

The Divine Liturgy of Saint Germanus of Paris

Explanatory Note

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 AU Russia; The Synod of Bishops of the Russian Church Outside of Russia, (particularly by the recently canonized Saint John Maximovich of Shanghai and San Francisco); and the Patriarchate of Rumania. 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 Eglise Catholique Orthodoxe de France, as restored and developed from ancient sources by Eugraph and Maxime Kovalevsky. It was prepared by Father Francis DesMarais, pastor of the Western Orthodox Community of St. Gregory of Rome in Albany, New York, and Prof. William Carragan, a plainsong scholar and a contributing editor of the Anton Bruckner Collected Edition, Vienna.

PREPARATION OF THE GIFTS

(Proskomidi)

The priest, vested fully or with only a stole, assisted by an acolyte with thurible, prepares the Gifts at the table of preparation (prothesis).

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

For unto us a child is born, unto us a son is given; and his name shall be called Wonderful Counselor, mighty God, Everlasting Father, Prince of Peace; his kingdom shall have no end. Through the prayers of the Theotokos, O Lord, have mercy on us.

He takes the bread with his left hand and says:

Blessed ✠ are they who are called to the wedding feast of the Lamb.

He takes the spear in his right hand and traces a cross on the Lamb three times, saying:

Behold the Lamb of God, ✠ who takes away the sins of the world.

He cuts the bread into cubic form :

The Lamb has been sacrificed.

He has redeemed men from all the nations.

He has made us kings and priests for our God,
and we shall reign with him on earth.

He places the bread on the paten and pierces it with the spear.

And the soldier pierced his side with a spear.

He pours wine into the chalice:

And from out of his side came forth blood and water.
By his wounds we have been healed.
Come and I shall show you the Bride, who has the Lamb
for her spouse.

He blesses water and pours it into the chalice in the form of a cross:

O God, who wonderfully created ✠ and yet more
wonderfully ✠ restored the dignity of human nature: grant
that through the mystery of this ✠ water and this wine, we
may share in the divine life of him who humbled himself
to share our humanity.

*He passes the tower (asterisk), pall, and veils through the rising incense in
the form of a cross, and places the tower over the lamb on the paten,
saying:*

First in the Virgin's womb, then in the cave, then in the
tomb have you rested, O Creator of heaven and earth.
Now condescend to abide in us, O Savior of humankind.

*He covers the Gifts with three veils. one each on the chalice and paten, and
a larger one over both:*

The Lord our God, the Almighty, reigns.
Let us rejoice and be glad, and let us give him glory.
For the wedding feast of the Lamb draws near, and his
Bride, the Church, is in readiness;
She is arrayed in fine linen, dazzling and pure, made
ready through the virtues of the saints.
Through their prayers, O Lord, be mindful of my bishop,
of your people, and of me, your unworthy priest. Amen.

He censes the Gifts and says.

O Lord, make our offerings rise before your face as a pleasing fragrance, for the salvation of the whole world, through your love and mercy for humankind, O Father, Son, and Holy Spirit, our God, who are blessed and who live, reign, and triumph unto ages of ages. Amen.

THE LITURGY OF SAINT GERMANUS OF PARIS

THE LITURGY OF THE CATECHUMENS

The Entrance

Deacon. Arise! Let us attend in silence!

The clergy move in procession, the deacon carrying the gospel book, during the singing of the Prælegendum. As they approach the sanctuary, the clergy invoke in a low voice the presence of the choirs of heaven and the Holy Spirit:

Deacon. Let us pray.

Priest. O Lord, our God, who has appointed armies of angels to serve your majesty in the heavens, grant that our entrance into the Holy of Holies be one also with your incorporeal spirits, so that together with us they may celebrate and glorify your unbounded goodness. To you be glory unto ages of ages.

Deacon. Amen.

Bless the entrance, Father.

Priest. Blessed ✠ be the entrance of the saints.

The deacon opens the sanctuary doors. The celebrants enter the sanctuary and the deacon places the gospel book on the altar. The clergy kiss the book and then the altar, saying:

Clergy. Hail, Word of Life eternal! Hail, Throne of the Most High!

The priest kisses the antimimension and prays:

Priest. Through the prayers of the saint whose relic is present here, have mercy on us, O Lord.

He raises his hands:

Priest. O heavenly King, O Comforter, the Spirit of Truth, who are in all places and fill all things, the treasury of good things and the giver of life: Come and abide in us, cleanse us from every stain, and save our souls, O Good One.

Priest. O God, ✠ open my lips.

Clergy. And my mouth shall announce your praise.

Priest. O God, ✠ make speed to save me.

Clergy. O Lord, make haste to help me.

All clergy. Glory be to the Father, ✠ and to the Son, and to the Holy Spirit, as in the beginning, so now and for ever, unto ages of ages. Amen.

When the Prælegendum is completed, the deacon intones in a loud voice:

Deacon. Let us attend!

Priest. The Lord be always with you.

All. And with your spirit.

The Trisagion

The server presents the thurible to the priest, who blesses it, saying:

Priest. ✠ May the Lord enkindle the fire of his love
and the flame of eternal charity.

The celebrant takes the thurible and intones the Trisagion. While the choir continues, the celebrant censes the altar on four sides and then gives the thurible to the deacon, who censes the icons, assembly, and clergy.

Priest. ✠ Agios o Theos!

Choir. Agios ischyros!

✠ Agios athanatos,

All. eleison imas.

Choir. ✠ Sanctus Deus! Sanctus fortis! Sanctus immortalis,

All. Miserere nobis.

Choir. Holy God! Holy mighty! Holy immortal,

All. have mercy on us.

The priest, facing the altar, raises the gospel book, makes the sign of the cross with it, and proclaims:

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

Choir. Kyrie eleison

The Hymn

The hymn proper to the season is then sung. Unless specified otherwise in the Proper, this is the Canticle of Zachary (Benedictus Dominus) during Advent and Lent, the Gloria in excelsis from Christmas to the last Sunday of Epiphany and from the first Sunday after Easter to the Sunday within Ascension Octave, and the Beatitudes or the Troparion of the day (if it was not sung at Lauds) after Pentecost.

The Collect of the Day

The priest prays the collect of the day, as appointed in the Proper. All respond.

...ages.

All. Amen.

The Old Testament Reading

The first lector bows to the altar and then says to the priest in a moderate voice:

Lector. Father, your blessing.

Priest. ✠ May the shadow and darkness of death disperse, and may the light of the Most High illumine our understanding.

Lector. A reading from the Book of...

The Gradual

The gradual of the day, as appointed in the Proper, is sung by the choir. During the singing of the gradual, the second lector presents the Book of Epistles to the priest and asks his blessing as follows. If the lector is the precentor, he remains at the ambo.

The Epistle

Lector. Father, your blessing.

Priest. May the Lord ✠ be blessed by the mouths of his apostles.

Lector. A reading from the Epistle...

The Cantic from the Book of Daniel

(Benedictus es, Domine)

During the singing of the cantic the priest says the following prayer in a low voice:

Priest. 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; and, in the fullness of time, you deigned 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.

- 1.* You are most blessed, O Lord, God of our fathers, worthy to be praised and glorified for eternity.
- 2.* And blest is your Name, honorable and holy, worthy to be praised and glorified for eternity.

3. You are most blest, in the sacred temple of your glory, worthy to be praised and glorified for eternity.
4. You are most blest, reigning on the throne of your lofty kingdom, worthy to be praised and glorified for eternity.
5. You are most blest, seated up on the cherubim, gazing in to the depths, worthy to be praised and glorified for eternity.

The Alleluia

The alleluia and verse of the day, as appointed in the Proper, are sung by the choir. During this chant the priest gives the Gospel Book to the deacon.

The Gospel

The gospel procession forms and moves to the ambo, the deacon holding the gospel book at head height, while the following is chanted.

Deacon. Agios, Sanctus, Holy, Lord God Almighty,

All. Who was, who is, who shall come

Deacon. Father, your blessing.

Priest. ✠ May Jesus, our God, the First and the Last, living unto the 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, seated to impure spirits. Open our ears, O Lord, that we may understand what the Spirit says to the Church. Amen.

The deacon censes the gospel book

Deacon. Arise!

Let us attend in silence.

Let us listen to the Holy Gospel!

The priest blesses the assembly

Priest. The Lord be always with you.

All. And with your spirit.

Deacon. A reading from 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 kisses the gospel book and extends it to all clergy present to venerate, and then places it on the altar. On Sundays and solemnities the following ("Aius") is sung during the return procession:

All. 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.

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.

The Homily

The Litany

(attributed to Saint Martin)

Deacon. 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.

Deacon. 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.

Deacon. For all Orthodox patriarchs, our bishop Germain, and all bishops, priests, and deacons; the clergy and all the faithful, let us pray to the Lord.

All. Kyrie ☩ eleison.

Deacon. For this temple, this city and all who live here, for our country and all who govern it, 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.

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

All. Kyrie ☩ eleison.

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

All. Kyrie ☩ eleison.

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

All. Kyrie ☩ eleison.

Deacon. For those who confess the blessed Name of Christ, for those who are persecuted, for those who travel and for their safe return, for the sick (*and in particular Nn...*), for those who are tormented by sadness, anguish, loneliness, or impure spirits, let us pray to the Lord.

All. Kyrie ☩ eleison.

Deacon. For our departed fathers, mothers, brothers and sisters, and all who rest here and elsewhere, let us pray to the Lord.

All. Kyrie ☩ eleison.

Deacon. 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.

Deacon. That the Lord might 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 of all the heavenly hosts, of Saint John the Baptist and Forerunner of Christ, the apostles, martyrs, confessors, of (*patron of the local parish*), and *N.*, whom we remember this day, and of all the saints,

All. Grant it, O Lord.

Deacon. That the Lord might obtain for us pardon of our sins and a Christian and peaceful end to our lives,

All. Grant it, O Lord.

Deacon. That the Lord might keep us in the holiness and purity of the Orthodox Catholic faith,

All. Grant It, O Lord.

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

All. Kyrie eleison, Kyrie eleison, Kyrie eleison.

Post-Preces

Priest. 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, 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 assembly and proclaims:

Deacon. The doors. Close the doors!

The acolytes close the doors of the nave.

THE LITURGY OF THE FAITHFUL

The Creed

The Creed is said on Sundays.

Deacon. Let us attend!

Priest. The Lord be always with you.

All. And with your spirit.

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

Clergy. I believe in one God,

All. The Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered and was buried. And the third day he rose again, according to the scriptures, and ascended in to heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets. And I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

The Offertory Preface

The priest goes to the front of the holy doors and faces the assembly, saying:

Priest. Beloved brothers and sisters, call upon the Holy Spirit with me, that he may grant me his ineffable power, and that I, an unworthy priest, 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.

Priest. Forgive me, my brothers and sisters.

All. Forgive us, father, and pray for us.

The priest blesses the assembly.

Priest. May God ✠ forgive you.

The Great Entrance

The minor clergy form a procession before the door of the prothesis while the Sonus (the first part of the offertory hymn) is sung. The deacon, having asked a blessing of the priest, goes to the prothesis, takes the chalice and paten with the blessed Gifts, and, preceded by the minor clergy, leaves the sanctuary and makes his way to the back of the church. He then returns to the sanctuary through the sanctuary doors. During the procession, the priest prays privately.

Priest. No one who is bound by the desires and passions of the flesh is worthy to appear before you, to approach you, and to serve you, O King of glory, because serving you is great and awesome even for then heavenly powers. Nevertheless, through your ineffable and immeasurable kindness to humanity, you became man without change or alteration, and have become our High Priest, entrusting us, O Master of all things, with the ministry of this liturgical and unbloody sacrifice. You alone, O Lord our God, rule over those in the heavens and on the earth; you alone are borne on the throne of the cherubim, Lord of the seraphim, King of Israel; you alone are holy, resting among the saints.

It is you whom I implore, who alone are good, and who are ready to help. Cast your eyes upon me, a sinner and unworthy servant; purify my soul and my heart of an evil conscience; by the power of your Holy Spirit make me, clothed with the grace of priesthood, suitable to stand before the holy Table and to consecrate your most pure and holy Body and your precious Blood. I come before you with bowed head, and I beg you: do not turn your

face away from me, do not cast me out from among the number of your children, but make me, a sinner and unworthy servant, worthy to present these gifts to you.

At the moment when the deacon enters the sanctuary beating the Gifts, the choir sings the Laudes (the second part of the offertory). During this chant the priest takes the chalice and paten and places them on the altar. He removes the chalice and communion veils, then covers all the Gifts with a chalice veil, first scenting it with incense. The thurifer gives the thurible to the priest, who censens the gifts and prays:

Priest. The noble Joseph took your most pure Body down from the Cross, wrapped it in a spotless shroud, and placed it, covered with aromatic spices, in a new sepulchre.

or Your sepulchre, O Christ, is more splendid than royal palaces; it is the nuptial chamber, the source of the Resurrection.

or 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.

(bowing) 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.

Lavabo

After censuring the Gifts the priest washes his hands, saying in a moderate voice:

Priest. I shall wash my hands among the innocent, and I shall go

about your altar, O Lord, that I may hear your praises and tell about all of your wonderful deeds.

O Lord, I have loved the beauty of your House, and the place where your glory dwells.

My foot stands firm on the right path, and I shall bless you in the assembly of the faithful.

Glory be to the Father, and to the Son, and to the Holy Spirit, as in the beginning, so now and for ever, to ages of ages. Amen.

The Diptychs

The Deacon stands before the holy doors and sings the petitions while the offerings are received. The seven traditional offerings are: bread, wine, oil, candles, incense, diptych lists (prayer requests containing the names of living and departed), and offerings of money. The last may be received in a separate collection.

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

People. In faith, in hope, and in charity.

Deacon. For all Orthodox patriarchs, for all bishops, and in particular for our bishop Germain, who without fear announces the word of truth and offers the Holy Oblation for the clergy and for every Christian,

People. And for each, and for all.

The collection may be taken at this time. The deacon continues with the special intentions while the choir responds repeatedly and quietly:

People. Remember them, O Lord, remember them, O Lord.

Deacon. United with our bishop, our priests and the people here present, let us remember in spirit those who are sorely tried, those who are captive, those who are ill, those who travel, that the Lord may deign to protect, redeem, cure, and comfort them, [and let us pray in particular for *Nn.*,] as well as for our enemies and for those who hate us.

(The choir pauses.)

Deacon. In communion with and in remembrance of the holy archangel Michael and all the heavenly hosts, of the patriarchs, judges, kings and prophets, of Saint John the Baptizer and Forerunner of Christ, and above all, of our Holy Lady, the Mother of God and ever-Virgin Mary.

The icon of the Theotokos is honored as the choir responds:

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

During the following commemoration of the saints, the choir sings repeatedly and quietly:

People. Draw near to us, O Lord, through their prayers; draw near to us, O Lord, through their prayers.

Deacon. Of the holy apostles Peter, Paul, John and James, and of all the apostles and evangelists of the Lord; of Stephen, George, Catherine, ... and of all the martyrs; of Irenaeus, Denys, Athanasius, Hilary of Poitiers, Basil the Great, Gregory the Theologian, John Chrysostom, Ambrose, Augustine, Gregory of Rome, Martin of Tours, Patrick of Ireland, Nicholas, Caesarius of Arles, Germanus of Paris, whose liturgy we celebrate, and of all the doctors and hierarchs; of Antony of Egypt, Pachomius, John Cassian, Benedict, Columba, Alban of Anglia, Augustine of

Canterbury, Genevieve of Paris, Radegund of Poitiers, Brigid of Ireland, David of Wales, Seraphim of Sarov, John of Kronstadt ... (with additional saints according to local custom) ... Herman of Alaska, Innocent, Peter the Aleut, Juvenaly, Tikhon the Illuminator of America, John of Shanghai and San Francisco ... (saints of the day) ... whom we call into remembrance, and of all the saints.

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

Deacon. 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, and for *NN...*

The deacon turns to the altar and concludes.

Deacon. That the Lord grant them rest where shines the radiance of his countenance, let us pray to the Lord:

People. Kyrie ✠ eleison!

Post-Nomina

(unless otherwise noted in the Proper)

Priest. Lord Jesus, Almighty God, mark with your salutary 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, who alone are the savior of the world, O Lover of mankind, co-eternal with the Father and the Holy Spirit; (while blessing the gifts with the chalice veil) to you be praise, blessing, wisdom, honor, power, might, and thanksgiving unto ages of ages.

All. Amen.

The Greeting of Peace

Deacon. Let us share the peace of Christ

Priest. May peace dwell among us.

The priest extends the kiss of peace to the clergy who give it to the faithful, each of whom gives it to people nearby, so that it passes through the whole congregation.

Greeting: Peace to you and to the Church.

Response: And to your spirit.

During the greeting the choir sings the Hymn of the Kiss of Peace. As many verses should be sung as needed, alternating with the refrain and using the doxology as the last verse. (On Passion and Palm Sundays the doxology is omitted. Meanwhile the priest prays as follows (unless otherwise provided in the Proper):

In Pacem

Priest. 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.

Choir. Peace I leave with you, my peace I give to you, not as the world gives do I give to you.

V.1. I give you a new commandment, that you should love another, as I have loved you: thus said the Lord.

People. Peace I leave...

V.2. There is no greater love than this, to lay down one's life for one's friends: thus said the Lord.

R. Peace I leave...

V.3. If you have love for one another, then all will know that you are my disciples.

R. Peace I leave...

V. Glory to the Father, and to the Son, and to the Holy Spirit. As in the beginning, so now and ever, unto ages of ages. Amen.

R. Peace I leave.

The Eucharistic Canon

Deacon. Arise! Let us attend in silence! Mystery of Faith!

Priest 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.

Priest. Lift up your hearts.

All. We lift them up to the Lord.

Priest. Let us give thanks the Lord our God.

All. It is fitting and right so to do.

The deacon closes the sanctuary doors.

Immolatio

(or as provided in the Proper)

Priest. It is truly fitting and right, just and salutary, to give you thanks at all times and in all places Holy Lord, Almighty Father, Eternal God, unspeakable, indescribable, invisible and eternally the same. For with your only-begotten Son and Holy Spirit, you are one God, one Lord, not in the unity of a single person, but in the Trinity of one substance. For what we believe of your glory through your revelation, that we also believe of your Son and Holy Spirit, without difference or distinction, so that in confessing the true and eternal Godhead, we adore the distinction of persons, oneness in being, and equality in majesty. It is through Christ and in Christ, that the angels praise your glory, that the dominations adore you, that the powers fall down in awe. The heavens, the virtues of heaven, and the blessed seraphim join in their exultation and celebrate with them. Grant, we beseech you, that our voices of acclamation may be joined with theirs in saying:

All. HOLY, HOLY, HOLY Lord God of Sabaoth!
Heaven and earth are full of your glory. Hosanna in the highest! Blessed is he who comes in the Name of the Lord. Hosanna in the highest!

The bells are rung three times at the beginning of the chant. During the chant the deacon raises the tower and makes the sign of the Cross over the bread.

The Institution

Priest. 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 accepting death in order to set free his own

creation and to restore it to the image of his glory, our Savior Jesus Christ, who on the eve of his passion, took bread in his 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: Take and eat, this is my Body which is given up for you and for many for the forgiveness of sins.

All. Amen.

Priest. 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: 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 many for the forgiveness of sins.

All. Amen.

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

The Consecration of the Gifts

Anamnesis

Priest. Calling to mind his most glorious passion, his resurrection from hell, and his ascension to heaven, 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 you and implore you: Receive this Oblation on your altar on high from the hands of your angels,

The Holy Gifts are placed again on the Altar. As the Canon continues, the choir sings:

Slowly, mysteriously.

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

Priest. as you deigned to receive the gifts of your child, the just
Abel, the sacrifice of our patriarch Abraham, and that which your
high priest Melchizedek offered to you.

Epiciclesis

The priest continues praying in a low voice:

Priest. We pray 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 descend upon us, upon this ✠ Bread
and upon this ✠ Cup, as of old it descended upon the offerings of
our fathers, *(in a loud voice)* so that this sacrifice may become truly
the very Body, ✠

All. (spoken) Amen,

Priest. and the Blood, ✠

All. Amen,

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

All. Amen! Amen! Amen!

*The bell at the altar is rung three times. All make a profound reverence
while the priest prays for the living and departed.*

Post-Epiciclesis

(unless otherwise noted in the Proper)

Priest. May these gifts be protection to those in health and healing to the sick, bring reconciliation to all peoples 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. Through whom you create all and ✠ bless that which is created, ✠ sanctify that which is blessed, and distribute that which is ✠ sanctified. 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, unto ages of ages.

All. Amen.

The Fraction

The priest breaks the Lamb while the choir sings the following fraction antiphon, or one appointed in the Proper. During the fraction the priest says in a moderate voice:

Priest. 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.

Men. Wisdom has built her house. She has hewn her seven columns; she has sacrificed her victims, mingled her wine, and set her table.

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

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

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

Men. The bread which we break is the Body of the Lord,

Women. The cup which we bless is the Blood of the Lord:

All. A sole and unique mystery!

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

The Lords Prayer

The deacon opens the sanctuary doors.

Deacon. Let us pray.

Priest. 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, 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 the evil one.

Libera nos

(or as specified in the Proper)

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

All. Amen.

The Elevation of the Gifts

The priest elevates the Gifts. The following (or another acclamation according to the Proper) is chanted three times, each time at a higher pitch.

Clergy. The Lion of the tribe of Judah, the Scion of David, conquers all, alleluia!

Men. He who dwells amid the cherubim conquers all, alleluia, alleluia!

Clergy. The Lion of the tribe of Judah, the Scion of David, conquers all, alleluia!

Women. He who dwells amid the cherubim conquers all, alleluia, alleluia!

Clergy. The Lion of the tribe of Judah, the Scion of David, conquers all, alleluia!

All. He who dwells amid the cherubim conquers all, alleluia, alleluia!

Deacon. Holy things for the holy!

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

During the chant, the priest places a particle of bread in the chalice (immixture), praying in a moderate voice:

Priest. 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.

The Blessing of the Faithful

Deacon. Bow your heads to receive the blessing.

All. Before you, O Lord.

On Sundays:

Priest. Lord, deign 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.

On weekdays:

Priest. May the peace and love of God Bless ✠ and protect you.

All. Amen.

The Communion

With pastoral discretion (economia) the priest may pronounce a general absolution, after which is said:

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.

The Communion of the Clergy

The proper communion antiphon and psalm, or the troparion of the day, is sung by the choir. While receiving the Precious Body, each member of the clergy prays:

Cleric. 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 (deacon), for the forgiveness of my sins and for eternal life.

And while receiving the Precious Blood:

Cleric. Hail, Heavenly Drink, which is comfort 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 (deacon), for the forgiveness of my sins and for eternal life, ✠ in the Name of the Father and of the Son and of the Holy Spirit. Amen, amen, amen.

After receiving the Sacrament, each cleric kisses the base of the cup saying.
This has touched my lips, and my sins are taken away.

The Communion of the Faithful

Deacon. Behold the Lamb of God, who takes away the sins of the world. With fear of God, with faith and love, draw near.

The faithful approach to receive communion. The following hymn. or another hymn or psalm as specified in the Proper. is sung.

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

Women. We eat of Your sacred Body, crucified for us;

Men. We drink of Your precious Blood, poured out for us.

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

Men May your Body be our salvation,
your Blood freedom from our sins.

Women. By the gall which you refused for us,
may we be parted from the devil's gall.

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

Women. By the vinegar you drank for us,
may our weakness find your strength;

Men. By the spitting you endured for us,
the dew of your goodness shall cover us.

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

Men. With the stick by which you were beaten,
final victory was gained for us.

Women. With the crown woven from thorns,
you have earned for us a deathless crown.

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

Women. With the lance by which you were pierced,
arm us with your invincible power;

Men. By the new tomb of your burial,
we are reborn in soul and body.

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

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

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

*While the Holy Gifts are being returned to the Altar the following is sung
(except during Great Lent):*

Alleluia. Alleluia.

The Thanksgiving

Priest. Lord, ✠ pour out your blessing and grace on those who
have received in faith.

Trecanum
(unless otherwise specified in the Proper)

Cantor. We have seen the true Light,
All. we have received the heavenly Spirit, we have found the true Faith, worshiping the undivided Trinity, by whom we have been saved.

During the Trecanum the priest covers the chalice and paten with the veils, and says in a moderate voice:

Priest. 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 thurifer gives the censer to the priest, who censens the paten and chalice, saying:

Priest. God goes up amid shouts of joy,
the Lord at the sound of the trumpet.

The priest takes the Holy Gifts and blesses the faithful. Then he prays in a loud voice:

Priest. The Lord be always with you.
All. And with your spirit.

The priest folds the antimimension and places it in the burse, then moves the gospel book back to the center of the altar. Meanwhile the people conclude the Trecanum as follows (or as specified in the Proper):

Nourished by this heav'nly bread, and given life by this chalice eternal, let unceasingly render thanks to Christ for ever present in his Church.

He has come to us in sacraments and will return in glory to judge the world, he who is coeternal with the Father and the Spirit of life.

Post-Communion

Deacon. Beloved brothers and sisters, 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.

Priest. 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 with our brothers and sisters, O Three-fold Light, one God, unto ages of ages.

All. Amen.

The Thanksgiving Psalm

(To be sung on Sundays and solemn Feasts)

Clergy. O give thank to the Lord, for he is good; *

All. for his mercy endures for ever.

Choir. I will bless the Lord at all times, *
his praise shall be ever on my lips.

Exalt the lord with me, all peoples; *
let us celebrate his holy Name.

All. O give thank to the Lord for he is good; *
for his mercy endures for ever.

Choir Glory be to the Father, and to the Son,
and to the Holy Spirit. *
As in the beginning, so now and ever,
unto ages of ages. Amen.

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

The Dismissal

Priest. Lord, let your mercy be upon us,
All. As we have set our hope on you.

Priest. 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, through the prayers of our Lady, the Mother of God
and ever Virgin Mary, of Saint Germanus of Paris, whose
liturgy we celebrate, of (*patron of the local parish*), of Saints
Nn. whom we remember this day, and of all the saints.
And may Almighty God bless you, ✠ Father, Son, and
Holy Spirit.

All. Amen.

On Sundays and feasts.

Priest. The solemnities (of ...) are ended. Go in peace.

On weekdays:

Priest. The solemnities are ended. Go in peace.

All. Thanks be to God.

The blessed bread is distributed before the sanctuary doors while the choir sings the troparion of the day, commemorative troparion, or an appropriate hymn to the Virgin.