

The Divine Liturgy according to Saint Germanus of Paris

INTRODUCTION

The basis of the Divine Liturgy given here, often referred to as the Gallican Liturgy, is attributed to Saint Germanus (Germain) of Paris, a leading bishop and liturgist of the Church of Gaul during the sixth century. As with other liturgies which are given identifies under the names of leading hierarchs of the local churches during the first millennium of Christianity, this ascription is not meant to indicate authorship, but rather is a name given to honor one who assisted in the development of an already existing liturgical tradition. The Gallican Rite had its roots in the growth of the Church of Gaul during the third and fourth centuries, deriving its markedly Eastern character from the many settlers from Greece and Asia Minor moving into southern Gaul at the time. The rite continued to develop through the Merovingian period of French history, and Saint Germanus appears to have been the foremost influence in this process. Since the reforms imposed by Charlemagne in the ninth century, the Gallican Rite has been suppressed by the papal authority in favor of the rite then celebrated at the papal court in Rome, although elements of it persisted for hundreds of years, particularly at St. Denis. The restoration of the Gallican Rite for liturgical celebration by the Orthodox Catholic Church of France is indeed fitting and represents its spirit and mission in the re-establishment of the orthodox practice which existed in the Western Church prior to the Great Schism.

Byzantine Orthodoxy has been the stronghold, guardian, and defender of the One, Holy, Catholic and Apostolic Church through the centuries. Quite naturally, approbation for the re-introduction of the liturgy of Saint Germanus into the family of Orthodox rites was sought from patriarchs and bishops throughout the Orthodox world. During its period of restoration from 1874 to the present this rite has been blessed for use by the Holy Synod of Russia, subsequently the Patriarch of Moscow and All Russia; The Synod of Bishops of the Russian Church Outside of Russia, (particularly by the recently canonized Saint John Maximovitch of Shanghai and San Francisco); and the Patriarchate of Romania. It is our hope that this Rite will provide Western Orthodox Christians in North America the same fullness of liturgical worship which is so dear to the faithful in the French Church, and a living example to a restored Orthodox witness in the Western World.

This booklet is a translation and adaptation of the rite of the Orthodox Church of France, as restored and developed from ancient sources by Evgraph (later Bishop Jean of Saint-Denis) and Maxime Kovalevsky.

LITURGY OF THE CATECHUMENS

Without exception, each time the deacon makes a proclamation, he takes his stole in the right hand.

Dec: Arise! Let us attend! in silence!

The clergy process in the following order: crucifer, cherubim carriers, thurifer, candle-bearers, deacons, priests. The deacon carries the Gospel Book. The choir chants the:

PRÆLEGENDUM (Chant of the Entrance)

At vesperal liturgies, the prælegendum is replaced by the cosmic psalm (Psalm 104{103} intercalated with an antiphon (of the day or of vespers of Sunday or of the preceding feast).

In advancing toward the sanctuary, the clergy say in a moderate voice:

Dec: Let us pray.

Cel: Lord our God, who have established the angelic hosts to serve your majesty in the heavens: Grant that our entrance into the Holy of Holies be one also with your bodiless spirits, so that they may concelebrate and glorify with us your unbounded goodness. To you be glory unto ages of ages.

Dec: Amen. Father, bless the entrance.

The celebrant blesses the holy doors in saying:

Cel: ✠ Blessed be the entrance of the saints.

The deacon opens the holy doors. The celebrants enter the sanctuary; the deacon places the Gospel Book on the altar; the celebrants kiss the Gospel Book, then the altar, saying:

Cel: Hail, Word of eternal life. Hail, Throne of the Most High.

The celebrant kisses the antimimension and gives it to his concelebrants to kiss, saying:

Cel: Through the prayer of the saints whose relics are here present, have mercy on me, O Lord.

Raising his hands:

Cel: O Heavenly King, Comforter, Spirit of Truth, who are present everywhere and fill all things, Treasury of blessings and Giver of life, come and abide in us, purify us from every stain, and save our souls, O Good One.

Cel: ✠ O God, come to my assistance.

Dec: Lord, make haste to help me.

Cel: ✠ O God, open my lips.

Dec: and my mouth shall proclaim your praise.

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

Dec: As it was in the beginning, is now and always, and unto ages of ages. Amen.

When the Prælegendum is completed, the Deacon turns to the faithful and proclaims:

Dec: Silence!

The celebrant blesses the faithful, saying:

Cel: ✠ The Lord be always with you.

All **And with your spirit.**

TRISAGION

The server presents the censer to the priest, who blesses it and intones the Trisagion with the major clergy:

Cel: ✠ Agios ô Theos,

The celebrant and the major clergy intone the Trisagion, during which he censers the deacon, gives him the censer, and blessed him, saying:

Cel: ✠ May the Lord enkindle in us the fire of his love and the flame of eternal charity.

The deacon censens the celebrant, the major clerics, the faithful, and the minor clerics each while the choir chants:

Ch. Agios Ischyros, Agios Athanatos,

All **Eleison imas.**

Ch. ✠ Sanctus Deus, Sanctus Fortis, Sanctus Immortalis,

All **Miserere nobis.**

Ch. ✠ Holy God, Holy Mighty, Holy Immortal,

All **Have mercy on us.**

Cel: Blessed ✠ be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to whom be honor and glory unto ages of ages.

All **Amen.**

KYRIE

Sung by three chanters, slowly modulated:

Ch. Kyrie eleison.

HYMN

Chanted by all, respecting the antiphonal form if that is the case.

Sundays:

Benedictus: Advent and Lent.

Beatitudes: the time after Pentecost and from the second to the last Sunday after the Theophany.

Gloria: from Christmas to the first Sunday after the Theophany (the Wedding at Cana) and from the first Sunday after Pascha to the Sunday during the octave of the Ascension.

Feasts: *The hymn or the great antiphon (Troparion) of the feast.*

Days of the week without feast: The singing of the hymn is optional. According to the season, one may chant the same hymn of Sunday. During the hymn, the deacon censures the church, the clergy, and the faithful.

COLLECT

Sundays and feasts: *Collect of the day (see the proper).*

Days of the week without feast: *Collect of the saint of the day or particular intention.*

Vesperal liturgies: *The collect of vespers.*

The collects are terminated generally by one of the following doxologies:

Cel: Through Jesus Christ our Lord, who lives, reigns, and triumphs with you and the Holy Spirit, one God, unto ages of ages. *or:*

Cel: O Holy Trinity, glory to you unto ages of ages.

All **Amen.**

According to circumstances, one may say more than more collect.

Then the clergy take their places behind the altar and are seated.

FIRST READING

(Old Testament, life of a saint, or patristic text)

The first lector bows to the altar:

Lec: *(in a moderate voice)* Father, bless.

Cel: *(in a moderate voice)* ✠ May the shadow and darkness of death disperse, and may the light of the Most High illumine our understanding.

Lec: A reading from the Book of *N*.

GRADUAL

SECOND READING
(Epistle, Acts of the Apostles, or the Apocalypse)

Lec: *(in a moderate voice)* Father, bless.

Cel: *(in a moderate voice)* May the Lord be blessed by the mouths of his apostles.

Lec: A reading from

BENEDICITE
(Canticle of the Three Young Men)

Ch. Blessed are you, Lord God of our fathers, * you are worthy to be praised and glorified forever. Blessed are you for the radiance of your holy Name; * we will praise you and highly exalt you for ever. Blessed are you in the splendor of your temple; * on the throne of your majesty, glory to you. Blessed are you, seated between the Cherubim; * we will praise you and highly exalt you for ever.

All Blessed are you, beholding the depths; * in the high vault of heaven, glory to you.

During the chant, the priest says in a low voice:

Cel: *Father of our Lord, source of all knowledge and wisdom, in your infinite goodness you have spoken to us many times and in diverse manners through your servants, the angels and the prophets. In the fullness of time, you vouchsafed to speak through your own Son, revealing to the Church through him, your inseparable Word, the mysteries hidden even from the gaze of the four living creatures who, now moved to the utmost by your outpouring of love for mankind, never cease to sing to you and adore you. Grant, we beseech you, that our unworthy and weak voices may join with theirs in saying: Holy, Holy, Holy, Lord God Almighty!*

ALLELUIA
(or TRACT)

The tract replaces the alleluia during Lent and the Ember Days.

The Priest censes the gospel book during the Alleluia.

V. Alleluia...

Ch. Alleluia.

The precentor chants the verse of the day (see the proper).

All Alleluia.

At vesperal liturgies, the alleluia is replaced by the lucernarium psalm, intoned by the priest, or by the deacon, or by the precentor.

Cel: Let my prayer be set forth in your sight as the incense, the lifting up of my hands as the evening sacrifice.

SOLEMN PROCESSION OF THE GOSPEL

This is the form for Sundays and feasts. On weekdays without feasts, see the appendix.

During the alleluia or the tract, the deacon takes the Gospel Book and, holding it at the level of his head, faces the people. When the chant is ended, he advances solemnly to the pulpit, raising the Book, and proclaims:

Dec: Agios! Sanctus! Holy, Lord God almighty!

All Who was, who is, who shall come!

At the pulpit, the deacon turns toward the altar with the Gospel Book and says:

Dec: Father, bless.

Cel: May Jesus, our God, the First and the Last, living unto ages of ages, who holds the keys of death and hell, grant you a pure heart and pure lips and a voice like a loud trumpet to announce the Word, sealed to impure spirits.

(in a high voice, and at a higher pitch, if desired) Open our ears, O Lord, that we may understand what the Spirit is saying to the Church.

Dec: Amen.

Dec: Arise! Let us attend, in silence! Let us listen to the Holy Gospel.

The celebrant blesses the faithful, saying:

Cel: ✠ The Lord be always with you.

All **And with your spirit.**

GOSPEL

Dec: The reading of the holy ✠ Gospel according to Saint *N.*

All **Glory to you, O Lord.**

The deacon solemnly chants the gospel. At the end of the reading:

All **Praise to you, O Christ.**

The deacon carries the Gospel Book to the altar and gives it to the priests and deacons to kiss. He then places it on the right of the altar. When the litany directly follows the reading of the Gospel, the priest descends from the altar and receives the Gospel Book from the deacon.

At liturgies of Sunday and feasts, the choir chants:

CANTICLE OF THE APOCALYPSE

Ch. Holy, holy, holy and mighty is the Lord God, the One who was, who is, who shall come. Let every race, every tongue, every people, every nation exalt him.

All **For he has made of us priests and kings, and we shall reign with him on the earth. To Him be glory, unto ages of ages. Amen.**

HOMILY

LITANY

The Priest unfolds the antimimension.

The deacon takes his place in the middle of the nave, passing through the holy doors and turning toward the altar. Unless otherwise indicated in the proper, he chants the litany of Saint Martin. The litany varies according to the office (baptism, marriage, burial) and the liturgical season (Pascha, Pentecost, ...).

In the absence of a deacon, the celebrant chants the litany from the altar with his back to the people.

Dec: Let us say with all our heart and mind, and with all our spirit: Lord, hear us, and have mercy on us.

All ✠ **Kyrie eleison.**

Dec: For the peace from on high, for peaceful times, for the holy Church throughout the world, and for the union of all, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For our Patriarch Kirill and all Orthodox patriarchs, our Metropolitan Hilarion, and our Bishop Jerome, and all bishops, priests, and deacons; the clergy and the faithful, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For this temple, this city and all who live here, for our country and all who serve in its government, especially for the servant of God *N.*, our president, and *N.*, our governor, that God may grant them wisdom so that we may live in peace and tranquility, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For all in authority; for monks, nuns, and virgins; for husbands and wives; for single persons, widows, and orphans, and for all who toil and labor, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For seasonable weather, the fertility of the fields, the abundance of the fruits of the earth, and for wholesome air, earth, and water, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For penitents, catechumens, for those who search for God but cannot yet name him, and for those who do not search for him or who resist his grace, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For those who confess the blessed Name of Christ, for those who are persecuted, for those who travel in danger and for their safe return, for those who are sick [and in particular *NN...*], for those who are tormented by sadness, anguish, and impure spirits, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Here the deacon may add particular intentions (baptism, ordination, etc.).

Dec: For our departed fathers, mothers, brothers and sisters, who rest here and elsewhere, [and in particular for *NN...*] let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: For those who sing, serve, and distribute their goods by works of mercy in the holy Church, let us pray to the Lord.

All ✠ **Kyrie eleison.**

Dec: That the Lord may fill us with His grace, through the prayers of our Lady, the Mother of God and ever Virgin Mary, of Saint Michael the Archangel and the heavenly hosts, of Saint John the Baptist and Forerunner, the apostles, martyrs, confessors, of Saint John the Wonderworker, of Saints *NN*. whom we remember this day, and of all the saints,

All ✠ **Grant it, O Lord.**

Dec: That the Lord may obtain for us pardon of our sins and a Christian and peaceful end to our lives,

All ✠ **Grant it, O Lord.**

Dec: That the Lord may keep us in the holiness and purity of the Orthodox Catholic faith,

All ✠ **Grant it, O Lord.**

Dec: Let us say with all our heart and with all our spirit:

All ✠ **Kyrie eleison, Kyrie eleison, Kyrie eleison.**

COLLECT POST-PRECEM

During the triple Kyrie, the celebrant says in a moderate voice the collect post-precem. Unless otherwise indicated in the proper, he says the following:

Cel: O God, our refuge and our strength, giver of all good things, be attentive to the supplications of your Church. Grant us that for which we ask with so much confidence, ...

The collect post-precem is always terminated by the following doxology, said in a high voice:

Cel: Through your mercy and love for mankind, Father, Son, and Holy Spirit, our God, Who are blessed, and Who live, reign and triumph unto ages of ages.

All **Amen.**

The deacon turns to the faithful and proclaims:

Dec: The doors! Close the doors!

LITURGY OF THE FAITHFUL

The deacon turns toward the faithful and proclaims:

Dec: Silence!

The celebrant blesses the faithful, saying:

Cel: ✠ The Lord be always with you.

All **And with your spirit.**

SYMBOL OF THE FAITH

(Credo)

The Symbol is only chanted on Sunday, unless otherwise indicated in the proper. It is omitted if it was confessed before the liturgy in the course of baptism or the confession of the Orthodox faith.

Dec: Let our lips be open and our mouths proclaim that which faith has placed in our hearts.

The clergy intone the symbol of faith:

Cl. I believe in one God ...

While the clergy intone the symbol of faith, the deacon presents the censer to the celebrant, who blesses the incense, saying in a moderate voice:

Cel: ✠ Through the intercession of blessed Michael the archangel who stands at the right hand of the altar of incense, may the Lord vouchsafe to bless this incense and to receive it as a sweet spiritual fragrance.

The deacon censers the altar, sanctuary, temple, clergy, and faithful, first blessing the incense, while all chant:

All ... the Father almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, Light of Light, true God of true God, begotten, not created, of one essence with the Father, through whom all things were made; who for us and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became Man; who was crucified for us under Pontius Pilate, and suffered and was buried; who rose on the third day, according to the Scriptures, and ascended into heaven and is seated at the right hand of the Father; and who comes again with glory to judge the living and the dead; and his kingdom will have no end. And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with the Father and the Son is worshiped and glorified, who spoke by the prophets. In ✠ one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

OFFERTORY

The celebrant takes his place before the holy doors and faces the faithful, saying:

PREFACE TO THE FAITHFUL

The priest goes to the front of the holy doors and faces the assembly, saying, unless otherwise indicated in the Proper:

Cel: Beloved, call upon the Holy Spirit with *me*, that he may grant me his ineffable power, and that *I*, an unworthy priest[s], might dare to offer the holy oblation of our Lord Jesus Christ, because in truth it is he who offers and who is offered, he who receives and who distributes, he who is co-eternal with the Father and the Holy Spirit unto ages of ages.

All Amen. May the Holy Spirit descend upon you, and the power of the Most High overshadow you.

Cel: (bowing) Forgive *me*, my brothers and sisters.

All (bowing) Forgive us, father(s), and pray for us.

The celebrant blessed the faithful, saying:

Cel: May God ✠ forgive you.

THE GREAT ENTRANCE

The minor clergy form a procession before the door of the altar of prothesis. During the sonus, having received the blessing of the celebrant, the deacon goes to the altar of prothesis, takes the chalice and paten, and, preceded by the minor clergy, leaves the sanctuary and makes his way to the back of the church and returns to the sanctuary through the holy doors.

SONUS

(First part of the chant of the offertory)

Unless otherwise indicated in the proper, the choir chants:

Ch. Let all mortal flesh keep silence, and stand in fearful trembling. Lay aside ev'ry worldly thought, for the King of kings and Lord of lords, approaches to be sacrificed, giving himself as nourishment to the faithful.

Vesperal liturgies: *Phos hilaron*

During the procession of the gifts, the celebrant(s) remains at the altar (or carrying the gifts in the absence of a deacon), saying in a moderate voice:

Cel: No one who is bound by the desires and pleasures of the flesh is worthy to approach or draw near to serve you, the king of glory, for to minister to you is great and awesome even to the heavenly powers. Yet through your indescribable and immeasurable love for mankind, you became man without change or alteration, and as the Master of all became our High Priest and delivered to us the ministry of this liturgical and bloodless sacrifice. You alone, Lord our God, rule over those in heaven and earth, borne on the throne of the Cherubim, Lord of the Seraphim and King of Israel; you alone are holy and abide among the saints. I entreat you, who is good and ready to listen, to look upon me, your sinful and ungainly servant, and cleanse my soul and heart from an evil conscience; and by the power of the Holy Spirit enable me, endowed with the grace of the priesthood, to stand before this your holy table and perform the sacred mystery of your holy and pure body and precious blood. For I come to you and bowing my neck implore you: Do not turn your face away from me nor cast me out from among your children; but grant that I, your sinful and unworthy servant, may offer these gifts to you.

LAUDES

(Second part of the chant of the offertory)

Ch. The choirs of angels go before him, with all the principalities, the dominions, the cherubim with countless eyes, and the seraphim with six wings, who veil their faces as they sing:

All **Alleluia, alleluia, alleluia, Lord Most High!**

When the Priest enters the sanctuary bearing the Gifts, he places diskos to the left and the chalice to the right. The priest the small veils, scents the Aer, and then covers the Gifts with the Aer. He then censes the Gifts, while saying:

Cel: The Lord our God, the Almighty, reigns. Let us rejoice and be glad and give him glory, for the marriage feast of the Lamb has come, and the Church, his Bride, has prepared herself; she is clothed in fine linen, sparkling and pure, she is adorned with the virtues of the Saints.

He bows and blesses the gifts, saying:

Cel: With a humble spirit and contrite heart, we pray to you, O Lord, that the angel of blessing might descend upon these offerings prepared to the glory of your Name.

WASHING OF THE HANDS

An acolyte approaches to pour the lavabo; the celebrants wash their hands with a lot of water, in hierarchical order, saying in a moderate voice:

Cel: I will wash my hands in innocence, and compass your altar, O Lord: to hear the voice of praise and to declare all your wonderful works. O Lord, I loved the beauty of your house, and the place where your glory dwells. My foot stands in an even place: in the congregations will I bless you, O Lord. Glory to the Father and to the Son and to the Holy Spirit, now and always, and unto ages of ages. Amen.

SECRET

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

Cel: Accept, O Holy Trinity, the offerings of your people and send down your heavenly grace to sanctify the gifts here present, and purify us of our sins.

DIPTYCHS

The Deacon chants the diptychs from the midst of the assembly, facing east, or, if the Priest is alone, he chants them from the altar.

Dec: Let us bring our prayers and offerings for the holy, catholic, and apostolic Church, that the Lord may strengthen her ...

All **In faith, in hope, and in charity.**

Dec: For our Patriarch Kirill, all Orthodox patriarchs, our Metropolitan Hilarion, and our bishop Jerome, and all bishops who without fear announce the Word of truth and offer the Holy Oblation; for them, the clergy, and the Christian people,

All **And for each, and for all.**

Dec: United to them, to our priests and the people here present, let us remember

in spirit those who are being sorely tried, those who are captive, those who are ill, those who are on pilgrimage, that the Lord may vouchsafe to protect, redeem, cure, and comfort them. [Let us pray in particular for *NN ...*]

Here are placed the diptychs of the living, during which the choir responds repeatedly and quietly until the end of the names: Remember them, O Lord.

Dec: ... as well as for our enemies and for those who hate us.

And during the commemoration of the Old Testament saints: Draw near to us, O Lord, through their prayers.

Dec: In communion with and in remembrance of the holy Archangel Michael and the heavenly hosts, of the patriarchs, judges, kings, and prophets, of Saint John the Baptist and Forerunner, and above all, of our holy Lady, the Mother of God and ever-Virgin Mary.

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

All **You are truly the Mother of God; we exalt you.**

The deacon turns again toward the faithful and continues, the people singing 'Draw near to us...' as above:

Dec: Of the holy apostles Peter, Paul, John and James, and of all the apostles and evangelists of the Lord; of Stephen, George, Catherine, Blandina, and of all the martyrs; of Irenaeus, Denys, Athanasius, Hilary of Poitiers, Basil the Great, Gregory the Theologian, John Chrysostom, Germanus of Paris, whose liturgy we celebrate, and of all the doctors and hierarchs; of Antony of Egypt, Pachomius, John Cassian, Benedict, Herman of Alaska, Innocent, Peter the Aleut, Juvenaly, Tikhon the Illuminator of America, Raphael of Brooklyn, Nikolai of Zhicha, of John the Wonderworker, of those whom we call into remembrance this day, *NN. (saints of the day)*, and of all the saints.

During the commemoration of the saints, the choir sings repeatedly and quietly: Draw near to us, O Lord, through their prayers.

During the following commemoration of the departed, the priest fans the veil over the holy Gifts, and the choir sings repeatedly and quietly: Remember them, O Lord.

Dec: With them we offer our prayers for all those who have gone before us in the peace of the Lord since Adam to this present day, and in particular our fathers of blessed memory, the bishops Irenaeus and John, the deacon Maxime, and for *NN...* [*here are placed the diptychs of the dead*], that the Lord grant them rest where

shines the radiance of His countenance, let us pray to the Lord:

All **Kyrie eleison.**

COLLECT POST-NOMINA

Unless otherwise noted in the Proper, he says the following:

Cel: Lord Jesus, Almighty God, mark with your saving seal your servants here present and throughout the world, even to the ends of the earth; may they be protected from every evil, may they know you, the only Savior of the world, O Lover of mankind, co-eternal with the Father and the Paraclete.

The celebrant always concludes the collect post-nomina with the following doxology, said in a loud voice, while tracing the sign of the cross over the gifts with the Aer, twice clockwise and once counter-clockwise.

Cel: To you be praise, ✠ blessing, wisdom, honor, power, might, and thanksgiving unto ages of ages.

All **Amen.**

KISS OF PEACE

It is omitted on Palm Sunday, Holy Thursday, at the mass for the night of Pascha, and funeral masses. At nuptial liturgies, only the bride and groom give the kiss of peace. The deacon proclaims:

Dec: Give the peace.

Cel: May peace dwell among us.

The celebrant gives the kiss of peace (simple accolade) to the clergy who give it to the faithful, who at their turn transmit it further and further.

Greeting: Peace to you and to the Church.

Response: **And to your spirit.**

During the greeting the choir sings the following. As many verses should be sung as are needed, alternating with the refrain and using the doxology as the last verse.

HYMN OF THE KISS OF PEACE

- Ch.* Peace I leave with you, my peace I give to you, not as the world gives do I give to you.
- V.* I give you a new commandment, that you should love one another, as I have loved you: thus says the Lord.
- Ch.* Peace I leave with you, my peace I give to you, not as the world gives do I give to you.
- V.* There is no greater love than this, to lay down one's life for one's friends: thus said the Lord.
- Ch.* Peace I leave with you, my peace I give to you, not as the world gives do I give to you.
- V.* If you have love for one another, then all will know that you are my disciples.
- Ch.* Peace I leave with you, my peace I give to you, not as the world gives do I give to you.
- V.* Glory to the Father, and to the Son, and to the Holy Spirit, as in the beginning, so now and always, unto ages of ages. Amen.
- Ch.* Peace I leave with you, my peace I give to you, not as the world gives do I give to you.

COLLECT OF THE KISS OF PEACE

Unless otherwise provided in the Proper, the celebrant says the following in a moderate voice:

Cel: Lord Jesus Christ, who said to your apostles: I leave you peace, my peace I give to you, look not on our weakness but on the faith of your Church. Draw her closer in peace and unity according to your will, O lover of mankind, who live and reign with the Father and the Holy Spirit unto ages of ages. Amen.

ANAPHORA

The celebrant goes before the holy doors and faces the faithful.

DIALOGUE

Dec: Arise! Silence!
Mystery of Faith!

The celebrant blesses the faithful, saying:

Cel: The grace ✠ of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be always with you.

All **And with your spirit.**

The celebrant raises his hands and the deacon his stole. The acolytes raise their torches.

Cel: Lift up your hearts.

All **We lift them up unto the Lord.**

The celebrant and the deacon turn toward the altar and bow.

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

All **It is fitting and right so to do.**

The celebrant returns to the altar. The deacon closes the holy doors (except from the night of Pascha until Pentecost, during which the holy doors are to remain open). If there is only one deacon, he takes his place at the left of the celebrant.

IMMOLATIO

See the Proper or the appendix. The celebrant raises his hands. In general, the immolatio begins and ends in the following manner:

Cel: It is truly fitting and right, our duty and salvation, always and everywhere to give thanks to you, O Lord, holy Father, almighty and eternal God, ineffable, indescribable, invisible and eternally the same, through Christ our Lord....
(see the Proper)

... It is through him and in him that the angels praise your glory, the dominions adore you, and the powers fall down in awe. The heavens, the heavenly virtues, and the blessed seraphim join in their exultation and concelebrate with them. Grant, we beseech you, that our voices, too, may be joined with theirs in saying:

SANCTUS

The deacon raises the tower (or the asterisk) and makes the sign of the cross over the bread. Three strikes of the bell are rung while all sing:

All Holy! Holy! Holy! Lord of Sabaoth. Heaven and earth are full of your glory. Hosanna in the highest. ✠ Blessed is he that comes in the Name of the Lord. Hosanna in the highest!

POST-SANCTUS

Unless otherwise directed in the Proper, he says the following:

Cel: Truly holy, truly blessed is your only-begotten, the Creator Word and God of majesty. He descended from heaven and took the form of a servant, freely agreeing to suffer in order to set free his own creation and to restore it to the image of his glory, our Savior Jesus Christ...

INSTITUTION

Cel: ... who on the eve of his passion, took bread in his holy and venerable hands, lifted his eyes to heaven toward you, holy Father, almighty and eternal God; he gave thanks, he ✠ blessed it, broke it and gave it to his apostles and disciples, saying:

Stepping to the right, the celebrant indicates the bread with the right hand, and the deacon points to it with his stole.

Cel: Take and eat, this is my Body, which is given up for you and for all for the forgiveness of sins.

All Amen.

The deacon, if he is alone, passes to the right of the celebrant.

Cel: In the same manner, after supper, he took the cup and, giving thanks, he blessed it and gave it to his apostles and disciples, saying:

Stepping to the left, the celebrant indicates the chalice with the right hand, and the deacon points to it with his stole.

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

All Amen.

ANAMNESIS *(Memorial and offering)*

Cel: Each time you do this, you do it in memory of me, you proclaim my death, you announce my resurrection, you await my return until I come to you from heaven with glory.

Unless otherwise indicated in the proper, the anamnesis continues:

Cel: Calling to mind his most glorious passion, his resurrection from hell, and his ascension to heaven (and of his second and glorious coming¹),

The priest steps back and the deacon takes his place at the middle of the altar. The deacon (or the priest if there is no deacon) then takes the diskos with his right hand and the chalice with his left, crosses his hands right over left, and raises the Gifts to God. The priest raises his hands to indicate the gifts and says:

Cel: ... we who are yours, offer to you, on behalf of your own, that which is your own, this pure Offering, this reasonable Offering, this unbloody Offering, and we ask and implore you: Accept this Offering at your altar on high from the hands of your angels,

The deacon places the gifts on the altar, making the sign of the cross with them. Then he steps away from the altar and prostrates himself, except on Sunday or during Pascha or feasts of the Lord, when he bows profoundly. The concelebrants and the faithful imitate the deacon.

¹ Between Christmas and Pentecost, one does not say “and of his second and glorious coming.”

Ch. We pray you, O Lord, and we beseech your majesty, that our humble prayers may rise to you, O God most merciful

During the chant, the priest continues in a moderate voice, raising his arms in the orans.

Cel: ... as you vouchsafed to receive the gifts of your righteous servant Abel, the sacrifice of our patriarch Abraham, and that which your high priest Melchizedek offered to you.

EPICLESIS

Unless otherwise indicated in the proper, the celebrant says in a moderate voice:

Cel: We pray to you, O Lord, and we beseech your majesty that our humble prayers may rise to you, O God most merciful, and that the fullness of your divinity may descend upon us, upon this bread and upon this cup, as of old it descended upon the offerings of our fathers...

The celebrant continues in a loud voice:

Cel: so that this sacrifice may become truly the very body, ✠

Cl. Amen,

Cel: and the blood, ✠

Cl. Amen,

Cel: of your Son, our Lord Jesus Christ, through the ✠ incomprehensible and ✠ infinite power of your Holy Spirit.

All Amen! Amen! Amen!

The bell is rung three times. The celebrant prostrates himself, except on Sunday, during Pascha, and on feasts of the Lord, when he bows profoundly. During this time, the assembly prays in silence, each addressing to the Spirit his or her particular intentions.

Unless otherwise indicated in the proper, the celebrant says the post-epiclesis:

POST-EPICLESIS

Cel: May these gifts be protection to those in health and healing to those who are sick, bring reconciliation to brothers in discord, and increase peace and charity in abundance. May they grant wisdom to the unreasonable and moderation to the wise, vigilance to the insensitive and gentleness to the zealous. And may those who partake of these Mysteries share in the same manner 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

Standing aright, the priest blesses the gifts during the diptychs, the antidoron, and sacred objects placed in the sanctuary for blessing, saying the following in a loud voice. (See the proper for particular blessings on certain feasts, such as Pascha, the Transfiguration, etc.):

Cel: ... through whom you create all and ✠ bless that which is created (*blessing the diptychs*), ✠ sanctify that which is blessed (*antidoron*), and distribute that which is ✠ sanctified (*the Holy Gifts*).

FINAL DOXOLOGY

Cel: To you, Father Almighty, and to the faithful and true Word, and to the Holy Spirit, the Sanctifier, are due all honor, glory, and adoration, now and ever, and unto ages of ages.

All Amen.

BREAKING OF THE BREAD

Unless otherwise indicated in the proper, the following is chanted, alternating male and female voices with the choir.

M Wisdom has built her house. She has hewn her seven columns; she has

sacrificed her victims, mingled her wine, and set her table.

Ch. They recognized the Lord, alleluia, in the breaking of the bread, alleluia, alleluia.

W Come and eat of my bread, and drink of the wine which I have mixed; leave ignorance, and you shall live.

Ch. They recognized the Lord, alleluia, in the breaking of the bread, alleluia, alleluia.

M The bread which we break is the Body of the Lord,

W The cup which we bless is the Blood of the Lord:

All **A sole and unique mystery! They recognized the Lord, alleluia, in the breaking of the bread, alleluia, alleluia.**

The priest breaks the Lamb during the chant, saying in a moderate voice:

Cel: The table is set. The Lamb of God is slain, shared but not divided, eaten but never consumed. The wine is mixed, the blood is poured out. Let us drink of the inexhaustible cup, let us leave ignorance and proclaim this singular, unique, and inspiring mystery.

OUR FATHER
(The Lord's Prayer)

At the end of the chant, the deacon opens the holy doors and proclaims:

Dec: Let us pray.

Cel: Not by our merits, holy Father, but through obedience to the commandment of Jesus Christ, your Son our Lord, we dare to say:

All **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today Tomorrow's bread; and forgive us our debts, as we forgive our debtors; and do not lead us into temptation, but deliver us from the evil one.**

LIBERA NOS

Unless otherwise indicated in the proper, the celebrant says:

Sunday:

Cel: Deliver us, Lord, from the evil one and from all danger. Preserve us in good works by your perfect truth and in your true freedom.

Weekdays without feast:

Cel: Deliver us, Lord, from every evil past, present, and yet to come, through the intercession of Our Lady, the most holy Mother of God and ever-Virgin Mary, of Saint *N.* (*Saint of the day*)

The Libera nos always ends with the following doxology:

Cel: For yours is the kingdom, and the power and the glory, unto ages of ages.

All **Amen.**

ELEVATION OF THE GIFTS

This elevation is omitted on weekdays without feasts. The celebrant elevates the gifts. Unless otherwise indicated in the proper, one chants the following three times, each time at a higher pitch.

Cl. The Lion of the tribe of Judah, the root of David conquers all, alleluia.

Ch. He that dwells amid the cherubim conquers all, alleluia, alleluia.²

The priest turns toward the faithful and proclaims, raising the body and blood, while the deacon indicates the gifts with this stole:

Cel: Holy things for the holy!

All **One is holy, one is the Lord, Jesus Christ, to the glory of God the Father.
Amen.**

IMMIXTION

² Men of the choir, then women of the choir, and then by the whole assembly.

During the chant, the priest places a particle of the lamb in the chalice, saying in a moderate voice:

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

BLESSING OF THE FAITHFUL

Dec: Bow your head to receive the blessing.

All **Before you, O Lord.**

Unless otherwise indicated in the proper, the celebrant turns to the faithful and says:

Sunday

Cel: Lord, vouchsafe to bless ✠ this your family; gladden it through your presence, and may these Mysteries be apportioned to all according to their needs, through your mercy, O God, who are blessed unto ages of ages.

All **Amen.**

Weekdays without feast:

Cel: May the peace and love of Christ ✠ guard you and protect you.

All **Amen.**

COMMUNION

All **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 first. I also believe that this is truly your most pure Body and truly your most precious Blood. At your mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of this Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief will I confess you: remember me, O Lord, when you come into your kingdom. Not for judgment nor for condemnation be my partaking of your holy mysteries, O Lord, but for the healing of soul and body. ✠ O Lord, I am not worthy that you should enter under my roof; but only say the word and my soul shall be healed.**

COMMUNION OF THE CELEBRANTS

During the communion of the celebrants, if there are a number of them, the choir chants what is indicated in the proper or, by default, Psalm 34: I will bless the Lord at all times...

The priests take a particle of the precious body each while the celebrant gives a particle to each deacon and says:

Cel: The servant of God deacon *N.* receives the body of our Lord Jesus Christ for the remission of his sins and eternal life.

The priests, before taking consuming the body, say in a low voice:

Cel: Hail, most precious body of Christ. The most precious body of our Lord God and Savior Jesus Christ is given to me *N.*, unworthy priest, for the remission of my sins and eternal life.

The priests commune from the chalice, then the celebrant communicates the deacon from the chalice, saying:

Cel: The servant of God, deacon *N.*, receives the Blood of our Lord Jesus Christ for the remission of his sins and eternal life.

The clerics drink three times.

The priests, before drinking the precious blood, say in a low voice:

Cel: Hail, heavenly drink that is sweeter to me before and above all others. The most precious blood of our Lord God and Savior Jesus Christ is given to me *N.*, unworthy priest, for the remission of my sins and eternal life. ✠ In the Name of the Father and of the Son and of the Holy Spirit. Amen, amen, amen.

Cl. This has touched my lips and my sins are taken away.

COMMUNION OF THE FAITHFUL

The celebrant gives the chalice to the deacon and takes the diskos. They go before the holy doors while the deacon proclaims:

Dec: Behold the Lamb of God who takes away the sin of the world. With fear of God, with faith and love, draw near.

The faithful approach to receive communion. On Sundays, all bow profoundly (on ferias, they prostrate themselves). In giving communion, the celebrant says:

Cel: The servant (handmaid) of God, *N.*, receives the body and blood of Christ for the remission of *her* sins and eternal life.

or: *N.*, receive the body and blood of Christ.

The communicant (or, in her place, the deacon or acolyte) responds:

Amen.

During communion, the choir chants:

CHANT OF THE COMMUNION OF THE FAITHFUL

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

The choir alternates this antiphon with the following strophes, ad libitum, or with chants from the proper (communion strophes, ecclesiastical psalm verses, great antiphon, Troparion). At liturgies on weekdays without feast, the antiphon is intercalated with the verses of Psalm 33.

V. Your sacred Body, crucified for us, we eat of it; your precious Blood poured out for us, we drink of it.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

V. May your Body be our salvation, your Blood freedom from our sins. By the gall which you drank for us, may we be parted from the devil's gall.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

V. By the vinegar you drank for us, may our weakness find your strength; by the spitting you endured for us, the dew of your goodness shall cover us.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

V. With the stick by which you were beaten, final victory was gained for us. With the crown woven from thorns, you have earned for us a deathless crown.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

V. With the lance by which you were pierced, arm us with your invincible

power; by the new tomb of your burial, we are reborn in soul and body.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

V. By virtue of your resurrection we are called to life; we revive and are justified before you.

Ch. O taste and see that the Lord is good; blessed is the man that trusts in him.

All **O taste and see that the Lord is good.**

The celebrant and the deacon return the holy gifts to the altar; the deacon takes the diskos and the communion veil to the altar of prothesis. During this time (except during Great Lent), the precentor intones the alleluia, which is repeated by the assembly.

V. Alleluia.

All **Alleluia.**

The priest turns to the faithful and blesses them, saying:

Cel: Lord, ✠ pour out your blessing and grace on those who have received with faith.

THANKSGIVING

TRECANUM

Unless otherwise indicated in the proper, the following is chanted:

V. We have seen the true Light,

All **we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, who has saved us.**

During this chant, the celebrant covers the chalice with the great veil, saying in a moderate voice:

Cel: You have washed us in your Blood, you have filled us with your wisdom, you have shared with us your glory, O immortal and everlasting Passover of the world.

The server gives the censer to the priest, who censers the chalice, saying in a moderate voice:

Cel: God goes up amid shouts of joy, the Lord rises up at the sound of the trumpet.

The priest takes the chalice, raises it facing the faithful, who bow, and says:

Cel: The Lord be always with you.

All **And with your spirit.**

The celebrant gives the chalice to the deacon who carries it to the altar of prothesis. After purifying the eucharistic particles, the celebrant folds the antimimension, places it in the burse, then replaces the Gospel Book in the middle of the altar, while the assembly chants, unless otherwise indicated in the proper, the second part of the trecanum.

All **Nourished by this heav'nly Bread, and given life by this chalice eternal, let us unceasingly render thanks to Christ, forever present in his Church. He has come to us in his sacraments and will return in glory to judge the world, he who is coeternal with the Father and the Spirit of life.**

POST-COMMUNION

Facing the faithful, before the holy doors, the deacon chants (unless otherwise indicated in the proper) the post-communion litany. If the priest is alone, he says it from the altar, facing the faithful.

Dec: Beloved, having received the awesome and immortal life-giving Mysteries, let us ask of the Lord that we might spend our time in peace, health, and sanctity, freed from the desires of the flesh in order to live in the Spirit, let us pray to the Lord.

All **Grant it, O Lord.**

Unless otherwise specified in the proper, the celebrant says:

Cel: Filled with the nourishment of eternal life, we give thanks to the Three-fold Light, one God, unto ages of ages. *or:*

Cel: We give you thanks, O Lord, for the nourishment of eternal life, and we ask of you that it may be the pledge of our union with you and our brothers, O Three-fold Light, one God, unto ages of ages.

All **Amen.**

HYMN OF THANKSGIVING

Unless otherwise indicated in the proper, at solemn masses all or part of the following hymn is chanted:

Cl. O give thanks to the Lord for he is good, his mercy endures forever.

All **O give thanks to the Lord for he is good, his mercy endures forever.**

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

All **O give thanks to the Lord for he is good, his mercy endures forever.**

V. O magnify the Lord with me, let us exalt his Name together.

All **O give thanks to the Lord for he is good, his mercy endures forever.**

V. Glory to the Father, and to the Son, and to the Holy Spirit:

Ch. as in the beginning, so now and always, and unto ages of ages. Amen.

All **O give thanks to the Lord for he is good, his mercy endures forever.**

At vesperal liturgies the Magnificat is chanted. See the appendix.

If a pannakhida is to be sung, it takes place after the liturgy. If only Memory Eternal is to be sung, the celebrant here intones: "Grant, O Lord, to your servant N. memory eternal (followed by the usual dialogue). Normally, one does not chant Memory Eternal on Sunday.

DISMISSAL

Unless otherwise indicated in the proper, the celebrant says:

Cel: Lord, let your mercy be upon us.

All **As we have set our hope on you.**

The celebrant, bowing to the altar, says in a moderate voice:

Cel: May the sacrifice of thanksgiving of your unworthy servants be acceptable to you, O Holy Trinity, and through your infinite goodness may it be a propitiation for us.

The celebrant turns toward the faithful and blesses them:

Cel: Through the prayers of our Lady, the Mother of God and ever Virgin Mary, of Saint Germanus of Paris, whose liturgy we celebrate, of Saint John the Wonderworker our patron, of Saints *NN.*, whom we remember this day, and of all the saints, may almighty God bless you, ✠ Father, Son, and Holy

Spirit.

All **Amen.**

On Sundays and feast days, the deacon proclaims:

Dec: The solemnities are ended. Go in peace.

At liturgies of weekdays without feast:

Dec: Go in peace.

All **Thanks be to God.**

If there are anniversaries of any kind, Ad multos annos is sung.

*Before the holy doors, closed by the deacon, the celebrant distributes the blessed bread.
The choir may sing the troparion of the day or an appropriate hymn to the Virgin.*

PRAYER AFTER THE LITURGY

The blessed bread having been distributed, the celebrant, preceded by the minor clergy, returns to the sacristy to remove the liturgical vestments, while reciting the Canticle of Simeon. One may also say the Prologue to the Gospel according to Saint John, followed by the Our Father and the Hail Mary.

Canticle of Simeon

Lord, you now have set your servant free, to go in peace as you have promised; for these eyes of mine have seen the Savior, whom you have prepared for all the world to see: A Light to enlighten the nations, and the glory of your people Israel.

Prologue to the Gospel according to Saint John

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his Name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. John bore witness to him, and cried: "This was he of whom I said, 'He who comes after me ranks before me.'" And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

Our Father

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today Tomorrow's bread; and forgive us our debts, as we forgive our debtors; and do not lead us into temptation, but deliver us from the evil one.

Hail Mary

Hail, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.