



THE DIVINE LITURGY

With the prayers
of Saint John Chrysostom and of Saint Basil the Great

The Preparation and Opening Dialogue

The priest and deacon, being fully vested, stand together before the holy table, the priest in the center and the deacon at his place at the southwest corner. (The holy doors are opened.) The priest with hands uplifted says the following prayer while the deacon lifts his oration. (*Quietly*)

Priest: O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.¹

The priest and deacon make three metanias while the priest says:

Glory to God in the highest, and on earth peace, good will among men. (twice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (once)

¹ From Pascha until the Sunday of Pentecost the prayer O heavenly King... is omitted. From Pascha through its Leavetaking the priest says instead the Paschal troparion Christ is risen from the dead... (thrice). From Ascension through its Leavetaking he says the festal troparion Thou hast ascended in glory, O Christ our God..., and on the Saturday before Pentecost he says the troparion for the departed O thou who with wisdom profound... Beginning on the Sunday of Pentecost, the priest again says O heavenly King...

The Proskomidia
(conclusion)

(The curtain is opened.) The following hymns are said by the deacon, or, in some traditions by the priest as he censes the prothesis, the four sides of the holy table and all the sanctuary. He then exits the sanctuary through the north door and does the great censuring of the entire church. If it is a Sunday or any day between Pascha and its Leavetaking, he first says *In that we have beheld...*, but on all other days he begins with *In the grave with the body...*

In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection: for in that he endured the cross for us he hath destroyed death by death.

In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

Glory to the Father and to the Son and to the Holy Spirit.

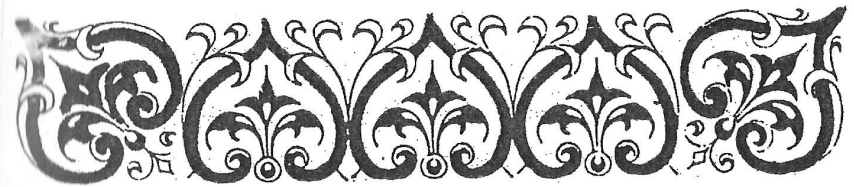
As life-bearing, as more splendid than paradise and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

Both now and ever, and unto ages of ages. Amen.

Rejoice, O thou hallowed, divine abode of the Most High, for through thee, O Theotokos, was joy given unto those who cry aloud to thee: Blessed art thou among women, O all-undefiled Lady.

He continues the great censuring, saying Psalm 50 *Have mercy on me, O God...*

At the conclusion of the censuring, the priest and deacon stand at their places before the holy table.



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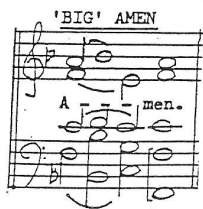
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Priest: It is time for the Lord to act.

The priest kisses the gospel book, lifts it with both hands, and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.²



The priest replaces the gospel book on the antiminsion. (The holy doors are closed.) The deacon, standing before the holy doors, lifts his oration and intones the petitions of the litany of peace.

The Litany of Peace

Deacon: *Pr rest.* In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

LITANIES - AT THE GREAT AND LESSER LITANIES

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our metropolitan (or archbishop) N., our bishop, N., the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir

To thee, O Lord.

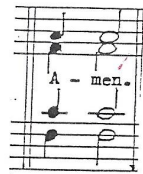
The Prayer of the First Antiphon

Priest:

O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: Do thou thyself, O Master, in thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us thy rich mercies and compassions.

For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.



FIRST ANTI-PHON P_s 102

1. Bless the LORD, O my soul and all that is within me bless His Holy Name.

2. Bless the LORD O my soul and forget not all his benefits

3. Who for-give-eth all thy sins and healeth all thine infirmities

8. The Lord is compassionate and merciful long suffering and of great mercy.

9. He will not al-way be wrathful neither keepeth He His anger for ever

10. He hath not dealt with us after our sins nor rewarded us according to our iniquities

Bless the LORD O my soul and all that is within me bless His Holy Name.

Glo-ry to the Father and to the Son and to Ho-ly Spirit.

Both now and for ever and to the ages of ages. A - men

REPEAT VERSE ONE

Bless the Lord, O - my soul, and all that is within me ' bless His ho-ly Name, Bless-ed art Thou, O Lord.

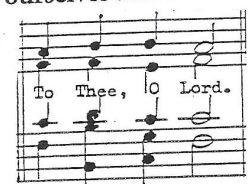
The Little Litany

Deacon: Again and again, in peace, let us pray to the Lord.

or Priest: The choir responds Lord, have mercy to each petition as before Help us; save us; have mercy on us; and keep us, O God, by thy grace.

* Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.



6. The Prayer of the Second Antiphon

Priest: O Lord our God, save thy people, and bless thine inheritance; preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.

For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

SECOND ANTIPHON: Psalm 145 - Second TYPICAL PSALM (Sundays and Lesser Feasts)

1. Praise the Lord, O my soul; while I live will I praise the Lord.
 - ② While I have any being I will sing praises unto my God.
2. Put not your trust in princes, nor in any child of man,
 - ② in whom there is no salvation.
3. The breath of man goeth forth, and he turneth again to his earth;
- ② 4. In that very day all his thoughts perish.
5. Blessed is he that hath the God of Jacob for his help,
 - ② Whose hope is in the Lord his God;
6. Who made heaven and earth, the sea and all that therein is;
- ② 7. Who keepeth truth for ever; Who executeth judgment for them that suffer wrong;
 - ② Who giveth food to the hungry.
8. The Lord looseth them that are bound; the Lord giveth sight to the blind.
 - ② the Lord raiseth them that are cast down; the Lord loveth the righteous;

7. the Lord watcheth over strangers.
9. He defendeth the fatherless and widow; He destroyeth the way of sinners.
10. The Lord shall reign for ever, even thy God, O Sion,
 - ② from generation to generation.

GLORY ... AND ONLY-BEGOTTEN SON AND WORD OF GOD Tone One

"СЛАВА" FESTAL

"ЕДИНОРОДНЫЙ СЫНЪ"

8.

God, trampling down death by death; O Thou, Who art One in the Holy Trinity

and art glorified together with the Father and the Holy Spirit, save us

The Little Litany

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition as before

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

To Thee, O Lord, to Thee, O Lord.

The Prayer of the Third Antiphon

Priest: * O thou who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

A-men. A - - - - men

9.

While the choir chants the third antiphon, or the Beatitudes if appointed, the priest and deacon make three metanias before the holy table. (The holy doors are opened.) The priest lifts the gospel book and gives it to the deacon, who places his oration over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting the sanctuary through the north door, saying as they go:

THIRD ANTIPHON = The Beatitudes. Tisre 1

In thy king-dom re mem ber us O Lord

when thou com-est into thy-king-dom.

Bless ed are the poor in spirit for theirs is the king dom of heaven.

Bless ed are they that mourn for they shall be com-fort-ed.

Bless ed are the meek for thy shall in herd the earth.

Bless ed are the mer-ci-ful for they shall ob-tain mercy.

VERSE a.

Bless-ed are the pure in heart, for they shall see God.

VERSE b

Bless ed are the peace makers for they shall be call'd sons of God.

VERSE c.

Bless ed are thy that are per-se-cut-ed for right-ous-ness

sake for theirs is the king dom of heaven.

10.

VERSE d.



VERSE e.



VERSE f.



VERSE g.



THE PRAYER OF THE LITTLE ENTRANCE

Priest: O Master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Amen.

The priest blesses toward the east, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the priest to kiss, himself kissing the priest's right hand. When the choir has completed chanting the third antiphon or the Beatitudes, standing in the center of the solea in front of the priest and facing east, the deacon elevates the gospel book and says:

Deacon: Wisdom! Stand upright!

The clergy, alone or with the choir, chant the appointed eisodikon as they enter the sanctuary through the holy doors and take their usual places before the holy table. The deacon gives the gospel book to the priest, kissing his hand, who then replaces the gospel book on the antiminson.

O come, let us worship and fall down before Christ. Save us, O Son of God...

(Weekdays) ...who art wondrous in the Saints, who sing unto thee: Alleluia.

(Sundays) ...who art risen from the dead, who sing unto thee: Alleluia.

ENTRANT



1. TROPARIA OF THE DAY
2. TROPARIA OF THE SAINT
3. TROPARIA OF ST FURSEY

Troparion of St. Fursey, Tone 5.

E-stablishing thy mo-nas-try in a Ro-man for-tress,
 Thou didst teach men that the Or-tho-dox Faith is a true ba-sti-on,
 a-gainst the on-slaughts of ev-ery evil force O Father Fursey
 Where-fore pray to God for us
 that we may all be ba-sti-ons of the Faith
 stand-ing firm a-gainst the ri-sing tide of false hood,
 that our souls may be saved.

KONTAKION by Priest,

Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon returns to his place at the holy table and the priest says:

Priest: For holy art thou, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.
 Amen.

The Prayer of the Thrice-Holy Hymn

Priest:
 (Quietly)

O holy God, who restest in the holy place, who art hymned by the seraphim with the thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that asketh wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercession of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

The choir chants the thrice-holy hymn, or its appointed replacement, while the priest and deacon say the thrice-holy hymn, or its appointed replacement, at their places before the holy table, making three metanias:

The Thrice-Holy Hymn

Holy God, Holy Mighty,
 Holy Immortal: have
 mercy on us. (thrice)

Holy Immortal: have
 mercy on us.

Deacon: With strength.

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

Baptismal

As many of you as have
 been baptized into Christ
 have put on Christ. Al-
 lelulia. (thrice)

Have put on Christ. Al-
 lelulia.

Deacon: With strength.

As many of you as have
 been baptized into Christ
 have put on Christ. Al-
 lelulia.

For the Cross

We adore thy cross, O
 Master, and thy holy
 resurrection we glorify.
 (thrice)

And thy holy resurrec-
 tion we glorify.

Deacon: With strength.

We adore thy cross, O
 Master, and thy holy res-
 urrection we glorify.

MUSIC-TURN OVER →

THRICE HOLY HYMN

Priest: For Holy art Thou, ... Deacon: ..ages of ages. a-men. Ho-ly God, Ho-ly and Strong, Ho-ly and

Three Times *morendo*

Im-mor-tal, have mer-cy up-on us. Glory to the Father, and to the Son, and to

the Holy Spirit; both now and ever, and to the ages of ages, Amen. Ho-ly Im-mor-tal,

have mer-cy up-on us, Ho-ly God, Ho-ly and Strong, Ho-ly and Im-mor-tal,

WITH STRENGTH

Deacon: Let us attend.
 Priest: Peace be with you all.
 Reader: And with thy spirit.
 Deacon: Wisdom!

The Reader then reads the Prokeimenon, and the Choir repeat it singing after each verse. If music is not available the Choir can sing the Prokeimenon on a choral, eg. in organ.

Deacon: Wisdom! Reader: Reading from the Acts of the Apostles, from the Epistle of Paul to .., from the General Epistle of ... etc.
 Deacon: Let us attend. READING

ALLELUIA

Al-le-lu-i-a, Al-le-lu-i-a, Al-le-lu-i-a. I le-lu-i-a

SUNG AFTER APOSTLE

The priest and deacon proceed to the high place while the priest says the following, or they may remain at their places at the holy table, in which case the priest may face the prothesis with outspread hands, while saying the following:

Priest: Blessed is he that cometh in the name of the Lord.

Whether they have remained at the holy table or gone to the high place, the deacon points to the throne at the high place with his orarion and says the following to the priest:

Deacon: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

Priest: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

Deacon: Amen.

The reader, carrying the epistle book, stands in the center of the solea, facing east. After the final chanting of the thrice-holy hymn, or its appointed replacement, the deacon turns to face the reader, lifts his orarion and says:

Deacon: Let us attend.⁶

Reader: (announces the prokeimenon of the epistle)

PROKEIMENON

Let Thy mercy, O Lord, be upon us: as we have set our hope, as we have set our

VERSE

hope on Thee. Rejoice in the Lord, O ye righteous: for praise becometh the upright.

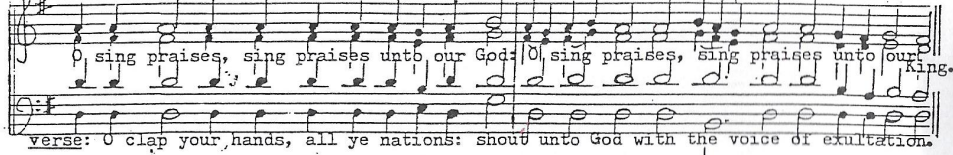
TONE TWO

The Lord is my strength and my song: and is become my sal-va-tion.

verse: The Lord hath chastened and corrected me: but he hath not given me over unto death.

PROKEIMENON

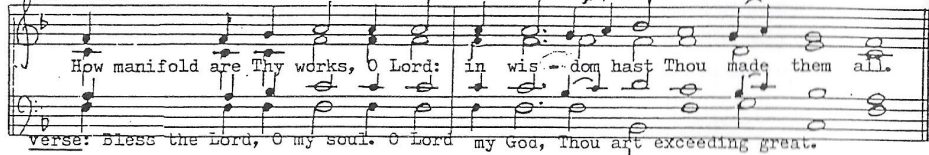
TONE THREE



O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

verse: O clap your hands, all ye nations: shout unto God with the voice of exultation.

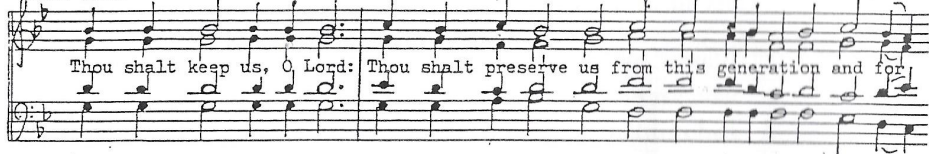
TONE FOUR



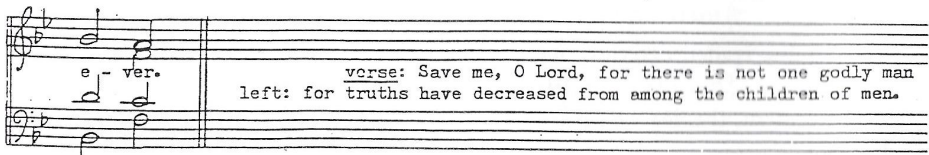
How manifold are Thy works, O Lord: in wisdom hast Thou made them all.

verse: Bless the Lord, O my soul. O Lord my God, Thou art exceeding great.

TONE FIVE



Thou shalt keep us, O Lord: Thou shalt preserve us from this generation and for



e - ver. verse: Save me, O Lord, for there is not one godly man left: for truths have decreased from among the children of men.

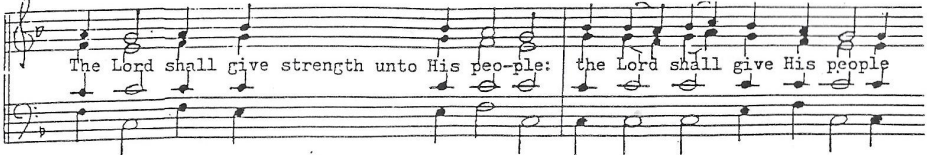
TONE SIX



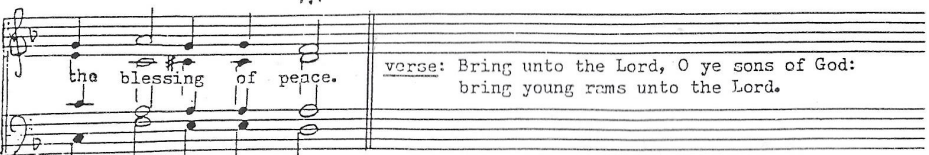
verse: Unto Thee, O Lord, will I cry: O my God, keep not silence towards me.

O Lord, save Thy people: and bless Thine inheritance.

TONE SEVEN

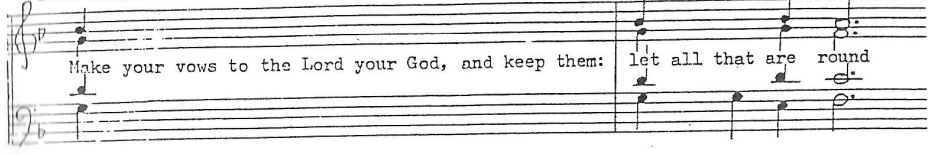


The Lord shall give strength unto His people: the Lord shall give His people

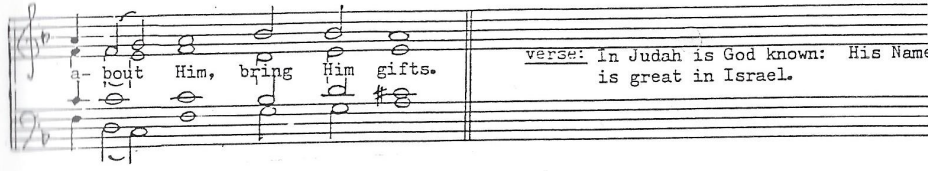


the blessing of peace. verse: Bring unto the Lord, O ye sons of God: bring young rams unto the Lord.

TONE EIGHT



Make your vows to the Lord your God, and keep them: let all that are round



verse: In Judah is God known: His Name is great in Israel.

a - bout Him, bring Him gifts.

Deacon: Wisdom.

Reader: (announces the title of the epistle)

Deacon: Let us attend.

The reader faces west and chants the appointed epistle, during which the deacon takes up the censer and says to the priest:⁷

Deacon: Bless, master the incense.

Blessing the censer, the priest says:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon now quietly censens around the holy table, the entire sanctuary and the clergy who stand there, then, from the holy doors, the icons on the iconostasis and the congregation. At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

Choir: (Alleluia and its verses)

ALLELUIA Verse



AL LE LU IA AL LE LU IA AL LE LU IA

VERSE

ALLELUIA (x3)

VERSE

ALLELUIA (x3)

The censuring being completed, the priest and deacon stand at their places at the holy table, and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

And the priest says the prayer before the gospel:

Priest: ✠ Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne and says:

Deacon: Wisdom. Stand upright. Let us hear the holy gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading from the holy gospel according to N.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend. (and he chants the appointed lection)

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

THE GOSPEL

BEFORE AND AFTER THE GOSPEL

Priest: ... with
you all! And with thy spi- rit. Glory be to Thee, O Lord, Glo-ry to Thee.

The Ektenia of Fervent Supplication

Deacon: Let us say with our whole soul and with our whole mind, let us say:
Priest.

The choir responds Lord, have mercy to the first two petitions.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to this and the remaining petitions.

Again we pray for all pious and Orthodox Christians.

Again we pray for our metropolitan (or archbishop), N., and our bishop, N.

The two sides of the antimission are now unfolded, its lower third is opened and the priest kisses the signature of the hierarch at the mention of his name.

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: ✠ O Lord our God, receive this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercy, and send down thy compassions upon us and upon all thy people, who await thy great and rich mercy.

For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.⁸

The Litany for the Catechumens

Deacon: Pray to the Lord, ye catechumens.

The choir responds Lord, have mercy to each petition.

Let us, the faithful, pray for the catechumens, that the Lord will have mercy on them.

That he will teach them the word of truth.

That he will reveal to them the gospel of righteousness.

That he will unite them to his holy, catholic and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads unto the Lord, ye catechumens.

Choir: To thee, O Lord.

LITANY FOR THE CATECHUMENS Repeated during petitions

Lord, have mer-cy. Lord, have mer - cy. To Thee, O Lord. A - men.

(John Chrysostom)

(Basil the Great)

Priest: O Lord our God, who dwellest on high and regardest the humble, who hast sent forth as the salvation of the race of men thine only-begotten Son and God, our Lord Jesus Christ: Look down upon thy servants the catechumens, who have bowed their necks before thee; make them worthy in due season of the laver of regeneration, the forgiveness of sins and the robe of incorruption. Unite them to thy holy, catholic and apostolic Church, and number them with thine elect flock:

Priest: O Lord our God, who dwellest in the heavens and lookest down upon all thy works: Look upon thy servants the catechumens, who have bowed their necks before thee, and grant them the light yoke. Make them honorable members of thy holy Church, and make them worthy of the laver of regeneration, the forgiveness of sins and the robe of incorruption, unto knowledge of thee, our true God:

Priest: That with us they may glorify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest now completely unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the upper, right corner of the antiminsion.

THE LITURGY OF THE FAITHFUL

First Litany of the Faithful

Deacon: As many as are of the faithful, again and again in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy upon us; and keep us, O God, by thy grace.

Wisdom.

The priest quietly prays for his own unworthiness:

(John Chrysostom)

(Basil the Great)

Priest: We give thanks unto thee, O Lord God of hosts, who hast made us worthy to stand even now before thy holy altar and to fall down before thy compassions for our sins and the ignorance of the people. Receive our supplications, O God; make us worthy to offer unto thee prayers and supplications and bloodless sacrifices for all thy people. And enable us, whom thou hast placed in this thy ministry, by the power of thy Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon thee at all times and in every place, that hearing us thou mayest show mercy upon us according to the fullness of thy goodness:

Priest: Thou, O Lord, hast shown us this great mystery of salvation; thou hast made us, thy humble and unworthy servants to be ministrants of thy holy altar. Do thou enable us by the power of thy Holy Spirit for this service, that standing uncondemned before thy holy glory, we may offer unto thee a sacrifice of praise, for thou art he who worketh all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in thy sight for our own sins and for the ignorance of the people:

Priest: For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Second Litany of the Faithful

Deacon: Again and again in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

The priest quietly prays for his own unworthiness:

(John Chrysostom)

Priest: Again and oftentimes we fall down before thee and beseech thee, O good One who lovest mankind, that looking down upon our petition thou wilt cleanse our souls and bodies from every defilement of flesh or spirit, and grant us to stand blamelessly and without condemnation before thy holy altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve thee with fear and love and to partake without condemnation of thy holy mysteries and to be accounted worthy of thy heavenly kingdom:

Priest: That guarded always by thy might we may ascribe glory unto thee to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

(The holy doors are opened.) As the choir chants the cherubic hymn or its appointed replacement, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn:

The Prayer of the Cherubic Hymn

Priest:
Quietly

No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee is a great and fearful thing even to the heavenly powers. Nevertheless through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Master of all didst take the name of our High Priest and deliver unto us the ministry of this liturgic and bloodless sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and retest in the holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, the sinner and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee. Turn not thy face from me, neither cast me out from among thy servants, but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory, together with thine unorginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The Cherubic Hymn

very slowly

24

Let us who in this mys-tery re - pre - sent the Che - ru - bim,

re - pre - sent the Che - ru - bim; And sing the thrice ho - ly hymn to the

life - gi - ving Tri - ni - ty, to the life - gi - ving Tri - ni - ty. Let us

now lay a - side, let us now lay a - side, lay a - side all the cares of this

life. GREAT ENTRANCE A - men. That we may re - ceive the King of all by

ranks of an - gels in - vi - si - bly at - ten - ded. Al - le - lu - ia,
Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

AFTER FORGIVE
ME BROTHERS

After the cherubic hymn or its replacement, the priest blesses the censer saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen.

The priest (or, in some traditions, the deacon) now censens around the holy table, the sanctuary and the clergy, and from the holy doors, the icons on the iconostasis and the people, saying as he censens: **Quietly.**

Priest: O come, let us worship and fall down before God our King. O come, let us worship and fall down before Christ our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God.¹¹

(Psalm 50)¹² Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against thee only have I sinned and done this evil before thee, that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, thou hast loved truth; the hidden and secret things of thy wisdom hast thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and with thy governing Spirit establish me. I shall teach transgressors thy ways, and the ungodly shall turn back unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; my tongue shall rejoice in thy righteousness. O Lord, thou shalt open my lips, and my mouth shall declare thy praise. For if thou hadst desired sacrifice, I had given it; with whole-burnt offerings thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

The priest kisses the antimimension (reverencing each of the wounds of Christ: hands, side and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table.

The priest and deacon then fold their arms across their breasts and bow to each other saying:

Forgive me, brother and concelebrant.

The deacon goes immediately to the prothesis, passing the high place. The priest, turning to face west, bows to the people, saying:

Priest: Forgive, O God, those who hate us and those who love us.

Now standing before the prothesis, the priest censes the gifts three times and then he and the deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, the sinner.

Then the deacon says to the priest:

Deacon: Lift up, master.

The priest, lifting the aer from the gifts and placing it on the deacon's shoulders and giving him the diskos, says:

Priest: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the priest's right hand and places his oration over the diskos. The priest then takes up the chalice, saying:

Priest: God is gone up in jubilation, the Lord with the voice of the trumpet.

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary the deacon says:

Deacon: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.¹³

Choir: Amen.

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still holding the diskos, facing west. In some traditions the priest intones the following petitions while making the great entrance. The choir may respond Amen after each petition.

Priest: Our metropolitan (or archbishop) N., and our bishop, N., and all our brotherhood in Christ, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

Our president (or appropriate head of state), civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, NN., that he (she, they) may have mercy, life, peace, health, salvation and visitation, pardon and forgiveness of sins, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, NN., the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The priest enters the sanctuary through the holy doors while the choir concludes the cherubic hymn, or its appointed replacement. (The holy doors and curtain are closed.) The priest places the chalice on the antimimension (on his right) then receives the diskos from the deacon, who says to him:

Deacon: Thy priesthood, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest responds:

Priest: Thy diaconate, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice (on his left), saying: *QYIY PM*

Priest: The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and, sorrowing, placed it in a new tomb.

He may also say:

Priest: In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As life-bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

The priest takes the covers from the diskos and chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts.¹⁴ The deacon then says:

Deacon: Do good, master.

Taking the censer, the priest censens the gifts thrice, saying:

Priest: Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Litany of Supplication

Deacon: Let us complete our prayer unto the Lord.

or Priest.

The choir responds Lord, have mercy to each petition until noted.

For the precious gifts now set forth, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the following petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

To thee, O Lord.

LITANY OF SUPPLICATION

LORD, HAVE MERCY.

Deacon: ... to Ky - ri - e, e - le - i - son. Deacon: .. ask Grant this, O Lor of the Lord.

LORD, HAVE MERCY.

Deacon: ... to To Thee, O Lord. Christ our God.

The Prayer of the Proskomedia
Upon Placing the Divine Gifts on the Holy Table

(John Chrysostom)

(Basil the Great)

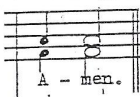
Priest: O Lord God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners, and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the ignorance of the people, and make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee and that the good Spirit of thy grace may rest upon us and upon these gifts here spread forth and upon all thy people:

Priest: O Lord, our God, who hast created us, and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new covenant, ministers of thy holy mysteries. Receive us who draw near to thy holy altar, according to the fulness of thy mercy, that we may be worthy to offer unto thee this rational and bloodless sacrifice for our own sins, and for the ignorance of the people, which

St Basil continues.

Priest: Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

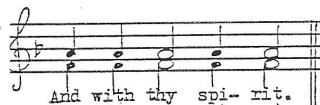
Choir: Amen.



Turning to face the people, the priest blesses saying:

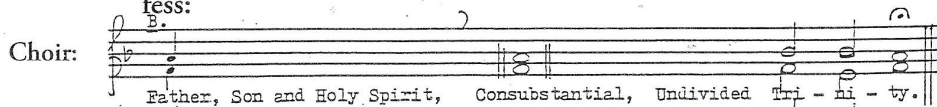
Priest: Peace be to all.

Choir: And to thy spirit.



The priest turns and faces east while the deacon says:

Deacon: Let us love one another, that with one accord we may confess:



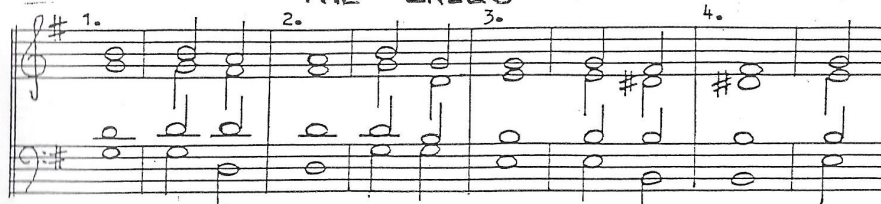
The priest makes three metanias before the altar, saying each time: 13

Priest: I will love thee, O Lord, my Strength; the Lord is my firm Foundation, my Refuge, and my Deliverer.

The priest then kisses the covered gifts (first the diskos, then the chalice), the cross on the aer and the holy table. Meanwhile the deacon makes three metanias before the icon of Christ and then kisses the cross on his orarion.¹⁶ Then lifting his orarion, the deacon says:

Deacon: The doors. The doors. In wisdom let us attend.

THE CREDO



- 1. I BELIEVE, IN ONE GOD THE FATHER AL- HIGH - TY,
- 2. MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND IN- VI- SIBLE
- 3. AND IN ONE LORD, JESUS CHRIST, THE ONLY-BEGOTTEN SON OF/GOD,
- 4. BEGOTTEN OF THE FATHER BEFORE ALL AGES
- 1. LIGHT OF LIGHT, VERY GOD OF VERY / GOD;
- 2. BEGOTTEN NOT MADE, BEING OF ONE ESSENCE WITH THE FATHER, BY WHOM ALL/THINGS WERE MADE
- 3. WHO FOR US MEN; AND FOR OUR SALVATION. CAME DOWN FROM /HEAV'N,
- 4. AND WAS INCARNATE OF THE HOLY SPIRIT, AND THE VIRGIN MARY, AND WAS MADE MAN.
- 1. AND WAS CRUCIFIED ALSO FOR US UNDER PONTIUS PI - LATE
- 2. HE SUFFERED AND WAS BURIED, AND THE THIRD DAY HE ROSE AGAIN ACCORDING TO THE SCRIP - TURES,
- 3. AND ASCENDED INTO HEAVEN, AND SITTEETH AT THE RIGHT HAND OF THE FA - THER
- 4. AND HE SHALL COME AGAIN WITH GLORY TO JUDGE BOTH THE LIVING AND THE DEAD, WHOSE KINGDOM SHALL HAVE NO END.
- 1. AND IN THE HOLY SPIRIT, THE LORD, THE GIVER OF LIFE, WHO PROCEEDETH FROM THE FA - THER,
- 2. WHO WITH THE FATHER AND THE SON TOGETHER IS WORSHIPPED AND GLORIFIED, WHO SPAKE BY THE PRO - PHETS
- 3. AND IN ONE HOLY, CATHOLIC AND APOSTOLIC CHURCH,
- 4. I ACKNOWLEDGE ONE BAPTISM FOR THE REMISSION OF SINS
- 1. AND I LOOK FOR THE RESURRECTION OF THE /DEAD,
- 2. AND THE LIFE OF THE WORLD TO COME. AMEN.

(The curtain is opened.) As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of cross with it over the

Deacon: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.



The priest says the following while he makes the sign of the cross over the gifts with the folded aer and, after laying it aside, turns to the people, saying:

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

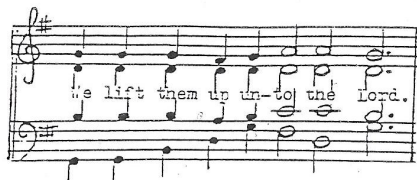
Choir: And with thy spirit.



Still facing west, the priest lifts up his arms, saying:

Priest: Let us lift up our hearts.¹⁷

Choir: We lift them up unto the Lord.¹⁸



Facing east and bowing low before the holy table, the priest says:

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right (to worship Father, Son, and Holy Spirit, the Trinity, one in essence and undivided).



THE HOLY ANAPHORA

(John Chrysostom)

(Basil the Great)

Priest: It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion; for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine only-begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of

Priest: O Existing One,¹⁹ Master, Lord, God, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our rational worship; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, who sittest upon the throne of glory and beholdest the depths, who art unoriginate, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord: the great God and Saviour Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal

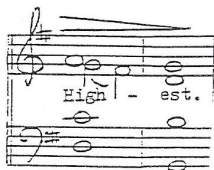
archangels and ten thousand angels; the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Priest: Singing the triumphal hymn, shouting, proclaiming and saying:

Choir: Holy, Holy, Holy, Lord of Sabbath; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every rational and intelligent creature doth serve thee and ascribe to thee perpetual praise, for all things are thy servants. Yea, angels and archangels, thrones, dominions, principalities, authorities, powers and



As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life, who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the life of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:²⁰

Take, eat. This is my Body which is broken for you, for the forgiveness of sins.

Choir: Amen.



Priest: And likewise after supper, he took the cup, saying:

Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the forgiveness of sins.

the many-eyed cherubim praise thee; round about thee stand the six-winged seraphim; with two they cover their faces, with two their feet and with two they fly, continually crying out to one another with unceasing praises:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Priest: Singing the triumphal hymn, shouting, proclaiming and saying:

Choir: Holy, Holy, Holy, Lord of Sabbath; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed powers, O Master who lovest mankind, we sinners

also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness,

and just art thou in all thy works, for, in righteousness and true judgement hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the paradise of plenty, promising him life-eternal

Choir: Amen.



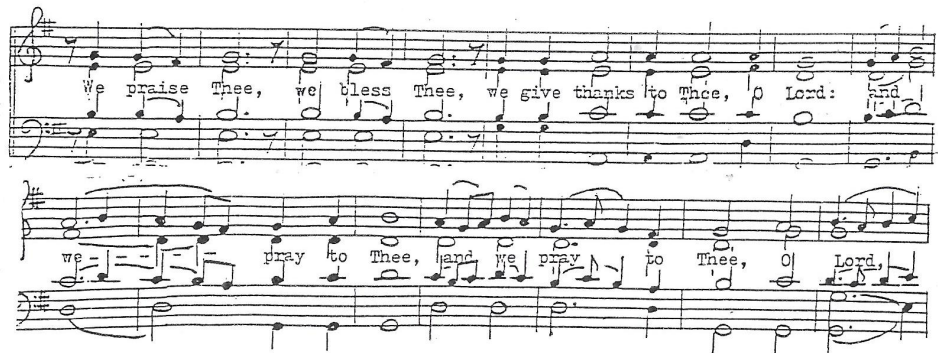
Bowing low, the priest continues:

Priest: Having in remembrance, therefore this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

Priest: Thine own of thine own, we offer unto thee in behalf of all and for all.²¹

Choir:



and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the

(St Basil continues)



The gifts are replaced on the antimission, and the priest bows low and continues, saying with all compunction:

Priest: Again we offer unto thee this rational and bloodless worship and beseech thee and pray thee and supplicate thee: Send down thy Holy Spirit upon us and upon these gifts here spread forth:

The deacon points to the diskos with his orarion, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: And make this bread the precious Body of thy Christ;

Deacon: Amen.

The deacon points to the chalice with his orarion, saying:

Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

Priest: And that which is in this cup, the precious Blood of thy Christ;

Deacon: Amen.

The deacon points to the diskos and the chalice with his orarion, saying:

Deacon: Bless both, master.

The priest makes one sign of the cross over both the diskos and chalice, saying:

Priest: Changing them by thy Holy Spirit;

Deacon: Amen. Amen. Amen. Remember me a sinner, holy master.

guardian angels. And when the fulness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages, who, being the Brightness of thy glory and the express Image of thy person and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But though he was God before all the ages, yet he appeared upon earth and dwelt among men and was incarnate of a holy virgin and emptied himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine only-begotten Son, who is in the bosom of thee, the God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh, that they who were dead in Adam might be made alive in him thy Christ. And becoming a citizen of this world and giving commandments of salvation, he released us from the delusion of idols and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into hades through the cross, that he might fill all things with himself, he loosed the pains of death and rose again on the third day, making a

The priest and deacon make a prostration or metania before the holy table. Then the priest bows low and continues:

Priest: That to those who shall partake thereof they may be unto vigilance of soul, unto forgiveness of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment nor unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit made perfect in faith:

Censing the gifts nine times, the priest says:

Priest: Especially our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary;

The priest gives the censer to the deacon, who censes round about the holy table while the choir chants the appointed megalynarion.²³ When the censing is completed, the deacon returns to his place at the holy table and quietly reads the diptychs of the departed and the living. In the meantime the priest continues, saying:

way for all flesh unto the resurrection from the dead, for it was not possible that the Author of life should be held by corruption, that he might be the First-fruits of those who have fallen asleep, the First-born from the dead, that he might be in all things the first among all. Ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,²²

He gave it to his holy disciples and apostles, saying: Take eat. This is my Body which is broken for you, for the forgiveness of sins.

Choir: Amen.

Priest: In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it,

IT IS VERY MEET - MORE HONOURABLE.

IT IS TRULY MEET TO BLESS THEE WHO DIDST BRING FORTH GOD EVER BLESSED AND

MOST PURE AND THE MOTHER OF OUR GOD MORE HON'RABLE THAN THE CHE-RU-BIM

AND INCOMPARABLY MORE GLORIOUS THAN THE SERAPHIM THOU WHO IN VIRGINITY

DIDST BRING FORTH GOD THE WORD AND ART INDEED MOTHER OF GOD

THEE DO WE MAGNIFY.

Priest: For the holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; N. (saint of the day), whose memory we celebrate, and all thy saints, at whose supplications visit us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, NN., and grant them rest, O our God, where the light of thy countenance watcheth over them.

And again we beseech thee: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth, of all the presbytery, the diaconate in Christ and every priestly and monastic order.

And again we offer unto thee this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live in chastity and lead a godly way of life and for all civil authorities, and our armed forces; grant them, O Lord, peaceful times, that we in their tranquillity may lead a calm and peaceful life in all reverence and godliness.

Among the first be mindful, O Lord, of our metropolitan (or archbishop), N., and our bishop, N., whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

He gave it to his holy disciples and apostles, saying: Drink this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the remission of sins.

Choir: Amen.

Bowing low, the priest continues:

Priest: Do this in remembrance of me; for as often as you shall eat this bread and drink this cup, you do proclaim my death and confess my resurrection.

Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three day entombment and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and fearful second coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

Priest: Thine own of thine own, we offer unto thee in behalf of all and for all.²⁴

Choir: We hymn thee, we bless thee, we give thanks unto thee, O Lord. And we pray unto thee, O our God.

The deacon, having completed the diptychs of the departed and the living, faces the people, raises his orarion and says:

Deacon: And of (those who offer these precious gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order and of their salvation, of the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of) the people here present, those whom they are remembering, and of all mankind.

Choir: And of all mankind.²⁵



Bowing low, the priest says:

Priest: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land and by air, the sick, the suffering, the captive, and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; and upon us all send forth thy mercies:

And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.



The gifts are replaced on the antimension, and the priest bows low and continues, saying with all compunction.

Priest: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray thee and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,

Then the deacon points to the diskos with his orarion, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: This bread to be itself the precious Body of our Lord and God and Saviour Jesus Christ;

Deacon: Amen.

The deacon points to the chalice with his orarion, saying:

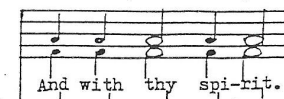
Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

The priest, turning to face the west, blesses the people, saying:

Priest: And the mercies of our great God and Saviour Jesus Christ be with you all.

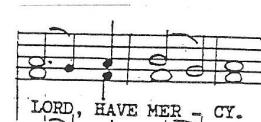
Choir: And with thy spirit.



The holy anaphora being completed, the priest stands before the holy table facing east as the deacon, with lifted orarion, stands before the holy doors and intones the petitions of the following litany.

Deacon: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

The choir responds Lord, have mercy to the first five petitions.



For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly and ideal altar as a savour of spiritual

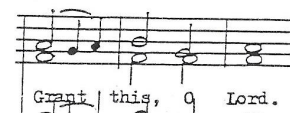
sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.



An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

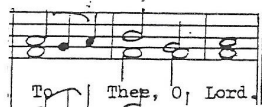
All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.



The deacon moves to stand before the icon of Christ while the priest says the following prayer:

(John Chrysostom)

Priest: Unto thee we commend our whole life and our hope and we beseech

Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation:

(Basil the Great)

Priest: O our God, the God of salvation, do thou teach us how we may worthily

Priest: O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits,

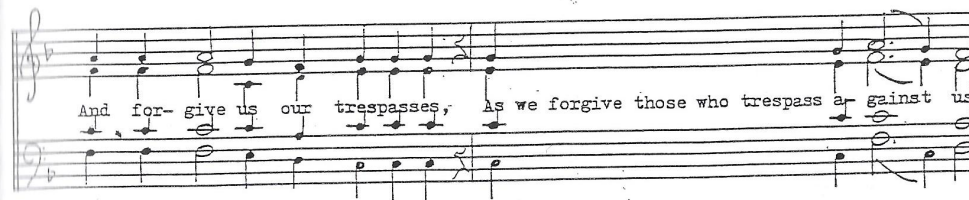
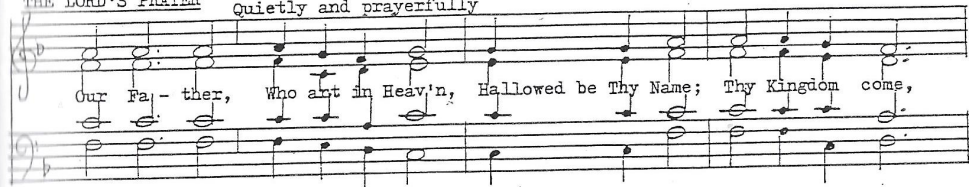
which thou hast ever bestowed and yet dost bestow among us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit; teach us to perfect holiness in thy fear, that we, receiving a portion of thy holy things in the witness of a pure conscience toward thee, may be made one

St. Basil continues

Priest: And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and 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.

THE LORD'S PRAYER Quietly and prayerfully (after Rimsky-Korsakov)



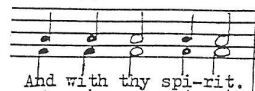
Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying: Amen.

Priest: Peace be to all.

Choir: And with thy spirit.

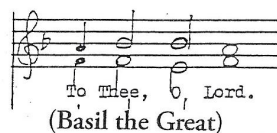


The priest faces east and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

(John Chrysostom)



Priest: We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the fearful God. Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies:

Priest: Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.



Priest: O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine immaculate and life-giving mysteries unto the forgiveness of sins and unto the communion of the Holy Spirit:

The priest quietly prays: QUIET

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

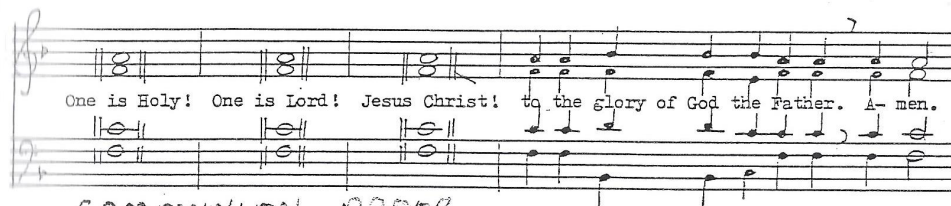
Priest: O God, be gracious unto me, the sinner. QUIET

Deacon: Let us attend.

The priest takes up the Lamb(s) in both hands²⁸ and slightly elevates it over the disks, saying:

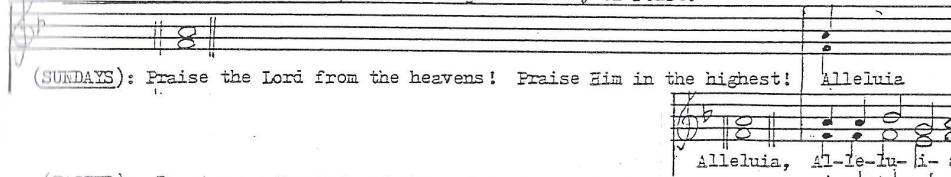
Priest: The Holy Things are for the holy.

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



COMMUNION PRAYER

KINONIKON (COMMUNION VERSE): According to the day or Feast:



(SUNDAYS): Praise the Lord from the heavens! Praise Him in the highest! Alleluia

(EASTER): Receive ye the Body of Christ! Taste ye of the Fountain of Immortal Life!

(MONDAYS): He maketh his Angels spirits, and his ministers a flame of fire.

(TUESDAYS): The righteous shall be for an everlasting memorial. He shall not be afraid of evil tidings.

(WEDNESDAYS): I will receive the cup of Salvation, and call upon the Name of the Lord.

(THURSDAYS): Their sound is gone out into all the earth, and their words unto the ends of the world.

(FRIDAYS): The Light of Thy countenance is marked upon us, O Lord.

(SATURDAYS): Rejoice in the Lord, O ye righteous; for praise is due to the upright.

OR
FOR THE DEAD Blessed are those whom Thou hast chosen and taken to Thyself, O Lord: the remembrance of them is from generation to generation.

(The curtain is closed.) While the choir chants *One is holy...* the deacon enters the sanctuary through the south door and stands at his place at the holy table and says to the priest:

Deacon: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof. *BROKEN LAMB ON EDGE OF DISK*

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

IC (placed in the chalice)

NI KA (for the people)

XC (for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, while the priest says:

Priest: The warmth (of faith, full) of the Holy Spirit.

Deacon: Amen.²⁹

The priest and deacon stand with bowed heads at their places at the holy table, as the priest says the pre-communion prayers.³⁰ *AU JON IN.*

The Pre-Communion Prayers

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy kingdom.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

Priest: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

Deacon: Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, the sinner.

Taking the section of the Lamb sealed XC (or a portion thereof if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

omit when there is no Deacon

Priest: Deacon, draw near.

The deacon comes to the south side of the holy table and after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion. The deacon, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Deacon:³¹ In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he hath destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord hath dawned upon thee. Dance and be glad, O Sion. And delight thou, O pure Theotokos, in the rising of thy Son.

omit when there is no Deacon

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

(The curtain and the holy doors are opened.) The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

Priest
The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us.³²

Blessed is He that the Lord is God.
cometh in the Name ... and hath ap-peared unto us.
of the Lord;

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

Priest: The servant of God, N., partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:³³

Priest: O God, save thy people and bless thine inheritance.

As the choir chants the appointed postcommunion hymn, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion.

WE HAVE SEEN THE TRUE LIGHT; WE HAVE RECEIVED THE HEAVENLY SPIRIT; WE HAVE FOUND
THE TRUE FAITH; WE WOR-SHIP THE UNDIVIDED TRI-NI-TY: FOR THE SAME HATH SAVED US
... AGES
of ages. A-MEN.

The deacon removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

Deacon:³⁴ By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the deacon returns to stand at his place at the southwest corner of the holy table.

The priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon: Exalt, master.

The priest censens the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it up above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

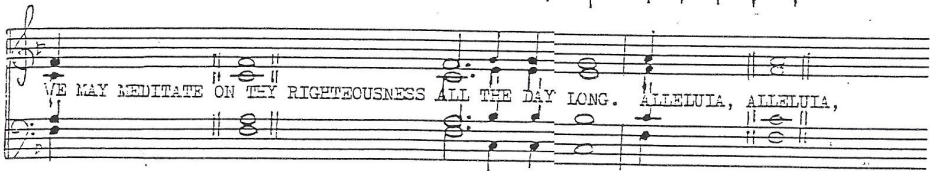
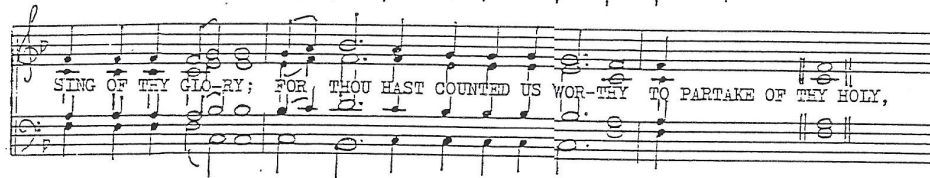
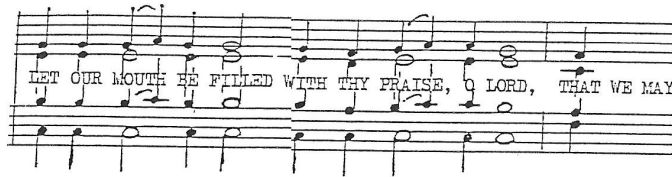
Priest: Blessed is our God...

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.



As the choir chants Amen. Let our mouths be filled with thy praise..., the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table; the priest folds the antiminsion, while the deacon,



uncrossing his orarion and placing it again upon his shoulder,³⁵ exits the sanctuary through the north door. Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

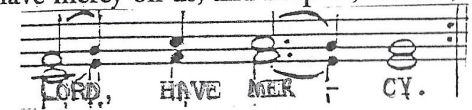
Deacon: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

Choir: Lord, have mercy.



Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.



Deacon: Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.



The Thanksgiving Prayer

(John Chrysostom)

(Basil the Great)

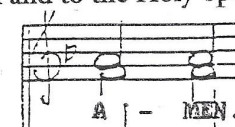
Priest: We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy saints:

Priest: We give thanks unto thee, O Lord our God, for the participation in thy holy, immaculate, immortal and heavenly mysteries, which thou hast given unto us for the welfare and sanctification of our souls and bodies. Do thou, the same Master of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, and unto an acceptable defense at the fearful judgment seat of thy Christ:

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.



The priest exits the sanctuary through the holy doors, saying:

Priest: Let us go forth in peace.



Choir: In the name of the Lord.

IN THE NAME OF THE LORD.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.



Choir: Lord, have mercy.

LORD, HAVE MER - CY.

Standing before the icon of Christ on the iconostasis,³⁶ the priest says the prayer behind the amvon.³⁷

The Prayer Behind the Amvon

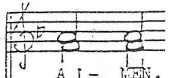
(Usual Prayer)

(Said on January 1)

Priest: O Lord, who bleesest those who bless thee and sanctifiest those who put their trust in thee: Save thy people, and bless thine inheritance, preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to the civil authorities, to the armed forces and to all thy people; for all good giving and every perfect gift is from above and cometh down from thee, the Father of lights, and unto thee we ascribe glory, thanksgiving and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

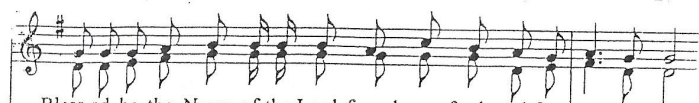
Priest: O thou who for a sacrifice of praise and a well-pleasing worship receivest this rational and bloodless sacrifice from those who with their whole heart call upon thee, Christ our God, the Lamb and Son of God, which takest away the sin of the world, the blameless Calf, which receivest not the yoke of sin and wast sacrificed for us voluntarily, who art divided, yet not disunited, who art eaten, yet never consumed, but sanctifiest those who eat thereof, who in remembrance of thy voluntary passion and life-giving, third-day resurrection, hast made us communicants of thine ineffable and heavenly and dread mysteries, thy holy Body and thy precious Blood: Keep us thy servants and

Choir: Amen.



(St. Basil continues)

Blessed be the name of the Lord, henceforth and forevermore.
(thrice)



Bless.ed be the Name of the Lord from hence.forth and for e. ver'more ✕ 3

While the choir chants the above, the priest, through the holy doors; and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:³⁸

The Prayer at the Consumption
of the Holy Gifts

(John Chrysostom)

(Basil the Great)

Priest: O Christ our God, who art thyself the Fulfillment of the Law and the Prophets, who didst fulfill all the dispensation of the Father: Fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

Priest: The mystery of thy dispensation, O Christ our God, hath been accomplished and perfected, as far as is in our power, for we have had the memorial of thy death, we have seen the type of thy resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which also in the age to come be well-pleased to vouchsafe us all, through the grace of thine unoriginate Father, and of thy holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

ANY BLESSINGS + SERMON

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, having again arranged his orarion crosswise, prepares to consume the remaining holy gifts with all reverence and care.³⁹

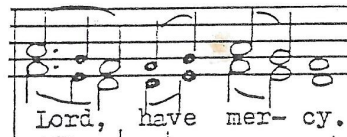
(Special services — e.g., trisagion prayers of mercy for the departed, removal of marriage crowns — take place at this time. [In the traditional order, the priest now distributes the antidoron while the choir chants Psalm 33 I will bless the Lord at all times.] Then the Divine Liturgy is concluded.)

The deacon, from within the sanctuary, says:

Deacon: Let us pray to the Lord.

Priest

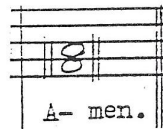
Choir: Lord, have mercy.



The priest turns to face the people and blesses them, saying:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

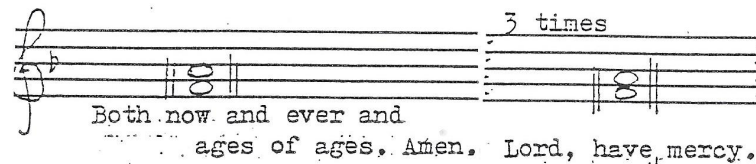
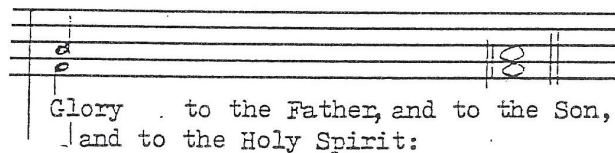


The priest turns toward the icon of Christ and says:

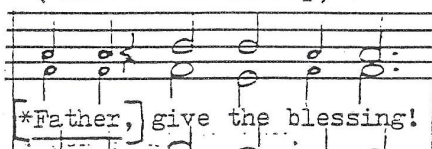
Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.



*('Master' if Bishop)



Standing in the holy doors, facing west, the priest says the dismissal:

The Dismissal

Priest: May (insert the appointed characteristic phrase), Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints (John Chrysostom, archbishop of Constantinople; or Basil the Great, archbishop of Cæsarea); of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of N. (patron saint of the church); of the holy and righteous ancestors of God. Ioachim and Anna; of N. (the saint of the day) whose memory we celebrate and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The facing the icon of Christ, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

Choir: Amen.



The priest may bless the people, saying:

Priest: The Holy Trinity keep all of you.

Choir: O Lord, keep unto many years him who blesseth and sanctifieth us.

The people then come forward to receive the antidoron, kissing the right hand of the priest, as the priest says to each person.

Priest: The blessing of the Lord and his mercy.

To the last person to receive the antidoron, the priest says:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages. Amen.

The priest then enters the sanctuary through the holy doors, closes the curtain and holy doors and begins the prayers of thanksgiving after holy communion, saying aloud Glory to thee, O God (thrice). While the reader says the prayers of thanksgiving, the priest washes his hands and his lips,⁴⁰ after which he and the deacon remove their vestments.

After the unvesting the priest and deacon go to stand at their places before the holy table, where the priest says the dismissal of the thanksgiving prayers. After he says Through the prayers..., the priest and deacon make three metanias, kiss the holy table and then exit the sanctuary—the priest through the north door and the deacon through the south door.