



The Divine Liturgy according to
Our Father Among the Saints,
Saint Germanus of Paris

THE PREPARATION:



The preparation of the Gifts is performed by the deacon. If there is no deacon it is performed by a priest. Leavened bread is always to be used and sweet red wine is to be preferred.

Fully vested and standing at the Table of Preparation, the deacon says:

Deacon: In the name of the ☩ Father, and of the Son, and of the Holy Spirit. Amen.

For to us a Child is born; to us a Son is given, and his name shall be called wonderful Counsellor, mighty God, everlasting Father, Prince of Peace; and of his Kingdom there shall be no end. Through the prayers of the Mother of God, O Saviour, have mercy on us.

He takes the bread in his left hand, saying:

Deacon: Blessed are those who are called to the wedding-feast of the Lamb. Behold the Lamb of God, Who takes away the sin of the world.

With his right hand, making the sign of the Cross three times over the bread:

Deacon: The Lamb has been ✠ sacrificed. He has ✠ redeemed us from all the nations; He has made us ✠ kings and priests for our God, and we shall reign with Him on the earth.

He sets the bread on the paten, and pours wine into the chalice.

Deacon: The soldier pierced his side and there poured out 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 pours a little water into the chalice in the form of a Cross.

Deacon: O God, Who wonderfully created and yet more wonderfully restored the dignity of our human nature, grant that, by the mystery of this water and wine, we may come to share in the divine life of Him Who humbled Himself to share in our humanity.

After perfuming the tower in the rising incense, he places it over the paten.

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

He covers the paten and the chalice each with its own veil, then covers both with a larger veil (the palla sirica), each veil first being perfumed in the rising incense.

If he places the paten on top of the chalice, only two veils are used: one for the chalice and paten together, then the palla sirica over the top.

Deacon: The Lord our God, the Almighty, reigns. Let us rejoice and be glad, and give Him glory. For the wedding-feast of the Lamb approaches, and his Bride, the Church,

has made Herself ready; She is adorned in fine linen, dazzling and pure, and bedecked in the glory of the saints. Through their prayers, O Lord, especially those of *N.*, and of Saint *N.* whose memory we keep today, be mindful of your servant, our bishop *N.*, our priest *N.*, of your servants *N.* and *N.* (*here are commemorated the living and departed for whom prayers have been asked*) and all your people, and me, your unworthy servant *N.*

He censes the Gifts, saying:

Deacon: O Lord, may 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 and reign in triumph to the ages of ages. Amen.

The deacon then performs a great censuring of the sanctuary and the whole church.



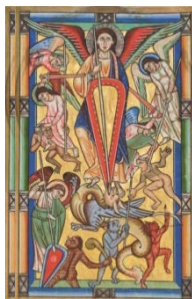
THE ENTRANCE RITES

Deacon: Arise! Let us be attentive in silence!

The choir sings the Antiphona ad Praelegendum while the clergy and servers process to the altar, while the clergy say in a low voice:

Deacon: Let us pray.

Priest: O Lord our God, Who have appointed host of angels to serve your majesty in the heavens, grant that our entrance into the Holy of holies may be one also with your bodiless spirits, so that together with us they may celebrate your unbounded goodness. To You be glory to the ages of ages.



When they arrive at the entrance to the sanctuary, the priest blesses the gates.

Deacon: Amen. Father, bless the entrance.

Priest: Blessed ✠ be the entrance of the saints.

The deacon opens the sanctuary doors and places the Gospel on the altar. The other clergy enter the sanctuary, the priests kissing the Gospel, then the altar, each saying in a low voice:

Priest: Hail, Word of eternal life! Hail, throne of the Most High!

The priest kisses the corporal (antimins), saying in a low voice:

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

He raises his hands, saying in a low voice:

Priest: O heavenly King, Comforter, Spirit of Truth, everywhere present, filling all things; Treasury of Blessings and Giver of Life, come and dwell in us, cleanse us from every stain and save our souls, O good One!

Priest: O Lord, ✠ open my lips.

Clergy: and my mouth shall proclaim your praise.

Priest: O God, ✠ come to my aid.

Clergy: O Lord, hasten to help me.

Clergy: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and now and evermore, and to the ages of ages. Amen.

After the Praelegendum has been sung, the deacon exclaims:

Let us keep silence!

The priest blesses the people, saying:

The Lord ☩ be always with you.

All: **And with your spirit.**

A server presents the censer to the priest, who blesses the incense, saying in a low voice: May the Lord ☩ enkindle the fire of his love and the flame of eternal charity.

The priest censes the altar on all four sides. The deacon then takes the censer and censes the icons, people, and clergy, while the Trisagion is sung.

THE TRISAGION

Priest: ☩ Agios o theos,

Clergy: Agios ischyros, agios athanatos,

People: **eleison ymas.**

Choir: ☩ Sanctus Deus, Sanctus Fortis, Sanctus Immortalis,

People: **miserere nobis.**

Choir: ☩ Holy God, Holy Mighty, Holy Immortal,

People: **have mercy on us.**

THE MASS OF THE CATECHUMENS

The priest, taking the Gospel and making with it the Cross in the air, exclaims:

Priest: Blessed be the Holy ✠ Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory to the ages of ages.

People: **Amen.**

THE KYRIE

Choir: **Kyrie eleison.**

THE HYMN

The appointed hymn is now sung by all. This is usually the Benedictus Dominus Deus Israel but varies according to the season or feast. See the proper.

Priest: Blessed be the Lord, the God of Israel;

People: **He has come to his people and set them free.**

**He has raised up for us a mighty Saviour,
born of the house of his servant David.**

**Through his holy prophets he promised of old,
that He would save us from our enemies,
from the hands of all who hate us.**

**He promised to show mercy to our ancestors
and to remember his holy covenant.**

**This was the oath he swore to our forefather
Abraham,**

to set us free from the hands of our enemies, free
to worship Him without fear,
holy and righteous in his sight all the days of our
life.

You, O child, shall be called the prophet of the
Most High,

for you will go before the Lord to prepare his
way,

to give knowledge of salvation to his people
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness
and the shadow of death,
and to guide our feet into the way of peace.

Glory be to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning, and now and
evermore, and to the ages of ages. Amen.

During the hymn, the deacon censes the church, the clergy, and the people.

THE COLLECT

The celebrant prays the collect from the proper. Otherwise, the following collect may be used:

Priest: Holy God, resting in the saints, Whom the
seraphim praise and the cherubim glorify, Who have
brought all things from non- existence into being, gran-
ting us, your unworthy servants, even now to stand before
the glory of your holy altar and to offer the glory and
adoration due to You; send us the heavenly Bread, even

our Lord and God, Jesus Christ, our Saviour and Redeemer, Who blesses and sanctifies us by the power and the fire of the Holy Spirit; Who live and reign now and ever, and to the ages of ages.

People: **Amen.**

THE OLD TESTAMENT READING

The first lector bows to the altar and says to the celebrant:

Lector: Father, give a blessing.

Priest: Blessed ✠ be our God by the mouth of his holy prophets.

Or, if the reading is from a patristic text, vita of a Saint, or the Acts of the Holy Apostles:

Priest: Blessed ✠ be our God by the mouth of his saints.

Lector: A reading from the book of **N.**, the Prophet

or A reading from the Acts of the Holy Apostles

or A reading from the life of Saint **N.**

THE GRADUAL

The choir sings the appointed gradual to the proper.

While this is being sung, the subdeacon the book of epistles to the celebrant.



according

presents

THE APOSTOLIC READING

The subdeacon or second lector bows to the altar and says to the celebrant:

Subd: Father, give a blessing.

Priest: Blessed ✠ be our God by the mouth of his holy apostles.

Lector: A reading from the Epistle of the blessed apostle Paul to **N.**

or A reading from the catholic Epistle of the
blessed apostle *N*.

BENEDICITE

Cantor: You are blessed, O Lord,

People: **God of our fathers, worthy to be praised and glorified for eternity.**

Cantor: And blessed and honoured is the name of your glory, for it is holy,

People: **worthy to be praised and glorified for eternity.**

Cantor: You are most blessed

Choir: in the sacred temple of your glory,

People: **worthy to be praised and glorified for eternity.**

Cantor: You are most blessed,

Choir: reigning on the throne of your mighty Kingdom,

People: **worthy to be praised and glorified for eternity.**

Cantor: You are most blessed,

Choir: seated upon the cherubim, gazing into the depths,

People: **worthy to be praised and glorified for eternity.**

People: **All creation blesses You! Skies, earth, ocean, and everything within them, worthy to be praised and glorified for eternity.**

THE GOSPEL

The Alleluia with its verse is sung by the choir as appointed in the proper. During Lent this is replaced by the tract.

During the Alleluia the celebrant gives the Gospel to the deacon.

After the Alleluia, the deacon holds the Gospel aloft and carries it to the ambo, preceded by incense, lights, and fans. He exclaims:

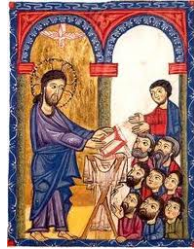
Deacon: Agios! Sanctus! Holy! Lord, God almighty!

People: **Who was, Who is, Who is to come!**

He ascends the ambo and turns to face the celebrant.

Deacon: Father, give your blessing.

Priest: May Jesus Christ our God, the First and the Last, living through all eternity, Who holds the keys of death and hades, grant you a + pure heart and pure lips, and a voice like a resounding trumpet to announce the Word, sealed to impure spirits.



Open our ears, O Lord, that we may understand what the Spirit is speaking to the Church.

The deacon sets the Gospel down on the ambo and censes it.

Deacon: Arise! In silence let us be attentive !

Let us hear the holy Gospel!

The priest blesses the people.

Priest: The Lord ☩ be always with you.

People: **And with your spirit.**

Deacon: A reading from the ☩ holy Gospel according to Saint **N**.

People: **Glory to You, O Lord!**

The deacon solemnly chants the Gospel. At the end:

People: **Praise to You, O Christ!**

THE CANTICLE OF THE APOCALYPSE

Choir: Holy, Holy, Holy, Lord God almighty! The One Who was, Who is, Who is to come. Let every race, every tongue, every people, every nation exalt Him. For He has made of us kings and priests, and we shall reign with Him on the earth. To Him be glory to the ages of ages. Amen.

THE HOMILY

A homily may be given.

THE LITANY (Preces)

The Litany of Saint Martin is led by the deacon, the people responding each time.

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

People: ✠ **Kyrie eleison.**



Deacon: For peace from on high, for peaceful times, for the holy Church which reaches to the ends of the earth, and for the union of all, let us pray to the Lord.

People: ✠ **Kyrie eleison.**

Deacon: For our bishop, *N.*; for all bishops, priests, and deacons; for the clergy and all the faithful, let us pray to the Lord.

People: ✠ **Kyrie eleison.**

Deacon: For this church, this city and all who live here, for our country and all who govern it, especially for the servant/handmaid of God, our sovereign lord/lady *N.*, and all his/her royal house, his/her government and his/her Prime Minister *N.*, that God may grant them wisdom, so that we may live in peace and tranquillity, let us pray to the Lord.

People: ✠ **Kyrie eleison.**

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

People: ✠ **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.

People: ✠ **Kyrie eleison.**

Deacon: For penitents, catechumens, for those who search for God but cannot yet name Him, and for those

who do not seek Him or who resist his grace, let us pray to the Lord.

People: ☩ **Kyrie eleison.**

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

People: ☩ **Kyrie eleison.**

Other petitions for special intentions (e.g. baptism, ordination, &c.) may be inserted at this point.

Deacon: For our departed mothers, fathers, sisters, and brothers, (and in particular for *N.* and *N.*), and all who are here and everywhere laid to rest, let us pray to the Lord.

People: ☩ **Kyrie eleison.**

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

People: ☩ **Kyrie eleison.**

Deacon: May the Lord fill us with his grace, through the prayers (*the people bow towards the icon of the Mother of God*) of Our Lady, the Mother of God and Ever-Virgin Mary, of the Holy Archangel Michael and all the heavenly hosts, of the Holy Forerunner of Christ and Baptist John, of the Apostles, Martyrs, and Confessors, of Saint *N* (*here the patron saint of the church is*

commemorated), and Saints *N. & N.*, whose memory we keep today, and of all the saints.

People: ✠ **Grant this, O Lord.**

Deacon: May the Lord grant us pardon of our sins, and a Christian and peaceful ending to our lives.

People: ✠ **Grant this, O Lord.**

Deacon: May the Lord preserve us in the purity of the Faith and in the bonds of perfect charity.

People: ✠ **Grant this, O Lord.**

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

People: **Kyrie eleison. Kyrie eleison. Kyrie eleison.**

THE COLLECT “POST PRECEM”

The priest concludes the litany with the collect, in a low voice. Unless otherwise indicated in the proper, the following form is used:

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

The doxology is exclaimed aloud.

Through your mercy and love for humankind, O Father, ✠ Son, and Holy Spirit, our God, Who are blessed, and Who live and reign in triumph to the ages of ages.

People: **Amen.**

THE MASS OF THE FAITHFUL

THE CREED

Deacon: Let us be attentive!

The priest turns to bless the faithful.

Priest: The Lord ☩ be always with you.

People: **And with your spirit.**

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

Priest: I believe in one God,

People: the Father Almighty,
Maker of heaven and earth,
and of all things, visible and invisible.

And in one Lord, Jesus Christ,
the Only-Begotten Son of God,
begotten of the Father before all ages;
God from God, Light from Light,
true God from true God;
begotten, not made;
of one essence with the Father,
by Whom all things were made,
Who for our sake and for our salvation
came down from heaven,
and was incarnate of the Holy Spirit and the
Virgin Mary and became human;
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 into heaven,
and sits at the right hand of the Father;
and He shall come again with glory
to judge both 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 worshipped and glorified;
Who spoke through the Prophets.

And I believe in one, holy, catholic,
and apostolic Church.
I confess one baptism for the remission of sins.
I await the resurrection of the dead,
and

the age to
Amen.



the life of
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THE GREAT ENTRANCE

The Offertory Preface

The priest stands before the Holy Doors and faces the faithful, saying:

Priest: Beloved brothers and sisters, call on 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 is offered, He Who receives and Who distributes, He Who is co-eternal with the Father and the Holy Spirit to the ages of ages.

People: Amen. May the Holy Spirit descend on you, and the power of the Most High overshadow you.

The priest bows to the faithful.

Priest: Forgive me, my brothers and sisters.

People: Forgive us, Father, and pray for us.

The priest blesses the faithful.

Priest: May God + forgive you.

Sonus

People: Let all mortal flesh keep silence and stand in fear and trembling; put away every worldly thought; for the King of kings and Lord of lords approaches to be

sacrificed, giving Himself as nourishment to the faithful.

During the sonus, the deacon takes a blessing from the celebrant and makes his way to the sacarium, where he takes up the Gifts and, led by the minor clergy and servers, carries them in procession via the west end of the church to the sanctuary. The people turn to face the gifts and bow as they pass by.

Meanwhile, the priest says the following prayer in a low voice.

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, for to serve you is great and awe-some even to the heavenly powers. Nevertheless, through your ineffable and immeasurable kindness towards humankind, You became human without change or alteration, and have become our High Priest, entrusting us, O Master of all things, with the ministry of this liturgical and bloodless 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 are good, 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 entreat 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.

As the deacon passes through the Holy Doors with the Gifts, the people sing the laudes.

Laudes

People: The choirs of angels go before Him with all the principalities, the dominations, the cherubim with countless eyes, and the seraphim with six wings, who veil their faces as they sing: Alleluia! Alleluia! Alleluia!

The celebrant receives the chalice and paten from the deacon and sets them on the altar, the paten to the left and the chalice to the right. He removes the smaller veils and puts them away, covering the Gifts with the palla sirica, after perfuming it in the rising incense. He then takes the censer and censens the Gifts, saying in a low voice:

Priest: The noble Joseph, when he had taken down your most pure Body from the Tree, wrapped it in fine linen, and anointed it with spices and laid it in a new tomb. Your tomb, O Christ, is more splendid than any royal dwelling, for it is a bridal chamber, and the source of our resurrection.

He bows and blesses the Gifts, saying:

With a humble spirit and a contrite heart, we pray to You, O Lord, that the angel of blessing may ✠ descend on these offerings, prepared for the glory of your name.

The Lavabo

The priest washes his hands while praying verses from Psalm 25:

Priest: I will wash my hands among the innocent and I will encircle your altar, O Lord, that I may hear the voice of praise and tell of all your wonders. Lord, I love the beauty of your house and the place of the temple of your glory. My foot stands on the straight path; I will bless You, O Lord, in the churches. Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and now, and evermore, and to the ages of ages. Amen.

The Collect over the Gifts

Priest: Accept, O Most Holy Trinity, the offerings of
your people, and send down your heavenly grace
to sanctify the gifts we present to You and to cleanse us
from all our sins.



THE DIPTYCHS

The deacon stands before the Holy Doors and sings the petitions while the offerings of the people are received. The customary offerings are bread, wine, oil, candles, incense, and money.

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

People: **in faith, and in hope, and in charity.**

Deacon: For our bishop, **N.**; for the bishops of our sister churches, **N.** and **N.**; and for all bishops who without fear proclaim the Word of Truth and offer the Holy Oblation for themselves and for every Christian.

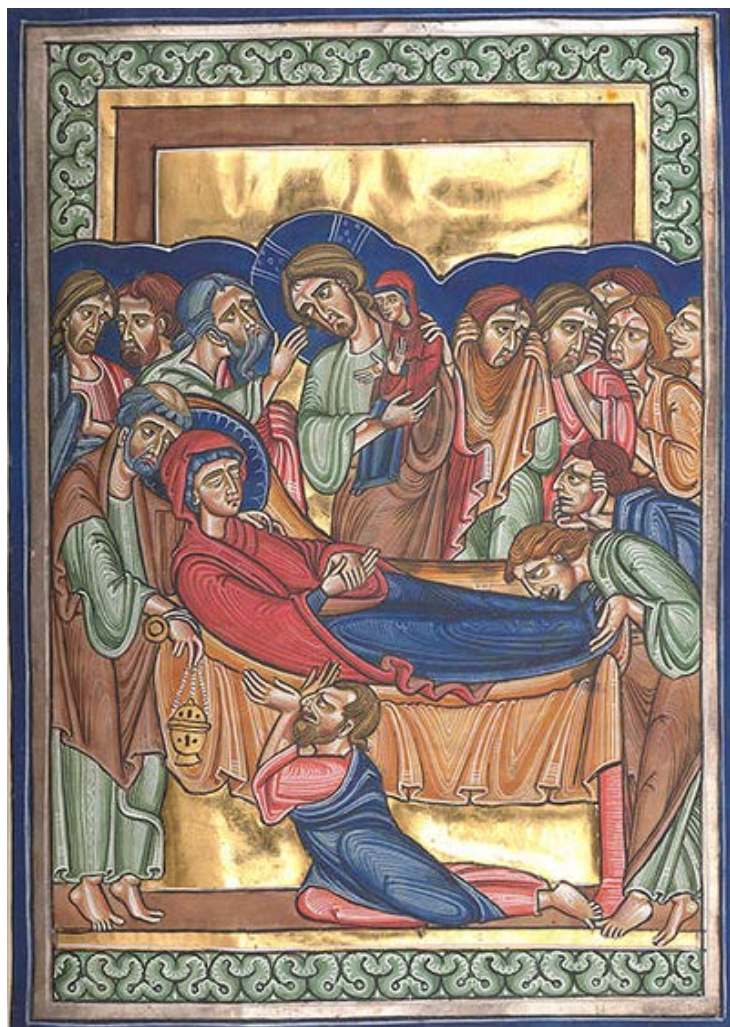
People: **And for each, and for all!**

In union with them, with our bishop, our priests, and with the people here present let us remember those who are sick, facing bitter trials, and who make pilgrimage; that the Lord will grant them protection, redemption, healing, and comfort.

Let us pray in particular for the servants and handmaids of God, **N.** and **N.** (*here the living are commemorated*), as well as for our enemies and for those who hate us.

Choir: (softly and repeatedly, while the names are read)

Remember them, O Lord!



Deacon: In communion with and in remembrance of the Holy Archangel Michael and of all the hosts of heaven, of the Patriarchs, Judges, Kings, Queens, and Prophets, of Saint John the Baptist and Forerunner, *(the deacon and people turn and bow towards the icon of the Mother of God)* and above all, of our holy Lady, the Mother of God, and Ever-Virgin Mary.

People: **You are truly the Mother of God:
we exalt you!**

Deacon: Of the holy Apostles, Peter, Paul, James, and John, and of all the disciples and Evangelists of the Lord; of Saints Stephen, George, Catherine, and of all the Martyrs; of Saints Irenaeus, Denys, Athanasius, Hilary of Poitiers, Basil the Great, Gregory the Theologian, John Chrysostom, Ambrose of Milan, Augustine of Canterbury, Gregory of Rome, Martin, Nicholas, Germanus of Auxerre, Caesarius, Nectarius of Aegina, John of San Francisco, John of Saint-Denis, and Germanus of Paris whose Liturgy we celebrate, and of all the bishops and doctors of the Church; of Saints Anthony, Pachomius, Cassian, Benedict, Columbanus, Isaac the Syrian, Seraphim of Sarov, Genevieve of Paris, Radegund of Poitiers, Clotilda, of the Holy Myrrhbearers and of Saint **N.** whose memory we keep today, and of all the saints.

Choir: (softly and repeatedly, while the names are read)

Draw near to us, O Lord, through their prayers!

Deacon: With them we offer our prayers for all those who have gone before us in the peace of the Lord, from Adam to this present day. Let us pray especially for the servants and handmaids of God, *N.* and *N.*

(here the departed are commemorated).

Choir: (softly and repeatedly, while the names are read) **Remember them, O Lord!**

Deacon: That the Lord may grant them eternal rest, where the light of his face shines upon them, let us pray to the Lord.

People: **Kyrie eleison!**

THE COLLECT "POST NOMINA"

Priest: Lord Jesus, almighty God, seal with the seal of salvation your servants here present and throughout the whole world, even to the ends of the earth. May they be protected from all evil, and may they know You, the only Saviour of the world, the Lover of humankind, co-eternal with the Father and the Paraclete.

The celebrant always concludes the collect with the following doxology, making the sign of the Cross with the chalice veil.

For to You are due all ✠ praise, blessing,
wisdom, honour, power, might, and thanksgiving
to the ages of ages.

People: **Amen.**

THE KISS OF PEACE

This is omitted from the Mass of Maundy Thursday, for on that night the Saviour was betrayed with a kiss. The kiss is also not given during the Mass on the night of Paschal Vigil, as the paschal kiss will have already been given. At nuptial masses only the bride and bridegroom exchange the kiss.

Deacon: Give the peace.

The celebrant kisses the altar, then turns towards the faithful, saying:

Priest: May the peace of the Lord dwell among us.

The celebrant gives the kiss of peace to the clergy (kissing once, rather than three times), who give it to the faithful, who in turn give it to each other. The person giving the peace says, 'Peace be to you and to the holy Church of God'; the person receiving the peace responds, 'And to your spirit'.

The choir and people sing the responsory for the Peace until all have received the kiss.

People: **'Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.'**

Choir: 'I give you a new commandment, that you should love one another as I have loved you.' Thus said the Lord.

People: **Peace I leave with you....**

Choir: 'There is no greater love than this: to lay down one's life for one's friends.' Thus said the Lord.

People: **Peace I leave with you....**

Choir: 'If you have love for one another, then all will know that you are my disciples.'

People: **Peace I leave with you....**

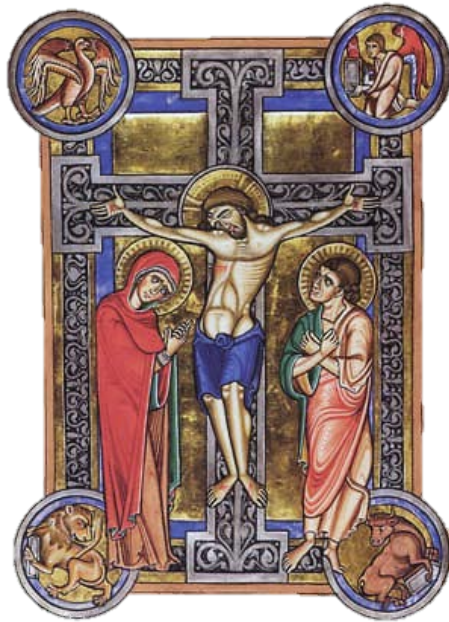
Choir: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and now, and evermore, and to the ages of ages. Amen.

People: **Peace I leave with you...**

THE COLLECT FOR PEACE

While the peace is being given, the priest prays the collect in a low voice.

Priest: Lord Jesus Christ, Who said to your apostles, 'Peace I leave with you; my peace I give to you'; look not on our weakness but on the faith of your Church, and strengthen her bonds in peace and unity according to your will, O Lover of humankind, Who live and reign with the Father and the Holy Spirit to the ages of ages. Amen.



THE ANAPHORA

The Dialogue

The celebrant stands before the Holy Doors, facing the people, while the deacon proclaims:

Deacon: Arise! Let us be attentive in silence! The Mystery of Faith!

The priest blesses the people:

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

People: **And with your spirit.**

The celebrant raises his hands, and the deacon, his stole.

Priest: Lift up your hearts.

People: **We lift them up to the Lord.**

The celebrant and deacon turn towards the altar and bow.

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

People: **It is right and just.**

Immolatio

The celebrant raises his hands. Unless otherwise indicated in the proper, the following Immolatio is used.

Priest: It is truly right and just, and profitable for our salvation 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 your Holy Spirit You are one God, one Lord, not in the unity of a single person, but in the Trinity of one essence. For what we believe of your glory through your revelation, so we also believe of your Son and your Holy Spirit, without difference or distinction, so that in confessing the true

and eternal Godhead, we adore the distinction of the persons, with 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, and the powers fall down before You in awe. The heavens, the virtues of heaven, and the blessed seraphim join in their exultation and concelebrate with them. Grant, we entreat You, that our voices may be joined with theirs as we acclaim:

Sanctus

The deacon lifts the towel and with it makes the sign of the Cross over the bread.

People: **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!**

Post Sanctus

Unless otherwise indicated in the proper, the following Post Sanctus is used.

Priest: Truly holy, truly blessed is the Word and Creator, the 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 very Saviour Jesus Christ,

Who on the eve of his Passion took bread in his holy and venerable hands, lifted his eyes to heaven to You, holy Father, almighty and eternal God; He gave thanks,

He ✠ blessed it, broke it, and gave it to his apostles and disciples, saying:

Words of Institution

The celebrant stands and taking the bread while the deacon does so with his stole.

'Take and eat. This is my Body Which is broken for you and for many for the remission of sins.'

People: **Amen.**

The celebrant stands and taking the chalice, while the deacon does so with his stole.

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 remission of sins.'

People: **Amen.**

Priest: 'Each time you do this, you will do it in remembrance of Me; you will proclaim my Death, you will announce my Resurrection, you will await my Return until I come to you from heaven in glory.'

Anamnesis

Unless otherwise indicated in the proper, the following Anamnesis is said. The celebrant steps back from the altar to allow space for the deacon, who crosses his right hand over his left, takes the paten in his right hand and the chalice in his left hand, and elevates them.

Priest: Therefore in remembrance of his most glorious Passion, his Resurrection from hades, 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 bloodless Offering. And we ask You and we implore You to receive this Oblation on your altar on high from the hands of your angels...

The deacon sets the paten and chalice on the altar and returns to the right of the celebrant, who returns to his place at the altar.

People: (softly and slowly) **We pray to You, O Lord, and we entreat your majesty that our humble prayers may rise to You, O God most merciful.**

Priest: (in a low voice) ...as You deigned to receive the gifts of your servant, Abel the just, the sacrifice of our patriarch Abraham, and that which was offered to You by your high priest Melchisedek.

Epiclesis

Priest: We pray to You and we entreat your majesty that our humble prayers may rise to You, O God most merciful, and may the fullness of your divinity descend upon us, upon this bread, and upon this wine, and upon the whole world, as it came down of old upon the offerings of our ancestors, *(spoken aloud)* so that this Sacrifice may become the very ✠ Body...

People: **Amen.**

Priest: ...and the ✠ Blood...

People: **Amen.**

Priest: ...of your only-begotten Son, our Lord Jesus Christ, by the ✠ incomprehensible and infinite power of your Holy Spirit.

All: **Amen! Amen! Amen!**

A bell is immediately rung three times. All make a profound bow. Silence is kept.

Post Epiclesis

Unless otherwise indicated in the proper, the following Post Epiclesis is used.

Priest: May these Gifts be protection to those in health and healing to the sick, bring reconciliation to all peoples in discord. May they bring wisdom to the unreasonable and moderation to the wise, vigilance to the insensitive and gentleness to the zealous; 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 things and bless ✠ *(the celebrant blesses the diptychs)* that which is created, ✠ *(he blesses the eulogia)* sanctify that which is blessed, and distribute that which is sanctified. To You, Father almighty, and to Your faithful and true Word, and to your Holy Spirit, the Sanctifier, are due all honour, glory, and adoration, now and ever, and to the ages of ages.

People: **Amen.**

THE FRACTION

The priest breaks the Host into as many pieces as necessary for Communion, saying in a low voice:

Priest: The table is set. The Lamb of God is slain, shared but not divided, eaten but never consumed. The Wine is mingled, the Blood is poured out. Let us drink of the inexhaustible Cup, let us leave ignorance behind and proclaim this single, unique, and awesome Mystery.

Meanwhile, the Fraction responsory is sung. At Pascha and in Masses for the Departed, the proper form is used. During Lent, this is sung more soberly to tone 2 and the alleluias are omitted.

Male cantor: Wisdom has built her house;

Men: She has founded it on her seven pillars;
She has sacrificed her victims, mingled her wine, and set
her table.

People: **They recognised the Lord. Alleluia! In the
breaking of the bread.**

Alleluia! Alleluia!

Female cantor: Come and eat of my bread

Women: and drink of the wine which I have
mixed. Leave ignorance and you shall live.

People: **They recognised the Lord. Alleluia! In the
breaking of the bread.**

Alleluia! Alleluia!

Male cantor: The bread which we break

Men: is the Body of the Lord.

Female cantor: The cup which we bless

Women: is the Blood of the Lord.

All: A single and unique Mystery!

People: **They recognised the Lord. Alleluia! In the
breaking of the bread. Alleluia! Alleluia!**



THE "OUR FATHER"

The deacon opens the sanctuary doors.

Deacon: Let us pray.

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

People: Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
as in heaven, so on earth.
Give us today our supersubstantial bread,
and forgive us our debts
as we forgive our debtors.
Save us from falling into temptation
and deliver us from evil.

Priest: Deliver us, O Lord, from every evil and from all
danger; preserve us in good works by your perfect truth
and in your true freedom; for to You belong the kingdom,
and the power, and the glory to the ages of ages.

People: Amen.

THE ELEVATION OF THE HOLY GIFTS

On Sundays and feasts, the celebrant elevates the Gifts three times, each time lifting them higher and singing the appointed text from the proper on a higher pitch. In the absence of a proper text, the following is used:

Priest: The Lion of the tribe of Judah, the Scion of David, conquers all. Alleluia!

People: **He Who sits amid the cherubim conquers Alleluia! Alleluia!**



THE IMMIXTURE OF THE HOLY GIFTS

The celebrant turns to the people and presents the Gifts to them, saying:

Priest: Holy Things for the Holy!

People: **One is holy; One is Lord: Jesus Christ, to the glory of God the Father. Amen.**

While the above is sung, the celebrant returns the Gifts to the altar and places a particle of the Host into the chalice, saying in a low 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 consummation of the ages.

THE BLESSING OF THE FAITHFUL

Deacon: Bow your heads to receive the blessing.

People: **Before You, O Lord.**

The celebrant and deacon turn to the people, the celebrant blessing them.

On Sundays:

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

People: **Amen.**

On weekdays.

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

People: **Amen.**

On feasts and other occasions where a proper blessing is appointed, the priest gives a series of blessings, each followed by:

People: **Amen.**

The faithful say the following prayer together.

People: I believe, O 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 first. I also believe that this is your most holy and pure Body and that this is your venerable and precious Blood. At your mystical supper, O Son of God, receive me today as a communicant, for I will not speak of the Mystery to your enemies, neither will I give You a kiss as did Judas, but like the thief I will confess You: remember me, O Lord, when You come into your Kingdom. Not for judgement or for condemnation be my partaking of your Holy Mysteries, O Lord, but for the healing of soul and body. Lord, I am not worthy that You should enter under my roof, but only say the word and my soul shall be healed. Amen.



THE COMMUNION OF THE CLERGY

The choir may chant hymns and antiphons according to the proper. If none is appointed, verses from Psalm 33 may be sung.

Each concelebrant approaches and takes a portion of the holy Body of the Saviour. The celebrant places a portion in the hands of each of the deacons, and minor clergy, saying:

Priest: The servant of God, the deacon/subdeacon/&c. **N.**
partakes of the Body of our Lord Jesus Christ, for the
remission of sins and for eternal life.

The clergy then receive the holy Body together. Each concelebrant drinks from the chalice. The celebrant then communicates the deacons and minor clergy from the chalice, saying:

Priest: The servant of God, the deacon/subdeacon/&c. **N.**
partakes of the Blood of our Lord Jesus Christ, for the
remission of sins and for eternal life.

THE COMMUNION OF THE FAITHFUL

The celebrant gives the chalice to the deacon and takes the paten. They pass through the Holy Doors while the deacon proclaims:

Priest: Behold the Lamb of God, Who takes away the sin
of the world. With fear of God, in faith and in
love, draw near!

During the communion of the people, appropriate hymns and antiphons may be sung according to the proper. If there is none appointed, other chants such as the Magnificat antiphon, the Ecclesiastical psalm, or Psalm 33 may be sung with the refrain:

Choir: O taste and see that the Lord is good!

The celebrant intincts a portion of the holy Body in the holy Blood and places it in the communicant's open mouth, saying:

Priest: The servant/handmaid of God, **N.** partakes of the Body and Blood of our Lord Jesus Christ, for the remission of sins and for eternal life.

When all have received communion:

Cantor: Alleluia!

People: Alleluia!

THE CONCLUDING RITES

THE TRECANUM

Cantor: We have seen the true Light!

People: **We have received the heavenly Spirit, we have found the true Faith, worshipping the undivided Trinity by Whom we have been saved.**

The celebrant takes the censer and censes what remains of the holy Gifts, saying:

Priest: God has gone up with a shout, the Lord with the sound of a horn.

The priest gives up the censer, takes up the holy Gifts, and blesses the people with them.

Priest: The Lord be always with you.

People: **And with your spirit.**

People: **Nourished by this saving Bread, and given life by this eternal Chalice, let us unceasingly render thanks to Christ, forever present in his Church. He has come to**

us in his sacraments and will come in glory to judge the world; He Who is co-eternal with the Father and the Spirit of life.

THE POST-COMMUNION COLLECT

Deacon: Beloved brothers and sisters, having received the awesome and immortal, life-giving Mysteries of Christ, let us entreat the Lord that we might spend our time in peace, health, and holiness, freed from the desires of the flesh in order that we may live in the Spirit: let us pray to the Lord.

People: **Grant this, O Lord!**

Priest: We give You thanks, O Lord, for the nourishment of eternal life, and we entreat You that this may be the pledge of our union with You, and with our brothers and sisters, O Threefold Light, God to the ages of ages.

People: **Amen.**



THE HYMN OF THANKSGIVING

This responsory is sung on all Sundays and feasts but may be omitted at other times.

Clergy: O give thanks to the Lord for He is good; for his mercy endures forever.

People: **O give thanks to the Lord for He is good; for his mercy endures forever.**

Cantor: I will bless the Lord at all times; his praise shall be continually in my mouth.

Another Cantor:

O magnify the Lord with me and let us exalt his name together.

People: **O give thanks to the Lord for He is good; for his mercy endures forever.**

Cantor: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and now, and evermore, and to the ages of ages. Amen.

People: **O give thanks to the Lord for He is good; for his mercy endures forever.**

THE FINAL BLESSING

Priest: Let your mercy, O Lord, be upon us.

People: **As we have set our hope on You.**

The celebrant turns towards the faithful and blesses them.

Priest: At the prayers of Our Lady, the most holy Mother of God and Ever-Virgin Mary; of Saint Germanus of Paris, whose Liturgy we have celebrated; of Saint *N.* and Saint(s) *N.* and *N.* (*local saints may be invoked here*), and of Saint *N.* whose memory we keep today, may the blessing of God almighty, the Father, and the Son, and the Holy Spirit, descend on you and remain with you always.

People: **Amen.**

THE DISMISSAL

On Sundays and feasts:

Deacon: The solemnities are ended:
let us depart in peace!

People: **Thanks be to God.**

On ferial weekdays:

Deacon: Let us depart in peace!

People: **Thanks be to God.**

Appendix of Hymns

From Christmas Day until the Sunday of the Wedding at Cana and throughout Paschaltide:

Priest: Glory be to God on high!

People: And peace upon the earth,
goodwill among humankind.
We praise You, we bless You,
we adore You, we glorify You,
we render You thanks for your great glory,
O Lord God, King of heaven,
God, the Father almighty.

O Lord, the Only Begotten Son, Jesus Christ:
O Lord God, Lamb of God, Son of the Father,
You Who take away the sin of the world,
have mercy on us;
You Who take away the sin of the world,
receive our prayer;
You are seated at the right hand of the Father, have
mercy on us.

For You alone are Holy,
You alone are Lord,
You alone are Most High,

Jesus Christ, ☩ with the Holy Spirit,
in the glory of God the Father. Amen.

From the Sunday in Septuagesima until Mardi Gras:

Cantor: In the midst of life we are in death.

To whom may we turn for help,
but to You, O Lord,
Who by our sins are justly displeased ?

People: Holy God, Holy Mighty,
Holy, merciful Saviour,
do not abandon us to bitter death.

Cantor: In You our ancestors placed their hope;
they hoped and You set them free.

People: Holy God, Holy Mighty,
Holy, merciful Saviour,
do not abandon us to bitter death.

Cantor: To You our ancestors cried;
they cried, and were not confounded.

People: Holy God, Holy Mighty,
Holy, merciful Saviour,
do not abandon us to bitter death.

During Lent:

People: In your kingdom, remember us, O Lord!
Blessed are the poor in spirit,

for theirs is the Kingdom of heaven.
Blessed are those who mourn,
for they shall be comforted.
Blessed are the meek,
for they shall inherit the earth.
Blessed are those who hunger and thirst for
righteousness,
for they shall be filled.
Blessed are the merciful,
for they shall receive mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are those who are persecuted for
righteousness' sake,
for theirs is the Kingdom of heaven.
Blessed are you when people revile and persecute
you
and say every evil thing against you falsely for my
sake.
Rejoice and be glad, for great is your reward in
heaven.
For in this manner they persecuted the prophets
who were before you.
In your kingdom, remember us, O Lord!

Appendix of texts for the Sonus & Laudes
During Advent:

People: The Lord advances across the plains of the earth;
He walks on the wings of the wind.
He makes spirits his angels
and his servants a flame of fire.
He proceeds in the majesty of his kingdom, borne
aloft by the cherubim.
The seraphim encircle his throne in flight, and
with resounding voices they proclaim in song the
triumph of the great King:
Alleluia! Alleluia! Alleluia!

During Lent:

People: Behold, now is the favourable time;
behold, now is the day of salvation.
Let us put away the works of death,
and let us put on Christ
Who comes to sacrifice Himself for us.
Together with our oblations
let us offer the fruits of penitence;
and in fear and trembling,
together with the choirs of heaven
let us sing to the merciful Lord:
Glory to You, O Lord!
Glory to You, O Lord!
Glory to You!

On Palm Sunday:

People: The Lord is God, and has revealed Himself to us: let us
rejoice and be glad.
Let us glorify the Christ with palms and branches, and
with full voice let us acclaim:

Blessed is He Who comes in the name of the Lord!
Hosanna in the highest!
Blessed is He Who comes in the name of the Lord -
Who comes to save us!

At Pascha:

Cantor: Alleluia!

People: Alleluia!

Choir: Christ our Passover has been sacrificed for us;
therefore let us keep the feast.

People: Alleluia!

A Hymn for Communion

During the communion of the faithful, the hymn 'Sancti, Venite, Christi Corpus Sumite', attributed to St Seachnall of Dunslaughlin, may be sung.

Choir: Come, holy people,
take the Body of your Lord;
drink of his chalice,
take the Blood for you outpoured.

Saved by his Body
hallowed by his Blood, we raise
with grateful voices
to our God our hymns of praise.

In this great Myst'ry
of his Body and his Blood,
from fiery torments
we are rescued by our God.

He, our Salvation,
He, the Christ, the Son of God,
gained our redemption
by his Cross and precious Blood.

Slain for all people,
He the Lord prepared this feast;
the holy Victim
offered by Himself as Priest.

Victims were offered
by the ancient law of old;
this sacred Myst'ry
types and shadows thus foretold.

He, the Light-Giver,
Saviour of the human race,
grants to his holy
servants his abundant grace.

All who with pure hearts
in the Saviour's word believe,
come and, partaking,
saving grace from Him receive.

His holy people
know Him as their Guardian Lord;
now to the faithful
life eternal He affords.

The Bread of heaven
makes his hungry people whole;
this living Fountain
vivifies the thirsty soul.

He, the Anointed,
Alpha and Omega – He

will come in glory
as our Judge eternally.