



**LITURGY ACCORDING
TO THE ANCIENT
CELTIC CODICES**

PREPARATION OF THE GIFTS

At the preparation table, the prayers are monotoned softly:

Deacon : Lord Jesus Christ, Master and Dispenser of every good thing, Who offers the blessed life to all and at all times, grant that this mystery may be accomplished in remission of all our sins and that, sanctified, we may delight in the endless beatitude of eternal glory. You, O Savior of the world, Who lives and reigns with the Father and the Holy Spirit, unto the Ages of ages. Amen.

Taking the bread, he makes an incision on the underside in the form of a cross and places it on the paten, saying:

Deacon : This is the Lamb of God Who takes away the sins of the world for the life of the world its and salvation. One of the soldiers pierces His side with his lance,



Then pouring the wine and water into the chalice, saying

and out flowed blood and water. For this reason we mix them in order that the God of mercies may deign to sanctify them for our well-being, through Jesus Christ our Lord, Who lives and reigns with the Father and the Holy Spirit unto the Ages of ages. Amen.

The Gifts are censed.

A veil is placed upon the chalice and another upon the paten.

LITURGY OF THE WORD

During the Paschal season the Pascal Candle in the nave is lit.
From the vestry the deacon invites the clergy to enter the church:

Deacon: Let us proceed in peace.

All: In the Name of the Lord. Amen.

rites of entrance

Deacon: Let us stand and attend.

The clergy leave the vestry in procession while the people chant the common entrance hymn or the choir chants the Proper of the day:

PRÆLEGENDUM

(Entrance Hymn)

Psalm 94:1-7, antiphon: v. 1

Come, let us adore... or Psalm 92 or another hymn

The clergy approach the sanctuary, bow and take their places.

The celebrant remains before the solea with the deacon.

The deacon says:

Deacon: Let us attend.

Then the celebrant faces the congregation.

Celebrant: The Lord be with you always.

All: And with your spirit.

The celebrant goes to his place.

HYMN

Sunday:

Benedictus (Canticle of Zachariah): Advent and Lent

Beatitudes: Time after Pentecost

Gloria: from Christmas until the Last Sunday before Great Lent
as well as from the First Sunday after Easter until
Sunday in the Octave of the Ascension inclusive.



Feasts:

Hymn of the feast (Troparion)

Days of the week without feasts:

The hymn is optional.

According to the season, the same hymn as the Sunday
hymn can be sung.

THE TRISAGION THE THRICE HOLY-HYMN

(At all the Liturgies)

During the chant, the deacon censes in the following order:
the icons of the chancel, the bishop, if he is present,
the celebrant, the major clerics, the faithful, and the entire church.

All: Hagios O Theos, Hagios Ischyros, Hagios
Athanasios: eleison imas.

Sanctus Deus, Sanctus Fortis, Sanctus
Immortalis: miserere nobis.

Holy God, Holy Mighty, Holy Immortal:
have mercy on us.

TRIPLE KYRIE

(At all the Liturgies)

All: Kyrie eleison. Kyrie eleison. Kyrie eleison.

THE READINGS

The reader goes to the lectern and intones the reading after having been blessed by the celebrant with a simple sign of the cross or by the bishop if he is present.

Everyone sits.

MARTYROLOGY

FIRST READING

Old Testament, life of a Saint or Patristic text.

RESPONSORIAL PSALM

Except in Lent, after each verse (or part of a Psalm) according to the Proper, the reader chants at the lectern.

The congregation sings the antiphon without doxology.

The congregation stands.

SECOND READING

Epistle, Acts of the Apostles, or Book of the Apocalypse.

Everyone sits.

Subdeacon: A reading from...

At the end of the reading:

All: Thanks be to God.

BLESS THE LORD

Sundays and Feast Days:

Canticle of the Three Youths: Dan 3:52-57

Great Feast Days and on the Feast Day of Creation: Dan 3:52-88

Antiphon : *Bless the Lord, all you works of the Lord; praise and glorify Him forever.*



THE HOLY GOSPEL

Gospel procession from the preparation table
with candle and incense to the lectern area.
The congregation sings the processional hymn.

Antiphon: *Give me understanding and I will
keep Your law: and I will obey it with all my
heart.*

The deacon stands at the lectern. He censes the Gospel Book
then he turns to the bishop, or the celebrant, and says out loud:

Deacon: Father, bless.

Celebrant: May the Lord be in your heart and
on your lips, ✠ that His Gospel may be worthily
proclaimed.

Facing the congregation:

Deacon: Stand upright; let us attend in silence.

Standing at the solea, the celebrant says:

Celebrant: The Lord be with you always.

All: And with your spirit.

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

All: Glory to You, O Lord.

Reading from the Gospel.

At the end of the Gospel:

All: Praise to You, O Christ.

The deacon hands the Gospel Book to the bishop who venerates it.
Holding the Gospel Book in both hands, the bishop blesses the congregation.

Then he hands the Gospel Book back to the deacon.

If the faithful are few in number, the deacon stands near the lectern
and the faithful come to kiss the Gospel Book.

HOMILY

If the preacher is a bishop, priest or deacon,
he concludes the homily by singing:

Celebrant or preacher: Turned to the Lord, let
us stand.

The people stand.

The celebrant faces the sanctuary and gives thanks:

Celebrant: Let us who are reunited in His
house give thanks and pray to Him that He
may deign to guard and protect us, through
Jesus Christ His Son, our Lord, Who lives and
reigns with Him and the Holy Spirit, unto the
Ages of ages.

All: Amen.

(Can be replaced by 2 Tim. 2:13-17; or 3:1-5,
or another formula according to the celebrant's inspiration.)

LITURGY OF THE FAITHFUL

PREPARATION OF THE GIFTS

PENITENTIAL PRAYER

The celebrant goes to the solea and faces the sanctuary.

The deacon facing the congregation:

Deacon: Let us pray in a spirit of penitence. Let us fervently supplicate the God of mercy to open for us the way to conversion. May He forgive us all our trespasses because He knows our frailty. Let us pray with increased fervor so that we, turning from sin and devoting ourselves to good, may never falter, and that we may be deemed worthy of receiving in communion His Sacred Gifts, and, being guests at His divine mysteries, be judged worthy of adoption and eternal life.

All: Amen.

During the week:

Deacon: Let us bow before the Lord.

Followed by a period of silent prayer, with a metania (deep bow),
except for the deacon who continues:

Deacon: Save us, O God, and raise us up in Your mercy. Let us receive a blessing.

All stand.

Sunday:

The period of silence is replaced by:

Deacon: With fervor let us say:

All: ✠ Kyrie eleison, Kyrie eleison, Kyrie eleison!

Deacon: Let us receive the blessing.

The celebrant faces the congregation, his arms outstretched in prayer:

COLLECT

Celebrant: O God, help of the humble, who absolves the penitent; You who heard the prayer of the Publican in the Temple, and pardon the contrite; act kindly toward those who pray to You; satisfy those who hope in You, that those who lament their sins may rejoice in Your gifts, through Christ our Lord, Who lives and reigns with You and the Holy Spirit, unto the Ages of ages.

All: Amen.

The celebrant remains in front of the solea, facing the sanctuary.

CREED

(The Niceno-Constantinopolitan Creed)

The Creed is chanted on Sundays and feast days.

The deacon faces the congregation:

Deacon: That which we believe in our hearts
may our lips proclaim:

All: I believe in one God, the Father Almighty,
Maker of heaven and earth, and of all things
visible and invisible. I believe in one Lord, Jesus
Christ, the only Son of God, begotten of the
Father before all ages; Light of Light, Very God
of Very God, begotten not made, being 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,

Bowing.

and was made man.

Standing upright.

And was crucified for us under Pontius Pilate,
and suffered and was buried. On the third day
He rose again, according to the scriptures, and
ascended into heaven, and is seated at the right
hand of the Father. He shall come again with
glory to judge the living and the dead, and His
kingdom shall have no end.

I believe in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father. With the Father and the Son is worshipped and glorified. He has spoken through the prophets.

I believe in One Holy Catholic and Apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

During the week and at Great Feasts, the celebrant intones the Alleluia.
On Sundays, the choir intones the Alleluia.



ALLELUIA

The choir sings the Alleluia with a verse from a Psalm chosen according to the liturgical season. All the clergy enter the sanctuary. The celebrant, or the bishop if he is present, kisses the altar and censes the sanctuary. All the clergy enter, kiss the altar, and take their place. The celebrant then stands behind the altar, a little to the left.

During the week:

All: Alleluia, Alleluia, Alleluia!

Praise the Lord all people,
all nations praise the Lord!
Alleluia, Alleluia, Alleluia!

On Sundays and Feast Days:

All: Alleluia, Alleluia, Alleluia!

The Lord is reigning, He has put on glory.

The Lord is clothed with strength
and He is crowned with power.

Alleluia, Alleluia, Alleluia!

Or threefold Alleluia

PRAEFATIO

The celebrant, in the sanctuary, facing the people:

Celebrant: The Lord be with you always.

All: And with your spirit.

Celebrant: Beloved brothers and sisters, let us request the mercy of the Lord for all the faithful from East to West, who also pray for us, in one spirit but in diverse places; that the words of our prayers may rise to Your merciful ears, O God, and that, in this way, You may be merciful to us. Through Christ our Lord, Who lives and reigns with You and the Holy Spirit, unto the Ages of ages.

All: Amen.

PRAYER OF THE FAITHFUL

(Litany)

The deacon returns to the nave, facing the altar, where he chants the litany in which he may include the intentions of particular prayers.

During the week:

The following short litany may be used, according to the choice of the celebrant:

Deacon: Let us pray for the unity of the Church, for the sick and infirm, converts, catechumens (and in particular for N...,) for workers, travelers, victims of war, the exiled, the persecuted, captives, for those who offer charity, those who protect creation, for the departed, and those for whom no one is praying.

All: Amen.

Deacon: Let us pray. Let us prostrate ourselves.

Prostration is made and a time of silent prayer.

Deacon: Let us stand.

All stand for the post-precem Collect recited by the celebrant.

Sundays and Feast Days:

Deacon: In peace let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: Let us pray in one spirit that God the Father, Source of the salvation of mankind, may keep inviolable the unity of the Church; that all may be united through the bond of the Catholic and Orthodox Faith; and that all the baptized may persevere in this Faith, in one spirit, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For the patriarchs, all bishops and all other ministers, that they may remain pure-hearted in the carrying out of their office, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For the civil authorities and the peace of the people, that He, Who is the Source of all power, may enable those who govern us to remain in accord and keep His people joyful that they may serve Him in peace day and night, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For the sanctification and the stability of families, for monks and nuns, that those who offer a celibacy pleasing to God the Almighty Father may ever persevere in their way, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: That the Author and Faithful Provider of every good work may bless those who are ministers of mercy, that all the poor may be satisfied and that this generosity may rise like an offering towards Heaven, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: That the Lord of the salvation of all, through His Heavenly remedies and the power of His Word, may heal our infirm brothers and sisters afflicted by various diseases of body and soul, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For the poor, orphans, those who lack warmth, shelter and food, those afflicted by

loneliness and the absence of human affection, of His mercy, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For tranquil weather, beneficial showers, enlivening breezes, varying seasons, for the helpful benefits of water, air and earth, and that the Maker of all may purify and protect His creation, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For the persecuted, the exiled, those being detained against their will, prisoners, travelers, and those for whom no one is praying, of His compassion, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For catechumens (and in particular for N...), for penitents, those who seek God without yet being able to name Him and also those who do not yet seek Him and are resistant to His grace, let us pray to the Lord.

All: ✠ Kyrie eleison.

Deacon: For all the departed that the Eternal Father may grant them rest and that they may participate in the resurrection, let us pray to the Lord.

All: ✠ Kyrie eleison.

Specific intentions may be included here.

Deacon: For the pardon of our sins and a Christian and peaceful end, let us ask of the Lord.

All: ✠ Grant this, O Lord.

Deacon: With all our heart and all our mind, let us say:

All: ✠ Kyrie eleison, Kyrie eleison, Kyrie eleison !

POST-PRECEM COLLECT

Celebrant: God of sanctification and Lord of the Heavenly Host, through the intercession of the Most Holy Mother of our Lord, (and on the feast of ...), favorably hear our prayers, and from the inaccessible glory of Your holy Throne answer Your people blessed and redeemed by the Blood of our Lord Jesus Christ, Who lives and reigns with You and the Holy Spirit, unto the Ages of ages.

All: Amen.

KISS OF PEACE

Celebrant: O God for Whom the highest sacrifice is a spirit of harmony and a pure and clear conscience, give Your servants the joy of true peace.

All: Amen !

*The celebrant turns toward the congregation
and says, as he blesses the people:*

Celebrant: The peace of the Lord be ever with you.

All: And with your spirit.

The celebrant returns to the altar.

Deacon: Here and now, let us all make peace. Let us greet one another with a holy kiss.

*The celebrant receives the kiss of peace from the bishop,
if he is present, and shares it with the deacon, and then the priests.
The deacon then offers the peace to the people.*

Antiphon :

All: *I give you my peace. Alleluia. I leave you my peace. Alleluia. I give you a new commandment: love one another as I have loved you. Alleluia. Alleluia.*

Repeat the Antiphon if many of the faithful are present.
The kiss of peace is exchanged with the following phrase:

Verse: Peace be with you.

Response: And with your spirit.



(From Pascha to the Ascension:
Verse: Christ is Risen!
Response: Indeed, He is Risen!)

Lavabo of the celebrant, without words of prayer. The celebrant then goes to the left of the altar, his back to the iconostasis.



OFFERTORY

On the solea the deacon says:

Deacon: Let us stand and be attentive in silence!

The deacons, escorted by the other clerics, carry the Holy Gifts and the diptychs from the sacrarium (if there are two deacons, one carries the chalice and the other the paten). One (or two) processional candle(s), one (or two) thurible(s) precede them.

The following hymn, or another hymn according to the proper, is sung: (Note: a diptych is an icon with two panels – here it refers to prayers recited in two parts.)

PROCESSIONAL CHANT

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!

The procession enters the sanctuary and the deacon(s) place(s)
the Holy Gifts upon the altar and prepare(s) them.

The celebrant goes through the Holy Doors to
receive the people's offerings.

Sunday:

When the procession arrives at the altar, a server places the baskets
for the offerings as well as the blessed breads upon the solea.

The faithful put their offerings in the basket(s).

Then the celebrant advances, faces the people and blesses the offerings:

Celebrant: May God bless your offerings, may He grant you a hundredfold and lead you to eternal life in His Kingdom.

All: Amen.

The celebrant returns to the left of the altar, his back to the iconostasis.

Then the deacon censens the Holy Gifts on the altar and sings:

Deacon: Holy, Holy, Holy, Lord God Almighty, Who is, Who was, and Who is to come.



Then he walks around the altar, censening it,
while the congregation responds:

All: To Him belong praise, honor, glory and power unto the Ages of ages. Amen.

The celebrant advances toward the altar and the deacon censens him.

Then the celebrant stands upon the solea,
facing the congregation, and says:

Celebrant: Pray for me, brothers and sisters, that this oblation may be acceptable to God.

All: May He send you His aid from His sanctuary and may He bring you His help from Zion. May He remember all your sacrifices and may your offering be acceptable to Him. May He give you according to your heart, and may He answer all your prayers.

DIPTYCHS - NAMES

The celebrant returns to the altar. The deacon censes him as well as the clergy, beginning with the bishop, if he is present, and the faithful by going down into the nave. Meanwhile a deacon remains in the nave to recite the names.

Celebrant: Through Your mercy, O our God, may the names be said.

All: Amen.

During the reading of the names of the living,
the congregation sings softly:

For all and for everything...

Deacon: The oblation is offered to the Lord God for His Beatitude our Primate, Metropolitan N..., for Bishops NN..., for the bishops of the Western Orthodox Communion NN..., for the priests, deacons, benefactors, and all the brothers and sisters who are the Church (and in particular for NN...), that God may help and keep them in an upright life, and answer their prayers and supplications.

The deacon continues and the congregation sings softly:

Visit us, O Lord, by their prayers

Deacon: This oblation is also offered in communion with the Archangel Saint Michael and all the Heavenly Host, the patriarchs, ancestors and prophets, the Holy Forerunner and Baptist John, Saints Joachim and Anne, Saint Joseph the Just, and especially our Sovereign, the Mother of God and Ever-Virgin Mary:

The deacon stops and the congregation sings:

We exalt you, truly the Mother of God.

The congregation continues:

Visit us, O Lord, by their prayers.

Deacon: The most holy apostles, disciples and evangelists; the holy martyrs: Stephen, Ignatius, Evodius, Irenaeus, Blandina, Cyprian, Alban and Foillan; our holy founders: Joseph of Arimathea and Aristobulus; our venerable Fathers and Mothers: Anthony, Ambrose, Genevieve, Patrick, Brigit, Columba, Columban, Colman, Philibert, Hilda, Samson, Francis, Clare, Gregory of Parumala and Tugdual.

The saints who are honored locally are placed here.

(Those who follow are honored at Holy Presence Monastery).

Saints Maelvon, Clothilde of California, Nicholas of Feltham, with Saints (of the day...) whose memory we celebrate today and all the Saints.

During the diptych of the deceased, the congregation sings softly:

Remember, O Lord...

Deacon: The Church of God, Holy and Catholic, offers it also for the soul and spirit of all the faithful departed (and in particular for NN...), that the Lord may deign, in His goodness, to bring them into the ranks of the blessed.

POSTNOMINA

Celebrant: This holy oblation having been offered in sole obedience to the Faith, let us express our desire to care for one another, fervently asking insistently our Lord that He may purify the hearts of all those who offer it, such that it may be for Him a holy, spiritual, and pleasing sacrifice, and that He may deign to place the souls of the departed in the bosom of Abraham and allow them to participate in the resurrection.

All: Amen.

Time of silent prayer.

POSTNOMINA COLLECT

Celebrant: Hear our prayer, Almighty Father, and grant, we beseech You, that the Gifts offered by Your servants may be deemed worthy of acceptance; sanctify that which is offered to You and deign to grant that our prayers may be received at the sublime Seat of Your power. Through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, unto the Ages of ages.

All: Amen !

UNVEILING OF THE GIFTS

The celebrant unveils the Gifts and in a very solemn tone, he says:

Celebrant: Lord, show us Your mercy and grant us Your salvation.

All: Offer to God the sacrifice of praise.

He blesses the Gifts, saying:

Celebrant: ✠ Come, Spirit sanctifier, and bless this sacrifice in the Name of the Father and of the Son and of the Holy Spirit.

All: Amen.

EUCCHARISTIC LITURGY

DIALOGUE

The celebrant advances to the solea and turns towards the people and blesses them:

Celebrant: The grace of our Lord, Jesus Christ, the Love of God the Father, and the Communion of the Holy Spirit be ever with you.

All: And with your spirit.

He raises his arms and says:

Celebrant: Let us lift up our hearts.

All: We lift them up unto the Lord.

He turns towards the altar and bows:

Celebrant: Let us give thanks unto the Lord our God.

He returns to the altar.

All: It is meet and right.

IMMOLATIO

Celebrant: It is meet and right, O Lord our God, that we should give You thanks in every place with heart and voice. For in which of Your mighty works do we not glory, or experience Your generous mercy? For You exercise

the power of Your divine majesty on the whole of creation. However, on man alone do You effect Your Fatherly compassion. Such is Your care for us: from the Son is formed a servant, from the Divine a man, from the Eternal a mortal, in order that in the flesh assumed by Your Incarnation, by the operation of Divine power, He should make friends from servants, sons from the unrighteous, gods from men, eternal beings from mortals. Your Son becomes all that we are, gives us all that He is, humbles Himself in order that we may be raised up, is wounded that we may be healed, dies that we may be made alive, and is resurrected that we may be raised. Having assumed our humanity, He sits in Glory opening wide to mankind the entrance to Heaven.

OFFERING

Celebrant: So, Father, being unable to offer sufficient thanks or praise for such kindness and magnanimity, we beseech Your great and indulgent goodness to accept this sacrifice, which we offer You, standing in the presence

of Your divine mercy, through Jesus Christ our Lord and our God, Whom the angels and archangels incessantly praise saying:

SANCTUS

All: Holy! Holy! Holy! Lord God of Hosts. 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!

POST-SANCTUS

Celebrant: Truly holy, truly blessed is Your Name, Almighty God, Who sent Your Only-Begotten Son to restore the fallen, bring back the erring, give them life, enable them to partake of Your Eternity, and overcome the forces of evil;

He Who assumed the weakness of our body and, before shedding His Holy Blood for the salvation of mankind, instituted the Mystery of these Holy Solemnities:

The celebrant lowers his arms and places his hands besides the bread and wine.

INSTITUTION

Celebrant: The same Who, on the night before suffering His Passion for the salvation of us all, in the midst of His disciples and apostles, taking the bread in His holy hands, looking up to Heaven towards You, Almighty Father God, giving thanks, He blessed and broke it, and gave it to His apostles saying, TAKE THIS AND EAT IT, ALL OF YOU; THIS IS MY BODY, WHICH IS BROKEN FOR THE LIFE OF THE WORLD.

All: Amen.

Celebrant: In the same way, after supper, taking the cup in His hands, He looked up to Heaven towards You, Almighty Father God, giving thanks, He blessed it, gave it to His apostles saying, TAKE AND DRINK FROM IT ALL OF YOU; THIS IS THE CUP OF MY BLOOD, OF THE NEW AND ETERNAL COVENANT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

All: Amen.

Celebrant: TO THESE WORDS HE ADDED: AS OFTEN AS YOU EAT THIS BREAD AND DRINK FROM THIS CUP, DO IT IN MEMORY OF ME, UNTIL I COME AGAIN.

All: This we believe, O Lord.

The celebrant raises his arms.

ANAMNESIS

Celebrant: We do this, holy Father, in memory of the Passion of Your only Son Jesus Christ, our Lord.

EPICLESIS

The celebrant raises his arms higher then, lowering them, extends his crossed hands above the Gifts.

Celebrant: For this reason we supplicate You invisibly to send down on the people here present and on these Gifts the abundance of Your Majesty, as it visibly descended in the past on the offerings of our Fathers. Infuse Your Holy Spirit in this bread and this wine so that they may become for us a true Eucharist, being changed into the Body and Blood of Jesus Christ, our Lord,

DOXOLOGY

During the doxology the celebrant lifts up the Gifts
Above his head and solemnly chants:

Celebrant: to Whom with You, Father, and the Holy Spirit, belongs all power, glory and honor unto the Ages of ages.

The celebrant places the Gifts on the altar.

All: Amen ! Amen ! Amen !

The celebrant takes three steps back from the altar and bows each time while the congregation chants the three Amens.
Then he returns to the altar and censes the Gifts during the following prayer:

PRAYER OF THE FRACTION

Celebrant: Lord of Majesty, receive the praises offered in Your Name, for the peaceful unity of Your Church, for the commemoration of all the saints, for the purity of bishops, priests and deacons, for the peace-seeking justice of the authorities, for the abundance of good things, for tranquility in our time, for the pardon of penitents, for the salvation of all the living, and for the repose of the departed.

All: Amen.

FRACTION

The Body is divided into four by the celebrant and placed in the shape of the cross on the paten.

All: They recognized the Lord, Alleluia! At the breaking of the bread, Alleluia! Extend to us Your mercy for we hope in You. They recognized the Lord...

COMMIXTION

The celebrant takes a parcel of the Body and places it in the chalice with a sign of the cross at the words “eternal life”.

Celebrant: May the union ✠ of the Body and Blood of our Lord Jesus Christ be beneficial to us for eternal life.

All: Amen.

LORD’S PRAYER

The celebrant raises his arms:

Celebrant: Not on account of our own merit, Almighty God, but in obedience to the precept of Your Son, Jesus Christ, we are bold to say:

All: Our Father in Heaven, hallowed by Your Name. Your Kingdom come. Your Will be done on earth as in Heaven. Give us today our substantial bread. Forgive us our debts as we forgive

our debtors. Keep us from falling into temptation, and deliver us from the evil one;

Celebrant: Indeed, deliver us from the evil one and keep us in righteousness, You Who live and reign with the Son and the Holy Spirit, unto the Ages of ages.

All: Amen.

SANCTA SANCTIS

Deacon: Let us attend and listen carefully.

The celebrant lifting up the Gifts faces the congregation:

Celebrant: The Holy Gifts to the Holy!

Then he returns to the altar and sets down the Gifts, holding them high until the end of the chant.

All: One alone is Holy, one alone is Lord, Jesus Christ, in Whom we are, through the Holy Spirit, to the glory of the Father. Amen.

BLESSING OF THE FAITHFUL

This blessing is normally given from the solea by the bishop, or, in his absence, by the celebrant, facing the congregation.

Celebrant: The Lord be with you always.

All: And with your spirit.

Formula reserved for the bishop:

Deacon: Let us bow our heads for the blessing.

All: Thanks be to God.

The bishop or the celebrant extends his arms toward the people and recites one of the blessings indicated below or the one of the Proper.

During the week:

Bishop/Celebrant: May the Lord cause you to grow and abound in the love that you have for one another and for all.

All: Amen.

B/C: May He deign, according to the richness of His glory, to arm you with strength through His Spirit.

All: Amen.

B/C: May the God of hope give you joy and peace in abundance in your act of faith that hope may abound in you through the virtue of the Holy Spirit.

All: Amen.

B/C: May He deign to grant this to you through Jesus Christ, His Son, our Lord, with Whom He reigns and rules ✠ with the Holy Spirit, unto the Ages of ages.

All: Amen.

On Sunday:

B/C: Illumine, Lord, these people with Your grace, as You illumined Moses, Aaron and the children of Israel crossing the Red Sea and following the pillar of fire.

All: Amen.

B/C: Illumine in this way, Lord, these people by Your Holy Spirit, the Paraclete: the Spirit of Benediction, the Spirit of Strength, the Spirit of Mercy, the Spirit of Counsel, the Spirit of Wisdom and Prudence; in order that Your people may fear and serve You.

All: Amen.

B/C: You freed Your people from Pharaoh and the abysses of the sea; likewise, O Christ God, free these people from the power of the devil, from mundane greed, and from all evils.

All: Amen.

B/C: You have saved them and delivered them from all sin: receive these people pure and spotless on the Day of Judgment, as You welcomed Abraham, Isaac and Jacob into the Kingdom of Heaven.

All: Amen.

B/C: From Your Holy Throne send an angel from Heaven that he may keep Your people in holy communion.

All: Amen.

B/C: As You have given Your Body and Your Blood for our Redemption, may these people have their souls sanctified, their bodies reinvigorated, and may they be preserved from eternal damnation.

All: Amen.

B/C: To You, Lord, Eternal Redeemer, with the Son and ✠ the Holy Spirit, belong honor and glory, virtue and power, supreme majesty, forever, unto the Ages of ages.

All: Amen.

COMMUNION

The deacon faces the congregation:

Deacon: With fear of God, faith and love, let us draw near. Purified by conversion, let us participate in the holy and immortal mystery of the banquet here prepared. Let us receive in communion this Gift, because the Lamb of God is offered for us in sacrifice to the Father.

All: Let us adore Him, Him alone; let us glorify Him, Him alone, in chanting with the angels: Alleluia, Alleluia, Alleluia!

During the communion of the celebrant, the clergy and then of the faithful, the choir chants Ps 33 or 22, or the chant of the Proper.

After the communion the celebrant places the remaining Bread and crumbs in the chalice, and folds the corporal, etc.

THANKSGIVING

All: We praise You, Lord Almighty, seated on the Cherubim and the Seraphim, hear us. The angels and the archangels bless You as the prophets and the apostles venerate You. We adore and supplicate You, O Great Redeemer, Whom the Father sent to be the Shepherd of His flock. Alleluia, Alleluia, Alleluia!

POSTCOMMUNION

The celebrant gives the chalice and paten to the deacon who returns to the preparation table and consumes the remaining Gifts.

Then follows the ablutions of the celebrant or of the deacon(s) who has (have) consumed the Gifts.



Celebrant: Let us give thanks to God, the Almighty Father, for He has perfected and restored us by this celestial food that is consecrated for us through the mystery of the Eucharist, to the substantial glory of immortality. Through the gift of His sacrament, He has revived us for the heavenly transfiguration of our earthly nature. May the food of the Body and Blood of our Lord Jesus Christ lead us forth to eternal life, and may the perfect communion of this sacrament dwell among us.

All: Amen.

During the week:

Time of silent prayer

On Sundays and Feast Days:

Triple Kyrie

COLLECT

Celebrant: We have finished our service in the Liturgy of this holy Solemnity, therefore hasten, O Lord, to hear us and grant us Your ineffable heavenly peace. Grant us also a peaceful day and preserve in us this grace all the days of our life, through Jesus Christ our Lord Who lives and reigns with You and the Holy Spirit, unto the Ages of ages.

All: Amen.

DISMISSAL

Deacon: Let us depart in peace.

All: Thanks be to God.

Distribution of the blessed bread.

During the distribution the choir chants a hymn or a chant to the Mother of God. The celebrant recites the following formula as he distributes the blessed bread.

Celebrant: May the blessing and mercy of God
be on you.

All: Amen.

Procession to the vestry in silence.

Recent modifications

Litanies

....

to His Beatitude Bishop Primate Marc, to Bishop Nicolas ...

Diptychs

...

to His Beatitude Bishop Primate Marc, to Bishop Nicolas, and to the bishops of our sister churches, Martin and Grégoire

...

D.: Of the most holy apostles, disciples, and evangelists; of the holy martyrs: Stephen, Ignatius, Evodius, Irenaeus, Blandina, Cyprian, Alban, and Foillanus; of our holy founders: Joseph of Arimathea and Aristobulus; of our venerated Fathers and Mothers: Anthony, Ambrose, Genevieve, Aure, Patrick, Bridget, Columba, Columbanus, Colman, Philibert, Hilda, Samson, Francis, Clare, Gregory of Parumala, Tugdual, and Mael

Here we place the saints who are honored locally (those that follow are honored at the Holy Presence Monastery).

Saints Maelvon, Clotilde of California,
and Nicholas of Feltham, all the saints and the saints (of the day...) whose memory we celebrate on this day,

Added

PRAYER BEFORE COMMUNION

T.: I believe, Lord, and I confess that you are truly the Christ, the Son of the living God, who came into this world to save sinners, of whom I am the foremost. I also believe that this is your immaculate Body and this is your precious Blood. Therefore, I beseech you, forgive me all my sins; make me worthy to participate without condemnation in your immaculate mysteries for remission of my sins, / the healing of my soul and my body / and eternal life. / Amen.

During Communion for the clergy and then for the faithful, the choir sings what is indicated in the Proper, otherwise Psalm 33 or 22. The celebrant says this formula while giving Communion.

C.: N... receive the Body and Blood of our Lord Jesus Christ!

R.: Amen!