

THE LITURGY OF SAINT TIKHON
commonly called
THE MASS

On Sundays, the service may begin with Asperges.

HOLY SACRIFICE
Mass of the Catechumens

The Mass

The appointed psalm verse is said or sung. At Solemn Mass, incense is set, after which the altar and priest are censed. The priest, stands at the altar, says the opening devotions.

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.

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 thy entire 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 shall be said or sung, The Kyrie:

Lord, have mercy upon us. (Kyrie, eleison)
Lord, have mercy upon us. (Kyrie, eleison)
Lord, have mercy upon us. (Kyrie, eleison)

Christ, have mercy upon us. (Christe, eleison)
Christ, have mercy upon us. (Christe, eleison)
Christ, have mercy upon us. (Christe, eleison)

Lord, have mercy upon us. (Kyrie, eleison)
Lord, have mercy upon us. (Kyrie, eleison)
Lord, have mercy upon us. (Kyrie, eleison)

Gloria in Excelsis

P. Glory be to God on high,

R. 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 (Jesus) Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen.

The Gloria is omitted during Advent and Lent, and at Nuptial and Requiem Masses.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

COLLECT

Then the priest shall read the appropriate Collects for the day, at the end of which is said . . . world without end.

R. Amen.

THE EPISTLE

R. Thanks be to God.

THE GRADUAL

The priest prays to worthily proclaim the Gospel, incense is set, and the Gospel censed after the salutation.

P. The Lord be with you.

R. And with thy Spirit.

P. The continuation of the Holy Gospel according to N.

The people standing, sign themselves on the forehead, lips and breast.

R. Glory be to thee, O Lord.

HOLY GOSPEL

R. Praise be to thee, O Christ.

The sermon may be given here or at any other place, at the discretion of the priest.

NICENE CREED

P. I believe in one God

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

And I believe in the Holy Ghost, 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 One Holy Catholic and Apostolic Church: acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: and the life of the world to come.

Amen.

NOTE: the Creed is said on all Sundays and Greater feasts, but is omitted at Nuptial and Requiem Masses.

THE OFFERTORY

P. The Lord be with you

R. And with thy spirit

P. Let us pray.

The appropriate verse is said or sung. A Hymn may be sung while the priest prepares the Offering of bread and wine with the appropriate prayers. At Solemn Mass incense is set, and the Offering, Altar, celebrant, and people are censed. This done, the priest turns to the people and bids them to share in the offering.

P. Pray brethren, that this my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive this sacrifice at thy hands, to the praise and glory of his name, both to our benefit, and that of all his holy Church.

MEMORIALS

P. Let us pray for the whole state of Christ's Church. Almighty and ever living 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 (these) our 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 N. our Patriarch, N. our Metropolitan, and to the Holy Synod of Antioch, 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 (the priest may commemorate specific names). And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service. And give us grace so to follow the good examples of blessed Mary and all thy

Saints, that, through their intercessions, we (with them) may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Here may be said the following communion devotions. But note, that they may be omitted, or said immediately before communion, at the discretion of the priest.

THE COMMUNION DEVOTIONS

P. 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.

R. 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. 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.

P. 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.

P. 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. xi. 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 iii. 16.

Hear also what St. 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. I Tim. i. 15.

Hear also what St. 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. I St. John ii. 1, 2.

THE SURSUM CORDA

P. The Lord be with you.

R. And with thy Spirit.

P. Lift up your hearts.

R. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

P. 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.

THE PROPER PREFACE

Here shall follow the proper preface, if there be one.

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

THE SANCTUS

Priest and People

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Blessed is he that cometh in the name of the Lord. Hosannah in the highest.

CANON OF THE MASS

The Consecration

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 (by his own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the 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:

[The bell rings once.]

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me.

[The bell rings thrice for the offering of the Host.]

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; For 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 bell rings thrice for the offering of the Cup.]

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.

The Epiclesis

And we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to send down thy holy Spirit upon these thy gifts and creatures of bread and wine, that they may be changed into the Body and Blood of thy most dearly beloved Son. Grant that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. 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. Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace, especially N. and N. (Here, the names of the departed are remembered.) To them, O Lord, and to all who rest in Christ grant we pray thee a place of refreshment, light and peace. To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy Apostles and martyrs (John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints) into whose company we pray thee of thy mercy to admit us. 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 Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

P. Let us pray. And now as our Saviour Christ hath taught us, we are bold to say,

LORDS PRAYER

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.

NOTE, the Doxology is omitted from the Lord's Prayer at all low, Nuptial, and Requiem Masses.

The priest now says the prayer for the Fracture, or breaking of the Bread, and exchanges the Pax, or Peace, with the congregation.

P. World without end. Amen.

P. The peace of the Lord be always with you.

R. And with thy spirit.

Then is said or sung:

THE AGNUS DEI

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

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

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

In Masses for the Dead, instead of Have mercy upon us, the following is said or sung: grant them rest, grant them rest, grant them rest eternal.

Then is said:

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 may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The priest makes his own Communion. The bells may ring three times signaling the people to come forward for Communion. Turning to the faithful, the priest says:

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

Then, three times:

P. Lord, I am not worthy that thou shouldst come under my roof,

R. but speak the word only and my soul shall be healed.

HOLY COMMUNION

NOTE, In accordance with Orthodox canon law and practice, ONLY ORTHODOX CATHOLICS may receive the Sacrament of Holy Communion in Orthodox Churches. The priest communicates the people with the following words:

[For the Host.] The Body of our Lord Jesus Christ, which is given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

[For the Chalice.] 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 Body and Blood are administered together.] The Body and Blood of our Lord Jesus Christ, which was given and shed for thee, etc.

After communion, the priest performs the Ablutions, cleansing the sacred vessels.

If the propers are being chanted, the Communion Verse for the day is sung at this point. If not sung, it is read following the prayer of thanksgiving.

PRAYER OF THANKSGIVING

P. Let us pray.

Almighty and ever living God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favor and goodness towards 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 Spirit, be all honor and glory, world without end. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Then are said, or sung, the Post-Communion Collects that are appointed for the day, ending with . . . world without end. Amen.

DISMISSAL

P. The Lord be with you.

R. And with thy spirit.

P. Depart in peace.

In penitential seasons may be said:

P. Let us bless the Lord.

R. Thanks be to God.

At Requiem Masses is said:

P. May they rest in peace.

R. Amen.

BLESSING

P. 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 Spirit, be amongst you, and remain with you always. Amen.

Then may be said, all standing:

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy Gospel according to St. John.

R. Glory be to thee, O Lord.

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

R. Thanks be to God.