

PENTECOST or WHITSUNDAY. *Upon the feast and seven days after*

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

TRINITY SUNDAY. *Upon the feast only*

Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

or this:

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

ALL SAINTS. *Upon the day, and seven days after*

Who, in the multitude of thy Saints, has compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them, may receive the crown of glory that fadeth not away.



The Holy Eucharist
according to the use of
The Orthodox Apostolic Church

Ceremony of Salisbury
for celebration in parishes of the Western Rite

HOLY COMFORTER ORTHODOX CHURCH
HOUSTON, TEXAS

PROPER PREFACES

CHRISTMAS. *Upon Christmas Day and seven days after*

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

EPIPHANY. *Upon the Epiphany and seven days after*

Through Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

PURIFICATION, ANNUNCIATION, TRANSFIGURATION. *Upon the feasts only*

Because in the Mystery of the Word made flesh, thou has caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

FEAST OF THE RESURRECTION. *Upon the day and for seven days after*

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord, for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

ASCENSION. *Upon the day and seven days after*

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

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in Houston, Texas

in the hope that all people may enjoy the
Presence of God
in their lives.

Please, do not sin.

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enly food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness toward us: and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

KNEEL

Then, the people kneeling, the Priest (the Bishop if he be present) shall give the blessing:

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

STAND

Here may be sung a Hymn.

Then the Priest shall give the dismissal:

Priest: Go forth into the world in peace, rejoicing in the power of the Holy Ghost.

Response: **Thanks be to God.**



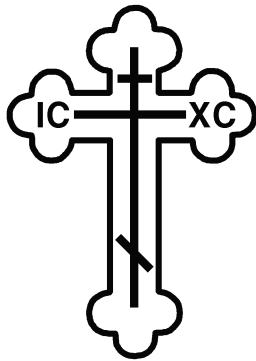
About The Divine Liturgy

The celebration of the Divine Liturgy or Holy Eucharist is the supernatural re-enactment of the mystery of the Incarnation of God in time and space which in its human phase was the historical Jesus Christ, perfect God and perfect man. The recollection of these events continues and concludes with the Great and Holy Epiklesis, or Invocation, or Calling Upon the Holy Spirit to work sacramentally in the present what first occurred historically at the beginning of the Christian era. The Incarnation is continued and time and eternity become mystically coincident.

When we celebrate the Eucharist, we are reminding God also of the sacrifice of his Son, and are pleading the Blood of the Lord Jesus Christ to cover our sins. We are also offering ourselves to God, and he in return gives the Resurrection, Life and Health of Jesus Christ to us in his Body and Blood. Thus, we are part of the Body of Christ not only mentally and spiritually, but also physically. Jesus Christ ministers to the whole person.

The Divine Liturgy is composed of two major sections, the *Liturgy of the Catechumens*, and the *Liturgy of the Faithful*.

The word *catechumen* refers to a person who is studying the faith, but has not yet been joined to the Body of Christ through the Holy Sacraments of Baptism and Chrismation. Such persons are not yet spiritually prepared to receive Holy Communion, which is the purpose of the *Liturgy of the Faithful*. In the early days of the Church, catechumens were asked to leave before the *Liturgy of the Faithful* began. Today we prefer that they learn and worship by attending the entire service, omitting only the actual taking of Communion itself.



Here may be sung a Hymn.

BE SEATED

Then shall the Priest first receive the Holy Communion in both kinds himself and proceed to deliver the same to the Clergy, beginning with the Bishop; and when it is time to serve the people, the Priest, holding the paten, shall turn toward the congregation and shall say these or similar words:

Draw near in the fear of God, with faith and love.

And afterwards shall deliver the sacred body and blood to the people, they kneeling devoutly, and as he delivers the Holy Communion, he shall say these or similar words:

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister who delivereth the cup shall say these or similar words:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed, beginning at "All Glory Be to Thee Almighty God" and ending with the words "Amen. Amen. Amen."

When all have communicated, the Priest shall return to the Lord's Altar, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. Then shall the Priest say:

Let us pray.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the heav-

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this, our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom and with whom in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

And now as our Saviour Christ hath taught us, we are bold to say: *(all)*

**Our Father, who art in heaven,
hallowed be thy Name.
Thy kingdom come; thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the Kingdom
and the power and the glory,
for ever and ever. Amen.**

KNEEL

Then shall the Priest and Congregation kneeling, say this

THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy.

Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies and souls may be made clean by his holy body and most precious blood, and that we may evermore dwell in him, and he in us. Amen.

STAND

THE DIVINE LITURGY Liturgy of the Catechumens

STAND

All rise as the Priest enters and says:

Priest: In the Name of the Father, the Son, and the Holy Spirit.

Response: **AMEN.**

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: Let us pray.

KNEEL

The Congregation kneeling, the Priest begins:

THE COLLECT FOR PURITY

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

STAND

Then the Priest says the Summary of the Law:

Hear what our Lord Jesus Christ saith: thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Then the Kyrie, an acclamation to the Lord, is said as follows:

Priest: Lord have mercy upon us.

Response: **Christ have mercy upon us.**

Priest: Lord have mercy upon us.

The Priest and Congregation praise God together either saying or singing the

GLORIA IN EXCELSIS

**Glory be to God on high,
and on earth Peace, good will towards men.
We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory.
O Lord God, heavenly King, God the Father Almighty.
O Lord the only-begotten Son Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.**

Then the Priest prays the Collect for Direction and Preservation as follows:

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *(All) Amen.*

**THE GREAT AND HOLY EPIKLESIS
OR
INVOCATION OF THE HOLY SPIRIT**

And we beseech thee, O Lord, to send down thy Spirit upon these offerings, that he would make this bread the precious †Body of thy Christ, and that which is in this cup the precious †Blood of thy Son our Lord Jesus Christ, transmuting them by thy Holy Spirit.

Here the Priest elevates the Chalice and the Sacred Host and then replaces them upon the antimimension, covers the Chalice and genuflects. He says aloud:

Amen. Amen. Amen.

Then rises and continues as follows:

And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

For in the night in which he was betrayed, he took Bread; (*here the Priest is to take the paten into his hands*)

And when he had given thanks, he brake it; (*here the Priest breaks the bread*)

And gave it to his disciples, saying, "Take, eat (*here the Priest lays his hand on all the bread*) this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper (*here the Priest takes the cup into his hands*) he took the Cup; and when he had given thanks, he gave it to them, saying, "Drink all ye, of this; for (*here the Priest lays his hand upon every vessel in which there is any wine to be consecrated*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me."

THE OBLATION

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Here the Priest bows profoundly and proceeds with the holiest part of the Eucharist, in which the Holy Spirit is besought to descend and transmute the elements into the very Body and Blood of our Saviour Jesus Christ:

Then the Priest salutes the Congregation in the following manner:

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: Let us pray.

BE SEATED

Then the Priest shall pray the Collect proper to the day.

And after the Collect, the minister appointed shall read the Epistle, first saying:

The Epistle is written in the ____ Chapter of ____, beginning at the ____ Verse.

When the Epistle is ended, he shall say:

May God bless this reading of his Holy Word.

And the People shall respond in unison:

Response: **Thanks be to God.**

STAND

Here may be sung a Hymn or Anthem.

Then shall be read the Holy Gospel, the reader first saying:

The Holy Gospel is written in the ____ Chapter of ____, beginning at the ____ Verse.

Here, before the reading of the Gospel, shall be said or sung by Priest and People in unison:

Glory be to thee, O Lord.

And after the Gospel shall be said or sung in unison:

Praise be to thee, O Christ.

Then, all standing, the Congregation shall recite, together with the Priest,

THE NICENE CREED

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

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all ages, God of God, Light of Light, Very God of very God; begotten not made; being of one substance with the Father; by whom all things were made;

Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate; He suffered and was buried:

And the third day he rose again according to the Scriptures:

And ascended into heaven, and sitteth on the right hand of the Father:

And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets;

And I believe in one Holy, Catholic, and Apostolic Church;

I acknowledge one Baptism for the remission of sins;

And I look for the Resurrection of the dead;

And the Life of the age to come. Amen.

BE SEATED

After which the Priest shall proceed, saying:

Priest: **The Lord be with you.**

Response: **And with thy spirit.**

Priest: **Lift up your hearts.**

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

Priest: **Let us give thanks unto our Lord God.**

Response: **It is meet and right so to do.**

Then the Priest shall turn to the Altar, and say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediately shall be said or sung by the Priest:

Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy Glory, Glory be to thee, O Lord Most High. Amen.

BE SEATED

Then shall the Priest, the Holy Offerings being in readiness to be consecrated, begin to pray the:

PRAYER OF CONSECRATION

also known as the Canon of the Divine Liturgy

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and announce to the people the absolution of their sins, blessing them with the sign of the cross, and saying:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

STAND

Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me all ye that travail and are heavy laden, and I will refresh you. *(St. Matt. 11:28)*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *(St. John 3:16)*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *(1 Tim. 1:15)*

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins. *(1 St. John 2:1, 2)*

Then shall be made the announcements as necessary, and at the discretion of the Priest, a period of silent prayer or other devotion.

Then shall be preached the Sermon, and after the sermon the Priest shall return to the Altar and begin the Offertory.

**Here ends the Liturgy of the Catechumens
and begins the Liturgy of the Faithful
of which the first movement is
THE OFFERTORY**

The Priest shall say, as the persons appointed for the purpose receive the alms basin:

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." *(Acts 20:35)*

Fit persons appointed for the purpose shall receive the Offerings of the People in a decent basin to be provided by the parish, and reverently bring it to the Priest, who shall present it to the Lord God.

STAND

Here shall be sung a Hymn, Anthem or Doxology under the direction of the Priest.

Then shall the Priest prepare the Holy Offerings of the Bread and Wine, and when they are prepared, he shall offer them to God, elevating the Chalice and Paten in the sight of the People, and saying:

All things come of thee, O Lord, and of thine own have we given thee *(1 Chron. 29:14)*

And he shall then say, with the offering still elevated:

Thine, O Lord, is the greatness and the power, and the glory and the victory and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all *(1 Chron. 29:11).*

Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

STAND

Then shall the Priest say:

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our (alms and) oblations, and to receive these our prayers which we offer unto thy Divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; And grant that all those who do confess thy holy Name may agree in the truth of thy Holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, especially (to N. the Patriarch of Constantinople, to N. the President of our Synod, to N. our Metropolitan,) to N. our Bishop, and to thy humble servant(s) here today, that they may both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

(Here the Priest may, at his discretion, allow the congregation to name specific persons or projects for assembled prayer.)

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear (especially N.); beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

KNEEL

THE GENERAL CONFESSIOIN

Then shall the Priest say to the Congregation, and particularly to those who have come to receive the Holy Communion:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall the General Confession be made aloud, by the Priest, and by all present who desire to receive the Holy Communion, humbly kneeling:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us.

We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us; the burden of them is intolerable.