

**The Liturgy of our Father among the Saints,
Saint Gregory
The Western Orthodox Liturgy**



The Archdiocese of New York

The Preliminary Rubrics of The Liturgy

The Divine Liturgy of the Body and Blood of Our Lord Jesus Christ, according to the restored Orthodox Western Rite, is normatively celebrated as a Solemn Liturgy, that is, with the assistance of a Deacon and Subdeacon. When these assisting ministers are not present, and when there is no choir or singing, it is celebrated as a Simple Liturgy, the Celebrant assuming the functions of the Deacon and Subdeacon in addition to his own.


More than one Liturgy should not be celebrated on the same altar in a single day, Christmas and Easter alone excepted, unless to consecrate the Sacrament for a person who is sick or dying. When several priests are present, not obligated by pastoral necessity to celebrate separately, they may concelebrate with the Rector of the church, or the Bishop if he be present, vested in Eucharistic vestments, and standing at their assigned places about the altar with him.

Except on the Feasts of Christmas and Easter, when by a very old custom, the Liturgy is celebrated both at midnight and in the day, there generally should not be more than one celebration of the Eucharist unless pastorally necessary.

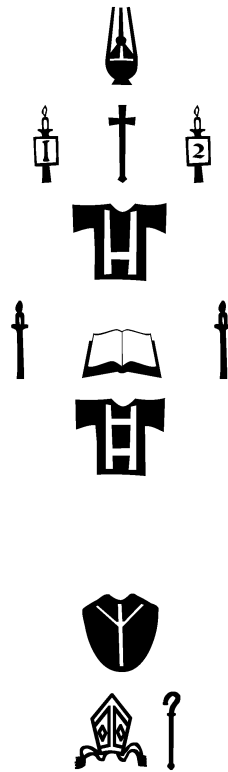
The Ministers of the Liturgy each concelebrate according their order. Priests as priests, deacons as deacons, laymen as readers, servers, singers, ushers, or simply as the Lord's People, the Church. For the good order of the Liturgy, and that the signs of our faith be not obscured, only the principle celebrant performs the manual acts. Inclinations, bows, or the sign of the cross are to be performed by all ordained concelebrants according to their order and function. If a text is sung by the choir, all clerical and lay, should join in. The Liturgy must always be a corporate act of worship celebrated decently and in good order.

At the time of the Liturgy, the Antimension is placed open and flat upon the altar which shall be covered by a white linen altar cloth, and two lights shall burn upon it. Traditionally, when a Bishop is present, another candle may be placed beside the Book. The Book lies open upon the altar, or on a stand nearby, or held by an assistant conveniently disposed for the celebrant to read.

Note well, Silence is kept after every reading of Scripture.

Those wishing to use “altar bells” will find this symbol  where a single muted stroke is used. It is not necessary to ring the bell at each of these times.

The Order of Procession



The Preparation of the Gifts for the Liturgy

Before a Solemn Liturgy, the sacred vessels stand upon a Table of Preparation, or at the Credence Table, prepared with bread, wine, and water for the Holy Liturgy.

Before a Simple Liturgy the sacred vessels may stand, veiled, upon the outspread antimensium (or upon an outspread Corporal if the antimensium is kept permanently beneath the altar cloths) in the midst of the altar. In such case, the gifts are prepared at the time of the Preparation during the Liturgy.

At a convenient time before a Solemn Liturgy, the Deacon or Priest, vested in amice, cincture, alb, maniple, and stole, and standing at The Table of Preparation, makes the sign of the cross saying:

Glory to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever,
for all ages of ages. Amen.

Taking as much bread as is needed for the Liturgy, he now lightly scores each on the underside, in the form of a cross and places it on the paten, saying nothing, or:

Accept, most Holy Father, this bread, let it become for us the holy Body of your only begotten Son, Jesus Christ by the power of the Holy Spirit.

Taking the chalice, he pours into it first wine saying:

Accept, most Holy Father, this wine, let it become for us the holy Blood of your only begotten Son, Jesus Christ by the power of the Holy Spirit. For from his side came forth blood and water for the forgiveness of sins.

and then a little water saying:

By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

Bowing, the Deacon or Priest says quietly:

With a spirit of humility, and a contrite heart,
let us be acceptable to you, O Lord;
and let these gifts be so offered in your sight this day,
that they be pleasing to you, our Lord and our God.

If a Deacon prepared the gifts he now turns to the Priest and says:

Father (Master) Bless!

The Priest says quietly

Come, O Sanctifier, and bless ✠ these gifts set apart
for the glory of your Holy Name

Then the veils are placed upon the vessels.

*The above prayers for preparing the gifts are from the venerable
Ambrosian Rite.*

The Preparation of the Sacred Ministers in the Sacristy

When all are vested the Priest may use these or other prayers:

Priest: In the name of the Father, and of the Son,
and of the Holy Spirit.

Server: Amen.

Priest: I will go to the altar of God.

Server: To the God of my joy and gladness.

Priest: Send out your light and your truth that they may lead
me, and bring me to your holy hill and to your
dwelling-place;

Server: And I will go to the altar of God, the God of my joy and
gladness; and on the harp I will give thanks to you O God
my God.

Priest: Why are you so sorrowful O my soul?
And why are you so disquieted within me?

Server: Put your trust in God! For I shall yet praise him
who is the help of my countenance, and my God.

Priest: Glory to the Father, and to the Son,
and to the Holy Spirit:

Server: As it was in the beginning, is now and ever,
for all ages of ages. Amen.

Priest: I will go to the altar of God.

Server: To the God of my joy and gladness.

Priest: Our help is in the name of the Lord.

Server: The maker of heaven and earth.

Priest: I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my very great fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

Server: May Almighty God have mercy on you, forgive you your sins, and lead you to life everlasting.

Priest: Amen.

Server: I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my very great fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

Priest: Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting .

Server: Amen.

Priest: May the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

Server: Amen.

Priest: Turn to us, O God, and bring us to life.

Server: And your people shall rejoice in you.

Priest: Show us, O Lord, your mercy.

Server: And grant us your salvation.

Priest: O Lord, hear my prayer,

Server: And let my cry come to you.

Priest: The Lord be with you.

Server: And with your spirit.

Priest: Let us pray:

Purify us, O Lord, we pray, that we be accounted worthy to go into the holy of holies with cleansed minds through Jesus Christ our Lord.

Server: Amen.

Priest: Peace ☩ be with you.

Server: And with your spirit.

Deacon: Let us go forth in peace!

All: In the name of Christ. Amen!

The Procession now forms (see above) and proceeds to the Altar. The traditional order is Thurifer, Subdeacon with the cross, two acolytes with candles, Master of Ceremonies, Deacon carrying the Gospel, and Priest.

The Preparation of the People: The Asperges with Holy Water

On Sundays only the Asperges or Vidi Aquam (during Pascha) is used. The Sacred Ministers process to the Altar The priest wears a cope.

The priest receives the vessel of Holy Water from the minister; and after intoning the following Antiphon, which all continue, he sprinkles the altar, himself, the other ministers, the choir, and the people as a reminder of their baptism.

Asperges Me for Sundays:

The musical score is written for a single voice part in G major (one sharp) and 4/4 time. It consists of ten staves of music. The lyrics are: Sprin - kle me O Lord With hys - sop, and I shall be pure. Wash me, O Lord, and I shall be whit - er than snow. Have mer - cy up - on me, O God, ac - cord - ing to your lov - ing kind - ness. Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it; as it was in the be - gin - ning, is now and ev - er, for all a - ges of a - ges. A - men Sprin - kle me O Lord With hys - sop, and I shall be pure. Wash me, O Lord, and I shall be whit - er than snow.

Sprin - kle me O Lord

With hys - sop, and I shall be pure.

Wash me, O Lord, and I shall be whit - er than snow.

Have mer - cy up - on me, O God,

ac - cord - ing to your lov - ing kind - ness.

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it;

as it was in the be - gin - ning, is now and ev - er,

for all a - ges of a - ges. A - men Sprin - kle me O Lord

With hys - sop, and I shall be pure.

Wash me, O Lord, and I shall be whit - er than snow.

Vidi Aquam for Sundays During Pascha:

I saw wa - ter, com-ing forth from the right side of the tem - ple,
al - le - lu - ia.; and all who came to that wa - ter were saved,
and they shall say: al - le - lu - ia. al - le - lu -
- ia. O give thanks to the Lord for he is good:
for his mer-cy en-dures for - ev-er. Glo-ry to the Fa-ther and to the Son,
and to the Ho - ly Spir-it; as it was in the be-gin-ning,
is now and ev - er, for all a-ges of a - ges. A-men I saw wa - ter,
com-ing forth from the right side of the tem - ple, al - le - lu - ia.;
and all who came to that wa - ter were saved, and they shall say:
al - le - lu - ia. al - le - lu - ia.

He returns to the altar, stands before it, and sings the following:

∇ Show us your mercy, O Lord. (Alleluia)

℞ And grant us your salvation. (Alleluia)

℣. Lord, hear our prayer.

℟. And let our cry come to you.

℣. The Lord be with you.

℟. And with your spirit.

Let us pray. O Holy Lord, Father Almighty, Everlasting God, hear us we pray and send your Holy Angel from heaven to guard, cherish, ✠ protect, visit and evermore defend all who gather in this dwelling place; Through Christ our Lord. *Amen.*

The Introit

The Introit is sung as the procession goes to the altar; if the Asperges is used on a Sunday, the Introit is interrupted, and then continued at the conclusion of the final prayer.

The priest arrives at the altar; he uncovers his head, and silently prays:

O Lord, take our sins from us that we be worthy to enter into the Holy of Holies with pure minds through Christ our Lord. Amen

The clergy kiss the altar where the antimensium is, saying:

We beseech You, O Lord, by the prayers of Your Saints whose relics lay here, and of all the Saints, that you mercifully forgive all our sins. Amen

The Priest sets on incense and blesses the thurible saying:



Let this incense be blessed by him in whose honor it is burned.
Amen.

The priest now censes the cross, bows, and censes around the altar counterclockwise returning to the middle. As he hands the thurible back to the minister he says quietly:

Lord, kindle in us the fire of your love, and the flame of everlasting charity.

The Kyrie: Kyrie eleison Christe eleison Kyrie eleison (*vi/ix*)

Or

The old Roman Litany from the Gelasian Sacramentary:

The Deacon stands at the head of the nave and sings:

Deacon:



With all our hearts and all our minds and in peace



let us pray to the Fa - ther, the Son, and the Ho - ly Spir - it:



Lord hear us and have mer-cy.

People:



Lord have mer-cy.

Deacon: That the riches of spiritual gifts may be poured out upon the spotless Church of the living God:
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For holy bishops, priests, deacons, and clergy of our mighty God,
and for all people worshipping the true God,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all who are teaching rightly the Word of Truth, the manifold Wisdom of the Word of God,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who keep themselves pure in mind and body for the sake of the kingdom of heaven,
and who toil in spiritual labor;
and for an abundant outpouring of gifts of the Spirit:
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all civil rulers and for all soldiers, who love justice and right judgment,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For agreeable weather and rain in its season,
for the pleasures of caressing vital breezes,
and the prosperity of rightly ordered seasons,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who are initiated into the name of Christ,
and who now burn with desire for heavenly grace,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those in the weakness of the infirmities of humanity,
in envy of spiritual wickedness,
and various errors of the world,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who suffer the dangers
and hardship of travel,
are oppressed by the cruelty of unjust authority,
or the affliction of the enemy
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those deceived by the wickedness of apostasy,
infected by heresy, or pagan superstition,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who do good works,
and those who, with brotherly concern,
come to the aid of people in need,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all within this holy house of the Lord,
that we may be turned to pure hearts
and devout prayers,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For the healing of our souls and bodies,
and the forgiveness of all our sins,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For refreshment of the souls of the faithful,
especially of priests of the holy Lord,
who guide and serve this Catholic Church,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For ↗ death to sin in our minds and bodies
and a quickening of the life of faith,
Let us ask of the Lord:

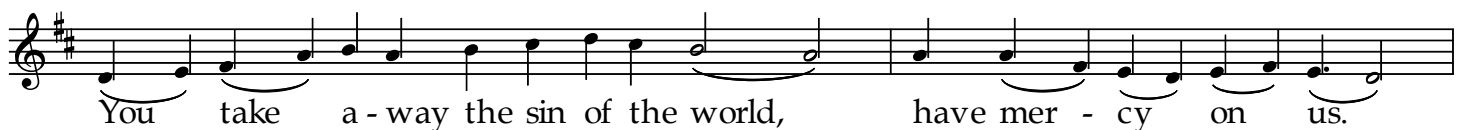
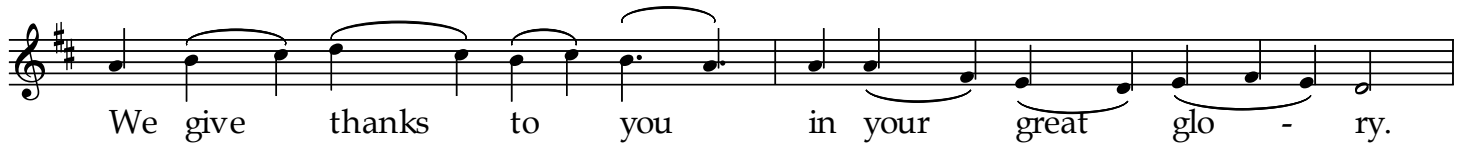
People:



Grant this, O Lord.

Gloria V Traditional

Father Anthony J Bondi, Jr



pra - yer. You sit at the right hand of God the Fa - ther,
 have mer - cy on us. For you a - lone are ho - ly,
 You a - lone are Lord. You a - lone are most high,
 Je - sus Christ. With the Ho - ly Spir - it
 in the glo - ry of God the Fa - ther. A - men.

THE LITURGY OF THE WORD

The Collect For The Day

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray:

The Collect is read with hands extended; at the conclusion all respond:

People: Amen.

The Scripture Readings

The Old Testament (or Acts during the Paschal season) is announced by the Lector saying:

A Reading from the book of...

At the conclusion of the Reading the Lector says

Lector:



The Word of the Lord.

People:



Thanks be to God!

The Gradual or a psalm is sung.

The Epistle (or Acts during the Paschal season) is announced by the Sub-Deacon or Lector saying:

A Reading from the Epistle of blessed Paul the Apostle to the...

At the conclusion of the Lesson the Reader says:

Lector:



The Word of the Lord.

People:



Thanks be to God!

The acolyte moves the Missal to the Gospel Side of the Altar, the acolytes get candles, and the thurifer brings incense and boat to the priest.



*All stand as The Alleluia is sung: Alleluia! Alleluia! Alleluia!
In Lent the Tract is sung in place of the Alleluia with the response:
Praise to you Lord Jesus Christ King of endless glory.*

The Deacon takes the Gospel Book from the altar, bows to the altar, and quietly says:

Cleanse my heart and my lips Almighty God, as you cleansed the lips of the prophet Isaiah with a burning coal. Send me, purified by your gracious mercy, that I may worthily proclaim your holy Gospel, through Christ our Lord, Amen.

The Deacon takes the book to the Bishop/Priest and asks a blessing.

Deacon: Master / Father, ask a blessing.

Priest: The Lord be in your heart and upon your lips ✠ that you may worthily and fittingly proclaim the Holy Gospel.

Deacon: Amen

He then kisses the bishop's / priest's hand and the Gospel Book. He then bows and goes to the place appointed accompanied by a Subdeacon, Acolytes with lights, and a Thurifer with incense carried before. Standing, all turn toward him, as he announces the Gospel:



Deacon: The Lord be with you.



People: And with your spir-it.

The Deacon traces a cross on the book then his forehead, lips and chest.

Deacon: Rise up, ye catechumens, beg for yourselves the peace of God through His Christ: a peaceable day free from sin, now and for the rest of your life, and a Christian end of it; the compassion and mercy of God and the forgiveness of your transgressions. Dedicate yourselves to the only un-begotten God, through His Christ.
Bow down your heads, and receive the blessing.

As the deacon calls out the name of each catechumen the people say, Lord, have mercy upon him/her and each comes forward and bows his head. And when they have all assembled, let the priest bless them saying:

Priest: O Almighty God, inaccessible and un-begotten, who alone are the true God, the God and Father of your only begotten Son: the Christ; the God who sends forth the Comforter, and Lord of the whole world; who by Christ appointed your disciples to be teachers of piety.
Look down upon your servants, who are receiving instruction in the Gospel of your Christ, and “give them a new heart, and renew a right spirit within them” that they may both know and do your will with full purpose of heart, and with a willing soul.

Grant them a holy admission and union with your holy Church, and make them partakers of your divine mysteries, through Christ, who is our hope, and who died for them; by whom glory and worship be given to you in the Holy Spirit for all ages of ages. Amen.

And after this, let the deacon say: Go out, catechumens, in peace.

The Nicene Creed

Deacon: Let us, the faithful, in peace proclaim our Faith.



I be - lieve in one - God, the Fa - ther al - migh - ty,



ma - ker of hea - ven and earth, of all things, vi si - ble,



and in - vi - - si ble. And in one Lord Je - sus Christ,



the on - ly be - got - ten Son of God,



born of the Fa - ther be - fore all a - ges. God from God,



Light from Light, true God from true God.



be - got - ten, not made, con - sub - stan - tial with the Fa - ther.



Through him all things were made; For us men and for our sal - va - tion



He came down from hea - ven, Was in - car - nate by the Ho - ly Spir - it



of the Vir - gin Ma - ry and be - came Man.



Cru - ci - fied al - so for us un - der Pon - tius Pi - late,



He suf - fered death and was bur - ied. And rose a - gain on the third day



in ac - cor - dance with the scrip - tures. He as - cend - ed in - to hea - ven



and is seat - ed at the right hand of the Fa - ther.



He will come a - gain, in glo - ry, to judge the liv - ing and the dead.



His king - dom will have no end. And in the Ho - ly Spir - it, the Lord,



the giv - er of life, who pro - ceeds from the Fa ther.



who with the Fa - ther and the Son is wor - shipped and glo - ri - fied.



who has spo - ken through the pro - phets. And One, Ho - ly, Cath - o - lic, 25



and A - po - sto - lic Church. I con - fess one bap - tism



for the for - give - ness of sins.



I look for - ward to the re - sur - rec - tion of the dead



and the life of the age to come. A - - - - -



- - - - - men.

The Prayers of Supplication of Saint Martin

During Lent, The Solemn Prayers may be used instead.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray:

The Deacon, standing in the midst of the people sings:

Deacon: Let us pray with all our heart and all our mind to God
who looks upon the earth and makes it tremble;
Lord hear us and have mercy:

People: Lord have mercy.

Deacon: For the greatest peace and tranquility in our times,
for the Holy Catholic and Apostolic Church
which is from one end of the earth to the other.
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all Orthodox Patriarchs, our Archbishop **N.**, for
Bishop **N.** and for all bishops, presbyters, deacons,
subdeacons, porters, lectors, exorcists, acolytes and
singers, for all monks and nuns and for the holy people of
God,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For our country, state and city and fellow citizens,
for our President, Legislators, and Magistrates,
and for the armed forces,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For virgins, widows, and orphans,
Let us pray to the Lord.

People: Lord have mercy.

Deacon: For those who travel by land, water, air and space,
for penitents, catechumens and prisoners;
Let us pray to the Lord.

People: Lord have mercy.

Deacon: For those who, in the holy church,
enjoy and share the fruits of mercy.
Let us pray to the Lord:

People: Lord have mercy.

Deacon: Remembering Blessed Mary the Virgin Mother of God,
the holy apostles and martyrs,
[Blessed N.] and all the saints,
Let us ✠ commend ourselves and one another
and all our life to Christ our God:

People: To You, O Lord!

Deacon: That we be given a holy life and a peaceful death,
Let us ask of the Lord:

People: Grant this, O Lord!

Deacon: That the Lord may preserve the sanctity, purity and truth
of the Catholic and Apostolic Faith:
Let us ask of the Lord:

People: Grant this, O Lord!

Deacon: That the divine bond of peace, unity,
and love remain among us,
Let us ask of the Lord:

People: Grant this, O Lord!

The Deacon moves to the Epistle Side of the altar step.

Priest: Father, hear the prayers of your people:
grant us your pardon and peace, that we,
who live in that peace by the power of the Holy Spirit,
extend it to others,
worthily bring our gifts to your altar,
and give you glory through Jesus Christ our Lord.

People: Amen.

Priest: ✠ Christ is in our midst. **or** Peace be with you.
People: He is and ever shall be. And with your spirit.

Deacon: Let us greet one another with a holy kiss.

The "Holy Kiss" is a triple embrace starting to your right. It begins with the celebrant and is passed to the Deacon and Subdeacon, and by them to the acolytes and congregation orderly and quietly as befits a holy act.

THE LITURGY OF THE EUCHARIST

In a Simple Liturgy the celebrant uncovers the vessels, quietly places bread upon the paten, takes the chalice, pours in some wine and then a little water saying:

From the side of the Lord Jesus Christ
came forth Blood and Water
for the forgiveness of our sins.

Placing the chalice behind the paten, he extends, elevates, and joins his hands saying:

In the Name ✠ of the Father and of the Son,
and of the Holy Spirit, Amen.

In a Solemn Liturgy the Priest goes to the sedilia. The Deacon spreads a white linen cloth on the altar while the Offertory Chant is sung. The Subdeacon, wearing a humeral veil, and two Acolytes bearing lights, preceded by a Thurifer, go to the credence table, then, bearing the prepared gifts and offerings go to the sanctuary step.

The Deacon receives the gifts and arranges them upon the altar then while the hymn below is sung:

Let All Mortal Flesh Keep Silence

Let all mortal flesh keep silence, and with awe and trembling stand;
Ponder nothing earthly minded, for with blessing in his hand
Christ our God to earth descends, our full homage to demand.

He, himself, comes forth to be offered, in remembrance sacrificed;
Life and death and resurrection, here unfold before our eyes
As we enter now the timeless mystery,
let us lay aside earthly cares.

King of kings, yet born of Mary, as of old on earth he stood,
Lord of lords in human vesture, in the Body and the Blood
He will give to all the faithful His own self for heavenly food.

Rank on rank the host of heaven, spreads its vanguard on the way,
as the Light of Light descends now, from the realms of endless day,
that the powers of hell may vanish, as the darkness clears away.

At his feet the six-winged seraph; cherubim with sleepless eye,
veil their faces to the Presence, as with ceaseless voice they cry,
* "Alleluia! Alleluia! Alleluia! Lord Most High!"

* *During Lent:* Ho-ly, Ho-ly, Ho- - - ly!
Ho-ly is the Lord Most High!

*Having prepared the gifts, the Deacon bows to the Altar and Priest.
The Priest comes to the center, bows to the Church; he turns, goes to the
altar and standing before it says quietly:*

Sanctify ✠ O Lord, these gifts offered by us,
and cleanse us from the stains of our sins;
through Jesus Christ our Lord.

The Incensation



On Sundays and Feasts, the Celebrant sets on incense, offered by the Subdeacon or Thurifer which he blesses saying:

Through the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all your elect, Lord bless ✠ this incense and receive from it an odor of sweetness; through Christ our Lord. Amen.

After incense is set, the Priest censens the gifts and the altar saying:

Let this incense arise before You, O Lord,
and Your mercy descend upon us.

He walks around the altar with the Deacon before and Subdeacon behind him censing and saying:

Let my prayer, O Lord, arise like incense before You;
the lifting up of my hands, like the evening sacrifice.

He returns to the center and gives the thurible to the Deacon saying:

Lord enkindle in us the fire of your love
and the flame of everlasting charity.

The Deacon then censens the Priest, the Subdeacon the Deacon, the Thurifer the Subdeacon. Then he censens the acolytes and the people. During which the Acolytes present water, basin, and a towel and the Priest washes his hands saying quietly:



I will wash my hands in innocence, O LORD, *
that I may go in procession round your altar,

Singing aloud a song of thanksgiving *
and recounting all your wonderful deeds.

LORD, I love the house in which you dwell *
and the place where your glory abides.

Do not sweep me away with sinners, *
nor my life with those who thirst for blood,

Whose hands are full of evil plots, *
and their right hand full of bribes.

As for me, I will live with integrity; *
redeem me, O LORD, and have pity on me.

My foot stands on level ground; *
in the full assembly I will bless the LORD.

The Gloria Patri is not said at Requiems or during Passiontide.

Glory to the Father, and to the Son,
and to the Holy Spirit: *
As it was in the beginning, is now and ever,
for all ages of ages. Amen

The Priest at the midst, inclines, hands joined, and prays this quietly:

Accept, most Holy Trinity, this offering which we are making to You in remembrance of the passion, death, resurrection, and ascension of Jesus Christ, Our Lord; and in honor of blessed Mary, ever Virgin, and of all the Saints; that it may add to their honor and aid our salvation. May they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord.

Acolyte. Amen.

The priest turns to the congregation, extends his hands and says:

Priest: Pray for me, Brothers and Sisters,
that my sacrifice and yours
be acceptable to God the Father Almighty

He then crosses his hands over his chest and bows as they respond

All: The Lord accept the sacrifice at your hands
for the praise and glory of his Name,
for our benefit, and that of all his holy Church.

Priest: Amen.

The Prayer over the Gifts: The Second Collect

He then begins the second collect which "secrets" or sets apart the gifts for the anaphora. He ends the prayer singing:



Priest:

People: Amen!

THE PREFACE TO THE ANAPHORA

The Priest extends his hands while singing:



Priest:

The Lord be with you.



People:

And with your spir - it.

He lifts up his hands:



Priest: Lift up your hearts.



People: We lift them to the Lord.

He joins his hands together and bows:



Priest: Let us give thanks to the Lord our God.



People: It is meet and right so to do.

Again, extending his hands he sings:

Priest: It is truly right and just, our joy and helpful to salvation, that we, always and everywhere give thanks to you, O Lord, holy Father, Almighty and eternal God:

Here a Proper preface is sung on all Sundays, and as appointed.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Deacon goes up to the right and the Subdeacon to the left of the Priest and bow deeply for the Sanctus.

People: **Missa de Angelis: Sanctus**



Ho - ly, ho - ly, ho - ly
Lo - rd, God
of Sa - ba - oth, hea - ven and earth
are fu - ll of your glo - ry. Ho-san - na
in the high - est.
Bless - ed is he who comes
in the name of the Lord. Ho - san - na
in the high - est.

The Church now stands attentively, reverently, as the Priest leads The People in the celebration of the most sacred part of the Liturgy.



The Anaphora of our Father among the Saints, Gregory

*Thurifer & four acolytes-torches stand facing the altar inside the altar rail.
The priest extends his hands keeping his thumbs and forefingers joined.*

To you, therefore, most gracious Father,
we humbly pray through Jesus Christ your Son our Lord

He joins his hands, places his left hand on his breast, blessing the offering:

that you accept and bless ✠ these pure and holy gifts
which we offer to you in sacrifice.

He stretches out his hands:

We offer them on behalf of your holy catholic Church:
watch over her, gather her, guide her and grant her peace,
protection, and unity throughout the whole world
with your servants: the Orthodox Patriarchs, **N.** our Archbishop,
Bishop **N.**, and all Orthodox believers
who hold the Catholic and Apostolic faith.

Remember, Lord, your faithful people,
and your servants standing here around your altar,
knowing how firmly we believe in you
and dedicate ourselves to you.

He joins his hands, prays briefly, then, with hands outstretched continues:

We offer to you this sacrifice of praise and thanksgiving
for ourselves and for all those who are dear to us.

We pray to you our living and true God,
for our well being and redemption
and for those whose faith and devotion
are known to you alone.

Communicantes (*Proper Communicantes are below*)

In communion with the whole Church,
we venerate first the glorious and ever virgin Mary,
Mother of our Lord and God, Jesus Christ;
and also your blessed apostles and martyrs
Peter, Paul, Andrew

[James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon, and Thaddaeus,
Linus, Cletus, Clement, Sixtus, Cornelius,
Cyprian, Laurence, Chrysogonus, John and Paul,
Cosmas and Damian,] [Blessed N.],

...and all your saints whose merits and prayers gain for us your
constant help and protection.

PROPER FORMS OF THE COMMUNCANTES

On the Nativity of the Lord and throughout the Octave

*In communion with the whole Church, and celebrating the most sacred
night [day] on which blessed Mary the most pure virgin brought forth
the Savior for this world, we venerate above all others the memory of that
same glorious ever-Virgin Mary, Mother of our Lord and God, Jesus
Christ; and also your blessed apostles and martyrs, Peter, Paul, Andrew [
James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and
Thaddaeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian,
Laurence, Chrysogonus, John and Paul, Cosmas and Damian,] and all
your saints whose prayers gain for us your constant help and protection.*

On the Epiphany of the Lord

In communion with the whole Church, and celebrating the most sacred day on which your Only-begotten Son, eternal with you in your glory, appeared in a human body, truly sharing our flesh, we venerate first the glorious and ever virgin Mary, Mother of our Lord and God, Jesus Christ; and also your blessed apostles and martyrs, Peter, Paul, Andrew [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian,] and all your saints whose prayers gain for us your constant help and protection.

From the Paschal Vigil until the Second Sunday of Easter:

In communion with the whole Church, and celebrating the most sacred night [day] of the Resurrection of our Lord Jesus Christ in the flesh, we venerate first the glorious and ever-Virgin Mary, Mother of our Lord and God, Jesus Christ; and also your blessed apostles and martyrs, Peter, Paul, Andrew [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian,] and all your saints whose prayers gain for us your constant help and protection.

On the Ascension of the Lord

In communion with the whole Church, and celebrating the most sacred day on which your Only-begotten Son, our Lord, set at the right hand of your glory our weak human nature, which he had united to himself, we venerate first the glorious and ever-Virgin Mary, Mother of our Lord and God, Jesus Christ; and also your blessed apostles and martyrs, Peter, Paul,

Andrew [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian,] and all your saints whose prayers gain for us your constant help and protection.

On Pentecost Sunday

In communion with the whole Church, and celebrating the most sacred day of Pentecost, on which the Holy Spirit appeared to the Apostles in tongues of fire, we venerate first the glorious and ever-Virgin Mary, Mother of our Lord and God, Jesus Christ; and also your blessed apostles and martyrs, Peter, Paul, Andrew [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian,] and all your saints whose prayers gain for us your constant help and protection.

He extends his hands forward over the offerings before him saying:



Father,
we humbly ask that you accept this offering of our service
and that of your whole Church.
Order our days in your peace,
save us from eternal damnation,
and number us among those you have chosen;
(through Christ our Lord.)

From the Vigil of Pascha to the Second Sunday of Pascha:

*Father, we humbly ask that you accept this offering
of our service and that of your whole Church;
especially those whom you have been pleased
to give the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins.
Order our days in your peace,
save us from eternal damnation,
and number us among those you have chosen.*

He joins his hands, places his left hand on his breast, blessing the offering:

Bless ✠ and approve our offering, O Father;
make it acceptable to you.
By the power of the Holy Spirit,
let it become for us
the ✠ body and ✠ blood of Jesus Christ,
your only Son, our Lord.

The Deacon removes the purificator and pall

The Priest joins his hands and prays:



On the day before his suffering and death,

He lifts the paten with the Lamb slightly.

our Lord Jesus Christ took bread into his holy and venerable hands;
and with eyes lifted up to heaven,
to you his almighty God and Father,
he gave thanks to you, (*pause*) said the blessing,
broke the bread, and gave it to his disciples, saying:

He bows and sings the following words slowly:



"Take, eat: This is my Body, which is given for you.
Do this in remembrance of me."

He pauses for a moment then replaces the paten.

After supper, in a like manner,
he took the cup into his holy and venerable hands;

He lifts the chalice slightly.

and when he again had given thanks, (*pause*) said the blessing,
gave the cup to his disciples, saying,

He bows and sings the following words slowly:



"Take this all of you, and drink of it:
This is my Blood,
The Blood of the new and eternal covenant,
which shall be shed for you and for many
for the forgiveness of sins.

He pauses for a moment then replaces the chalice.

Do this in remembrance of me."

The Deacon steps forward and replaces the purificator and pall. The Priest stretches out his hands keeping his thumbs and forefingers joined.

Father, we celebrate the remembrance of Christ your Son:
We, your servants and your holy people,
call to mind his passion,
his resurrection from the dead,
and his ascension,
until he comes again in glory.


We offer to you, the God of glory and majesty,
from the many gifts you have given us,
this perfect and pure sacrifice:
the holy bread of life and the chalice of eternal salvation.

Look with favor upon these offerings, and accept them
as once you accepted the gifts of your just servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your high priest Melchisedech.

He joins his hands, places his left hand on his breast, signing himself. 

Father, we pray that you send down your Holy Spirit upon us ✠
and blesses the offering,

and upon these offerings:
make this bread the ✠ Body of your Christ,
and the wine within this cup
the precious ✠ Blood of Christ,
being changed ✠ by that same Holy Spirit.

*He crosses his arms on his chest touching his shoulders with his fingers
and all bowing profoundly he prays:* 

Almighty God, we humbly pray
that these Gifts be carried by the hands of your Holy Angel,
to your altar on high in the presence of your Divine Majesty;
then, as we receive from this altar
the Sacred Body and Blood of your Son,

He stands upright, places his left hand on his breast and signs himself.

✠ fill us with every grace and heavenly blessing;
(through Christ our Lord.) *He joins his hands .*

He extends his hands keeping his thumbs and forefingers joined

Remember, Lord, those who have died and have gone before us sealed with the sign of faith, and who rest in the "sleep of peace."

He joins his hands, prays briefly, then, with hands outstretched, continues

Let these, and all who rest in Christ,
find in your Presence light, refreshment, and peace;
(through Christ our Lord.)

To us, also, your sinful servants, who hope in your abundant mercies, graciously grant that we may share in the fellowship of your holy apostles and martyrs: with John the Baptist, Stephen, Matthias, Barnabas

[Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia]

...and all your saints.

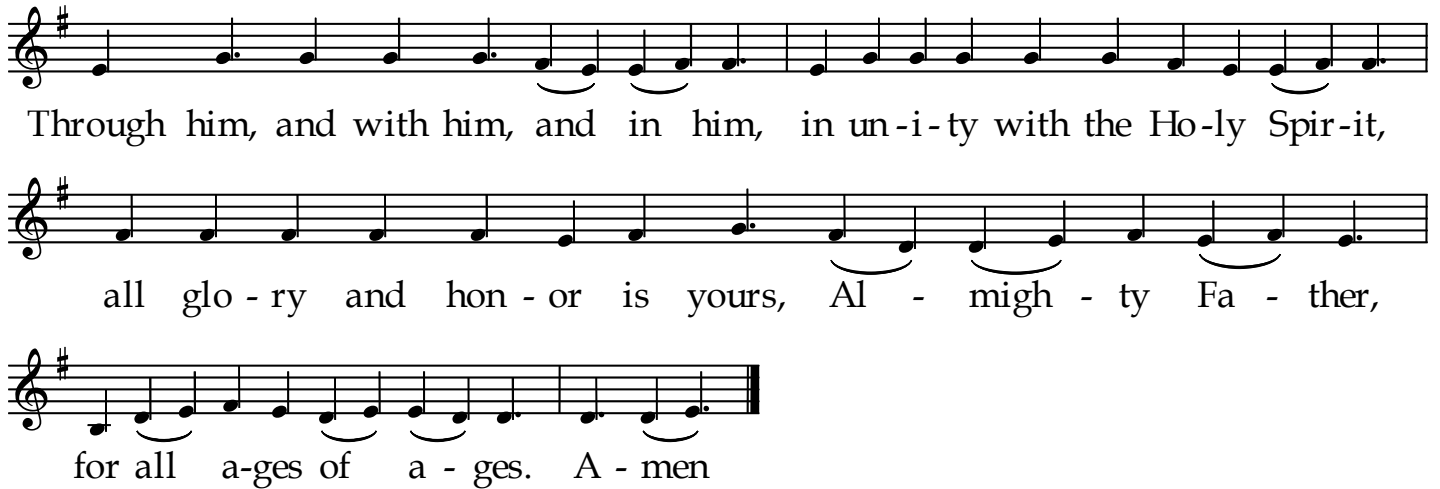
Though we are sinners, we trust in your love and mercy.
Do not consider what we truly deserve,
but grant us your forgiveness and admit us, we beg you,
into their company not weighing our merits,
but freely granting us pardon *He joins his hands.*
through Jesus Christ our Lord.

The Deacon and Subdeacon step up beside the Priest at the altar.

The Deacon removes the pall.

Through whom, O Father,
you unceasingly create all these good things;
sanctifying them, and filling them with life;
you bless them and bestow them on us.

He lifts the chalice and paten eye level, crossing his arms, and sings:



Through him, and with him, and in him, in un-i-ty with the Ho-ly Spir-it,
all glo - ry and hon - or is yours, Al - migh - ty Fa - ther,
for all a-ges of a - ges. A - men

The Priest replaces the Holy Mysteries, the Deacon replaces the pall, and the three Sacred Ministers bow deeply.

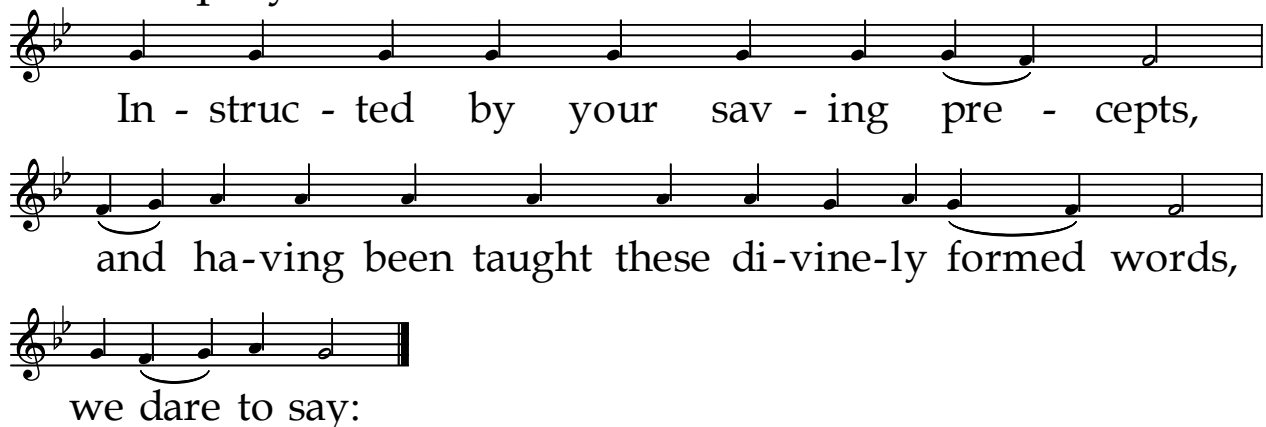
Then the Deacon and Subdeacon return to their places at the altar step with the Deacon on the Epistle Side and the Subdeacon the Gospel Side.

The Four torchbearers retire to the sacristy replace their torches and return at the Agnus Dei for communion.

The Breaking of The Bread

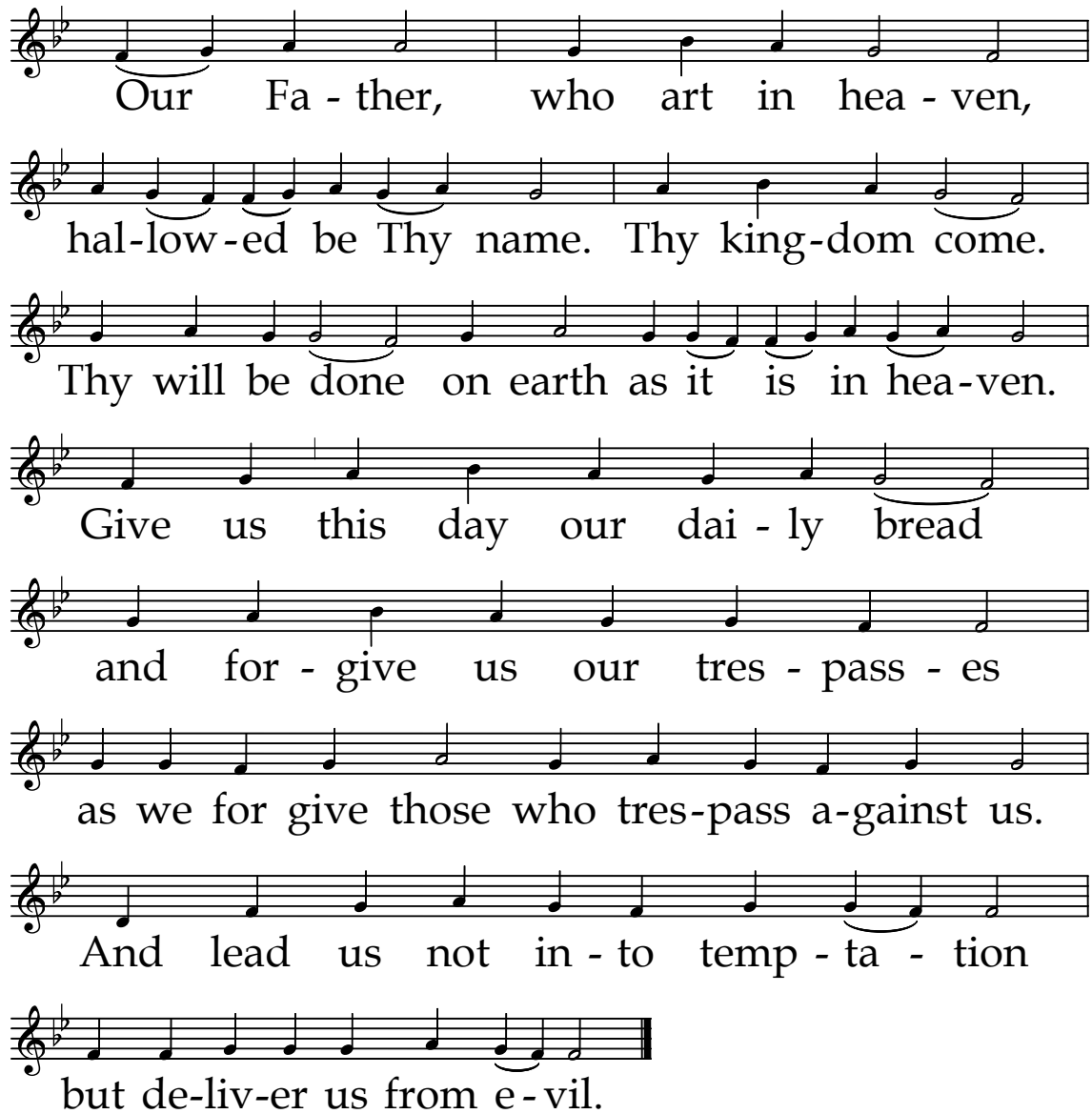
He stretches out his hands, keeping his thumbs and forefingers joined.

Priest: Let us pray:



In - struc - ted by your sav - ing pre - cepts,
and ha-ving been taught these di-vine-ly formed words,
we dare to say:

All:



Our Fa - ther, who art in hea - ven,
hal-low-ed be Thy name. Thy king-dom come.
Thy will be done on earth as it is in hea-ven.
Give us this day our dai - ly bread
and for - give us our tres - pass - es
as we for give those who tres-pass a-gainst us.
And lead us not in - to temp - ta - tion
but de-liv-er us from e - vil.

The priest joins his hands and prays:

Deliver us, ✠O God, from all evils: past, present, and to come, and by the prayers of Blessed Mary ever Virgin, Mother of God, of your blessed apostles Peter and Paul, of Andrew, and of all the saints, graciously give us peace in our days; through your merciful help keep us always free from sin and safe from all disquietude: through Jesus Christ your Son, our Lord who lives and reigns with you and the Holy Spirit, one God, for all ages of ages.

People: Amen.

The Priest here may say the seasonal blessings over the people turning to his right with his back to the Gospel side and ending with this blessing:

Priest: The ☩ Peace of The Lord be always with you.

People: And with your spirit.

Priest (silently) O Lord Jesus Christ, you said to your apostles "Peace I leave you, my peace I give to you" regard not my sins, but the faith of your Church and grant us the peace and unity of your kingdom where you live for all ages of ages.

The Deacon and Subdeacon approach the altar. The Deacon removes the pall and the priest breaks the Bread. By ancient custom he places a small particle into the chalice as a sign of unity with the Bishop saying:

May this mingling of the Body and Blood of Our Lord Jesus Christ bring eternal life to us who receive it.

Lamb of God, who takes a - way the sins of the world:
have mer - cy on us. Lamb of God,
who takes a - way the sins of the world:
have mer - cy on us. Lamb of God,
who takes a - way the sins of the world:
grant us peace.

The Deacon and Subdeacon turn toward each other.

The Priest turns to the faithful, holds the Paten and Chalice and says:

Priest: Behold the Lamb of God!
Behold Him who takes away the sin of the world!

People: Lord I am not worthy
that you should come under my roof.
Say but the word, and my soul shall be healed.

People: I believe, O Lord and I confess that you are truly the
Christ, The Son of the living God, who came into the
world to save sinners, of whom I am the greatest.

I believe also, that this which I am about to receive
is truly your most pure Body and life-giving Blood;
Wherefore, I pray, have mercy on me
and forgive my transgressions,
both voluntary and involuntary, in word and deed,
committed in knowledge or in ignorance;
And grant that I may partake of your Holy Mysteries
without condemnation for the forgiveness of all my
sins and for life everlasting.

O Son of God accept me this day
as a partaker of Your Mystical Supper;
for I will not reveal the Mystery to your enemies,
nor will I give you a kiss as did Judas,
but like the thief, will I say: ✠ Remember me, O Lord,
when you come into your kingdom.

O Lord, may the partaking of your Holy Mysteries
be not to my judgment or condemnation,
but for the healing of my soul and body.

The priest may pray the above with the people, or, inclining before the altar, and with hands joined or crossed upon his breast, may pray silently:

Let not the partaking of your Body and Blood, O Lord Jesus Christ which I, though unworthy, presume to receive, turn to my judgment or condemnation; but of your goodness may it be for me protection and healing of my soul and body.

Standing erect, he takes the Sacred Body saying:

*I will take the Bread of Heaven and call on the Name of the Lord:
May the Body of Our Lord Jesus Christ preserve my body and soul to everlasting life.*

Inclining, he receives, standing up again, he takes the chalice saying:

*What shall I render to the Lord for all his blessings to me?
I will take up the Cup of Salvation and call on the Name of the Lord.
I will pay my vows to the Lord in the presence of all his people;
in the courts of the house of our God; in your midst O Jerusalem.
May the Blood of Our Lord Jesus Christ preserve my body and soul to everlasting life.*

*Inclining, he receives the Sacred Blood from the chalice. He then communicates the Sacred Ministers, the clergy, acolytes, and people.
The Priest then communicates each person saying:*

Priest: The Body and Blood of Our Lord Jesus Christ preserve your body and soul **N.** to life everlasting.

People: Amen.

During the administration of the Sacrament the Communion Chant and the following psalm or a hymn may be sung.

Psalm 34 *Benedicam Dominum,*

Antiphon:



Verses:



- 3 Proclaim with me the greatness of the LORD; *
let us exalt his Name together.
- 4 I sought the LORD, and he answered me *
and delivered me out of all my terror. *Antiphon*
- 5 Look upon him and be radiant, *
and let not your faces be ashamed.
- 6 I called in my affliction and the LORD heard me *
and saved me from all my troubles. *Antiphon*
- 7 The angel of the LORD encompasses those who fear him, *
and he will deliver them.
- 8 Taste and see that the LORD is good; *
happy are they who trust in him! *Antiphon*
- 9 Fear the LORD, you that are his saints, *
for those who fear him lack nothing.
- 10 The young lions lack and suffer hunger, *
but those who seek the LORD
lack nothing that is good. *Antiphon*

- 11 Come, children, and listen to me; *
I will teach you the fear of the LORD.
- 12 Who among you loves life *
and desires long life to enjoy prosperity? *Antiphon*
- 13 Keep your tongue from evil-speaking *
and your lips from lying words.
- 14 Turn from evil and do good; *
seek peace and pursue it. *Antiphon*

The Priest may reserve some of the Sacrament for the sick.

Then the Deacon, removes the vessels to the credence table and, assisted by the Subdeacon or Minister, consumes the rest of the Sacrament, saying:

What has passed our lips as food, O Lord, let us possess with purity of heart, that what has been given to us in time, may be our healing for eternity. Let your Body and Blood which I have received permeate my heart, O Lord; and grant that no stain of sin remain in me, having been fed with these pure and holy Mysteries; Who lives and reigns with the Father and the Holy Spirit, God, now and ever and for all ages of ages. Amen.

He then purifies his fingers, and cleanses the vessels. The acolyte places the missal on the Epistle Side.

All silently reflect on the reception of The Holy Mysteries.

The Postcommunion Prayer: The Third Collect

He extends his hands singing:

Priest: The Lord be with you.

People: And with your spirit.

He joins his hands

Priest: Let us pray:

He sings the Prayer with hands extended.

People: Amen.

He then turns, extends his hands, and sings:



People: And with your spir-it.

If a Bishop is present:

↑

Deacon: Bow down your heads before the Lord.

If a Bishop is present he takes his crosier faces the altar and, crossing his head and breast sings:

Bishop: Blessed be the Name of the Lord.

People: Now and forever.

Bishop: Our help is in the Name of the Lord.

People: The maker of heaven and earth.

He turns to the people,

Bishop: The Blessing of God Almighty: ✠ The Father, ✠ the Son, and ✠ the Holy Spirit, descend upon you and remain with you forever.

People: Amen.

Priest: The Blessing of God Almighty:
✠ the Father, the Son, and the Holy Spirit,
descend upon you and remain with you forever.

People: Amen.

One of the following is used:

Deacon: Depart (Go) in peace! (alleluia, alleluia) !

People: Thanks be to God! (alleluia, alleluia) !

If the Gloria was not sung:

Deacon: Let us bless the Lord! (Alleluia, alleluia)!

People: Thanks be to God! (Alleluia, alleluia!) !

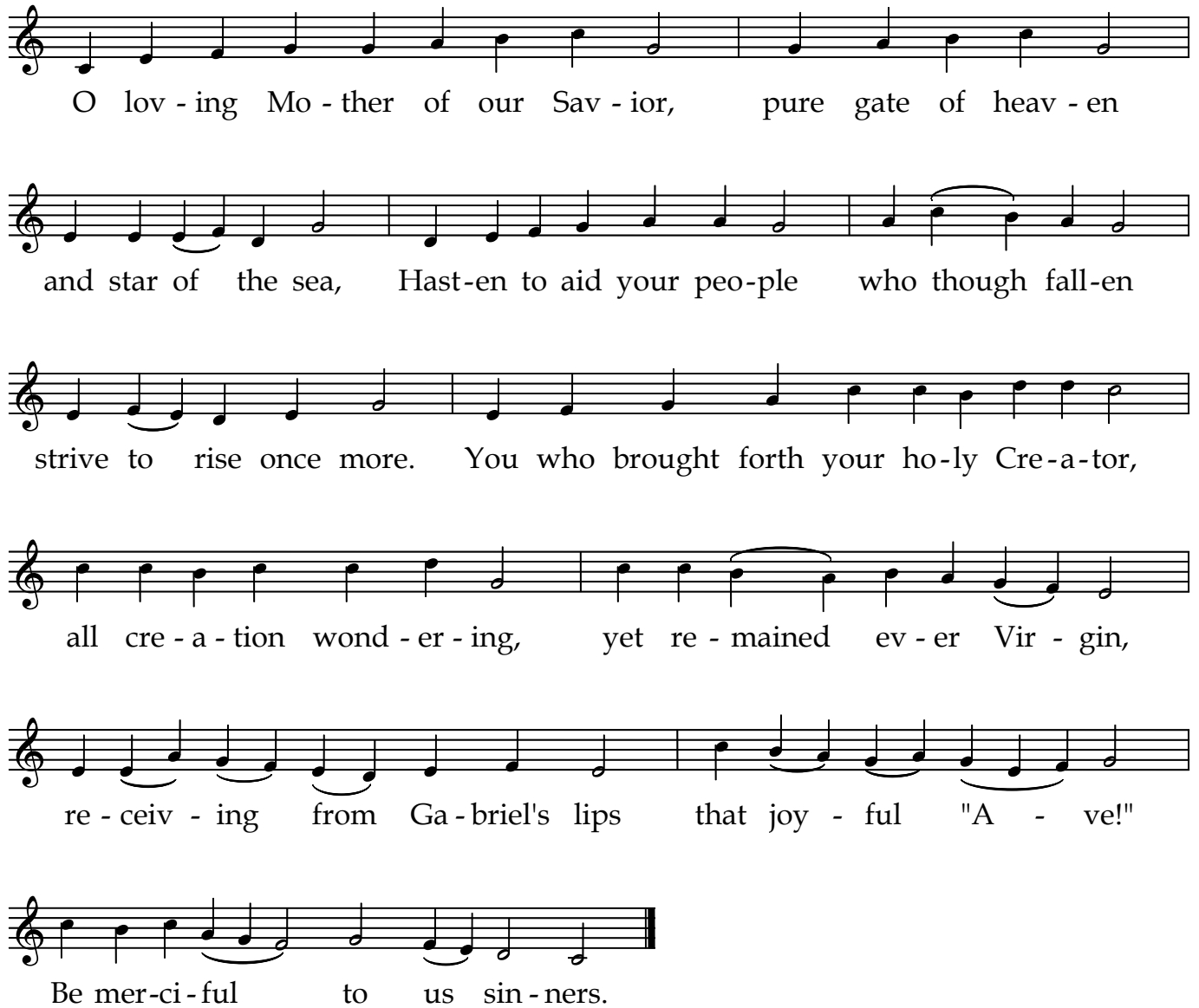
He then inclines once more in the midst and prays quietly:

Let this my bounden duty and service be pleasing to You, O Holy Trinity, and grant that, though unworthy, the sacrifice which I have offered before the eyes of your majesty, be acceptable to You, and through your mercy obtain your gracious favor for me and for all whom I have offered it; through Jesus Christ our Lord. Amen

HYMNS TO THE MOTHER OF GOD

The appropriate hymn to the Mother of God for the season is sung.
From the First Sunday in Advent through the Purification.

Alma Redemptoris Mater



O lov - ing Mo - ther of our Sav - ior, pure gate of heav - en
and star of the sea, Hast-en to aid your peo-ple who though fall-en
strive to rise once more. You who brought forth your ho-ly Cre-a-tor,
all cre - a - tion wond - er - ing, yet re - mained ev - er Vir - gin,
re - ceiv - ing from Ga - briel's lips that joy - ful "A - ve!"
Be mer-ci - ful to us sin - ners.

In Advent:

℣. The Angel of the Lord announced to Mary.

℟. And she conceived by the Holy Spirit.

Priest: Pour forth, we beseech you O Lord your grace into our hearts: that we, to whom the Incarnation of your Son Jesus Christ was made known by the message of an angel, by His passion and Cross, be brought to the glory of His resurrection.
Through the same Christ our Lord. *Amen.*

At I Vespers of the Nativity of our Lord and thence forward:

Ps. After childbearing you remained a pure virgin.

Rx. Intercede for us, O Mother of God.

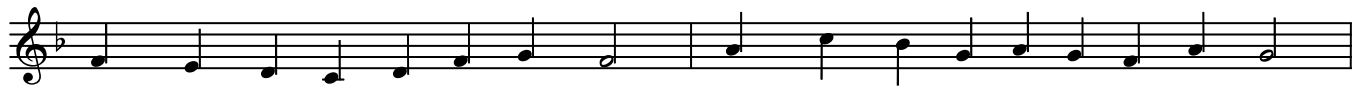
Let us pray.

O God, Who by the fruitful virginity of blessed Mary has bestowed upon mankind the reward of eternal salvation : Grant, we beseech You, that we know the help of her intercession, through whom we have been accounted worthy to receive the Author of our life, Jesus Christ Your Son our Lord.

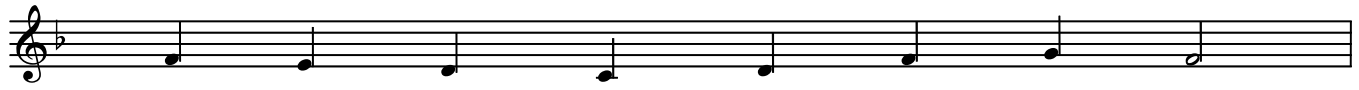
Rx. Amen.



After the Purification through Wednesday of Holy Week.



A - ve, Re - gi - na cae - lo - rum, A - ve, Do - mi - na an - ge - lo - rum:
Wel - come, O Que - en of Hea - ven. Wel - come, O La - dy of the An - gels



Sal - ve ra - dix, Sal - ve por - ta,
O Sav - ing Root, Sav - ing Por - tal,



Ex qua mun - do lux est or - ta: Gau - de, Vir - go glo - ri - o - sa,
From whom comes the Light Im - mor - tal. Re - joi - ce, O glo - ri - ous Vir - gin,



Su - per om - nes spe - ci - o - sa: Va - le, O val - de de - co - ra,
Love - ly be - yond o - ther wo - men, Fare - well, most beau - ti - ful maid - en,



Et pro no - bis Chri - stum ex - o - ra.
And pray for us to Christ our Sav - ior.

✠ Grant that I may praise you, O holy Virgin.

✠ Give me strength against your enemies.

Let us pray.

Grant us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God, through the aid of her intercession, rise again from our sins. Through Christ our Lord.

✠ Amen.

From Easter through Saturday in the Octave of Pentecost.

Traditional



Re - gi - na Cae - li, lae - ta re, al - le - lu - ia: Qui - a quem me - ru - i - sti por - ta' - re,
O Queen of hea - ven, re - joice, al - le - lu - ia: For He, whom you were wor - thy to car - ry,



al - le - lu - ia. Re - sur - re' - xit, sic - ut dix' - it, al - le - lu - ia. O - ra pro no' - bis Deum,
al - le - lu - ia. Has a - ri - sen as He fore - told, al - le - lu - ia. O pray for us to God,



al - le - lu - ia
al - le - lu - ia

℣. Rejoice and be glad O Virgin Mary, Alleluia!

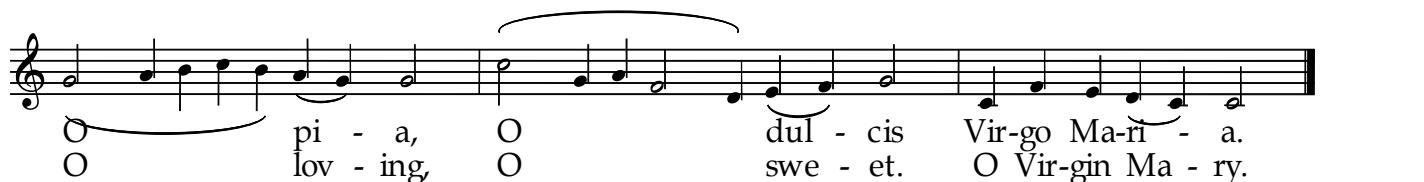
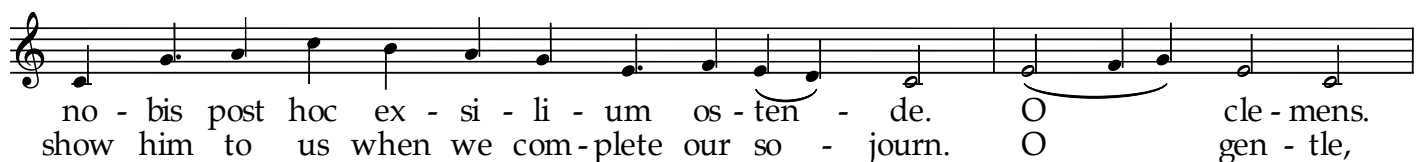
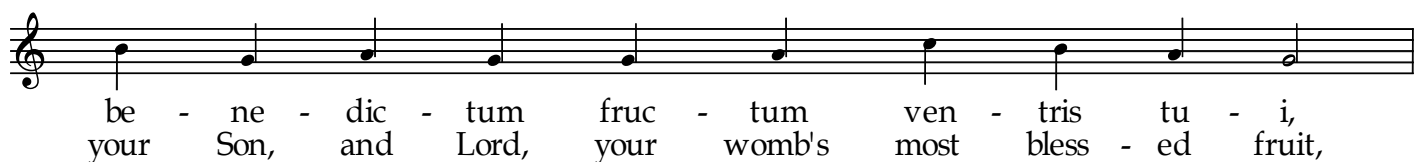
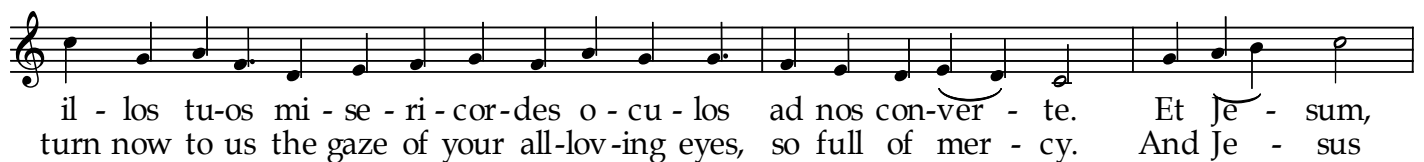
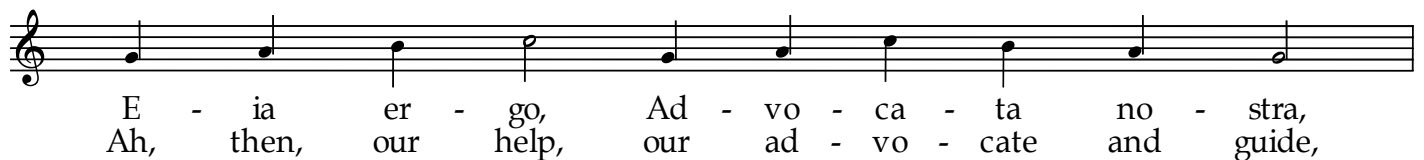
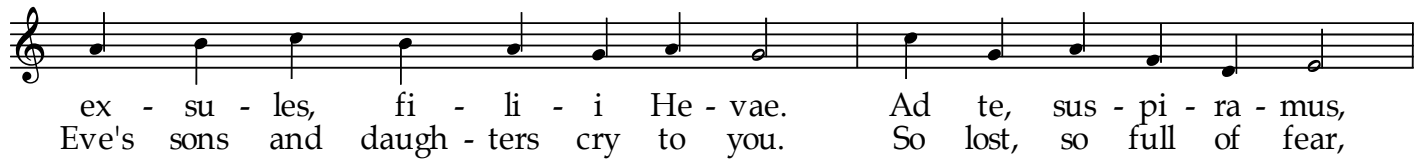
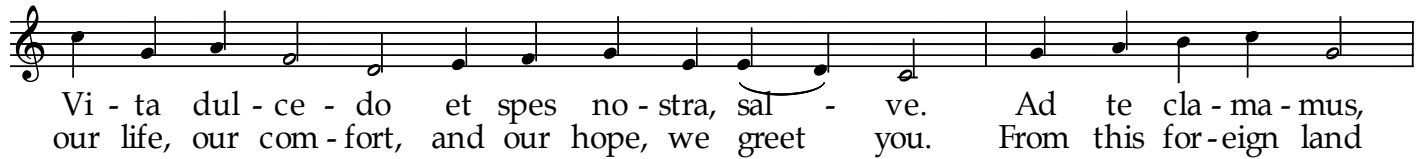
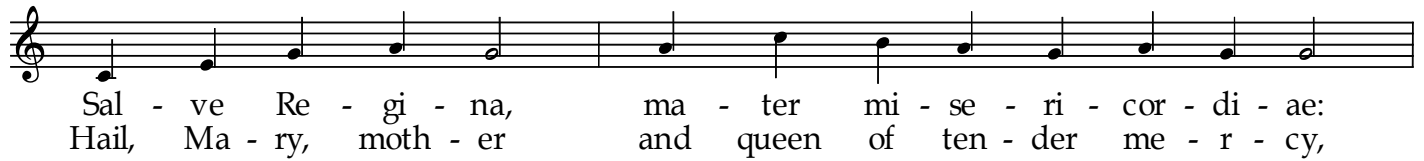
℟. For the Lord is risen indeed, Alleluia!

Let us pray.

O God, by the resurrection of Your Son Jesus Christ, you give gladness to the world : Grant, we pray, that we, being helped by the prayers of the Virgin Mary, His Mother, attain the joys of everlasting life. Through the same Christ our Lord.

℟. Amen.

From the Feast of the Most Holy Trinity through the Saturday before Advent.



℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty and everlasting God, by the co-operation of the Holy Spirit, you prepared the body and soul of the glorious Virgin Mother of God to become a worthy habitation for your Son : Grant that as we rejoice in her commemoration, we be delivered by her loving intercession from our present evils and from eternal death.

℟. Amen.

At any season throughout the year.



A - ve Ma - ri - a, gra - ti - a ple - na, Do - mi - nus te - cum,
Ha - il Ma - ry! Fu - ll of gra - ce, The Lord is with you!



be - ne - dic - ta - tu in mu - li - e - ri - bus,
Blest in - deed are you a - mo - ng wo - men,



et be - ne - dic - tus fruc - tus ven - tris tu - i Je - su, Sanc - ta Ma - ri - a,
and bles - sed is the fru - it of your wo - mb, Je - sus. Ho - ly Mar - y,



Ma - ter De - i, o - ra pro no - bis pec - ca - to - ri - bus,
Mo - ther of God Pra - y for us sin - - - - - ners,



nunc et in ho - ra mor - tis nos - trae. A - men
now, and at the hour of - our death. A - men

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Priest: Pour forth, we beseech you O Lord your grace into our hearts: that we, to whom the Incarnation of your Son Jesus Christ was made known by the message of an angel, by His passion and Cross, be brought to the glory of His resurrection.
Through the same Christ our Lord. *Amen.*

If Antidoron is to be blessed, the Subdeacon holding the aspergillum and the Deacon holding the tray stand before the priest saying:

Deacon: Father (Master) Bless!

Priest: Let us pray

Bless, ✠ O Lord, this creature of bread, as You did bless the five loaves in the wilderness: that all who partake of it receive health of both body and soul. In the name of the Father, and of the Son, and of the Holy Spirit.

Deacon: Amen.

The Deacon holds the tray of bread. All approach, kiss the (cross and) Priest's hand, take a portion, and return to their places. Then the Sacred Ministers bow to the Altar, cover their heads, and depart.

The prayers of thanksgiving the following are said:

Priest: Glory to you O Lord, our God and our hope! Glory to you!

People: Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness to us
and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord, to whom,
with you and the Holy Spirit, be honor and glory,
now and ever, and for all ages of ages. Amen.

Sub Tuum Praesidium 250 AD

This is the earliest found prayer to the Mother of God

Under your mercy we take refuge, O Holy Mother of God! Do not despise our prayers in necessities, but from danger deliver us, only pure and blessed one. Amen

O God, our refuge and our strength, look down with mercy upon the people who cry to You; and by the intercession of the glorious and most pure Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, and of all the saints, in Your mercy and goodness hear our prayers for the conversion of unbelievers, and for the freedom and peace of your Church; through Jesus Christ Our Lord. Amen.

Saint Michael the Archangel defend us in battle! Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O prince of the heavenly hosts, by the power of God, thrust into hell Satan and all the other evil spirits who prowl about the world seeking the ruin of souls. Amen

We have seen the true Light!
We have received the heavenly Spirit!
We have found the true Faith!
Worshipping the undivided Trinity, who has saved us.

O Lord save Your people and bless Your inheritance.
Grant victory to Orthodox Christians over their Enemy.
And by virtue of Your cross, preserve your habitation.

Steadfast protectress of Christians, constant advocate before the Creator: do not despise the cry of us sinners, but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, *
as it was in the beginning, is now and ever,
for all ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without losing your virginity you gave birth to God the Word. True Theotokos, we magnify you.

In the name of the Lord, (Master) Father bless!

The Priest pronounces the dismissal.

People: Amen.

May the Lord grant long life to him who blesses
and sanctifies us.

Priest: Amen!

Communion Rules:

Following the ancient tradition, only Baptized and Chrismated Christians who hold the Orthodox Faith and have duly prepared by prayer, fasting and Confession may receive The Holy Mysteries.