

ORTHODOX CHURCH OF THE GAULS



ORDINARY
OF THE DIVINE LITURGY
ACCORDING TO
THE ANCIENT GALLICAN
RITE

Standard edition
published with the blessing of His Grace Gregory,
Bishop of Arles and of the Orthodox Church of the Gauls
on the 17th December 2006
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Key

Words to be said aloud: Blessed are those who are called to marriage of the Lamb.

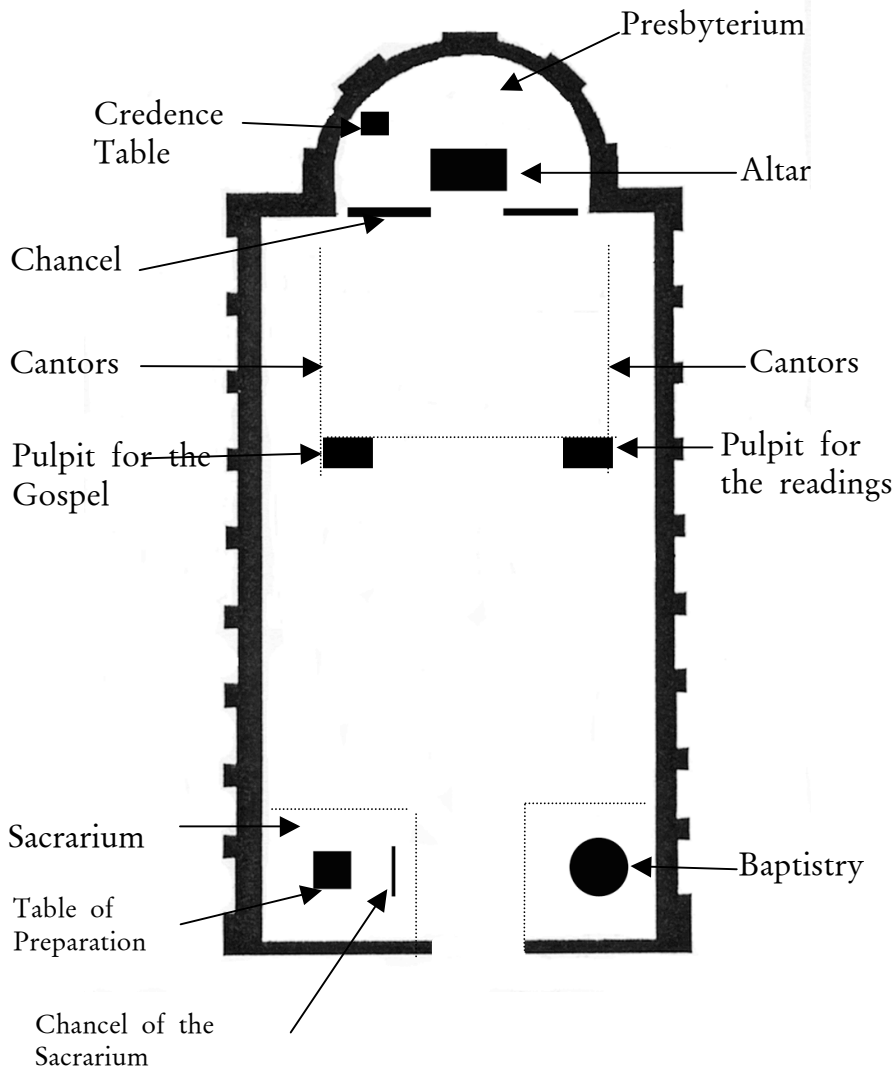
Rubric: the celebrant blesses the vestments...

Words to be said in low voice: Blessed be the entrance of the Saints.

Words in brackets [...] are optional.

Sections in boxes
are for Pontifical Liturgies only.

Traditional plan of the liturgical space of the Gallican Rite



Prayers of preparation (optional)

The clergy may recite the following prayers: O Heavenly King, and Psalm 43 (Judge me, O God...)

Blessing of the vestments

The Celebrant blesses the vestments presented to him by the clergy saying:

Blessed be God the Father Almighty,

R/ Amen

Blessed be His only Son, Jesus Christ, our Lord,

R/ Amen

Blessed be the Holy Spirit, the Comforter,

R/ Amen

or

Blessed be our God at all times, now and for ever,
and to the ages of ages.

R/ Amen

PREPARATION OF THE GIFTS

The Deacon, or the Priest if there is no Deacon, is to prepare the Gifts at the Table of Preparation. Leavened bread should be used ¹

In the Name of the Father, and of the Son, and of the Holy Spirit. For unto us a child is born, a Son is given. And his Name shall be called Wonderful Counsellor, the mighty God, the Prince of Peace, the Angel of Great Counsel, Father of the world to come, of whose Kingdom there shall be no end. Through the prayers of the Mother of God, O Saviour, have mercy upon us.

Taking the bread in his left hand:

Blessed are those who are called to the nuptials of the Lamb. Behold the Lamb of God that taketh away the sins of the world.

Making the sign of the cross three times on the bread:

The Lamb hath been sacrificed, He hath redeemed all the nations of the people, He hath made us kings and priests, and we shall reign with Him for ever and ever.

Placing the bread on the paten and pouring the wine into the chalice:

The soldier pierced His side and straightway there came out blood and water. Come, and I will show you the Bride who hath the Lamb for her Spouse.

Pouring a little water into the chalice:

O God, who in wonderful fashion hast established the dignity of our human nature, and yet even more wonderfully hast renewed it, grant us, by the symbol of this water and wine, to partake of the divinity of Him who deigned to share in our humanity.

After perfuming the tower with some incense, he places it on the paten:

In the cave, in the tomb, in the Virgin's womb, didst Thou repose, O Maker of heaven and earth. Deign now to repose in us, O Saviour of mankind.

He covers both the chalice and the pate, each with a communion veil, and then both together with a larger veil, after perfumed them with incense. (If he puts the paten onto the chalice, he only uses one communion veil, and then the larger veil ³)

The Lord our God, the Almighty, reigneth. Let us rejoice and be glad, and give glory unto Him: for the Nuptials of Lamb are come, and the Church, His Bride, hath made herself ready; she is clothed in fine linen, bright and pure, she is bedecked in the glory of the Saints. Through their prayers, especially the prayers of Saint (*Patron Saint of the parish*), and of Saint N., whose memory we keep today, be mindful, O Lord of Thy servant, our Bishop, our Priest, and Thy servants....

The Celebrant may name any persons, living or departed, for whom his prayers have been asked:

... and all Thy people, and myself ..., unworthy
Deacon *(or Priest)*. Amen.

Censing the Gifts:

May our oblation, O Lord, rise up before Thy face like incense as a sweet savour for the salvation of the whole world, by Thy mercy and Thy love for mankind, O Father, Son and Holy Spirit, our God, who art blessed and livest, who reignest in triumph to the ages of ages. Amen.

The Deacon (or the Priest) censes the sanctuary and all of the church.

ENTRANCE OF THE BISHOP

The Bishop and the Clergy are to make their entrance before Lauds, in their vestments. Two Sub-deacons carry the dikerion and the trikerion, the Deacon proclaims:

Deacon: All rise! Let us attend in silence!

The choir sings: It is right of a truth to call thee blessed... The Bishop puts on his mitre, takes his crozier and preceded by the senior clergy, goes in front of the Holy Doors, where he venerates the icons. Then he says:

Bp.: + Peace be always with you.

All: and with thy spirit.

Dia.: Let us pray to the Lord.

All: Kyrie eleison

Bp.:

Lord, stretch down Thine hand from Thy holy habitation, and grant me the strength to serve Thee on this day, so that I may, without reproach, offer the Bloodless Sacrifice on Thy dread altar, for Thine is the kingdom, the power, and the glory, to the ages of ages. Amen.

All: Amen

After this prayer, the Bishop, holding the crozier, blesses the congregation with his right hand while they sing:

All: Ton despotîn, ke archierea imôn, kyrie philate,
is pola eti despota, is pola eti despota, is pola
eti despota!

*The Bishop goes to the throne in the nave, surrounded by the priests,
and the presiding priest goes up to him to ask for his blessing and the
service begins.*

*The Sub-Deacons place the dikerion and the trikerion in the sanctuary. A
Sub-Deacon stands on Bishop's left hand side in order to hold his crozier.*

LITURGY OF THE CATECHUMENS

Where possible, a bell may be rung before the start of the Liturgy.

Without exception, each time the Deacon makes a proclamation, he holds his stole in his right hand so that the cross on it can be seen.

rites of the entrance

Deacon: All rise! Let us attend in silence!

The clergy process in the following order: crucifer, (carriers of the Exapteryga Liturgical Fans), thurifers, acolytes, Deacons, Priests and the Bishop. The Deacon carries the Book of the Gospels.

The choir sings the:

PRÆLEGENDUM

(Antiphon before the readings or the Introit)

During the singing of the Prælegendum, the clergy move towards the sanctuary while saying in a low voice:

Deacon: Let us pray.

Cel.: O Lord our God, Who hast appointed the hosts of angels to serve Thy majesty in the heavens, grant that our entrance into the Holy of Holies may be one with that of Thy bodiless spirits, so that they, with us, may celebrate and glorify Thine unbounded goodness. Glory be to Thee unto the ages of ages.

Deacon: Amen. Father, bless the entrance.

The Celebrant blesses, saying:

Cel.: +Blessed be the entrance of the Saints.

The Deacon opens the Holy Doors. The Celebrants go into the sanctuary; the Deacon places the Book of the Gospels on the altar; the Celebrants kiss the Book of the Gospels, saying:

Cel.: Hail, Word of Eternal Life. Hail, Throne of the Most High!

The Celebrants kiss the antimimension consecrated by the Bishop:

Cel.: Through the prayers of the Saints whose relics are here present, have mercy upon us, O Lord.

Raising his hands:

O Heavenly King, O Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, the Treasury of blessings and Giver of Life, come and abide in us, and cleanse us from every stain and, O Good One, save our souls.

Cel.: O God, make speed to save me.

Deacon: O Lord, make haste to help me.

Cel.: O Lord, open Thou my lips,

Deacon: And my mouth shall show forth Thy praise.

Cel.: Glory be to the Father and to the Son and to the Holy Spirit,

Deacon: As it was in the beginning, and now and for ever, and to the ages of ages. Amen.

At the end of Prælegendum the Deacon turns towards the faithful and says:

Deacon: Let us attend in silence!

The Celebrant blesses the faithful saying:

Cel.: + The Lord be always with you,

All: And with thy Spirit.

TRISAGHION

In a low voice the Celebrant blesses the incense which the thurifer has presented to him:

Cel.: Blessed be thou through Him in whose honour thou shalt burn.

He takes the censor and intones the Trisaghion with the clergy:

Cel.: Aghios o Theos

During this chant, the Celebrant censers the altar then hands the censor back to the Deacon.

The Deacon censers the Celebrants and the congregation while the choir sings:

Choir: Aghios Ischiros, Aghios Athanatos,

All: eleison imas.

Choir: Sanctus Deus, Sanctus Fortis,
Sanctus Immortalis,

All: miserere nobis.

Choir: Holy God, Holy Mighty, Holy Immortal,

All: have mercy upon us.

The Celebrant lifts up the Book of the Gospels and makes the sign of the Cross with it over the altar while proclaiming:

Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory to the ages of ages.

COLLECT according to the Proper (Collectio post prophetiam)

According to the circumstances, one or more Collects can be added.

Otherwise the following Collect may be said:

Cel.: Holy God, Who residest in the Saints, Whom the Seraphim praise and the Cherubim glorify, Thou who hast brought all things out of non-being into being, Thou Who dost grant to us, Thy humble and unworthy servants to stand even now before the glory of Thy holy altar and to offer unto Thee the glory and worship due unto Thee, send us the Heavenly Bread, even our Lord and God, Jesus Christ, our Saviour and Redeemer, Who blesseth and sanctifeth us by the power and the fire of the Holy Spirit, Thou Who livest and reignest now and for ever and to the ages of ages.

All: Amen.

The Celebrants go to the Presbyterium¹ and sit down.

¹ Presbyterium : row of seats where the clergy sit to listen to the readings; the presbyterium is normally situated behind the altar.

READINGS

See the liturgical calendar.

OLD TESTAMENT READING

(or occasionally the life of a Saint or a Patristic text, and during the Paschal season: Acts of the Apostles)

The Reader bows and says in a low voice:

Reader: Father (or Father-Bishop), give a blessing.

Cel.: Blessed be our God by the mouth of His holy Prophets.

or: Blessed be our God by the mouth of His Saints.

Reader: A reading from book of N..., the Prophet
(or other, according to the case)²

or: A reading from the life of Saint N...

GRADUAL *(see the Proper)*

The Choir and the congregation sing the Gradual.

While the Gradual is being sung, the reader (preferably the Sub-Deacon) presents the book of the Epistles to the Celebrant. If the reader is the Cantor, he does this from the pulpit in a low voice.

APOSTOLIC READING

The reader bows and says in a low voice:

Reader: Father (or Father-Bishop), give a blessing.

Cel.: Blessed be our God by the mouth of His Holy Apostles.

² A list of the opening phrases for the readings (« incipit ») can be found in the appendix.

Reader: A reading from the Epistle of the blessed Apostle Paul to the... *(or other, according to the case)*⁶

At the end of the reading all stand up.

BENEDICITE (Song of the Three Children)

Choir: Blessed art Thou, O Lord, God of our Fathers, worthy to be praised and glorified and exalted for ever. Blessed is Thy Name, Holy and glorious, worthy to be praised and exalted for ever. Blessed art Thou in Thy holy temple, worthy of highest praise and glory for ever. Blessed art Thou on the Throne of Thy Kingdom, worthy of highest praise and exaltation for ever.

All: Blessed art Thou, Who beholdest the depths, and Who sittest upon the Cherubim, worthy of praise and of glory for ever.

ALLELUIA or TRACT *(see the Proper)*

The Tract replaces the Alleluia in Lent.

THE GOSPEL PROCESSION

During the Alleluia or the Tract, the Celebrant hands the Book of the Gospels to the Deacon who holds it level with his head facing the people. At the end of the chant, he moves solemnly to the pulpit while lifting up the Book, and proclaiming:

Deacon: Aghios! Sanctus! Holy! Lord God Almighty!

All: Who was, Who is, Who is to come!

From the pulpit, the Deacon turns towards the altar with the Book of the Gospels and says:

Deacon: Father (or Father Bishop), bless me.

In front of the Holy Doors, turning towards the pulpit:

Cel.: May Jesus Christ, our God, the First and the Last, Who liveth for ever, Who holdeth the keys of death and hell, grant unto thee a pure heart and pure lips, and a voice like unto a resounding trumpet, to announce the sealed Word to unclean souls. O Lord, open our ears, that we may hear what the Spirit saith to the Church.

Deacon: Amen.

The Deacon censes the Book of the Gospels and proclaims:

Deacon: All rise! Let us attend in silence! Let us hear the Holy Gospel.

The Celebrant blesses the faithful, saying:

Cel.: The Lord be always with you,
All : And with thy spirit.

THE GOSPEL READING

Deacon: A reading from the Holy Gospel according to saint N...

All: Glory to Thee, O Lord.

Deacon: At that time...

The Deacon sings the Gospel. At the end of the reading:

All: Praise be to Thee, O Christ.

The Deacon takes the Gospel Book back into the sanctuary and gives it to the Celebrant for him to kiss.

CANTICLE OF THE APOCALYPSE

Choir: Holy, holy, holy, Lord God Almighty; He who was, Who is, Who is to come. May every tribe and every tongue, and all people, every nation exalt Him!

All: He hath made of us kings and priest, and we shall reign with Him on earth. To Him be glory unto ages of ages. ` Amen.

At a Pontifical Liturgy: At the end of the Hymn the Bishop blesses the congregation with the dikerion and the trikerion:

All: Is pola eti despota

HOMILY

LITANIES

The Deacon goes out of the Holy Doors into the middle of the nave and turns towards the altar. Unless otherwise indicated in the Proper, he sings "The Litany of Saint Martin".

If there is no Deacon, the Celebrant sings the Litanies from the altar, with his back to the faithful.

Deacon: Let us say with all our heart and with all our spirit: O Lord, hearken unto us and have mercy on us.

All: Kyrie eleison.

Deacon: For the peace from on high and for peaceful times, for the Holy Church of Christ, which reacheth unto the ends of the world, and for the union of all, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For our Bishop ...,³ the Priests, the Deacons, the Clergy and for all the faithful, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For this church, this town and its inhabitants, for our country and for those who govern it, and especially for the servants of God N..., and N..., that God may grant them wisdom, so that we may live

³ If the Bishop is present the clergy sing a threefold Kyrie at this point, which is then sung by the congregation, while the Bishop blesses them.

may live in peace and tranquillity, Let us pray to Lord.

All: Kyrie eleison.

Deacon: For all who have been elected to positions of authority, for all monks, virgins, married people, widows and orphans, for all who toil with exhausting work or who are unemployed, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For favourable seasons, for the fertility of the fields, the abundance of the fruits of the earth and for healthy air earth and water, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For the penitents, the catechumens (*and in particular...*), for those who search for God and who cannot yet name Him, and for those who do not yet search for Him and resist His grace, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For those who confess the blessed Name of Christ, for those who are persecuted and for their persecutors, for travellers in danger and their safe return, for the sick, *and in particular...*, for those vexed by

sorrow, anguish and impure spirits, let us pray to the Lord.

All: Kyrie eleison.

Other petitions can be inserted at this point for special intentions (baptism confession of the Orthodox Faith, ordination, etc.).

Deacon: For our departed fathers, mothers, brothers and sisters, who rest near here or wherever else, let us pray to the Lord.

All: Kyrie eleison.

Deacon: For those who in the Holy Church sing, serve or distribute their goods in works of mercy, let us pray to the Lord.

All: Kyrie eleison.

Deacon: May the Lord fill us with His grace by the prayers of the Mother of God and ever-Virgin Mary, of Saint Michael the Archangel and all the heavenly host, of Saint John the Baptist and Forerunner, of the Apostles, Martyrs and Confessors, of Saint N... (*Patron Saints, and Saints of the day*) whose memory we keep today.

All: Grant this, O Lord.

Deacon: May the Lord grant us the forgiveness of our sins and a Christian and peaceful end to our lives.

All: Grant this, O Lord.

Deacon: May the Lord keep us in the purity of the Faith and in the bonds of perfect charity.

All: Grant this, O Lord.

Deacon: Let us say with all our heart and with all our spirit...

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

COLLECT POST-PRECEM⁴

During this prayer, the Priest unfolds the antimimension.

Unless otherwise indicated in the Proper:

Cel.: O God, our refuge and our strength; dispenser of all good things, be attentive to the prayers of Thy Church. Grant that, which we with such confidence ask of Thee,

The Collects post-precem always end with the following doxology:

Cel.: through Thy mercy and Thy love for mankind, O Father, Son and Holy Spirit, our God; Who art blessed and livest, reignest and triumphest unto ages of ages

All: Amen.

⁴ Collect « After the prayer» i.e. after the Litany.

LITURGY OF THE FAITHFUL

PROCLAMATION OF THE FAITH

The Deacon, turning towards the faithful, proclaims:

Let us attend in silence!

The Celebrant blesses the faithful while saying:

Cel.: The Lord be always with you,
All: and with thy Spirit.

THE NICENE-CONSTANTINOPOLITAN CREED

Deacon: May our lips open and our mouth proclaim
that which Faith hath poured into our hearts.

The Clergy intone:

I believe in one God...

*After the Clergy have intoned the Creed, the Deacon presents the censor
to the Celebrant who blesses the incense:*

Cel.: At the prayers of Saint Michael the Archangel who
standeth at the right hand of the altar of incense, deign, O
Lord, to bless this incense and to receive it as an odour of
sweet savour.

The Deacon censens the whole church whilst all sing:

... 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 God, begotten of the Father before all worlds. 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, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man. He 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 living and the dead; Whose kingdom shall have no end. And I believe in the Holy Spirit; the Lord and Giver of Life, who ceedeth from the Father, who with the Father and the Son together 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. I look for the resurrection of the dead and the life of the world to come.

Amen.

GREAT ENTRANCE

The Celebrant stands before the Holy Doors facing the faithful, and says

PREFACE FOR THE FAITHFUL

Unless otherwise indicated in the Proper, the following Preface is said:

Cel.: Beloved brothers and sisters, call upon the Holy Spirit with me, the He will impart to me His expressible power, and that I, an unworthy priest, may dare to bring to the altar the holy oblation of our Lord Jesus Christ, for in truth it is He Who offereth and is offered, Who receiveth and who giveth of Himself, He Who is co-eternal with the Father and the Holy Spirit, unto ages of ages.

All: Amen. The Holy Spirit shall descend upon thee, and the power of the Most-high shall cover thee.

Cel.: Forgive me, brothers and sisters.

All: Forgive us, Father, and pray for us.

The Celebrant blesses the faithful, while saying:

Cel.: + May God forgive you.⁵

During the Sonus, after having received the Celebrant's blessing, the Deacon goes to the Sacarium accompanied by the minor clergy in procession, he takes the paten and the chalice and solemnly takes them to the sanctuary going through the Holy Doors.

⁵ When the Liturgy is co-celebrated all this dialogue is said in the plural.

SONUS *unless otherwise indicated in the Proper:*

Choir: Let all mortal flesh keep silence and stand with fear and trembling, ponder nothing earthly minded, for the King of Kings and Lord of Lords draweth nigh to be sacrificed and to give Himself as food unto the faithful.

During this time, the Celebrant stays at the altar and says in a low voice:

No one who is bound by carnal desires and passions is worthy to appear before Thee, or to approach Thee or to serve Thee, O King of Glory, for to serve Thee is great and fearful, even for the Heavenly Powers. Nevertheless, through Thine ineffable and immeasurable love for mankind Thou wast made man without any change or transformation, Thou hast become our great High-priest, entrusting us with the sacred rite of this liturgical and bloodless sacrifice, O Master of all. Thou only, O Lord our God, reignest over all that is in earth and heaven, borne upon the throne of the Cherubim, O Lord of the Seraphim and King of Israel, to Thee, Who alone art holy and retest among the Saints, do I call, Thou Who alone art good and swift to aid; turn Thine eyes towards me, a sinner and unprofitable servant; cleanse my heart and soul from all awareness of evil and, through the power of Thy Holy Spirit; make me worthy, who am invested with the grace of the priesthood, to stand before Thy Holy Table and to consecrate. Thy most holy and pure Body and Thy most precious Blood. I come before Thee with head bowed, and I beseech Thee: turn not away Thy face from me, cast me not away from the number of thy children, but make me, Thy sinful and unworthy servant, worthy to offer these gifts unto Thee.

LAUDES *(second part of the Sonus)*

Unless otherwise indicated in the Proper:

Choir: The choirs of Angels go before Him, with all the Principalities and powers, the many-eyed Cherubim and the six-winged Seraphim, who veil their faces and sing: Alleluia, alleluia, alleluia!

In Lent: Glory to Thee; O Lord, Glory to Thee, O Lord, Glory to Thee, O Lord.

During the Laudes, the Celebrant puts the paten on the altar on the left hand side and the chalice on the right; he removes all the veils, and he covers everything with a large veil (palla sirica) having first perfumed it with incense. The Celebrant censes the gifts while saying the following prayers in a low voice:

Cel.: The noble Joseph took Thy pure Body down from the Tree, wrapped it in clean linen and spices, and laid it in a new tomb. Thy tomb, O Christ, is more splendid than any royal dwelling, for it is a Bridal Chamber and the source of our resurrection.

Then he bows and blesses the gifts, saying:

Cel.: With a humbled spirit and a contrite heart, we beseech Thee, O Lord, that the angel of blessing may come down upon these offerings prepared for the glory of Thy Name.

WASHING OF THE HANDS *(Ps 26. 6 to 8 & 11)*

Cel.: I will wash my hands in innocency, O Lord, and so will I go to Thine altar, that I may shew the voice of thanksgiving and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth. My foot standeth right: I will praise the Lord in the congregation. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, and now and ever, and to the ages of ages. Amen.

COLLECT ON THE GIFTS

Unless otherwise indicated in the Proper, the Celebrant says in a low voice:

Cel.: Accept, O most Holy Trinity, the offerings of Thy people and send down Thy heavenly grace to sanctify the gifts we present unto Thee and to cleanse us from all our sins.

DIPTYCHS

The Deacon goes in front of the Holy Doors, facing the congregation, begins to read the diptychs and receives the offerings of the faithful⁶. Then he continues in front of the altar, facing the East. The text of the diptychs varies according to the liturgical season (Advent, Easter, etc.) See the Appendix.

Deacon:

Let us bring our offerings and our prayers for the Church, that the Lord may deign to strengthen her

All: in faith and hope and charity.

Deacon:

For our Bishop N..., for all bishops who proclaim without fear the word of truth and offer up the holy oblation, and especially for the bishops of our Sister Churches NN and NN..., for themselves, for the clergy and the Christian people...

All: and for each, and for all.

Deacon:

In union with them, with our Bishop, our Priests and with the people here present let us bear in mind those who are sorely tried, the sick, and pilgrims, that the Lord will vouchsafe to protect, redeem, cure and comfort them.

⁶ The traditional offerings are : the bread, the wine, the oil, the incense, the candles, and the money.

Let us also pray in particular for the servants of God N, N...

At this point the names of the living are read during which the Choir sings softly so as not to drown out the Deacon's voice:

Choir: Remember, O Lord...

Deacon:

as well as for our enemies and for those who hate us. In communion with and in remembrance of Saint Michael the Archangel and all the heavenly hosts, of the Patriarchs, Judges, Kings and Prophets, of Saint John the Baptist and Forerunner and, above all, of our Lady, the Mother of God and Ever-Virgin Mary.

The Deacon turns towards the icon of the Mother of God.

All:Thee, in truth the Mother of God, do we magnify.

The Deacon turns back towards the faithful and continues:

Deacon:

Of the holy Apostles Peter, Paul, James and John, and of all the Apostles, Disciples and Evangelists of the Lord; of Saints Stephen, George, Catherine, Blandina and of all the Martyrs; of Saints Irenaeus, Denys, Athanasius, Hilary of Poitiers, Basil, Gregory the Theologian, John Chrysostom, Ambrose, Augustine, Gregory of Rome, Martin, Nicholas, Germanus of Auxerre, Caesarius, Nectarios of Aegina, John of San-Francisco and Germanus of Paris whose Liturgy we celebrate, and of all the Doctors and Pontifs; of Saints Anthony, Pachomius,

Cassian, Benedict, Colombanus, Isaac the Syrian, Seraphim of Sarov, Genevieve, Radegund, Clotilda, of Saint N (*Patron Saint of the parish*) and of Saint N (*Saints of the day*) whose memory we keep today, and of all the Saints.⁷

During the commemoration of the Saints, the Choir sings quietly, so as not to drown out the Deacon's voice:

Choir: Attend to us, O Lord, by their prayers...

Deacon:

With them we offer our prayers for all those who have gone before us in the peace of the Lord, from Adam to this present day. Let us pray especially for the servants of God N...

At this point are read the names of the departed during which the Choir sings quietly, so as not to drown out the Deacon's voice:

Choir: Remember, O Lord...

During the commemoration of the departed, the Priest gently waves the veil over the gifts.

The Deacon turns towards the altar and proclaims:

Deacon:

That the Lord may give them rest, where the light of His countenance shineth, let us pray to the Lord.

All: Kyrie eleison.

⁷This list should be completed in each parish with local Saints, with the Bishop's consent.

COLLECT POST NOMINA⁸

Unless otherwise indicated in the Proper:

Cel.: Lord Jesus, Almighty God, seal with Thy seal of salvation Thy servants here present and throughout the whole world, even to the ends of the earth. May they be protected from all evil, and may they know Thee, the only Saviour of the world, the Lover of Mankind, coeternal with the Father and the Comforter.

The Celebrant always ends the Collect Post-nomina with the following doxology, while making the sign of the Cross with the Chalice Veil:

Cel.:

To Thee are due praise, blessing, wisdom, honour, power, might and thanksgiving unto the ages of ages.

All: Amen.

KISS OF PEACE

This is omitted on Maundy Thursday and at the Liturgy on the night of Easter. At nuptial Liturgies, only the bride and groom exchange the Kiss of Peace.

Deacon: Give the peace.

The Celebrant kisses the altar, then turns towards the faithful, saying:

Cel.: May the peace of the Lord dwell among us.

The Celebrant gives the kiss of peace (kissing once rather than three times) to the clergy who give it to the faithful, who in turn give it to one another. The person giving the Peace says: "Peace to thee and to the Church". The person receiving the Peace says: "And to thy spirit".

The Choir sings the anthem for the Peace, the number of verses depending on the length of time required:

⁸ Collect « after the names ».

Choir: I leave you peace, I give you my peace, not as the world giveth, give I unto you.

V/ I give you a new commandment, that ye love one another, as I have loved you, thus saith the Lord.

Choir: I leave you peace...

V/ Greater love hath no man than this, that he lay down his life for his friends, saith the Lord.

Choir: I leave you peace...

V/ Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and now and ever, and to the ages of ages: Amen.

All: I leave you peace...

COLLECT FOR THE KISS OF PEACE

(Unless otherwise indicated in the Proper, in a low voice)

Cel.: Lord Jesus-Christ, Who hast said to Thine Apostles: « I leave you peace, I give you my peace », look not upon our weakness, but upon the faith of Thy Church; and strengthen her bonds in peace and unity according to Thy will, O Thou Lover of Mankind, Thou Who livest and reignest with the Father and the Holy Spirit unto the ages of ages. Amen.

ANAPHORA

(Eucharistic Prayer⁹)

The Celebrant goes before the Holy Doors and faces the people and the Deacon proclaims:

Deacon: All rise! Let us attend in silence!
The mystery of faith!

The Celebrant blesses the faithful, saying:

Cel.: May the grace of our Lord Jesus Christ,
the love of God the Father and the fellowship
of the Holy Spirit be always with you,
All: and with thy Spirit.

The Celebrant raises his hands, and the Deacon raises his stole.

Cel.: Let us lift up our hearts.
All: We lift them up unto Lord.

The Celebrant and the Deacon turn towards the altar and bow.

Cel.: Let us give thanks to the Lord our God.
All: It is meet and right so to do.

The Celebrant turns towards the altar.

⁹ At a concelebrated Liturgy, the celebrants may share the various sections of the Anaphora as follows: Main Celebrant: *Dialogue*, another Concelebrant: *Immolatio*, another Concelebrant: *Post-sanctus*, Main Celebrant: *Anamnesis and Epiclesis*, another Concelebrant: *Post-epiclesis*, All the Concelebrants together: *Final Doxology*.

IMMOLATIO *Unless otherwise indicated in Proper:*

The Celebrant raises his hands.

Cel.:

It is indeed meet and right, just and profitable for our salvation, to give Thee thanks at all times and in all places, O holy Lord, Almighty Father, eternal God, ineffable, indescribable, invisible and unchangeable, through Christ our Lord, through Whom the Angels praise Thy Glory, the Dominions adore Thee, the Powers bow down in trembling. The Heavens, the Virtues and the blessed Seraphim join in with exultation and concelebrate with them. Vouchsafe, we beseech Thee, that our voices may acknowledge Thee with theirs, as we say:

SANCTUS

The Deacon lifts the Tower and makes the sign of the Cross with it while all sing:

Holy, holy, holy, Lord God of Sabaoth. 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!

POST SANCTUS *Unless otherwise indicated in the Proper:*

Cel.:

Holy indeed, blessed indeed is Thine only-begotten Son, the Word and Creator and God of majesty. He came down from heaven, taking the form of a servant, accepting of His own will to suffer in order to set free that which He had created and to fashion

it again in the image of His glory, the same, our Saviour Jesus Christ Who, on the eve of His Passion, took bread into His holy and venerable hands, raised His eyes to heaven towards Thee, holy Father, almighty and eternal God, and giving thanks, He blessed it, brake it and gave it to His Apostles and Disciples, saying:

WORDS OF INSTITUTION

The Celebrant points to the bread with his right hand, moving slightly away from the centre of the altar towards the right; the Deacon points to the bread with his stole. All the concelebrating priests point to the bread with their right hands and say:

Cel.: Take, eat, this is my Body Which is broken for you and for many, for the remission of sins.

All: Amen.

The Deacon, if he is alone, goes across to the right of the Celebrant.

Cel.: Likewise, after supper, He took the cup, and, giving thanks, He blessed it and gave it to His Apostles and Disciples, saying:

The Celebrant points to the chalice with his right, moving slightly away from the centre of the altar towards the left; the Deacon points to the chalice with his stole. All the concelebrating priests point to the chalice with their right hands and say:

Cel.: Take, drink; all of you, this is my Blood, of the new and everlasting covenant, which is shed for you and for many, for the remission of sins.

All: Amen.

ANAMNESIS¹⁰

Cel.: As often as ye do this, ye do it remembrance of Me, ye proclaim my death, ye announce my Resurrection, and ye look for my coming until I come again unto you from heaven in glory.

Unless otherwise indicated in the Proper, the Anamnesis continues as follows:

Cel.: Making thus the memorial of His most glorious Passion, His Resurrection from the dead and His Ascension into heaven...

The Deacon stands at the centre of the altar and (or the Celebrant if there is no Deacon) takes the chalice with his left hand, crosses his right hand over his left hand, before taking the paten in his right hand. He lifts up the Gifts. The Celebrant raises his hands pointing to the gifts.

Cel.: ... we who are Thine own, do offer unto Thee that which is Thine own for those who are thine own, this pure Sacrifice, this reasonable Sacrifice, this bloodless Sacrifice, and we ask and beseech Thee: receive this Oblation on Thine altar on high at the hands of Thine angels...

The Deacon, places the Gifts on the altar, making with them the sign of the Cross.

¹⁰ Memorial and Offering

EPICLESIS

Choir: Lord, we pray to Thee, and we beseech Thy majesty; may our humble prayers arise to Thee, O God most merciful.

While the choir are singing, the Celebrant says in a low voice, lifting up his hands:

Cel.: ... as Thou didst deign to receive the gifts of Thy servant Abel, the righteous, the sacrifice of our patriarch Abraham, and that which Thy High Priest and King, Melchisedek offered unto Thee. Lord, we pray to Thee and we beseech Thy majesty, may our humble prayers arise to Thee, O God most merciful...

Unlike otherwise indicated in the Proper, the Celebrant the celebrant says aloud:

Cel.: and may the fullness of Thy divinity come down upon us, upon this bread, and upon this cup, and upon the whole world, as it came down of old upon the offerings of our fathers, so that this sacrifice may indeed become the Body (+)

All: Amen,

Cel.: and the Blood (+)

All: Amen,

Cel.: of Thy Son, our Lord Jesus Christ, by the incomprehensible and infinite power of Thy Holy Spirit (+).

All: Amen, amen, amen.

All prostrate themselves, except on Sunday, in the Paschal season and on feasts of the Lord, when they make a deep bow instead. During this time, the congregation prays silently, each person praying to the Spirit for their own special intentions. A bell may be rung lightly three times.

POST EPICLESIS

Unless otherwise indicated in the Proper, the Celebrant says the Post-Epiclesis in a loud voice:

Cel.: And may these Gifts be for protection to the healthy and for healing to the sick, may they bring reconciliation to brothers in discord, and an increase of peace and charity in abundance; may they confer wisdom upon the foolish and moderation to the wise, may they give vigilance to slothful souls and mildness to the over-zealous; and through the Communion at this holy altar, may they make us share in the company of the elect in the heavenly Kingdom, hastening the glorious coming of Christ and the fullness of the Spirit...

BLESSING OF THE ELEMENTS

The Celebrant blesses the gifts offered during the Diptychs, the bread and the sacred items which have been brought to the sanctuary in order to be blessed. (On certain feasts: Easter, Transfiguration..., there are special blessings: oil, grapes, fruits, eggs, etc. - see the Proper).

Cel.: by Whom Thou createst all things and blessest that which is created (+), sanctifiest that which is blessed and distributest that which is sanctified (+)

FINAL DOXOLOGY

All celebrants:

To Thee, Father Almighty,
and to Thy faithful and true Word,
and to the Holy and Sanctifying Spirit,
is due all honour, all glory and adoration,
now and for ever, and unto the ages of ages.

All: Amen.

THE COMMUNION

FRACTION OF THE BREAD

Unless otherwise indicated in the Proper, the following.

Choir:

V./ Wisdom hath builded her house, she hath hewn out her seven pillars, she hath sacrificed her victims, mingled her wine and furnished her table.

R./ They recognised the Lord, Alleluia, in the breaking of Bread, Alleluia, Alleluia.

V./ Come and eat my Bread and drink the wine that I have mingled; leave off folly and ye shall live.

R./ They recognised the Lord, Alleluia, in the breaking of Bread, Alleluia, Alleluia.

V./ The Bread which we break is the Body of the Lord, the Cup which we bless is the Blood of the Lord,

All: one single and unique mystery. They recognised the Lord, Alleluia, ...

While this is sung, the Celebrant breaks the Lamb, saying in a low voice:

Cel.: The table is set. The Lamb of God is sacrificed, shared out but not divided, eaten but never consumed. The Wine is mingled, the Blood is poured out. Let us drink of the inexhaustible Cup, let us leave ignorance and proclaim one sole, unique and fearful mystery.

OUR FATHER (The Lord's Prayer)

Deacon: Let us pray.

Cel.:
Not by our merits, Holy Father, but in obedience to the commandment of Jesus Christ, Thy Son, our Lord, do we dare to say:

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.

Unless indicated in the Proper:

Cel.:

Deliver us, O Lord ; from evil and from all danger; keep us in all good works by Thy perfect truth and in Thy true freedom, for Thine is the kingdom, and the power and the glory, for ever and ever.

All: Amen.

ELEVATION OF THE HOLY GIFTS

The Celebrant lifts up the Holy Gifts. Unless otherwise indicated in the Proper, the following is sung three times, each time at a higher pitch:

Cel.: The Lion of the tribe of Judah, the root of David hath prevailed, alleluia.

Choir: He Who sitteth upon the Cherubim. hath prevailed, alleluia.

The Celebrant turns towards the faithful, and, lifting up the Body and the Blood proclaims, while the Deacon points to them with his stole, proclaims:

Cel.: The Holy Things unto them that are holy.

All: One only is holy, One only is Lord, Jesus Christ, to the Glory of God the Father. Amen.

IMMIXTION

While this is sung, the Celebrant places a particle of the Lamb into the chalice while saying in a low voice:

Cel.: May the union of the Body and the Blood of Christ be a pledge of our transformation and of the resurrection of the faithful departed, in expectation of the consummation of the ages.

BLESSING OF THE FAITHFUL

Deacon: Bow your heads to receive the blessing.

All: Before Thee, O Lord.

Unless otherwise indicated in the Proper, the Celebrant, turning towards the faithful, says:

Cel.: Vouchsafe, O Lord, to bless this family which is Thine own; make them glad by Thy presence ; and may these Mysteries bestow upon each that which is most needful, through Thy mercy, O God blessed to the ages of ages.

All: Amen.

Then he may pronounce a general absolution.

I believe and I confess, O Lord, that Thou art of a truth the Christ, the Son of the Living God, Who came into this world to save sinners, of whom I am the first. Again I believe that this is Thy most holy and pure Body and that this is Thy honourable and precious Blood. At Thy mystical supper, O Son de God, today accept me as a communicant, for I will not speak of the Mystery to Thine enemies, nor give

Thee a kiss like Judas, but like the thief I shall acknowledge Thee: remember me, O Lord, in Thy Kingdom. Not unto judgement nor unto condemnation be the partaking of Thy Holy Mysteries to me, O Lord, but unto the healing of my soul and body. Lord, I am not worthy Thou shouldst come under my roof, but speak the word only and my soul shall be healed.

COMMUNION OF THE CELEBRANTS

During the communion of the Celebrants, if there are many of them, the Choir sings what has been appointed in the Proper or a Psalm, if nothing else has been appointed: I will bless the Lord at all times...

The Priests take a particle of the precious Body while the main Celebrant principal gives a particle to each Deacon and says:

Cel.:

The servant of God, the Deacon N..., partaketh of Body of Our Lord Jesus Christ for the remission his sins and eternal life.

The Priests communicate from the chalice (one time), then the main Celebrant communicates each Deacon from the chalice (one time) saying:

Cel.:

The servant of God, the Deacon N..., partaketh of the Blood of Our Lord Jesus Christ for the remission of his sins and eternal life.

COMMUNION OF THE FAITHFUL

The Celebrant gives the chalice to the Deacon and takes the paten. They go in front of the Holy Doors while the Deacon proclaims:

Deacon:

Behold the Lamb of God That taketh away the sins of the world. Draw near with fear of God, faith and love.

The faithful come up for communion.

When giving the communion, the Celebrant says:

Cel.:

Servant of God N... thou receivest the Body and Blood of Christ for the remission of thy sins and life eternal.

The communicant replies: Amen.

During the communion, the Choir sings:

Choir: O taste and see that the Lord is good.

The Choir can alternate this antiphon with verses from the Psalms¹¹, ad libitum, or with chants from the Proper (Communion Verses, verses from the Ecclesiastical Psalm, Great Antiphon, Troparion).

The Celebrant and the Deacon put the Holy Gifts back onto the altar. During this, the Cantor intones the Alleluia, which is taken up by the congregation: (except in Lent).

Cantor: Alleluia.

All: Alleluia.

¹¹ Preferably Psalm 34

DISMISSAL

The Celebrant turns towards the faithful and blesses them, while saying:

Cel.:

+ Lord, pour out Thy blessing and Thy grace upon those who have received this Holy Communion with faith.

TRICANON

Unless otherwise indicated in the Proper, the following is sung:

Choir: We have seen the true light,

All: we have received the heavenly Spirit, we have found the true faith, we worship the undivided Trinity, for the same hath saved us.

The thurifer gives the censor to the Celebrant, who censens the chalice and the paten, while saying in a low voice:

Cel.: God is gone up with a merry noise, and the Lord with the sound of the trump.

Then the Celebrant takes the chalice and the paten, lifts them while facing the people faithful, and says:

Cel.: The Lord be always with you,

All: and with thy spirit.

The Celebrant gives the chalice and the paten to the Deacon who takes them over to the credence table then he folds the antimention and puts the Gospel Book back into the middle of the altar, while the congregation

sings the second part of the Tricaron: (unless otherwise indicated in the Proper)

All: Fed by the heavenly Bread, and quickened by the eternal Cup, unceasingly do we give thanks to Christ ever present in His Church. Through His Sacraments he hath come unto us and will come again in glory to judge the world, He who is coeternal with the Father and the Spirit of Life.

POST-COMMUNION COLLECT

Facing the faithful, before the Holy Doors, the Deacon sings the Post-communion Litany, unless otherwise indicated in the Proper. If there is only a Priest, he says it in front of the altar.

Deacon: Dearly beloved brothers and sisters, having received the dread and immortal mysteries, let us ask the Lord that we may spend our time in peace, health, holiness and, set free from all carnal desires, that we may live according to the Spirit, let us pray to the Lord.

All: Grant this, O Lord.

Unless otherwise indicated by the Proper:

Cel.: We give Thee thanks, O Lord, for the food of eternal life: may it be a pledge of our union with Thee and with our brothers and sisters, O Threefold Light, one God, unto the ages of ages.

All: Amen.

[HYMN OF THANKSGIVING (optional)]

All or part of the following hymn may be sung:

Choir: O give thanks unto the Lord for He is good, His mercy is eternal.

V/: I will bless the Lord at all times, His praise shall ever be in my mouth.

All: O give thanks unto the Lord...

V/: Glory be to the Father and to the Son and to the Holy Spirit,

Ch.: as it was in the beginning, and now and for ever, and to the ages of ages. Amen.

All: O give thanks unto the Lord...]

FINAL BLESSING¹²

Cel.: O Lord, let Thy mercy lighten upon us.

All: According to the hope which we have placed in Thee.

The Celebrant turns towards the faithful and blesses them:

Cel.:

At the prayers of our Lady, the most holy Mother of God and ever-Virgin Mary, of Saint N (*Patron Saint of the Parish*), of Saints N (*Local Saints and Saints of the day*) whose memory we keep and of all the Saints, may the blessing of Almighty God + the Father, the Son and the Holy Spirit come down upon you and abide with you always.

¹² For Pontifical Liturgies see the rite for the blessing and dismissal in the appendix.

All: Amen.

At the Liturgies for Sundays and feasts, the Deacon proclaims:

Deacon: These solemnities have ended, go in peace.

At ferial Liturgies on weekdays:

Deacon: Go in peace.

All: Thanks be to God.

The Celebrant distributes the Blessed Bread in front of the Holy Doors.

APPENDIX

I. The censuring:

- by the Priest:

During the Trisagion the Priest censes the altar: 3 times on each side.

(At Vespers he does the same thing at the Lucernarium, first of all lifting up the incense and finishing in the same way.)

- by the Deacon:

The Deacon censes the church at the Benedictus, at the Gloria, at the Creed (at Vespers at the Magnificat):

He censes the walls of the sanctuary, comes out through the Holy Doors, then censes the Icons on the Holy Doors and if there is space those on the Icon stands then goes all around the church going down the south side and returning by the north side, he censes the celebrants in the sanctuary then comes out in front of the Holy Doors in order to cense the faithful on the right hand side first, and then on the left.

II. Final Blessing and Dismissal for a Pontifical Liturgy

Bp.: O Lord, let Thy mercy lighten upon us.
All: According to the hope which we have placed in Thee.
Bp.: Blessed be the Name of the Lord.
All: from this time forth and for evermore.

The Bishop turns towards the faithful and blesses them with both hands.

Bp.: Peace be always with you.
All: And with thy Spirit.
Is pola eti despota, is pola eti despota, is pola eti despota! Father, give the blessing.

The Bishop kisses the altar then turns again towards the faithful and blesses them with the dikerion and le trikerion, saying:

At the prayers of the most Holy Mother God and ever-Virgin Mary, of Saint ..., may the blessing of Almighty God, the Father, the Son and the Holy Spirit, come down upon you and abide with you for ever.

All: Amen.

Deacon: The solemnities have ended, go in peace.
All: Thanks be to God.