commemoration of Saints in the Canon, during the Octave.

PREFACE OF LENT

From Ash Wednesday through Saturday before Passion Sunday, in Liturgies of the Season:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Who by bodily fasting dost curb our sinfulness, uplift our minds, and bestow upon us both virtue and heavenly rewards, through Christ our Lord; By Whom the Angels praise thy Majesty, the Dominions adore Thee, the Powers tremble before Thee; the Heavens, the heavenly Virtues, and blessed Seraphim, together sing they praise; with whom we pray Thee to join our humble voices, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

PREFACE OF THE PASSION

From Passion Sunday through Maundy Thursday; end in Liturgies of the Holy Cross:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Who by the wood of the Cross didst bring mankind salvation; that whence death arose, Life might also rise again; and that he who once by a tree did conquer, on this Tree might be conquered, through Christ our Lord; By Whom the Angels praise thy Majesty, the Dominions adore Thee, the Powers tremble before Thee; the Heavens, the heavenly Virtues, and blessed Seraphim, together sing thy praise; with whom we pray Thee to join our humble voices, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

Proper Commemoration of Saints on Maundy Thursday.

PREFACE OF EASTER

From Easter Day through the Vigil of the Ascension.

NOTE: At the Midnight Liturgy is said: On this Night: thenceforth through Saturday: On this Day; and thereafter: At this time.

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting

| | | | |
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| God: | At Midnight: But chiefly on this Night | | when |
| | In the Octave: But chiefly on this Day | | |
| | Thenceforward: But chiefly at this time | | |

Christ our Passover is sacrificed; for He is the very Lamb, Who hath taken away the sins of the world; Who by his Death hath destroyed death, and by his Rising to Life again, hath restored to us everlasting Life. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly: HOLY, HOLY, HOLY, as above.

Proper Commemoration of Saints during the Octave.

PREFACE OF THE ASCENSION

From Ascension Day to the Vigil of Pentecost:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord, Who after his Resurrection manifestly appeared to all his Disciples; and in their sight ascended into heaven: that He might make us partakers of his Godhead. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

Proper Commemoration of Saints during the Octave.

PREFACE OF THE HOLY SPIRIT (PREFACE OF PENTECOST)

From the Feast of Pentecost through Saturday in its Octave; and in all Liturgies of the Holy Spirit:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord, Who ascending above the heavens, and sitting at thy right hand, poured forth the promised Holy Spirit, upon the sons of adoption. Wherefore with exceeding joy, the whole round world exulteth; with the supernal Virtues and angelic Powers, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

Proper Commemoration of Saints through Saturday in the Octave only.

PREFACE OF THE BLESSED VIRGIN MARY

On Feasts, and in Liturgies, of the Blessed Virgin Mary (except the Purification). The Name of the Feast is inserted at (* * *); but in Votive Liturgies, the word Commemoration.

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: And that in the (* * *) of blessed Mary, ever Virgin, we should praise, bless and extol Thee. For by the overshadowing of the Holy Ghost, she conceived thine only begotten Son; and in the glory of her Virginity yet inviolate, shed forth upon the world the Light eternal, Jesus Christ our Lord; by Whom the Angels praise thy Majesty, the Dominions adore Thee, the Powers tremble before Thee; the Heavens, the heavenly Virtues, and blessed Seraphim, together sing thy praise; with whom we pray Thee to join our humble voices, evermore saying: He joins his hands and inclines profoundly: **HOLY, HOLY, HOLY**, as below.

PREFACE OF THE APOSTLES

On Feasts of the Apostles, and at Ordinations:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: And humbly we entreat Thee, that Thou, Lord, eternal Shepherd, wilt never desert thy flock; but through thy blessed Apostles wilt keep it by thy continual protection: that it may be governed by those same rulers, whom in thy stead Thou hast appointed as shepherds over thy people. And there therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

PREFACE OF OUR HOLY FATHER BENEDICT

On Feasts, and in Liturgies, of Saint Benedict:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Who didst call thy most glorious Confessor Benedict, taught as from heaven, to be father and leader of an innumerable multitude of sons; whom also Thou didst fill with the spirit of all the righteous, and illumine with the splendor of thy light; that by his holy teaching, we may be drawn from the desire of earthly riches to the love of heavenly things. Wherefore with exceeding joy, the whole company of Monks, in paradise and earth, exulteth; with the supernal Virtues and Angelic Powers, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly: HOLY, HOLY, HOLY, as below.

PREFACE OF THE SAINTS

For optional use on Festivals of the Saints. The Name of the Saint is inserted at (* * *). On All Saints' Day, the bracketed words are omitted.

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Who in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, [And especially blessed (***) thy Martyr, Bishop, Confessor, Virgin] that we, rejoicing in their Communion, may run with patience the race that is set before us; and together with them may receive the crown of glory, that fadeth not away. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

PREFACE OF THE DEAD

In all Liturgies for the Departed:

CELEBRANT: The Lord be with you.

RESP: And with thy spirit.

CELEBRANT: Lift up your hearts.

RESP: We lift them up unto the Lord.

CELEBRANT: Let us give thanks unto our Lord God.

RESP: It is meet and right.

He turns to the Altar, and extends his hands: It is truly meet and right, our joy and salvation, that we should always, and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God: Through Christ our Lord, in Whom the hope of a blessed Resurrection shineth upon us; that we who bewail the certain condition of our mortality, may be comforted by the hope of immortality to come; For Thou takest not away, but changest, the life of thy faithful people; and when the tabernacle of our earthly pilgrimage is dissolved, Thou preparest for us an habitation eternal in the heavens. And therefore with Angels and Archangels, with Thrones and Dominions,

and with all the Host of heaven, we sing an hymn to thy glory, evermore saying: He joins his hands and inclines profoundly:

HOLY, HOLY, HOLY, Lord God of Hosts. (Rise) Heaven and earth are full of thy glory. Hosanna in the Highest. (All sign the Cross) Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

THE EUCHARISTIC CANON



THE EUCHARISTIC CANON

The Celebrant, extending, elevating and joining his hands, begins the Canon in a clear voice:

PRAYER FOR THE CHURCH

THEREFORE, most gracious Father, we humbly pray and beseech Thee, (he bows to the Cross) through Jesus Christ, thy Son our Lord, (he signs once over the Oblations) to receive and bless these Gifts, these Presents, these holy and spotless Oblations, (he extends his hands) which we offer unto Thee, first for thy Holy Catholic Church: that it may please Thee to preserve and govern it in peace and unity throughout the world; together with thy servant our Patriarch (...), our Bishop (...), and our President; as also all the Orthodox defenders of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING

Be mindful, O Lord, of thy servants and handmaids (...), (he joins his hands and prays silently for those he intends to remember; then extends his hands) and of all round about us, whose faith and devotion are known unto Thee: who offer to Thee this sacrifice of praise, for themselves and for their own, for the redemption of their souls, and for their hope of health and salvation; for which they now pay their vows unto Thee, O eternal God, the Living and the True.

COMMEMORATION OF THE SAINTS

(Proper for certain great Feasts, as noted below)

UNITED in one Communion, we honour, first the memory of the glorious ever Virgin Mary, Mother of Jesus Christ our Lord and God; CON-CELEBRANT

ON CHRISTMAS DAY AND DURING ITS OCTAVE: United in one Communion, we celebrate this most holy Day (or Night), whereon the spotless Virginité of blessed Mary brought forth the Saviour of the world; we honour moreover the memory of the same glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

ON EPIPHANY AND DURING ITS OCTAVE: United in one Communion, we celebrate this most holy Day, whereon thine only begotten Son, co-eternal with Thee in thy Godhead, manifestly appeared in the substance of our flesh; we honour moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

ON MAUNDY THURSDAY ONLY: United in one Communion, we celebrate this most holy Day (or Night), whereon our Lord Jesus Christ was betrayed for us; we honour moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

ON EASTER DAY AND THROUGH SATURDAY IN ITS OCTAVE: United in one Communion, we celebrate this most holy Day (or Night) of the Resurrection of

our Lord Jesus Christ according to the flesh; we honour moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

ON ASCENSION DAY AND DURING ITS OCTAVE: United in one Communion, we celebrate this most holy Day, whereon thine only begotten Son exalted the substance of our frail humanity, united in Himself, to the right hand of thy glory; we honour moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

ON PENTECOST AND THROUGH SATURDAY IN ITS OCTAVE: United in one Communion, we celebrate this most holy Day of Pentecost, whereon the Holy Ghost appeared to the Apostles in tongues of fire unnumberable; we honour moreover the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God;

As also of thy holy Apostles and Martyrs, (of blessed, naming the Saint or Saints of the Day) of our blessed Father Benedict and of all thy Saints, through whose prayers do Thou grant, that in all things we may defended by the help of thy protection.

He inclines, with hands crossed upon his breast: We therefore beseech Thee, O Lord, graciously to accept this oblation of our bounden service, and of thy whole family, and to order all our days in thy peace; to preserve us from eternal damnation, and to count us in the number of thy chosen flock.

He stands erect, and extends his hands: Which Oblation do Thou, O God, vouchsafe in all things (he signs once over the Oblations) to bless, approve, ratify and accept: that it may become unto us (he signs once over the Host, and once over the Chalice) the Body and Blood of thy most beloved Son, Jesus Christ our Lord:

NARRATIVE OF THE INSTITUTION

He uncovers the Oblations, then takes the Host: Who in the Day before He suffered took Bread into his holy and venerable hands, (he lifts his eyes to the Cross) and lifting his eyes up to heaven, unto Thee, Almighty God his Father, giving thanks unto Thee, (holding the Host in his left hand, he signs over it with his right) He blessed, brake, and gave it to his disciples, saying: Take and eat ye all of this: (he holds the Host with both hands) For this is my Body.

He replaces the Host upon the Paten.

He then takes the Chalice in both hands, saying: In like manner after He had supped, taking this excellent Chalice into his holy and venerable hands, and again giving thanks unto Thee, (he replaces the Chalice upon the Antimensium, and signs over it) He Blessed and gave it to his disciples, saying: Take and drink ye all of this: (he holds the Chalice with both hands) For this is the Chalice of my Blood, of the new and eternal Testament, (Deacon:) the mystery of Faith, which shall be shed for you

and for many, unto the remission of sins. (He replaces the Chalice) As often as ye do these things, ye shall do them in remembrance of Me.

THE ANAMNESIS

He extends his arms in the form of a Cross: WHEREFORE, O Lord, we thy servants, and thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead, and his glorious Ascension into heaven, do offer unto thy most excellent Majesty, of thine own gifts and bounty, (he signs once over both Oblations) a pure Host, an holy Host, a spotless Host; (he signs once over the Host, and once over the Chalice) the holy Bread of eternal Life, and the Chalice of everlasting Salvation;

He extends his hands: UPON which vouchsafe to look, with a gracious and serene countenance, and to accept them; as Thou wert pleased to accept the gifts of thy just servant Abel, the sacrifice of our Patriarch Abraham, and the holy sacrifice and pure oblation which thy High Priest Melchisedech did offer unto Thee.

INVOCATION OF THE HOLY SPIRIT

He extends, elevates and joins his hands, saying: WE beseech Thee, O Lord, to send down thy Holy Spirit upon this sacrifice: and make this Bread (he signs over the Host) the precious Body of thy Christ, and that which is in this Chalice (he signs over the Chalice) the precious Blood of thy Christ, (he signs over both) transmuting them by thy Holy Spirit. All respond: Amen.

He inclines profoundly in worship of the sacred Body and Blood. Then rising, he covers the Oblations.

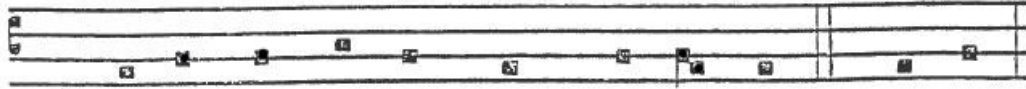
He inclines, with hands crossed upon his breast: WE humbly pray Thee, Almighty God, to command these Gifts to be borne by the hand of thy holy Angel to thine Altar on high, in the presence of thy divine Majesty: (he stands erect) that whosoever shall partake, at this Altar, of the most sacred Body and Blood of thy Son (he signs himself) may be fulfilled with all grace and heavenly benediction. He extends his hands:

COMMEMORATION OF THE DEPARTED

REMEMBER also, O Lord, thy servants and handmaids (...), who have gone before us with the sign of faith, and who rest in the sleep of peace. (He joins his hands, and prays silently for the souls he intends to remember; then extends his hands). To these, O Lord, and to all that rest in Christ, we beseech Thee to grant a place of refreshment, light and peace. CON-CELEBRANT

He strikes his breast, then extends his hands: ALSO to us sinners, thy servants, who trust in thine infinite mercy, vouchsafe to grant some part in the fellowship of thy holy Apostles and Martyrs, and of all thy Saints, into whose company we beseech Thee to admit us, not weighing our merits but pardoning our offences. (He joins his hands) Through Christ our Lord: by Whom, O Lord, Thou dost ever create, sanctify, quicken, bless, and bestow all good things upon us; CON-CELEBRANT

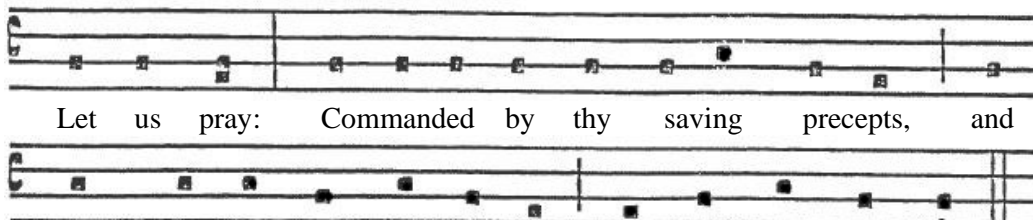
Uncovering the Oblations, he takes the Host: BY Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the Unity of the Holy Ghost, * (he elevates the Host and Chalice together)



All honour and glo - ry, world without end. R: A - men.

He replaces and covers the Oblations.

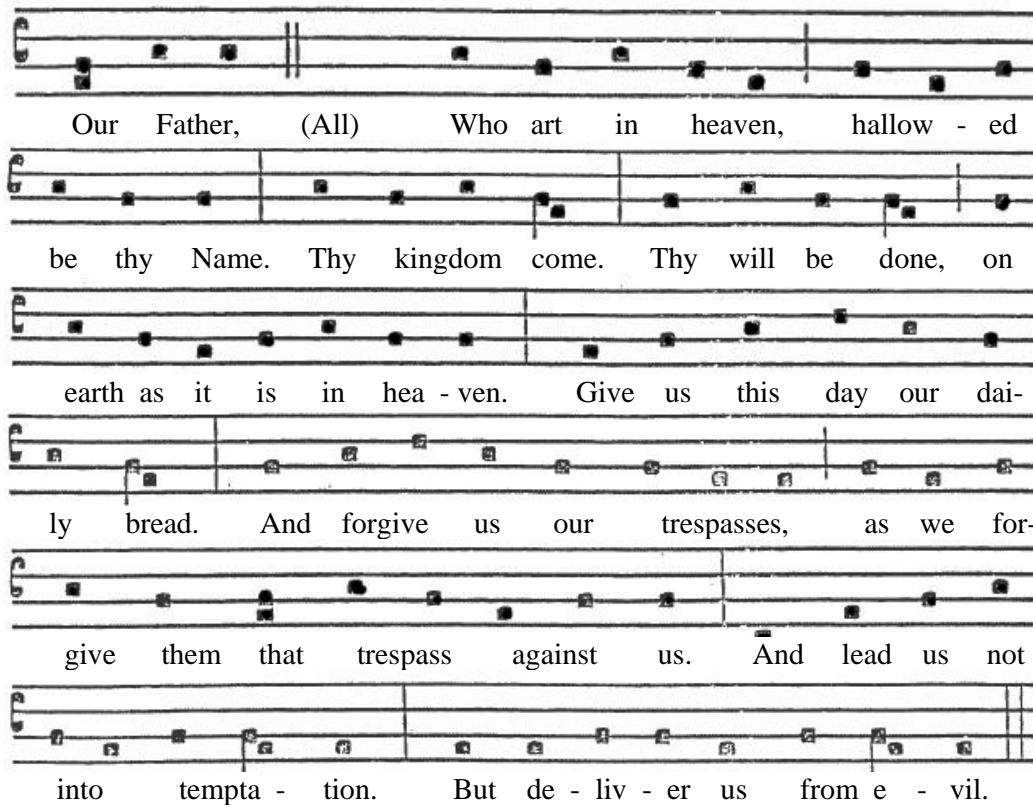
THE COMMUNION ACTION



Let us pray: Commanded by thy saving precepts, and
taught by di - vine di - rection, we pre - sume to say:

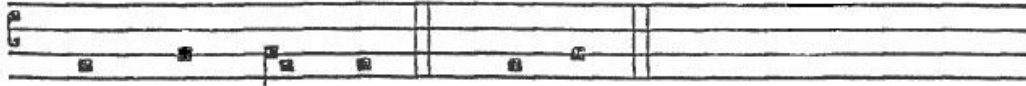
THE LORD'S PRAYER

He joins his hands and begins the Prayer:



Our Father, (All) Who art in heaven, hallow - ed
be thy Name. Thy kingdom come. Thy will be done, on
earth as it is in hea - ven. Give us this day our dai -
ly bread. And forgive us our trespasses, as we for -
give them that trespass against us. And lead us not
into tempta - tion. But de - liv - er us from e - vil.

He extends his hands, and continues with Chant: DELIVER us, we beseech Thee, O Lord, from all evil, past, present and to come: * and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of all thy Saints, graciously give peace in our days; * that by the help of thy mercy, we may ever be free from sin, and safe from all adversity. (He joins his hands) Through the same Jesus Christ thy Son our Lord, Who with Thee in the Unity of the Holy Ghost, liveth and reigneth God, *



World without end. R: Amen.

THE AGNUS DEI AND FRACTION

Uncovering the Oblations, the Celebrant breaks the Host over the Chalice; while this Hymn is sung thrice without change, even in Liturgies for the Departed: O LAMB of God, that takest away the sins of the world: have mercy upon us.

He then places a Particle of the Host in the Chalice, saying nothing.

THE KISS OF PEACE

Except in Liturgies for the Departed, the Celebrant kisses the Altar, and then imparts the Kiss, saying:

PEACE be with thee. Response: And with thy spirit.

And the Kiss may be transmitted to the People.

Then inclining, with hands crossed upon his breast, the Celebrant says the following Prayer silently: O LORD Jesus Christ, Son of the living God, Who according to the will of the Father, and the cooperation of the Holy Ghost, hast by thy Death given Life unto the world: deliver me, I beseech Thee, by this most sacred Body and Blood, from all mine iniquity, and from every evil; make me ever to obey thy commandments; and suffer me never to be separated from Thee. Who livest and reignest God, world without end. Amen.

THE PRIEST'S COMMUNION

Standing erect, he takes a Particle, saying: I WILL receive the Bread of heaven, and will call upon the Name of the Lord.

Signing the Cross with the Host, he says:

THE BODY OF CHRIST.

And inclining, he receives the Host. Then standing erect, he takes the Chalice, saying: I WILL receive the Cup of salvation, and will call upon the Name of the Lord.

Signing the Cross with the Chalice, he says:

THE BLOOD OF CHRIST.

And inclining, he receives of the Chalice.

THE PEOPLE'S COMMUNION

If there are to be Communion, the Celebrant, holding a Particle of the Host over the Chalice, turns to the People and says:

BEHOLD the Lamb of God! Behold Him Who taketh away the sins of the world!

As he communicates each with a Particle dipped in the Chalice, he says:

THE BODY AND BLOOD OF CHRIST.

THE COMMUNION CHANT AND ABLUTIONS

During the Communion (or afterwards if there be but few), the COMMUNION CHANT is sung by the Quire, or it is read aloud by the Celebrant.

After the Communion, the Celebrant (or Deacon) consumes What remained of the Oblations; and assisted by the Subdeacon or Minister, he cleanses the Vessels, and his fingers, with Wine and Water. The Vessels are then covered, and at a Solemn Liturgy, removed to the Credence.

THE POST-COMMUNION PRAYER(S)

The Celebrant inclines in the midst; then, turning to the Quire, extends his hands, saying:

THE Lord be with you. And with thy spirit.

Going to the Book, he says: Let us pray, and reads the Post-Communion Prayer or Prayers, with hands extended; inclining and joining his hands at the holy Names. (Concelebrants may read the second and third Prayers in turn.) After the first and last Prayer is said: Amen.

THE DISMISSAL

After the Prayers, the Celebrant inclines once more in the midst; and turning, extends his hands, saying:

THE Lord be with you. R: And with thy spirit.

The Deacon (or Celebrant) then sings, in the Proper Tone for the Day, as noted below:

DEPART in peace. R: Thanks be to God.

MONASTIC RITE

The Celebrant concludes the Liturgy thus: IN the Name of the Father, and of the Son, * and of the Holy Ghost. R: Amen.

SECULAR RITE

The Celebrant signs the Cross over the People: MAY God Almighty bless you, the Father, the Son * and the Holy Ghost. R: Amen.

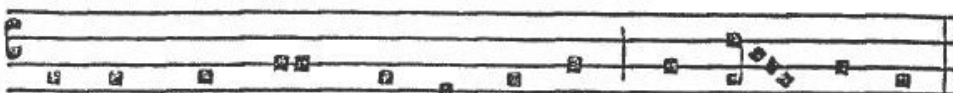
(For the Pontifical Blessing, see below.)

And having inclined to the Altar, the Ministers depart in peace, with hands joined and with heads covered.

TONES FOR THE DISMISSAL

(1) On Easter Day and through Saturday in its Octave:

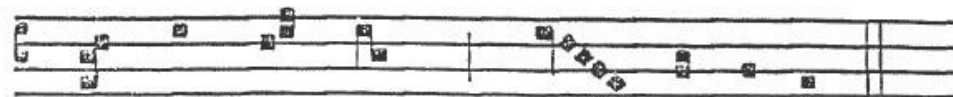
T. 8



DE-PART in peace, Alle - lu - ja, alle - lu - ja.
R: Thanks be to God, Alle - lu - ja, alle - lu - ja.

(2) During the rest of Eastertide:
(Even in Liturgies of the Saints)


T. 7



DE - PART in peace, Al - le - lu - ja.
R: Thanks be to God, Al - le - lu - ja.

(3) On Feasts of Our Lord and of the B.V. Mary:
(And during their Octaves)

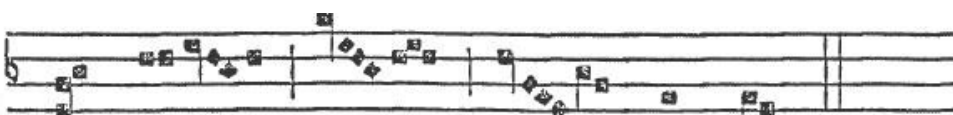
T. 1



DE - PART in peace.
R: Thanks be to God.

(4) On other Solemn Feasts:

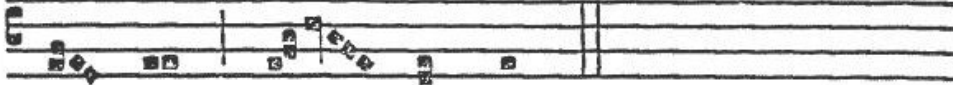
T. 5



DE - PART in peace.
R: Thanks be to God.

(5) On Simple Feasts and Sundays:

T.8

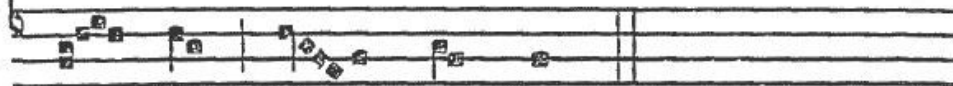


DE - PART in peace.
R: Thanks be to God.

The musical notation for T.8 consists of a single staff with a treble clef and a common time signature. The melody is written in square notes with stems. The first measure contains the notes G4, A4, B4, and C5. The second measure contains D5, C5, B4, and A4. The third measure contains G4, F4, E4, and D4. The fourth measure contains C4, B3, and A3. The piece ends with a double bar line.

(6) On Ferias and in Penitential Seasons:

T.6

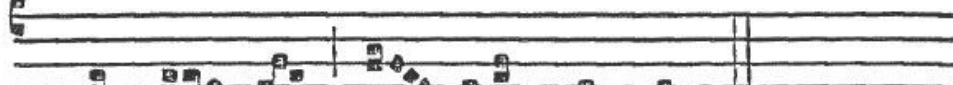


DE - PART in peace.
R: Thanks be to God.

The musical notation for T.6 consists of a single staff with a treble clef and a common time signature. The melody is written in square notes with stems. The first measure contains the notes G4, A4, B4, and C5. The second measure contains D5, C5, B4, and A4. The third measure contains G4, F4, E4, and D4. The fourth measure contains C4, B3, and A3. The piece ends with a double bar line.

(7) Ad Libitum:

T.1

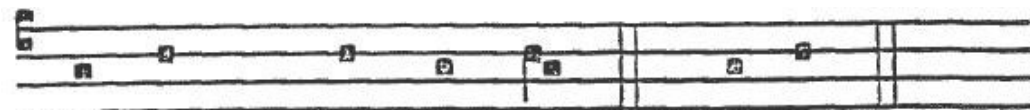


DE - PART in peace.
R: Thanks be to God.

The musical notation for T.1 consists of a single staff with a treble clef and a common time signature. The melody is written in square notes with stems. The first measure contains the notes G4, A4, B4, and C5. The second measure contains D5, C5, B4, and A4. The third measure contains G4, F4, E4, and D4. The fourth measure contains C4, B3, and A3. The piece ends with a double bar line.

(8) On Ferias and in Penitential Seasons:

After the Post-Communion Prayer, instead of: The Lord be with you, is said, always
in the plural:
V: Rest eternal grant unto them, O Lord. R: And let light perpetual shine upon them.

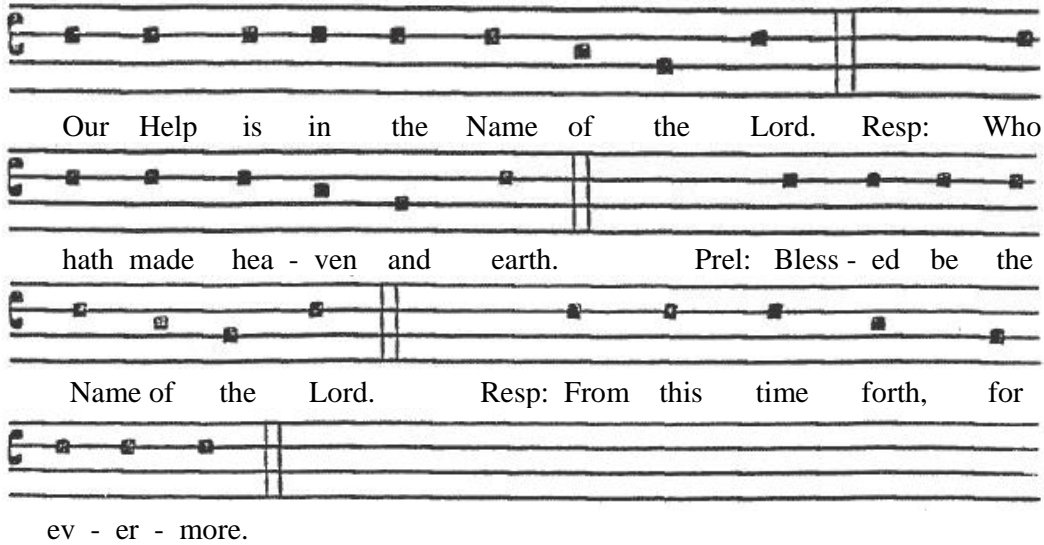


May they rest in peace. R: A - men.

The musical notation for the V: part consists of a single staff with a treble clef and a common time signature. The melody is written in square notes with stems. The first measure contains the notes G4, A4, B4, and C5. The second measure contains D5, C5, B4, and A4. The third measure contains G4, F4, E4, and D4. The fourth measure contains C4, B3, and A3. The piece ends with a double bar line.

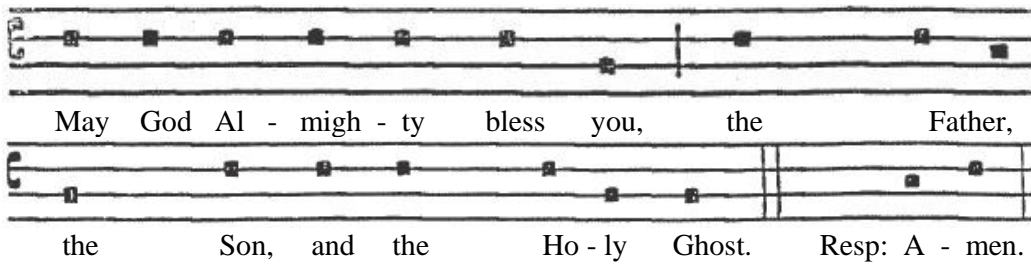
THE PONTIFICAL BLESSING

When a Bishop or Abbot is present, not necessarily as Celebrant, he may give the Blessing thus:



Our Help is in the Name of the Lord. Resp: Who
hath made hea - ven and earth. Prel: Bless - ed be the
Name of the Lord. Resp: From this time forth, for
ev - er - more.

He then signs thrice over the People, saying:



May God Al - migh - ty bless you, the Father,
the Son, and the Ho - ly Ghost. Resp: A - men.

This same Pontifical Blessing may also be given on other occasions when a Prelate is present.