

The Western Orthodox Liturgy Of Saint Gregory



**The Archdiocese of New York
of
The Holy Orthodox Catholic
and Apostolic Church of America**

Former Exarchate of the Greek Orthodox Patriarchate of Alexandria in the Americas

Traditional Language Edition

The Liturgy of Saint Gregory

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 ordinarily 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.

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, it shall be covered by a white linen altar cloth, and two lights shall burn upon the altar. 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.

The first lesson has been restored.

*At Solemn Mass, the Introit is sung while the following prayers of preparation are said. Note that the Psalm is omitted in Requiem Masses, and during Passiontide; If these prayers are said in the Sacristy the priest goes to the altar, reverences it, and begins at the point marked thus * .*

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

R. Amen.

V. I will go unto the altar of God:

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

V. Give sentence with me, O God, and defend my cause against
the ungodly people: O deliver me from the deceitful and
wicked man.

R. For thou art the God of my strength; why hast thou put me
from thee: and why go I so heavily, while the enemy
oppresseth me?

V. O send out thy light and thy truth, that they may lead me: and
bring me unto thy holy hill, and to thy dwelling.

R. And that I may go unto the altar of God, even the God of my
joy and gladness: and upon the harp will I give thanks unto
thee, O God, my God.

V. Why art thou so heavy, O my soul: and why art thou so
disquieted within me?

R. O put thy trust in God: for I will yet give him thanks, which is
the help of my countenance, and my God.

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

R. As it was in the beginning, is now, and ever shall be: for ages of ages. Amen.

V. I will go unto the altar of God:

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

V. ✠ Our help is in the Name of the Lord:

R. Who hath made heaven and earth.

V. I confess to God Almighty...

R. God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

V. Amen.

R. I confess to God Almighty, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptizer, to the holy Apostles Peter and Paul, to all the Saints, and to thee, father, that I have sinned exceedingly in thought, word and deed, by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptizer, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray for me to the Lord our God.

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

R. Amen.

V. ✠ The Almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins.

R. Amen.

V. Wilt thou not turn again and quicken us, O God?

R. That thy people may rejoice in thee.

V. O Lord, show thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray...

**The Priest ascends to the altar, saying:*

Take away from us, we beseech thee, O Lord, all our iniquities, that we may enter the holy of holies with pure minds.

Through Jesus Christ our Lord. Amen.

And kissing the altar, he says:

We beseech thee, O Lord, by the prayers of thy Saints whose relics are here, that thou wouldst deign to forgive us all our sins. Amen.

At High Mass incense is set with appropriate prayers, after which the altar and Priest are censed. NOTE, incense is not used during the Introit at Nuptial Masses or at Masses for the Dead.

Then is sung or said,

Kyrie, eleison	Lord, have mercy.	ijj
Christe, eleison	Christ, have mercy.	ijj
Kyrie, eleison	Lord, have mercy.	ijj

When appointed, the following hymn is sung or said, all standing, the priest first intoning:

Glory be to God on high,

All: And on earth peace, to men of good will.

We praise thee, we bless thee, we worship thee,
we glorify thee, we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world, receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy; thou only art the Lord;
thou only, O Jesus Christ, with the Holy Spirit,
✠ art most high in the glory of God the Father. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

The Celebrant sings or says the Collect(s) and the People respond:

R. Amen.

The Old Testament is read.

R. Thanks be to God.

The Gradual is sung

The Epistle is read

R. Thanks be to God.

The Alleluia is sung

The Deacon or Priest who is to say or sing the Gospel then says:

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim thy holy Gospel. Through Jesus Christ our Lord.

The Priest blesses the Deacon with these words; or he prays it for himself:

May the Lord be in my [thy] heart and on my [thy] lips, that I may [thou mayest] worthily attend to his Holy Gospel. Amen.

At High Masses, incense is set with appropriate prayers and the Gospel is censed after the salutation. All standing, the Deacon or Priest reads the Gospel, first saying,

V. The Lord be with you.

R. And with thy spirit.

V. The ✠ continuation (beginning) of the Holy Gospel according to_____.

The People sign themselves on the forehead, lips, and breast.

R. Glory to thee, O Lord.

After the Gospel, the People say,

R. Praise to thee, O Christ.

*The Sermon follows here and announcements may be made.
On Sundays and other Major Feasts there follows, all standing,*

The Nicene Creed

I believe in one God, the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made, being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation came down from heaven,
(genuflect or bow) and was incarnate by the Holy Spirit of the
Virgin Mary, and was made man; *(rise)*
and was crucified also for us under Pontius Pilate;
he suffered and was buried; and the third day he rose again
according to the Scriptures, and ascended into heaven, and
sitteth on the right hand of the Father; and he shall come again,
with glory, to judge both the quick and the dead; whose
kingdom shall have no end.

And I believe in the Holy Spirit the Lord, and Giver of Life,
who proceedeth from the Father; who with the Father and the
Son together is worshiped and glorified; who spake by the
Prophets. And I believe in One Holy Catholic and Apostolic
Church; I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead, ✠ and the life of the
age to come. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. 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 our (Arch) Bishop N., and for all bishops, presbyters,
deacons, 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, Virgin,
and 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 may 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 Orthodox 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!

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, may extend it to each other and worthily bring our gift to your altar and give you glory through Jesus Christ our Lord.

People: Amen.

Priest: ✠ Christ is in our midst.

People: He is and ever shall be.

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

The "Holy Kiss" is a triple embrace starting to your right.

The Offertory verse is sung by the Choir or said by the Celebrant. A hymn or anthem may be sung; a collection may be taken.

The following may also be sung during the offertory:

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

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 descendeth
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!

If the proscomedia was not done previously the priest prepares the bread and wine, saying the following prayers:

Accept, O holy Father, almighty and everlasting God, this unspotted host which I, unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, as also for those here present and for all faithful Christians, both living and dead, that it may avail me and them unto life everlasting. Amen.

As he pours the water into the wine:

O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it; grant that by the mystery of this water and wine, we may become partakers of his divine nature who deigned to partake of our human nature, thy Son Jesus Christ, our Lord.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend before thy divine majesty as a sweet odor for our salvation and for that of the whole world.

Accept us, O Lord, in the spirit of humility and contrition of heart: and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

Come, O Sanctifier, almighty and eternal God, and bless✠ this sacrifice prepared for the glory of thy holy Name.

Incense is set with the following prayers:

Through the intercession of Blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord deign to bless✠ this incense, and to receive it for a sweet smelling savor. Through Christ our Lord. Amen.

The Oblations, altar, clergy, servers, and people are censed saying:

May this incense, which thou hast blest, ascend unto thee, O Lord: and may thy mercy descend upon us. *Ps. 141:1-3:*

Let my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

As the Priest gives up the thurible, he says:

May the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

The Priest now washes his hands, saying: Ps. 26:6.

I will wash my hands in innocency, O Lord, and so will I go to thine altar. That I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth. O shut not up my soul with the sinners, nor my life with the bloodthirsty: in whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me and be merciful unto me. My foot standeth right, I will praise the Lord in the congregations. Glory be to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now, and ever shall be, unto ages of ages. Amen.

Receive, O Holy Trinity, this oblation which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of blessed Mary Ever-Virgin, of blessed John the Baptizer, the holy Apostles Peter and Paul, and of all Saints; that it may be available to their honor and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

The Celebrant turns to the people, standing, and continues,

- V.* Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.
- R.* May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit and that of all his holy Church.

Then he adds the Secret prayer(s).

V. ...unto ages of ages.

R. Amen.

The Celebrant sings or says,

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty everlasting God.

Here a Proper Preface is sung or said as appointed.

Through Christ our Lord, by whom the angels praise thy majesty, the Dominions adore thee, the Powers tremble, the Heavens and the heavenly Host and the blessed Seraphim join with one glad voice in extolling thee. To their voices we pray thee, let ours be added, while we say with humble praise:

Holy, holy, holy, Lord God of hosts.

AAA

Heaven and earth are full of thy glory.

Hosanna in the highest.

✠ Blessed is he that cometh in the Name of the Lord.

Hosanna in the highest.

The Canon of the Mass

The priest continues:

Therefore, most merciful Father, we humbly pray and beseech thee through Jesus Christ thy Son our Lord, that thou wouldst be pleased to accept and bless these gifts, ✠ these offerings, these holy, spotless sacrifices, which we offer thee in the first place for thy holy Catholic Church, that thou wouldst deign to keep her in peace under thy protection, to bring her to unity and to guide her throughout the world: likewise for all Orthodox Patriarchs, for our Metropolitan Archbishop **N.**, our Bishop **N.**, for the President of these United States, and for all Orthodox believers who hold the Catholic and Apostolic faith.

Remember, O Lord, thy servants and all here present whose faith and devotion are known unto thee, for whom we offer, or who offer to thee this sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to thee, the eternal, living and true God.

In communion with, and venerating first the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; and also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian and of all thy saints, through whose prayers grant that in all things we may be guarded by the help of thy protection. (Through the same Christ our Lord.)

We therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family; to order our days in thy peace, to deliver us from eternal damnation, and to number us in the flock of Thine elect. (Through Christ our Lord.)

The Priest extend his hands over the gifts:

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Which offering, we beseech thee, O God, to bless, consecrate, approve, make worthy and acceptable in every way, that it may become for us the Body and Blood of thy most beloved Son, Jesus Christ, our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands and, with his eyes lifted up to heaven unto thee, God his almighty Father, giving thanks unto thee, he blessed, brake and gave it to his disciples, saying:

Take and eat ye all of this, for THIS IS MY BODY.

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, again giving thanks unto thee, he blessed it, and gave it to his disciples saying:

Take and drink ye all of this, for THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As oft as ye shall do these things, ye shall do them in remembrance of me.

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

Upon which deign to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

And we beseech thee, O Lord, to send down thy Holy Spirit upon us and upon these offerings, that he would make this bread the precious ✠Body of thy Christ, A

and that which is in this Cup the precious ✠Blood of thy Son our Lord Jesus Christ , A

✠changing them by thy Holy Spirit. A:

We humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, into the presence of thy divine majesty, that so many of us as shall partake at this altar of the most sacred Body and Blood of thy Son, may be filled ✠with all heavenly benediction. (Through the same Christ our Lord. Amen.)

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace. To them, O Lord, and to all who rest in Christ, grant we pray thee a place of refreshment, light and peace, through the same Christ our Lord. (Amen.)

To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some fellowship with thy holy apostles and martyrs John, Stephen, Matthias, Barnabas, Ignatius, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia and with all thy saints, into whose company we pray thee of thy mercy to admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord, by whom O Lord, thou dost ever create, sanctify, quicken, bless and bestow upon us all these good things.

The Priest takes the paten and chalice crosses his hands and elevates them

For by him, and with him, and in him is to thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory, unto ages of ages.

All: Amen.

Priest: Let us pray: Instructed by thy saving precepts, and having been taught these divinely formed words, we dare to say:

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

The Priest continues:

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and at the intercession of the blessed and glorious Mary, Ever-Virgin Mother of God, of thy blessed Apostles Peter and Paul, Andrew, and all thy Saints, graciously give peace in our time, that aided by the help of thy loving kindness, we may both be ever free from sin and secure from all disquietude. Through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God unto ages of ages

R. Amen.

The Celebrant turns to the people and blesses them singing:

V. The peace of the Lord ☩ be always with you.

R. And with thy spirit.

The Celebrant breaks the Consecrated Bread and the following is sung:

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

In Masses for the Dead, in place of "have mercy upon us" is said "grant them rest", and in place of "grant us thy peace", is said: "grant them rest eternal".

The following prayer is said, except in Masses for the Dead:

O Lord Jesus Christ, who didst say to thine Apostles, peace I leave with you, my peace I give unto you, regard not our sins, but the faith of thy Church; and grant her that peace and unity which are agreeable to thy will. Who livest and reignest for ever and ever. Amen.

The Priest continues:

O Lord Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Spirit hast, by thy death, given life to the world, deliver me, I beseech thee, by this thy most holy Body and Blood, from all iniquities and from every evil. Make me ever obedient to thy commandments, and suffer me not to be ever separated from thee, who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I though unworthy, receive, be to me for judgment and condemnation; but by thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

At the Priest's Communion, he says:

I will take the bread of heaven
and call upon the Name of the Lord:

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Lord, I am not worthy: that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

As the Priest receives the Body, he says:

May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

After which, he says:

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

He then receives the Precious Blood, saying:

May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Facing the people, the Celebrant says the following Invitation:

- Behold the Lamb of God;
behold him that takest away the sins of the world.

The Celebrant and People respond:

Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

The people say this prayer of preparation before receiving the Sacrament:

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am first. I believe also that this is truly thine own most pure Body, and that this is truly thine own precious Blood. Therefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance; and make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither like Judas will I give thee a kiss; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

May the communion of Thy Holy Mysteries be neither to my judgment nor to condemnation, O Lord, but to the healing of soul and body.

The Orthodox Faithful, duly prepared, by confession, prayer, and fasting, may receive Communion at this time.

The Body and Blood of Christ are administered together with these words,

May the Body and Blood of our Lord Jesus Christ preserve thy soul unto everlasting life.

During the ministration of Communion, hymns, Psalms, or anthems may be sung.

At the ablutions, the Priest says:

What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May thy Body and Blood which I have received cleave unto my heart, O Lord; and grant that no stain of sin may remain in me, having been fed with this pure and holy Sacrament. Who livest and reignest in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

The proper Communion sentence is then said or sung.

Then the priest, turning to the people, says,

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

The Celebrant then says the Postcommunion Collect(s).

All: Amen.

The Celebrant says:

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

Then, he turns to the altar, inclines, and prays:

Let the obedient performance of my bounden duty be pleasing unto thee, O Holy Trinity; and grant that this sacrifice which I, unworthy that I am, have offered in the sight of thy majesty, may be acceptable unto thee and may through thy mercy, obtain thy favor for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages. Amen.

*The Bishop when present, or the Priest, gives the blessing;
NOTE that the blessing is not given at a Requiem.*

The blessing of God Almighty, the ✠ Father, the Son, and the Holy Spirit descend upon you, and remain with you always. *R.* Amen.

The Deacon dismisses the people with these words:

V. Go in peace.
R. Thanks be to God.

From the Easter Vigil through Low Saturday "Alleluia, alleluia" is added to the dismissal and response.

At other times is said,
V. Let us bless the Lord.
R. Thanks be to God.

Or, at a Requiem,
V. May they rest in peace.
R. Amen.

The Priest may then say the following on his way back to, or in, the Sacristy as the hymn is sung.

The people stand and the priest says,

V. The Lord be with you.

R. And with thy spirit.

V. ✠ The Beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Bow*) And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God

As is the custom in the Orthodox Church, the priest or deacon distributes the rest of the bread which was prepared but not used in the Liturgy.