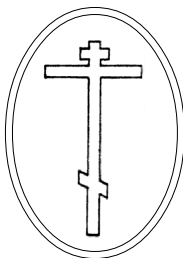


**DIVINE
LITURGY
VOLUME ONE**



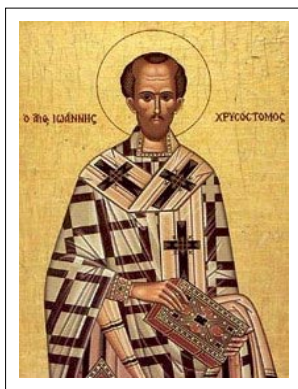
ST. JOHN CHRYSOSTOM
PRIEST'S EDITION



DIVINE
LITURGY

OF OUR FATHER AMONG THE SAINTS.

ST. JOHN CHRYSOSTOM



PRIEST'S EDITION





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FROM THE EDITOR

This unique Liturgy book is assembled from books of Slavic origin, with text alterations to avoid copyright infringement. The book draws from service books of the Russian Orthodox Church Abroad and the Orthodox Church in America. As important as the texts were suggestions forwarded from experienced Priests, and our thanks for its permission to Holy Transfiguration Monastery, whose Psalter According to the Seventy is used.

What is remarkable about this volume is the clarity of its presentation, which indicates to new Priests and Deacons where to stand, what gestures to make, when to bow or cross oneself, which parts to chant aloud, and which to pray softly. The rubrics have been substantially edited to reflect current practice, whereas most editions contain rubrics no-one observes, but which amount to a printing convention. In this regard, we trust that this volume will make a highly valuable contribution to the English-speaking Orthodox world, which is largely served by convert clergy.

Fr. Aidan

Fr. Hieromonk Aidan

IMPORTANT NOTES

Crosses. A † indicates the sign of the Cross is made over oneself; a † indicates it is made over something or someone else.

Aloud/Soft. **Text in boldface** is sung or chanted aloud, while text in regular typeface is spoken softly.

Deacon's Parts. Those which are [bracketed] are entirely omitted when there is no Deacon. Otherwise, the Priest generally takes over the Deacon's part.

Note. Whenever Deacon, server, etc., hand anything to the Priest or receive anything from him, they kiss his hand—this is a general procedure which is not spelled out in all rubrics.

GLOSSARY

aer	Large veil covering diskos & chalice at times
afterfeast	Period after a great feast when the feast is celebrated each day
altar	Area in which the holy Table is situated; sanctuary
antídoron	Bread remaining from the prosphora, cut up, & distributed at Liturgy's end
antimension	Consecrated cloth on which the Eucharist is celebrated
antiphons	The 3 songs of the choir at the beginning of the Liturgy
apodosis	The last day of an afterfeast, when the feast is celebrated afresh
asterisk	Also called the star; the folding framework which stands upon the diskos & keeps the veil from touching the bread
beatitudes	Verses from Matthew 5, usually forming the 3rd of the 3 antiphons
belt	Also called zona; a vestment of the Priest
bless	To make the sign of the Cross over something or someone, sometimes in the sense of authorising them to do an action; used outside Liturgy to mean giving a permission
bow	The bowing forward of the head and back
bright week	The week after Pascha or Easter
censer	Hanging from a ring by 4 chains, the bowl of the censer contains charcoal and incense
chalice	The holy cup wherein the wine is consecrated
cuffs	Liturgical vestment of the Priest and Deacon, worn around each wrist
curtain	The curtain which spans the holy doors
deacon's place	There are 2 usual locations for the Deacon during Liturgy: in the altar, he stands at the rt. hand of the Priest; when doing a Litany, he stands upon the solea, slightly west of the holy

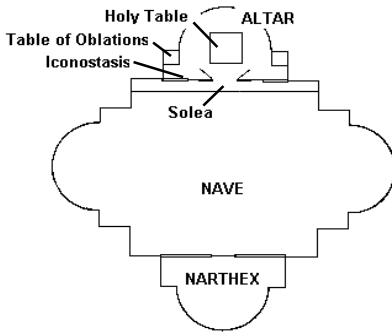
	doors (but when the Litany is ended, he steps to his rt. to stand before the icon of Christ until his next part).
diskos	The raised plate on which the holy bread lies; a diskos with no pedestal is often used to clean crumbs off the antimension after Communion
entrance	A procession leaving from and returning to the altar; there are 2 in every Liturgy
epigonation	See 'palitsa'
epitrachelion	Sometimes called the stole, this is the Priest's vestment which hangs around his neck and all the way down his front
Festal Menaion	12 volumes with all the texts for Feasts occurring on a fixed date; available in English from St. John of Kronstadt Press, 1180 Orthodox Way, Liberty, TN 37095
gifts	The bread and wine which are consecrated, called this both before and after consecration
high place	The spot east of the holy Table in the altar, along the wall, sometimes referring also to the the area south of the high place proper, along the east wall of the altar
holy doors	The central doors in the iconostasis
holy table	Table in the altar, on which Eucharist is celebrated
iconostasis	The wall separating the altar from the nave; it has 3 doorways: the holy doors (central doors) and the north and south Deacon's doors
koinonikon	Communion song
kontakion	A hymn proper to the day
Lamb	The central, square-shaped piece of holy Bread which (alone) is consecrated the Body of Christ
lance	See 'spear'
Lazarus Sat.	The Saturday before Palm Sunday
Lenten Triodion	The book containing the proper texts to be used throughout the Lenten period
menaion	See Festal Menaion

metany	A reverence consisting of (1) the sign of the Cross and (2) a deep bow from the waist
nabedrennik	Square cloth the Priest wears on the right (if he has the palitsa, he wears the nabedrennik on his l., the palitsa on his rt.)
nave	The central portion of a church, where the people stand and pray
north door	See 'iconostasis'
oblations table	The table in the altar or to the side of the altar, where the Gifts are prepared for Liturgy
orarion	Deacon's vestment (sometimes called the stole); long strip hanging across the left shoulder; depending on rank, it may be longer and also wrap around his body
palitsa	Diamond-shaped stiff vestment which hangs down on the Priest's right side
Pascha	Easter
patron	The Saint for whom the church is named
phelonion	Priest's vestment which goes on last and covers most of the body, similar to a chasuble
portal icon	A small icon affixed to the posts of the holy doors, one of Christ on the south side, one of the Theotokos on the north side
Priest's place	During Liturgy, the Priest normally stands just west of the holy Table, in the centre
prokimen	A short sentence sung, with verses, just before the Epistle
proskomidia	Ceremonial preparation of the Gifts for Liturgy
prosphoron	Altar bread brought for consecration or so that commemorative particles may be cut from it; plural is 'prosphora'
prostration	A reverence consisting of (1) the sign of the Cross and (2) falling to the earth and pressing the forehead to the floor
ps.	Abbreviation for 'psalm'
ranks	Particles cut from the prosphora for commemorating various Saints, arranged in 3

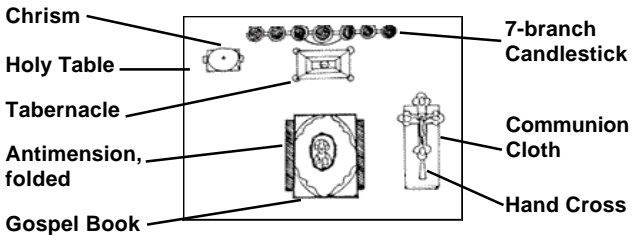
	rows and 3 columns on the diskos
sign (v.)	Make the sign of the Cross over something or someone
solea	The raised floor just west of the iconostasis
south door	See 'iconostasis'
spear	Liturgical implement to cut the bread (which is never torn or pulled apart only with the hands)
sponge	Thin strip of sponge used to manage crumbs and wipe the chalice
spoon	Liturgical spoon used to commune the people
star	See 'asterisk'
sticharion	Robe worn by the Priest & Deacon; the Priest's is simpler because other vestments go over it
stichos	A verse after which the main sentence repeats
tabernacle	Church-shaped container on the east edge of the holy Table, where the consecrated Gifts are stored year-round for communing the sick
table of oblations	See 'oblations table'
Theophany	Epiphany, 12th day after Christmas
Theotokos	Virgin Mary (means "she who bore God")
Thomas Sunday	Sunday after Pascha
tidings peal	A ninefold ringing of the large bell to summon the faithful to services; in the case of the peal at "It is truly meet," in the Liturgy, there are 12 strokes; alternatively, these 12 strokes are rung during the singing of the Creed, for the 12 articles of faith
trezvon	Thrice performed ringing of all bells together
troparion	A hymn proper to the day
veils	There are 3: diskos veil, shaped like a cross; chalice veil, shaped like a cross; & aer, a large square veil which goes over the other 2
zeon	Hot water poured into the chalice before Communion; also, the gold saucer in which it is carried to the altar. Often a thermos is used to store the boiling water until the mingling.
zona	See 'belt'

ILLUSTRATIONS

TEMPLE



HOLY TABLE



PRIEST AND DEACON

Priest:

- Phelonion
- Cuff
- Epitrachelion
- Undervestment

not shown:

- palitsa
- nabledrennik



Deacon:

- Orarion
- Sticharion
- Cuff

Note: Readers & altar servers wear a sticharion.



BEFORE THE LITURGY

Holy Doors & Curtain Remain Closed

The Priest must be at peace with all, have a pure heart, & fast from all food & drink, from the evening before. At the time, he & the Deacon enter the church & pray the Entrance Prayers.

ENTRANCE PRAYERS

Not wearing vestments, but in the riassa, Priest & Deacon come before the holy doors in the iconostasis, bow 3x, & say softly:

[Deacon: Bless, master. Omitted if no Deacon.]

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

Deacon: Amen. Heavenly King,* Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good gifts and Giver of life: come and abide in us, and cleanse us of all impurity, and save our souls, O Good One. They make 3 metanies at:

✝ Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

* BRIGHT WEEK: During Bright Week & upon the apodosis of Pascha, 'Heavenly King' & prayers following it are replaced by:

✝ Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

Before the dawn, Mary and the women came and found the stone rolled away from the sepulchre. They heard the angelic voice: "Why seek ye among the dead, ...

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

Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3x)

✠ Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen. **They make a metany:**

✠ 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 debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

BRIGHT WEEK, CONTINUED.

... as a man, Him Who is the everlasting Light? Behold the grave-clothes; go and declare to the world: The Lord is risen! He hath slain death, as He is the Son of God, saving the race of men.”

Within the tomb in body and within hades in soul, in Paradise with the thief, and upon the throne with the Father and the Spirit wast Thou, O Christ, filling all things, Thyself uncircumscribable.

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

Life-bearing and more fruitful than Paradise, more radiant than any royal chamber, Thy tomb, O Christ, is the fountain of our resurrection.

✠ Both now and ever and unto the ages of ages. Amen. ...

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 the ages of ages.

Deacon: Amen. Have mercy on us, O Lord, have mercy on us. For at a loss for any plea, we sinners offer to Thee, our Master, this supplication: have mercy on us.

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

Lord, have mercy on us, for our trust is in Thee. Be not very angry with us, remember not our sins, but even now regard us in Thy tender compassion and deliver us from our enemies. For Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call upon Thy name.

... Rejoice, O holy and divine dwelling-place of the Highest! For through thee, O Theotókos, joy is given to them that cry: Blessed art thou amongst women, O Lady all-undefiled!

Then they kiss the icon of Christ, saying: ‘We adore Thy most pure icon,’ & the rest (p. 4).

THOMAS SUN. ‘TIL APODOSIS OF PASCHA: The only change is that after ‘Blessed is our God,’ ‘Heavenly King’ is replaced by:

✠ Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

APODOSIS OF PASCHA: The Entrance Prayers are done exactly as for Bright Week (see footnote, p. 1).

✠ Both now and ever and unto the ages of ages. Amen.

Open the door of thy loving-kindness, O blessed Theotókos, that we who put our hope in Thee may not perish. Through thee, may we be delivered from adversities, for thou art the salvation of the Christian people.

The Priest, then the Deacon, (1) approaches the icon of Christ to the right of the holy door; (2) bows low before it; & (3) kisses it. Meanwhile they say:

We adore Thy most pure icon, O Good One, asking forgiveness for our transgressions, O Christ God. For of Thine own will Thou wast pleased to ascend the Cross in the flesh and to deliver Thy creation from slavery to the enemy, wherefore with thankfulness we cry aloud to Thee: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

They reverence the icon of the Theotokos to the left of the holy door the same way, saying:

Vouchsafe us mercy, O Theotókos, as thou art a fountain of tender compassion. Look upon us sinful men; as always, reveal thy power, for putting our hope in thee, we cry to thee: Rejoice— as once did Gabriel, commander of the bodiless hosts.

The Priest & Deacon bow their heads; the Priest says:

O Lord, stretch forth Thy hand from Thy holy dwelling in the highest, and strengthen me for this Thine appointed service, that I, standing without condemnation before Thy throne, may offer the unbloody sacrifice. For Thine is the power, and the

glory, unto ages of ages. Amen.

They turn & bow to each other, then to the people; then they enter the sanctuary through the south door, saying:

I shall go into Thy house, I shall worship toward Thy holy temple in fear of Thee. O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee. For in their mouth there is no truth; their heart is vain. Their throat is an open sepulchre; with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out: for they have embittered Thee, O Lord. And let all them be glad that hope in Thee; they shall ever rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

In the sanctuary, each (a) makes 2 metanies; (b) kisses the holy Gospels, holy Table, & hand-Cross upon the holy Table; & (c) makes a 3rd metany. (The censer charcoal is lit at this time.)



VESTING PRAYERS

STICHARION: The Deacon takes the sticharion* (robe) in the left hand, & make 3 metanies eastward, saying softly:

✝ O God, cleanse me a sinner, and have mercy on me.
(3x)

* Priest's vestments are laid out in order on a table, crosses up.

Vesting of the Deacon

BLESSING: The Deacon, with sticharion & orarion in hand, bows his head to the Priest, & says:

Deacon: Bless, master, the sticharion and orarion.

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

Deacon: Amen.

STICHARION: The Priest begins to vest; the Deacon now vests in his sticharion, saying:

My soul shall rejoice in the Lord, for He hath clothed me with the garment of salvation; with the robe of gladness hath He covered me; as a bridegroom He hath set a crown upon me; and as a bride doth adorn herself with jewels, so hath He adorned me.

ORARION: The Deacon kisses it & places it upon his left shoulder.

RIGHT CUFF: He puts it on, saying:

Thy right hand, O Lord, is glorified in might. Thy right hand, O Lord, hath shattered the enemies, and in the multitude of Thy glory Thou hast ground down Thine adversaries.

LEFT CUFF: He puts it on, saying:

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments.

TABLE OF OBLATIONS: Vested, the Deacon readies the spoon & spear, sets the diskos on the left, & sets the chalice on the right.

Vesting of the Priest

The Priest, holding his sticharion in his left hand, cross up,

signs the cross with his right hand, saying:

Blessed ✝ is our God, always, now and ever, and unto the ages of ages. Amen.

STICHARION: He kisses it, then vests in the sticharion, saying:

My soul shall rejoice in the Lord, for He hath clothed me with the garment of salvation; with the robe of gladness hath He covered me; as a bridegroom He hath set a crown upon me; and as a bride doth adorn herself with jewels, so hath He adorned me.

EPITRACHELION: He holds it in his left hand; signs it with his right hand (this he does for each vestment); kisses it; & vests in it, saying:

Blessed ✝ is God, Who poureth out His grace upon His Priests, like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron; which runneth down to the fringe of his raiment.

ZONA: He blesses, kisses, & puts on the zona or cincture, saying:

Blessed ✝ is God, Who hath girded me with power and hath made my path blameless. He maketh my feet like the feet of a hart, and setteth me upon high places.

RIGHT CUFF: He blesses, kisses, & puts on the right cuff, saying:

✝ Thy right hand, O Lord, is glorified in might. Thy right hand, O Lord, hath shattered the enemies, and in the multitude of Thy glory Thou hast ground down Thine adversaries.

LEFT CUFF: He blesses, kisses, & puts on the left cuff, saying:

✝ Thy hands have made me and fashioned me; ...

give me understanding and I will learn Thy commandments.

Note: A Priest puts on the nabredennik, wearing it under his belt on the right side. If he has been awarded the palitsa, he wears the nabedrennik on his left side & the palitsa on his right side.

PALITSA: He blesses, kisses, & puts on the palitsa, saying:

✠ Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty, and bend Thy bow, and proceed prosperously, and be king, because of truth, and meekness, and righteousness, and Thy right hand shall guide thee wondrously, always, now and ever, and unto ages of ages. Amen.

PHELONION: He blesses, kisses, & puts on the phelonion, saying:

✠ Thy Priests, O Lord, shall be clothed with righteousness, and Thy Saints with rejoicing shall rejoice, always, now and ever, and unto ages of ages. Amen.

HAND-WASHING: Priest & Deacon wash their hands, saying:

I will wash my hands in innocency, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, in mine innocence have I walked. Redeem me, O Lord, and have mercy on me. My foot hath stood in uprightness; in the congregations will I bless Thee, O Lord. **And the Proskomidia follows.**

PROSKOMIDIÆ

The Preparation of the Gifts

IF NO DEACON: The Priest omits the bracketed diaconal parts.

IF MORE THAN ONE PRIEST: Only one performs the proskomidia; another will not act as Deacon.

Opening Prayers

At the table of oblations, the Priest & Deacon make 3 metanies, saying silently each time:

✠ O God, cleanse me, a sinner, and have mercy on me.
(3x)

The Priest removes the veils from the diskos, as both say:

By Thy precious Blood Thou hast redeemed us from the curse of the Law. By being nailed to the Cross and pierced with a spear, Thou didst pour out immortality upon mankind. O our Saviour, glory to Thee!

[Deacon: Bless, master.]

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

Deacon: Amen.

Signing with the Spear

The Priest takes in his left hand the main prosforon, & in his right the spear, & signs the seal (stamp) 3x with the spear:

Priest: ✠ In remembrance of our Lord and God and Saviour Jesus Christ. (3x)

Left Cut

The Priest pierces the prosforon with the spear along the right of the seal, (his left) &, cutting along the right side, says:

[Deacon: Let us pray to the Lord.]

Priest: He was led as a sheep to the slaughter.

Right Cut

The Priest cuts along the left side (to his right):

[Deacon: Let us pray to the Lord.]

Priest: And like a lamb without voice before his shearer, so openeth He not His mouth.

Top Cut

The Priest cuts along the upper side of the seal:

[Deacon: Let us pray to the Lord.]

Priest: In humility His judgment was taken away.

Bottom Cut

The Priest cuts along the lower side of the seal.

[Deacon: Let us pray to the Lord.]

Priest: His generation who shall declare?

Lifting Out of the Lamb

The Deacon points to the holy bread with his hand & orarion:

[Deacon: Take, master.]

The Priest cuts horizontally with the spear, separating the hardened underside of the prosfora from the Lamb, & using the spear as a lever, he lifts out the holy bread, saying:

Priest: For His life is taken from the earth.
(Acts 8:32-33)

Scoring of a Cross in the Lamb

The Priest places the holy bread on the diskos, seal downward:

[**Deacon:** Sacrifice, master.]

The Priest scores a cross in the holy bread, from the bottom towards the top, but he does not cut through the seal:

Priest: Sacrificed is the Lamb of God, Who taketh away the sins of the world, for the life of the world and its salvation.

Piercing of the Lamb; the Pouring

The Priest places the holy bread on the paten, seal up.

[**Deacon:** Pierce, master.]

With the spear, the Priest pricks the Lamb under the letters IG.

Priest:* One of the soldiers with a spear pierced His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

The Deacon takes up the wine & water, saying:

[**Deacon:** Bless, master, the holy union.]

Priest: Blessed ✙ be the union of Thy holy things, always, now and ever, and unto ages of ages.

Deacon: Amen.

The Deacon pours the wine & water into the chalice.

* IF NO DEACON: The Priest pours in wine & water at the words "There came out blood and water." Then he signs the chalice, saying, "Blessed be the union of Thy holy things."

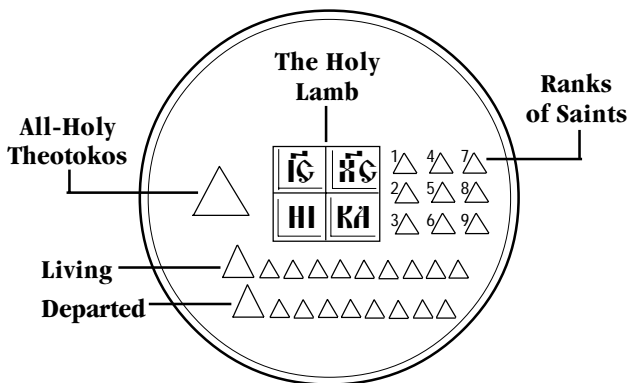
The Portion for the Theotokos

The Priest takes a 2nd prosforon in his hand & says:

In honour and remembrance of our most blessed Lady the Theotokos and Ever-Virgin Mary, through whose intercessions do Thou, O Lord, accept this sacrifice upon Thy heavenly altar.

The Priest removes a triangular particle & places it to the right of the holy bread (i.e., to his left), saying:

At Thy right hand stood the Queen, arrayed in a vesture of inwoven gold, adorned in varied colours.



The Portions for the Saints

1st

The Priest takes up a 3rd prosforon, saying:

In remembrance of the honourable and glorious Prophet, Forerunner, and Baptist, John.

The Priest removes the 1st particle & places it on the left of the holy bread (his rt.) to be the 1st particle of the 1st column.

2nd

He removes a 2nd particle & places it below the 1st:

Of the holy and glorious prophets Moses and Aaron, Elias and Elisæus, David and Jesse, the three holy Youths, and all the holy prophets.

3rd

He removes another & places it below the 2nd one:

Of the holy, glorious, and all-laudable Apostles Peter and Paul, and of all the other holy Apostles.

4th

He removes another & places it next to the 1st one, beginning a new column:

Of our fathers among the Saints, and Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius and Cyril; Nicholas of Myra in Lycia; Methodius, teacher of the Slavs; Michael of Kiev; Peter, Alexis, Jonas, Philip, Hermogenes, and Innocent of Moscow; Nikíta of Novgorod; and Leónty of Rostóv; and of all the holy Hierarchs.

5th

He removes another & places it below the 4th one:

Of the holy Apostle and Protomartyr and Archdeacon Stephen; of the holy great-Martyrs Demetrius, George, Theodore of Tyre, Theodore Stratelatis; and of all the holy martyrs. And of the women-martyrs: Thecla, Barbara, Kyriaki, Euphemia, Paraskevi, Katherine, and of all the holy women-martyrs.

6th

He removes another & places it below the 5th one, saying:

Of the venerable and God-bearing Fathers: Anthony, Euthymius, Sava, Onuphrius, Athanasius of Athos; Cyril, teacher of the Slavs; Anthony and Theodosy of the Kiev Caves; Sergius of Radónezh, Barlaam of Khoútin; Seraphim of Sarov; Sergius and Herman of Valaam; Herman of Alaska; and of all the venerable Fathers. And of the venerable Mothers: Pelagia, Theodosia, Anastasia, Eupraxia, Febronia, Theodulia, Euphrosyne, Mary of Egypt, and of all the venerable Mothers.

7th

Removing another, he places it next to the 4th one, beginning a new column:

Of the holy and wonder-working Unmercenaries Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, and of all the holy Unmercenaries.

8th

Removing another, he places it beneath the 7th one:

Of the holy and righteous Ancestors of God Joachim and Anna; of Saint N. (*patron of the temple*) and Saints N. & N. (*the Saints for the day*), whom we commemorate today; of St. Methodius and St. Cyril, Equals-of-the-Apostles and enlighteners of the Slavs; of the holy great-prince Vladimir, Equal-to-the-Apostles, (*and Saints N. & N., whomever he will*); and of all the Saints; by their prayers do Thou visit us, O God.

9th

Removing the 9th & last portion for the ranks of Saints, he places it beneath the 8th one:

Of our father among the Saints John Chrysostom, Archbishop of Constantinople.

Row for the Living

He removes a large particle from the 4th prosforon. Placing it beneath the Lamb, as shown before, he says:

Remember, O Lord, Lover of mankind, every Episcopate over Orthodox Christians; our lord the Very Most Reverend N., our Metropolitan; all the Bishops of our Holy Synod; our God-loving (Bishop or Archbishop N.); the honourable Priesthood; the Diaconate in Christ; and every priestly order; [in a monastery: our Archimandrite N. or Abbot N.]; [our brethren the concelebrating Priests and Deacons]; and all our brethren whom Thou hast called into Thy communion through Thy compassion, O all-gracious Master.

He removes a smaller particle for each living Orthodox Christian he wishes to commemorate,* placing each to the right of the previous particle, saying each time:

Remember, O Lord, Thy (servant or handmaiden) N.

Row for the Departed

Then he takes a large particle from the 5th prosforon & places it underneath the row of particles for the living, making a new row for the departed, saying:

In blessed memory and for the remission of sins of the most holy Patriarchs, Bishops, Priests, Deacons, and all monastics; and of all Orthodox and God-fearing Rulers; and of all blessed founders of this holy (temple or monastery).

* If the Bishop who ordained him is alive and is different than his ruling Bishop, the 2nd particle, a large particle like the first, is placed in commemoration of him (prayer on next page).

He removes a smaller particle for each departed Orthodox he wishes to commemorate. If the Bishop who ordained him has departed this life, he commemorates him first, before any others.

Remember, O Lord, the Most Reverend N., who bestowed upon me, the unworthy one, the Mystery of the grace of the Priesthood.

As he places each particle to the rt. of the previous one, he says:

Remember, O Lord, Thy (servant **or** handmaiden) N.

When the Priest has commemorated everyone he wishes, the Deacon puts on incense, while the Priest says:

Remember all of our Orthodox fathers and brethren who have fallen asleep in the hope of resurrection and eternal life and communion with Thee, O Lord, Who lovest mankind. Remember, O Lord, my unworthiness also, and forgive me all my sins, both voluntary and involuntary.

Veiling of Diskos & Chalice

The Deacon holds the censer out to the Priest slightly, saying:

[Deacon: Bless, master, the censer. Let us pray to the Lord.]

Priest: We offer up incense to Thee, O Christ God, for an odour of spiritual fragrance, which do Thou accept upon Thy heavenly altar, and send down upon us the grace of Thine All-Holy Spirit.

[Deacon: Let us pray to the Lord.]

The Deacon [or server] holds the censer.

The Priest holds the star (asterisk) in the incense smoke, then places it on the diskos over the holy bread:

Priest: And the star came and stood over where the Child was.

[Deacon: Let us pray to the Lord.]

The Priest holds the 1st veil in the smoke, then places it over the asterisk upon the diskos, saying:

Priest: The Lord is king, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For He established the world, which shall not be shaken. Thy throne is prepared of old; Thou art from everlasting. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves at the voices of many waters. Wonderful are the surgings of the sea; wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

[Deacon: Let us pray to the Lord. Cover, master.]

The Priest holds the 2nd veil in the smoke, then places it over the chalice, saying:

Priest: Thy virtue hath covered the heavens, O Christ, and the earth as well is full of Thy praise.

[Deacon: Let us pray to the Lord. Cover, master.]

The Priest holds the aer (large veil) in the smoke, then places it over both diskos & chalice, saying:

Priest: Cover us with the shelter of Thy wings, and drive away from us every foe and adversary. Order our lives in peace, O Lord; have mercy on us and upon Thy world, and save our souls; for Thou art good and lovest mankind.

The Priest takes the censer & censes the offerings, saying 3x:

3x { **Priest:** Blessed art Thou, O our God, Who with these things art pleased; glory to Thee!
Deacon: Always, now and ever, and unto ages of ages. Amen.

Then both make 3 metanias before the offerings, then the Priest gives up the censer to the Deacon (if none, he holds the censer).

[**Deacon:** For the precious Gifts now offered up, let us pray to the Lord.]

Priest: O God our God, Who didst send the heavenly Bread, the Food of the whole world, our Lord and God Jesus Christ, to be our Saviour, Redeemer, and Benefactor, blessing and sanctifying us: Do Thou, the same Lord, bless also this oblation, and accept it on Thy most heavenly altar. Remember those who offered it and those for whom it is offered, for Thou art good and lovest mankind. Keep us without blame in the holy ministry of Thy Divine Mysteries, for sanctified and glorified is Thy most honourable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Priest: Glory to Thee, O Christ God, our hope; glory be to Thee!

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

Lord, have mercy. (3x) Master, bless.

Priest: May (Sundays: He Who rose from the dead,) Christ our true God, through the intercessions of His most pure Mother, of our Father among the Saints John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

Deacon: Amen.

Censing Before the Liturgy

Doors Remain Closed; Curtain Opened

The Deacon [or Priest] censes the Offerings on the table of oblation, then goes to the front of the holy Table & censes around it on all 4 sides, saying:

Deacon: (facing to east:) Within the tomb in body,
(to north:) and within hades in soul,
(to west:) in Paradise with the thief,
(to south:) and upon the throne with the
Father and the Spirit wast Thou,
(at the table of oblations:) O Christ, filling all
things,
(at the high place:) Thyself uncircumscribable.

Then, saying Ps. 50 (p. 20), the Deacon censes the icons in the sanctuary from rt. to l.; the Priest; & all those in the sanctuary.

Departing through the north door, he censes the iconostas: (1) holy doors, right then left; (2) right & left choirs, or the kliros where they would be; (3) the faithful; (4) all the icons in the church, he coming down from the solea & beginning with the right (south) side. Again going upon the solea he censes (5) the holy doors; (6) the icons of the Saviour & Theotokos; &, going into the sanctuary through the south door, (7) the holy table again; finally, again (8) the Priest.

Psalm 50: 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. 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 Deacon puts the censer away & stands at the rt. of the Priest before the holy Table.

Threefold Lifting of Hands*

At each of the 3 prayers, the Priest raises his hands, the Deacon his orarion, then they make a metany as shown.

I. (raise hands:) Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good gifts and Giver of life, come and abide in us, and cleanse us of all impurity, and save our souls, O Good One. They make a metany †.

II. (raise hands:) Glory to God in the highest, and on earth peace, good will towards men. (They make a metany;) † Glory to God in the highest, and on earth peace, good will towards men.

III. (raise hands:) O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. They make a metany †.

* ON PASCHA, & TILL ITS APODOSIS: 'Heavenly King,' 'Glory to God,' & 'O Lord, Thou shalt open,' are replaced by:

(Beginning with hands raised:) Christ is risen from the dead, † trampling down death by death, and upon those in the graves bestowing life! (3x; the metany is made each time)

ASCENSION, TILL ITS APODOSIS: The aforementioned prayers are replaced by the following, with 3 metanies as usual):

(Beginning with hands raised:) Thou hast ascended in glory, O Christ our God, † granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world. (3x)

The Priest kisses the Gospel book, the Deacon the holy Table.

IF NO DEACON: The Priest makes 2 metanies; kisses the holy Table; & makes a 3rd metany; then begins the Liturgy.

IF THERE IS A DEACON:

The Deacon bows his head before the Priest & says:

Deacon: It is time for the Lord to act. Bless, master.

The Priest blesses him with a sign of the Cross, saying:

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

Deacon: Pray for me, holy master.

Priest: May the Lord direct thy steps.

Deacon: Remember me, holy master.

Priest: May the Lord God remember thee in His kingdom, always, now and ever, and unto ages of ages.

Deacon: Amen. And the Deacon exits the sanctuary to stand before the holy doors.

The Priest makes 2 metanies; kisses the holy Table; & makes a 3rd metany.

The Deacon makes his 3 metanies before the doors, saying:

Deacon: O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

BELLS: At the close of the Sixth Hour, before Liturgy, the trezvon is rung (threefold ringing of all bells).



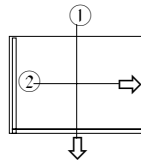
THE DIVINE LITURGY

OF ST. JOHN CHRYSOSTOM

[Deacon: Bless, master!]

The Priest raises the Gospel with both hands, then—keeping it vertical—lowers it & signs the antimension with it, exclaiming:

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



Choir: Amen. The Priest kisses the Gospel & lays it down.

Litany of Peace

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

Choir: Lord, have mercy.

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

* IF NO DEACON: The Priest does the Deacon's parts, at the holy Table. He omits the Deacon's parts which are in [brackets].

** DEACON: He raises his orarion for each petition, & at the end of each, he makes a metany. A Priest simply makes the metany.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the Holy Orthodox Patriarchs; for our lord the Very Most Reverend N., our Metropolitan; for our lord the Most Reverend N., our (Arch)Bishop;* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord. * Wording varies widely.

Choir: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this (city or town, or—in a monastery—holy abode), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful

times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travellers by sea, land, and air,* for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to 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: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotókos and Ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord. **

* 'And air' is not in the original text, but many Priests say this.

** WITH DEACON: The Priest says the Prayer of each Antiphon during the Litany, softly, stopping short of the exclamation.

IF NO DEACON: The Priest says the Prayer of the Antiphon either (1) where it is printed (following page)—in which case the choir sings 'To Thee, O Lord' slowly meanwhile—; or (2) after the exclamation, as the choir begins the Antiphon.

Priest: *Prayer of the First Antiphon.* O Lord our God, Whose might is unutterable, Whose glory is inconceivable, Whose mercy is measureless, and Whose love for mankind is inexpressible: look down, O Master, in Thy tender compassion, upon us and upon this holy house, and bestow upon us, and them that pray with us, the riches of Thy mercies and compassions.

Exclamation, aloud: **For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.**

Choir: **Amen.**

DEACON: In general, when a Litany is over, & the choir sings, the Deacon steps to his rt. to stand before the icon of Christ.

*First Antiphon**

Ps. 102 is sung on Sundays, Feasts of the Theotokos, in the forefeast or afterfeast of a great feast, in the time of the Pentecostarion, & for Saints with Beatitude verses.

Choir: *Psalm 102.* **Bless the Lord, O my soul; blessed art Thou, O Lord. Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, who healeth all thine infirmities.**

* Special antiphons are sung instead of Ps. 102 on great feasts of the Lord, Pentecost, & weekdays without Beatitude verses; see the Festal Menaion for these choir texts.

[not sung in most churches: Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy.] **Always sung:**

Not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

[not sung in most churches: For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon His sons, so hath the Lord had compassion upon them that fear Him. For He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.]

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Bless the Lord, O my soul, and all that is within me bless His holy name; blessed art Thou, O Lord.

Little Litany

Deacon: Again and again, in peace let us pray to 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: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotókos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: *Prayer of the Second Antiphon.*

O Lord our God, save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify them that love the beauty of Thy house; glorify them by Thy Divine power in recompense, and forsake not us who put our trust in Thee. **Aloud:**

For Thine is the dominion, 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 the ages of ages.

Choir: Amen.

Second Antiphon

Ps. 145 is sung whenever Ps. 102 was sung. On other occasions, consult the Festal Menaion for the text of the antiphon.

Choir: *Psalm 145.* **Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish.**

This part is not sung in most churches:

[Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, who executeth judgment for the wronged, who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.]

The part following is sung in all places:

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Then, regardless of the preceding antiphon's text, there is sung:

Choir: **Both now and ever, and unto the ages of ages. Amen. O only-begotten Son and Word of God, Who art immortal, | yet didst deign for our salvation | to be incarnate of the Holy Theotokos and Ever-Virgin Mary, | and without change didst become man, | and wast crucified, O Christ God, trampling down death by death; | Thou Who art one of the Holy Trinity, | glorified with the Father and the Holy Spirit, save us.**

Little Litany

Deacon: Again and again, in peace let us pray to 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: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotókos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God. *The Deacon re-enters the sanctuary.**

Choir: To Thee, O Lord.

Priest: *Prayer of the Third Antiphon.* O Thou Who hast given us grace at this time to make our common supplications unto Thee, and hast promised that when two or three are gathered together in Thy name Thou wouldst grant their requests: fulfill now, O Lord, the petitions of Thy servants as may be expedient for them, granting us in this world the knowledge of Thy truth, and in the world to come, life eternal. *Aloud:*

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory, to the Father, and to the Son,

* DEACON: Generally, in re-entering the sanctuary the Deacon uses the n. door; makes a metany at the high place; turns & bows to the Priest; & then takes his place at the Priest's rt. hand.

**and to the Holy Spirit, now and ever, and
unto the ages of ages.**

Choir: Amen.

Third Antiphon

When Ps. 102 was sung, the Beatitudes are sung. For other occasions consult the Festal Menaion for the text of the antiphon.

Doors are Opened

The servers queue up on the south side of the sanctuary; the Priest & Deacon make 2 metanies; the Priest kisses the Gospels, the Deacon the holy Table); they step back; & they make a 3rd metany. The Priest hands the Gospel to the Deacon, who is holding his orarion in his rt. hand, & the procession begins.

IF NO DEACON: The Priest carries the Gospel book himself.

Choir: *Third Antiphon—Beatitudes.* **In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in the heavens. Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.**

PROCESSION: During the 3rd antiphon the Priest & Deacon, preceded by servers holding candles, exit the sanctuary through the n. door (passing behind the holy Table).

Little Entrance

AT THE HOLY DOORS: The Deacon having come before the doors, the Priest behind him—& the servers, before the icons of Christ & the Theotókos, facing one another—the Deacon says:

[Deacon: Let us pray to the Lord.]

Priest: *Prayer of the Entry.*

O Master, Lord our God, Who hast appointed in heaven hierarchies and hosts of Angels and Archangels to minister unto Thy glory, grant that with our entrance there may be an entrance of holy Angels also, serving with us and glorifying Thy goodness. For to Thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

The Deacon faces n., braces the Gospels on his l. shoulder, & with the orarion in his rt. hand, points toward the holy Table, saying:

[Deacon: Bless, master, the holy entrance.]

Priest: (signing toward the holy Table:) Blessed ✝ is the entrance of Thy saints, always, now and ever, and unto the ages of ages.

The Deacon turns; offers the Priest the Gospel to kiss; turns again to face the holy Table; &, when the choir is finished, he raises the Gospel, making a Cross in the air with it, intoning:

Deacon: ✝ **Wisdom! Aright!** He bows & enters the doors.

Some feasts, the Deacon adds an Entrance Verse (see p. 94).
In that case, the choir omits 'O come, let us worship.'

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

(Sundays: *Who didst rise from the dead,*) (Weekdays & for the Theotokos: * *Who art wondrous in the Saints,*)

save us who sing unto Thee: alleluia!

ENTRANCE: The Deacon places the Gospels upon the holy Table. The Priest kisses the rt. portal icon, ✝ blesses the server on that side to enter, turns to ✝ bless the people, ✝ blesses the server on the other side to enter, kisses the l. portal icon, & enters. Then the Priest & Deacon kiss the holy Table.

Troparia & Kontakia

Soon as the choir completes 'O come, let us worship,' they begin the Troparia & Kontakia; meanwhile the Priest says:

Priest: Prayer of the Thrice-Holy. O Holy God, Who retest in the Saints, Who art hymned by the Seraphim with a thrice-holy cry, and art glorified by the Cherubim, and art worshipped by every heavenly Power; Thou Who out of nothingness hast brought all things into being; Who hast created man to Thine own image and likeness, and hast adorned him with Thine every gift; Who givest to them that ask of Thee wisdom and understanding; Who dost not despise the sinner, but hast appointed repentance unto salvation; and Who hast vouchsafed to us, Thy humble and unworthy servants, to stand at this hour and in this place before the glory of Thy holy altar, and to render Thee the worship and praise which are due unto Thee: do Thou Thyself, Master, accept from the mouths of us sinners

* But in some places, 'through the prayers of the Theotokos...'

the thrice-holy hymn, and visit us in Thy goodness. Forgive us every transgression, voluntary and involuntary; sanctify both our souls and bodies; and grant that we may serve Thee in uprightness all the days of our life, through the intercessions of the holy Theotókos and of all the Saints who have pleased Thee from the beginning of the world.

After the 'Both now & ever,' & the kontakion after it (which is always the final kontakion), the Deacon says to the Priest:

[**Deacon:** Bless, master, the time of the thrice-holy.]

The Priest blesses him (whereon the Deacon takes his place on the solea); then—the choir having finished—the Priest intones:

Priest: For holy art Thou, O our God, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever.

Choir: Amen.

The Deacon points with his orarion to the icon of Christ:

Deacon: O Lord, save the pious, and hearken unto us.

Choir: O Lord, save the pious, and hearken unto us.

The Deacon points to the people in a sweep with his orarion:

Deacon: And unto the ages of ages. He enters the sanctuary.

Choir: Amen.

REVERENCES: As the choir sings the Trisagion, the Priest & Deacon at the holy Table say the words softly, making 3 metanies. Then they go to the high place as shown upon the next page.

*Trisagion**

Choir: O Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Holy Immortal, have mercy on us.

O Holy God, Holy Mighty, Holy Immortal, have mercy on us. (once) Meanwhile:

[Deacon: Command, master.]

Priest: Blessed is he that cometh in the name of the Lord. And he goes to the high place, counter-clockwise, followed by the Deacon.

[Deacon: Bless, master, the high place.]

Priest: Blessed ✝ art Thou on the throne of the glory of Thy kingdom, Who sittest upon the Cherubim, always, now and ever, and unto the ages of ages.

* FOR NATIVITY, THEOPHANY, LAZARUS SAT., PASCHA, BRIGHT WEEK, & PENTECOST: Instead of the Trisagion they sing:

As many as have been baptized into Christ have put on Christ, alleluia. (3x) Then: Glory... Both now... Then: Have put on Christ, alleluia. Then: As many as have been baptized into Christ have put on Christ, alleluia.

FOR SEPT. 14 & the THIRD SUN. IN LENT, instead of Trisagion:

Before Thy Cross we bow down in worship, O Master, and Thy holy Resurrection do we glorify. (3x) Then: Glory... Both now... Then: And Thy holy Resurrection do we glorify. Then: Before Thy Cross we bow down in worship, O Master, and Thy holy Resurrection do we glorify.

The Priest stands south of the high place, facing west. The reader stands in the centre of the church. When the choir has finished:

Deacon: Let us attend. The Priest blesses the people:

Priest: Peace ✠ be unto all.

Reader: And to thy spirit.

Deacon: Wisdom! (Some places, the censuring is begun now.)

Reader: The Prokimen in the __ Tone.

Reader: He intones the words of the appointed prokimen.

Choir: They sing the appointed prokimen.

Reader: He gives the words of the stichos (i.e., the verse).

Choir: They repeat the prokimen.

Reader: In the __ Tone: And he gives the second prokimen if any. (Or, if there be only one prokimen, he will give a second stichos. Otherwise he gives the first half of the prokimen, whereon the choir sings the second half.)

Deacon: Wisdom!

Reader: The reading is from ...
the Epistle of the holy Apostle Paul to the N., **or:**
the Acts of the Holy Apostles, **or:**
the Catholic Epistle of the holy Apostle N.

Deacon: Let us attend.

Epistle

Reader: If from St. Paul's Epistles: Brethren, ... **or**
Child Timothy (Titus)...

If from the Book of Acts: In those days, ...

If from St. John's Epistles: Beloved, ...

The Priest sits south of the high place. The Deacon (or Priest) censens.* The Epistle ended, the Priest blesses towards the reader:

Priest: Peace ✝ be to thee, reader.

Reader: And to thy spirit.

Deacon: **Wisdom!** The Priest begins the Gospel Prayer.

Reader: Alleluia in the __ Tone.

(If there were 2 prokimenena, he intones a stichos before the choir's first 'Alleluia.')

Choir: Alleluia, alleluia, alleluia.

Reader: In the __ Tone: (He intones the [2d] stichos.)

Choir: Alleluia, alleluia, alleluia.

Priest: *Prayer Before the Gospel.* Illuminate our hearts, O God Who lovest mankind, with the pure light of Thy Divine knowledge. Open Thou the eyes of our understanding to comprehend the declaration of Thy Gospel. Instil in us a fear of Thy blessed commandments, that trampling upon all desires of the flesh we may pursue a godly life, both thinking and doing such things as are well-pleasing to Thee. ...

* DEACON'S CENSING: Keeping the censer silent because of the Epistle, he takes the censer, gets the blessing from the Priest, & censens (1) 'round the holy Table (front, s., e., & n.); (2) oblations table; (3) high place; (4) rest of the sanctuary; (5) icons on the open holy doors. Having exited the holy doors, he censens: (6) the rt. side of the iconostasis; (7) its l. side; (8) entering the doors, the Priest; (9) exiting them, the reader & people; (10) entering them, the front of the holy Table. Then he hands the censer to a server.

For Thou art the light of our souls and bodies, O Christ God, and unto Thee do we send up glory, together with Thy Father Who is from everlasting and Thy most-holy and good and life-giving Spirit, now and ever, and unto the ages of ages. Amen.

[The Deacon takes the Gospel from the Priest & goes counter-clockwise 'round the holy Table, exits the holy doors, & on the solea turns east. The choir having finished, he exclaims:]

ONLY DONE IF THERE IS A DEACON:

Deacon: Bless, master, the bringer of the good tidings of the holy Apostle and Evangelist (Matthew, Mark, Luke, or John the Theologian).

Priest: (from the south side of the holy place:) May God, through the intercessions of the holy, glorious, all-praised Apostle and Evangelist N., give speech with great power unto thee that bringest good tidings, unto the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen.

The Priest faces west, the Deacon east. (If the Priest is reading the Gospel, he faces west.)

Deacon:* **Wisdom! Aright! Let us hear the Holy Gospel.** The Priest blesses the people:

Priest: **Peace** ✝ **be unto all.**

* IF 2 DEACONS: One says, 'Wisdom, aright,' the other, 'Let us hear the Holy Gospel,' & then the first says also, 'Let us attend.'

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to N.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Gospel

WITH A DEACON: After the Gospel reading, the Priest says:

Priest: Peace be unto thee that bringest good tidings. The Deacon brings him the book.

Choir: Glory to Thee, O Lord, glory to Thee.

The Priest takes & kisses the book, then places it upon the holy Table, standing it upright between antimension & tabernacle.

~ Sermon ~

Doors are Closed; Curtain Remains Open

Litany of Fervent Supplication

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

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (3x)

Deacon: Again we pray for [the Holy Orthodox Patriarchs; for our lord the Very Most Reverend N. our Metropolitan; for our lord the Most Reverend N., our (Arch)Bishop];* and all our brethren in Christ.

Choir: Lord, have mercy. (3x)

Priest: *Prayer of Fervent Supplication.* O Lord our God, accept this, the fervent supplication of Thy servants, and according to the multitude of Thy compassion have mercy on us, and send down Thy generous gifts upon us and upon all Thy people who await the rich mercy that is from Thee.

And he unfolds the antimimension, except for the top edge.

Deacon: Again we pray for this land, its authorities and armed forces.

Choir: Lord, have mercy. (3x)

Deacon: Again we pray for our brethren, the Priests, Priest-monks, and all our brethren in Christ.

Choir: Lord, have mercy. (3x)

Deacon: Again we pray for the blessed and ever-memorable, Holy Orthodox Patriarchs; for pious Kings and right-believing Queens; and for the founders of this holy (temple or monastery), and for all our fathers and brethren gone to their

rest before us, and the Orthodox here and everywhere laid to sleep.

Choir: Lord, have mercy. (3x)

ADDITIONAL PETITIONS: If the Priest so blesses, petitions may be inserted here—see Appendix II, p. 90.

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant; and for all the people here present, that await of Thee great and abundant mercy.

Choir: Lord, have mercy. (3x)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen. Most days, skip now to p. 43.

Litany for the Departed

When appointed—not on Sundays or festive days

The Deacon censes continuously during these petitions:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (3x)

Deacon: Again we pray for the repose of the souls of the departed servants and handmaidens of God, N. & N., and that they may be forgiven every transgression, both voluntary and involuntary.

Choir: Lord, have mercy. (3x)

Deacon: That the Lord God commit their souls to where the righteous repose.

Choir: Lord, have mercy. (3x)

Deacon: The mercy of God, the kingdom of heaven, and the remission of their sins, let us ask of Christ the immortal King and our God.

Choir: Grant this, O Lord.

Deacon: Let us pray to the Lord. He hands the censer to the Priest.

Choir: Lord, have mercy. (IF NO DEACON: They sing this slowly.)

Priest: *Prayer for the Departed.* O God of spirits and of all flesh, Who hast trampled down death by death, and overthrown the Devil and life to Thy world: do Thou Thyself, O Lord, grant rest to the souls of Thy departed servants & handmaidens, N. & N., in a place of light, a place of green pasture, a place of repose, from which all sickness,

sadness, and sighing are fled away. Forgive every sin committed by (them) in word, deed, or thought, for Thou a good God art Thou, Who lovest mankind; for there is no man that liveth and doth not sin, for Thou only art sinless; Thy righteousness is an everlasting righteousness, and Thy word is truth.

CENSING: The Priest censures continuously as he exclaims:

Priest: For Thou art the resurrection, and the life, and the repose of Thy departed servants, N. & N., O Christ our God, and unto Thee do we send up glory, together with Thy beginningless Father, and Thy most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. The Priest hands the censer to a server.

Litany of the Catechumens

Deacon: Pray, ye catechumens, to the Lord.

Choir: Lord, have mercy.

Deacon: Ye faithful, let us pray for the catechumens, that the Lord will have mercy on them.

Choir: Lord, have mercy.

Deacon: That He will catechise them with the word of Truth.

Choir: Lord, have mercy.

The Priest unfolds the top edge of the antimimension at:

Deacon: That He will reveal unto them the Gospel of righteousness.

Choir: Lord, have mercy.

Deacon: That He will unite them to His Holy, Catholic, and Apostolic Church.

Choir: Lord, have mercy.

Deacon: Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Ye catechumens, bow your heads to the Lord.

Choir: To Thee, O Lord. (IF NO DEACON: sung slowly)

Priest: *Prayer for the Catechumens.* O Lord our God, Who dwellest on high and lookest down on things that are lowly, Who hast sent forth for the salvation of the human race Thine only-begotten Son, our Lord and God Jesus Christ: look down upon Thy servants and handmaidens, the catechumens, who have bowed their necks before Thee, and account them worthy, in due time, of the water of regeneration, the remission of sins, and the robe of incorruptibility. Unite them to Thy Holy, Catholic, and Apostolic Church, and number them among Thy chosen flock. He takes up the sponge.

Priest: That with us they may also glorify Thy most honourable and majestic name, ...

The Priest signs the antimension with the sponge:

... of the Father, † and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. He kisses the sponge.

Choir: Amen.

He lays the sponge on the upper rt. (s.e.) corner of the antimension.

First Litany of the Faithful

Deacon: As many as are catechumens, depart!* Catechumens, depart! As many as are catechumens, depart; let none of the catechumens remain; as many as are of the faithful, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. (NO DEACON: sung very slowly)

Priest: *First Prayer for the Faithful.* We give Thee thanks, O Lord God of the Powers, Who hast vouchsafed us to stand even now before Thy holy altar, and to fall down before Thy compassion for our sins, and the ignorances of the people. Receive our supplication, O God; make us worthy to offer Thee supplications and entreaties and unbloody sacrifices for all Thy people. And enable us whom Thou hast appointed to this Thy ministry, by the might of Thy Holy Spirit, without condemnation or faltering, with the pure witness of our conscience, to call upon Thee at all times and in all places, that, hearkening to us, Thou mayest be gracious unto us in the multitude of Thy goodness.

* IF 2 DEACONS: The 1st pauses here as the 2nd exclaims, 'Catechumens, depart!' Then the 1st continues as is usual.

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

Choir: Lord, have mercy.

Deacon: Wisdom!

Priest: For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Second Litany of the Faithful

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

Choir: Lord, have mercy. (NO DEACON: sung very slowly)

Priest: *Second Prayer for the Faithful.* Again and oftentimes we fall down before Thee, and we pray to Thee, O Good One and Lover of mankind, that looking down upon our supplication, Thou wilt cleanse our souls and bodies of all defilement of flesh and spirit, and vouchsafe us to stand blameless and uncondemned before Thy holy altar. Grant also, O God, to them that pray with us, advancement in life and faith and spiritual understanding. Grant them to serve Thee with fear and love always, and to partake of Thy Holy Mysteries without reproach and condemnation, and to become worthy of Thy heavenly kingdom.

IF NO DEACON: Petitions marked with a box are omitted entirely:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to 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: **Wisdom!** *The Deacon re-enters the sanctuary.*

Priest: That always being guarded under Thy dominion, we may send up glory unto Thee, to the Father, and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: **Amen.** And they begin the Cherubic Hymn.

Doors are Opened; Curtain Remains Open

The Deacon takes the censer & presents it to the Priest, who blesses it, saying, ‘We offer up ✠ incense to Thee, O Christ God, for an odour of spiritual fragrance, which do Thou accept upon Thy heavenly altar, and send down upon us the grace of Thine All-Holy Spirit.’ Then the Priest begins the prayer below; the Deacon censens;* the choir sings:

Cherubic Hymn

Choir: (slowly & melodiously:) **Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn unto the life-creating Trinity, now lay aside all earthly care. While the choir is singing, the Priest prays softly:**

Priest:** No one who is bound by carnal lusts or pleasures is worthy to approach or to draw nigh or to minister to Thee, O King of glory, for to serve Thee is a thing great and fearful even to the heavenly Powers. Yet because of Thine unutterable and immeasurable love for mankind, without change or alteration Thou

* **CENSING:** The censuring is (1) around the holy Table (front, s., e., & n.); (2) oblations table; (3) high place; (4) rest of the altar; (5) icons on the open holy doors. Having exited the holy doors, he censures: (6) the rt. side of the iconostasis; (7) its l. side; (8) entering the doors, the Priest; (9) exiting them, the choir & people; (10) entering them, the front of the holy Table. Then he hands the censer to a server. While censuring he says Ps. 50 (p. 20).

** **IF NO DEACON:** The Priest may recite the prayer ‘No one who is bound’ as he is censuring, or he may cense after it.

didst become man, and didst become our High Priest, and didst deliver unto us the ministry of this liturgic and unbloody sacrifice. For Thou art the Master of all. Thou alone, O Lord our God, rulest over those in heaven and those upon the earth, art borne upon the throne of the Cherubim, art Lord of the Seraphim and King of Israel; Thou alone art holy and retest in the saints. I implore Thee, therefore, Who alone art good and inclined to listen: Look upon me Thy sinful and unprofitable servant, and purify my soul and heart of a wicked conscience, and by the might of Thy Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this Thy holy Table, and to perform the sacred Mystery of Thy holy and immaculate Body and precious Blood. For unto Thee do I draw nigh, bowing my neck, and I pray Thee: Turn not Thy countenance away from me, neither cast me out from among Thy children, but vouchsafe that these gifts may be offered unto Thee by me, Thy sinful and unworthy servant. For Thou art He Who offereth and is offered, Who receiveth and is received, O Christ our God, and unto Thee do we send up glory, with Thy beginningless Father, and Thy most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

CHOIR: They repeat the last phrase of the Cherubic Hymn as needed.

Threefold Lifting of Hands

Prayer & censing complete, the Priest & Deacon, at the holy Table, say 3x—the Priest lifting his hands each time, the Deacon lifting his orarion—:

3x { **Priest:** (with raised hands:) Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn unto the Life-creating Trinity, now lay aside all earthly care. They make a metany at:

Deacon: That † we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of Angels, alleluia, alleluia, alleluia.

The Priest kisses the antimimension—the Deacon, the holy Table. They bow to each other, then bow to the people.* The Priest walks to the table of oblations, by the n. side of the Table; the Deacon goes by the s. side of the Table & past the high place.

At the Table of Oblations

CENSING: The Priest takes the censer from the Deacon & censes the offering with 3 swings, saying:

Priest: O God, cleanse me a sinner, and have mercy on me. (3x)

GIVING OF THE CENSER: The Priest hands it to the Deacon, who hangs it on the little finger of his rt. hand & kneels, saying:

[**Deacon:** Lift up, master.]

OF THE AER & DISKOS: The Priest lays the aer on the Deacon's l. shoulder or arm (if no Deacon, his own), then places the diskos on the Deacon's head, the Deacon grasping it in both hands.

* Many Priests here ask for prayers, e.g., saying, 'Pray for me.'

Priest: Lift up your hands unto the holies, and bless the Lord. (Ps. 133) **IF THERE IS A DEACON:**

[May the Lord God remember thy Diaconate in His kingdom, always, now and ever, and unto the ages of ages.]

[The Deacon having kissed the diskos & the Priest's hand, says:]

[Deacon: May the Lord God remember thy Priesthood in His kingdom, always, now and ever, and unto the ages of ages.]

The Deacon rises; the Priest takes the chalice [IF NO DEACON: he takes the diskos in his l. hand], &—preceded by servers with candles—they exit the n. door, going upon the solea.

Great Entrance

Deacon: **The [Holy Orthodox Patriarchs; our lord the Very Most Reverend N., our Metropolitan; and our lord the Most Reverend N., our (Arch)Bishop];* may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages. * Wording varies widely.**

[The Deacon enters the doors & kneels at the s.w. corner of the holy Table.] The Priest on the solea turns west & intones:

Priest: **This land, its authorities, and the faithful that dwell therein, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.**

The Priests and Deacons and all Clergy; the Monks and Nuns, all that are persecuted and suffer for the Orthodox Faith;

... the ever-memorable founders and benefactors of this holy (temple or monastery), and its (parishioners or brotherhood or sisterhood), ...

He blesses the people with the chalice:

... and ✠ all you Orthodox Christians, may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

Choir: Amen. (less slowly:) That we may receive the King of all, who cometh invisibly upborne in triumph by the ranks of Angels, alleluia, alleluia, alleluia.

ENTRANCE: The Priest enters the doors; sets the chalice on the holy Table; takes the diskos from the Deacon; places it to the l. (north) of the chalice; &—saying the prayers below—removes the veils from diskos & chalice; places them on the n.w. & s.w. corners of the holy Table; wraps the aer 'round the censer held by the Deacon; & covers both diskos & chalice with the aer.

Priest: The noble Joseph, when he had taken Thy most pure Body down from the tree, wrapped it in fine linen and anointed it with sweet spices, and placed it in a new tomb.

Doors & Curtains are Closed

Priest: Within the tomb in body and within hades in soul, in Paradise with the thief and upon the throne with the Father and the Spirit wast Thou, O Christ, filling all things, Thyself uncircumscribable.

Life-bearing and more fruitful than Paradise, more radiant than any royal chamber, Thy tomb, O Christ,

is the fountain of our resurrection.

The noble Joseph, when he had taken Thy most pure Body down from the tree, wrapped it in fine linen and anointed it with sweet spices, and placed it in a new tomb.

CENSING: The Priest takes the censer from the Deacon.

Priest: (censing the Gifts:) 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. (Ps. 50)

He hands the censer back to the Deacon & it is put away.

ONLY IF THERE IS A DEACON:

Priest: (bowing his head:) Remember me, brother and concelebrant.

Deacon: May the Lord God remember thy Priesthood in His kingdom. The Deacon bows his head & holds his orarion, saying: Pray for me, holy master.

Priest: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.

Deacon: The same Spirit shall minister with us all the days of our life. Remember me, holy master.

Priest: May the Lord God remember thee in His kingdom, always, now and ever, and unto the ages of ages.

Deacon: Amen. The Deacon kisses the Priest's hand, exits the sanctuary, & stands upon the solea.

Litany of Supplication

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the precious Gifts set forth, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. **IF NO DEACON:** They sing this slowly.

Priest: *Prayer of the Oblation.* O Lord God almighty, Who alone art holy, Who acceptest the sacrifice of praise from them that call upon Thee with their whole heart, accept also the prayers of us sinners, and bring it to Thy holy altar, and enable us to offer Thee both gifts and spiritual sacrifices, for our sins and for the ignorances of the people. And make us worthy of obtaining grace in Thy sight, that our sacrifice may be acceptable to Thee, and that the good Spirit of Thy grace may rest upon us and upon these Gifts set forth, and upon all Thy people.

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this. O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotókos and Ever-Virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. The Priest turns & blesses the people:

The Peace

Priest: Peace ✠ be unto all. And he turns east again.

Choir: And to thy spirit.

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

THREE REVERENCES: The choir sings, “Father, Son,” & meanwhile the Priest makes 2 metanies, saying each time:

Priest: I will love Thee, O Lord, my strength; the Lord is my foundation, and my refuge, and my deliverer. (Ps. 17)

Then he kisses the diskos, the chalice, & the holy Table, steps back, & makes a 3rd metany, saying a 3rd time, “I will love Thee...”

Meanwhile, the choir is singing:

Choir: Father, Son, and Holy Spirit, the Trinity one in essence, and undivided.

MORE THAN 1 PRIEST: The senior Priest goes to the south of the holy Table; the others each make 2 metanies, kiss the holy Things, make a 3rd metany, & go left 'round the Table to the senior. They kiss one another 3x on the shoulders:

Senior Priest: Christ is in our midst!

Other Priest: He is and He shall be!

MORE THAN 1 DEACON: Each kisses (1) the cross on his orarion; (2) the other Deacon(s), saying, 'Christ is in our midst,' etc.

Doors Remain Closed; Curtain Opened

The Deacon, on the solea, makes 3 metanies, kisses the cross on his orarion, & when the choir has finished exclaims:

Deacon: The doors! The doors! In wisdom, let us attend. The choir begins the Creed.

Creed

FANNING WITH THE AER: The Priest waves it gently over the Gifts until 'And the third day arose,' saying the Creed softly.

MORE THAN 1 PRIEST: The concelebrants wave the aer.

Choir (& People): I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; and arose again

on the third day according to the Scriptures; ...

The Priest kisses the aer & puts it at the n.e. side of the holy Table.

... And ascended into the heavens, and sitteth at the right hand of the Father; and shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

ANAPHORÆ

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

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

The Priest turns & blesses the people:

Priest: The grace ✠ of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all. *He resumes facing east.*

Choir: And with thy spirit.

Priest: *(lifting his hands:)* Let us lift up our hearts!

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord!

The Priest bows, then begins the prayer; the choir sings:

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

Priest: It is meet and just to hymn Thee, to bless Thee, to praise Thee, to thank Thee, to worship Thee in every place of Thy dominion, for Thou art God inexpressible, incomprehensible, invisible, inconceivable, ever-existing and eternally changeless, Thou and Thine only-begotten Son and Thy Holy Spirit. Thou didst call us from nothingness into being, and when we had fallen away Thou didst raise us up again, and didst not cease to do all things until Thou hadst brought us up into heaven, and hadst bestowed upon us Thy kingdom which is to come. For all these things we give thanks to Thee, to Thine only-begotten Son and Thy Holy Spirit, for all things we know of, and things we know nothing of, for the benefits which have come upon us, both those manifest and those hidden. We thank Thee also for this service which Thou hast been pleased to accept from our hands, although there stand before Thee thousands of Archangels and ten thousands of Angels, the Cherubim and Seraphim, six-winged, many-eyed, borne aloft upon their pinions,

The Deacon having crossed himself, kissed the holy Table, & bowed to the Priest, the Priest steps back & the Deacon takes the asterisk. During the following ...

Priest: Singing the triumphal hymn, shouting, crying aloud, and saying:

... the Deacon touches the asterisk to the 4 sides of the diskos, crosswise; kisses the asterisk; lays it on the aer; & returns clockwise to the rt. of the holy Table. The Priest begins, 'With these blessed.'

Choir: **Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory. Osanna in the highest. Blessed is He that cometh in the name of the Lord. Osanna in the highest.**

Priest: With these blessed Powers, O Master, Who lovest mankind, we also cry aloud and say: Holy art Thou and most holy, Thou and Thine only-begotten Son and Thy Holy Spirit. Holy art Thou and most holy, and majestic is Thy glory, O Thou Who didst so love the world that Thou gavest Thine only-begotten Son, that whosoever believeth in Him may not perish, but may have everlasting life; Who when He had come and fulfilled all the dispensation for us, on the night in which He was betrayed, or rather, delivered Himself up for the life of the world, took bread in His holy and most pure and immaculate hands, and when He had given thanks, and had blessed it, and sanctified and broken it, gave it to His holy disciples and apostles, saying:

[The Deacon points to the diskos with his orarion:]

Priest: **Take, eat; this is My Body, which is broken for you for the remission of sins.**

BOW: Priest & Deacon make a deep bow.

Choir: **Amen.** During “Amen,” the Priest says softly:

Priest: In like manner, after supper, the chalice, saying:

[The Deacon points to the chalice with his orarion:]

Priest: **Drink of it, all of you: this is My Blood of the New Testament, which is shed for**

you and for many, for the remission of sins.

BOW: Priest & Deacon make another deep bow.

Choir: **Amen.** During “Amen,” the Priest says softly:

Priest: Mindful, therefore, of this saving commandment and all those things which came to pass for us: the Cross, the grave, the Resurrection on the third day, the Ascension into the heavens, the sitting at the right hand, the second and glorious coming again,

The Priest steps back; the Deacon crosses his rt. hand over his l. & elevates the diskos & chalice, as the Priest exclaims:

Priest: **Thine own of Thine own we offer unto Thee, in behalf of all and for all.**

Choir: **We praise Thee, we bless Thee, we give thanks unto Thee, O Lord; and we pray unto Thee, O our God.**

The Deacon sets the Gifts down, bows, & returns to the rt. of the holy Table. The Priest bows, saying:

Priest: Again, we offer Thee this rational and unbloody worship, and ask Thee, and pray Thee, and supplicate Thee: Send down Thy Holy Spirit upon us and upon these Gifts set forth.

Priest & Deacon make 3 metanies, saying within themselves:

O God, cleanse me a sinner and have mercy on me. (3x)

[DEACON: When the Priest raises his hands, as follows, the Deacon raises his orarion.]

Threefold Lifting of Hands

Priest: I. (raise hands:) O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour, take Him not away from us, O Good One, but renew Him in us who pray to Thee.

They both make a metany, ✝ as the Deacon says:

Deacon: Create in me a clean heart, and renew a right spirit within me.

Priest: II. (raise hands:) O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour, take Him not away from us, O Good One, but renew Him in us who pray to Thee.

They both make a metany, ✝ as the Deacon says:

Deacon: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Priest: III. (raise hands:) O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour, take Him not away from us, O Good One, but renew Him in us who pray to Thee.

They both make a 3rd metany, ✝.

Epiclesis

[The Deacon bows his head, pointing to the diskos with his orarion:]

[**Deacon:** Bless, master, the Holy Bread.]

The Priest bends over it & signs it:

Priest: And make this Bread ✝ the precious Body of Thy Christ.

Deacon: Amen.

[The Deacon points to the Cup with his orarion:]

[**Deacon:** Bless, master, the Holy Cup.]

The Priest likewise blesses the Cup:

Priest: And that which is in this Cup ✝ the precious Blood of Thy Christ.

Deacon: Amen.

[The Deacon points to both:]

[**Deacon:** Bless Them both, master.]

The Priest signs the Gifts:

Priest: Changing Them ✝ by Thy Holy Spirit.

Deacon: Amen, amen, amen!

All make a full prostration (in some places, a deep bow instead).

ONLY IF THERE IS A DEACON:

Deacon: (Bowing his head to the Priest:)
Remember me, a sinner, holy master.

Priest: May the Lord God remember thee in His kingdom, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The Priest bows low before the holy Table & says the following commemoration. The Deacon takes the censer in his hand.

Priest: That They may be, to those that partake of Them, for sobriety of soul, for remission of sins, for the communion of Thy Holy Spirit, for the completion of the kingdom of heaven, for boldness towards Thee, not for judgment or condemnation.

Again, we offer Thee this rational service for them that have fallen asleep in faith: the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

CENSING: The Priest censes the Gifts with 3 swings, exclaiming:

Priest: **Especially for our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary.** He continues softly.

CENSING: The Deacon censes the other sides of the holy Table, high place, & sanctuary icons. The tidings peal is rung.

Choir:* **It is truly meet to bless thee, the Theotókos, ever-blessed and most blameless, and the Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotókos, thee do we magnify.**

Priest: For the holy Prophet, Forerunner, and Baptist John; the holy and all-laudable Apostles; for Saints N. and N., whose memory we also celebrate; and for all Thy

* On greater Feasts the feast's irmos, i.e., Zadostoinik, replaces 'It is truly meet.' See Appendix III, p. 94, for details.

Saints, through whose intercessions do Thou visit us, O God, and remember all who have departed in the hope of resurrection to eternal life, and grant them rest where the light of Thy countenance shall visit them.

Again, we pray Thee: Remember, O Lord, all the Orthodox Episcopate that rightly divide the word of Thy truth, all the priesthood, the diaconate in Christ, and every priestly order.

Again, we offer Thee this rational service for the whole world, for the Holy, Catholic, and Apostolic Church, for them that abide in purity and an honourable life, for this land, its government and armed forces. Grant them, O Lord, a peaceful rule, that in their calm we also may lead a quiet and peaceable life in all godliness and uprightness. *When the choir has finished, he proclaims aloud:*

Priest: **Among the first, remember, O Lord, His Beatitude our Metropolitan N., His Eminence, our Archbishop N., (and His Grace, our Bishop N.), whom do Thou grant unto Thy holy churches in peace, safety, honour, health, and length of days, rightly dividing the word of Thy truth.**

Choir: **And each and every one. Meanwhile, softly:**

Priest: Remember, O Lord, this (city or town or monastery) in which we dwell, and every city and country, and all them that dwell therein

in faith. Remember, O Lord, all them that travel by land, by sea, and by air, the sick and suffering, the imprisoned, and their salvation. Remember, O Lord, those that bring offerings and do good in Thy holy churches, those that are mindful of the poor; and send forth Thy mercies upon us all.

Now the Priest commemorates whom he will. For the living:

Priest: For the salvation, visitation, remission of sins of the servants of God, N. and N.

For the departed:

For the repose and remission of sins of the souls of Thy servants, N. and N., in a place of light, whence sorrow and sighing are fled away; give them rest, O our God,

Priest: **And grant unto us that with one mouth and one heart we may glorify and hymn Thy most honourable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages.**

Choir: **Amen.** The Priest turns & blesses the people.

[DEACON: Having taken leave of the Priest, he takes his place upon the solea.]

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

Choir: **And with thy spirit.**

Litany before the Lord's Prayer

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

Choir: Lord, have mercy.

Deacon: For the precious Gifts offered and sanctified, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That our God, the Lover of mankind, Who hath accepted them upon His holy and most heavenly and noëtic altar as an odor of spiritual fragrance, will send down upon us Divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. **IF NO DEACON:** sung slowly.

Priest: To Thee, O Lord and Lover of mankind, we commit our whole life and hope, and we entreat of Thee: make us worthy to partake of Thy heavenly and fearsome Mysteries from this holy and spiritual Table, with a pure conscience, for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for inheriting the kingdom of heaven, for boldness towards Thee, not for judgment nor unto condemnation.

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.

[DEACON: He steps before the icon of Christ & binds his orarion over his shoulders in the shape of a cross.]

Choir: To Thee, O Lord.

Priest: And vouchsafe us, O Master, with boldness and without condemnation to dare to call upon Thee the heavenly God as Father, and to say: All sing:

People: 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

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 the ages of ages.

Choir: Amen. The Priest turns & blesses the people:

Priest: Peace ✝ be unto all.

Choir: And to thy spirit. Deacon stands before the doors:

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord. (Slowly; meanwhile, the Priest:)

Priest: We give Thee thanks, O King invisible, Who by Thine immeasurable might hast created all things, and in the multitude of Thy mercies hast brought all things from nothingness into being: do Thou Thyself, O Master, look from heaven upon them that have bowed their heads to Thee, for they have bowed down not to flesh and blood but to Thee, the awesome God. Do Thou Thyself, O Master, distribute unto all of us, unto good, these Gifts here set forth, according to the need of each; sail with them that sail; travel with them that travel; heal the sick, O Thou Who art the physician of our souls and bodies. **Aloud:**

Priest: **Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.**

Choir: **Amen.** (Slowly; meanwhile, the Priest:)

Priest: Attend, O Lord Jesus Christ our God, from Thy holy dwelling-place, from the throne of the glory of Thy kingdom, and come and sanctify us, O Thou that sittest with the Father on high, and art here invisibly present with us; and vouchsafe with Thy mighty right hand to impart unto us Thy most pure Body and precious Blood, and through us to all the people.

Doors Stay Closed-Curtain Closed-Candle Placed

Priest & Deacon, in their places, make 3 metanies, saying:

O God, cleanse me a sinner and have mercy on me. (3x)

* 'Candle placed,' i.e., set in a tall candlestick before the doors.

The Priest takes the holy Bread in both hands.

Deacon: Let us attend! He re-enters through the s. door.

The Priest elevates It above the diskos, exclaiming:

Priest: Holy Things are for the holy!

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

Communion Hymn

The koinonikon (communion verse) of the day, of the feast, or of the saint, is sung. The communion verse for most Sundays is:

Praise the Lord from the heavens, praise Him in the highest. Alleluia, alleluia, alleluia.

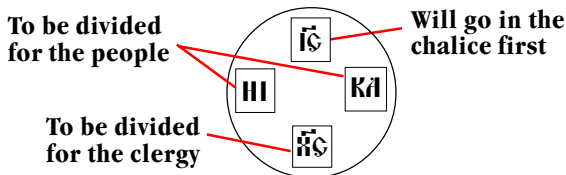
Communion of the Clergy

During the clergy's communion, hymns may be sung, or Prayers before Holy Communion may be chanted by a reader.

[**Deacon:** Break, master, the Holy Bread.]

The Priest divides the Lamb in 4, reverently, saying:

Priest: Broken and distributed is the Lamb of God: broken, yet not divided; ever eaten, yet never consumed, but sanctifying those that partake.
The Priest places the particles thus:



NOTE: Tall particles may be placed on their sides rather than standing. Only portions from the Lamb are put into the chalice.

[Deacon: (Pointing to the chalice with his orarion:)
Fill, master, the Holy Cup.]

The Priest signs the chalice with the portion **IC**:

Priest: ✠ The fullness of the Holy Spirit. And he places it in the chalice; the Deacon says: Amen.

[The Deacon presents the zeon (hot water) for the Priest to bless:]

[Deacon: Bless, master, the warm water.]

Priest: Blessed ✠ is the fervour of Thy saints, always, now and ever, and unto the ages of ages, amen.

The Deacon pours the zeon into the chalice in a cross:

Deacon: The ✠ fervour of faith, full of the Holy Spirit.

REVERENCES: Priest & Deacon make a prostration. They rise, bow to one another asking forgiveness, then bow to the people.

The Deacon removes the zeon; the Priest divides the portion **XC**.

ONLY IF THERE IS A DEACON:

Priest: Deacon, draw nigh. He comes from the north.

Deacon: (with a prostration;) Behold, I draw near unto the immortal King and our God. Impart to me, master, the precious and holy Body of our Lord and God and Saviour Jesus Christ.

The Deacon kisses the holy Table; the Priest places a Portion into his hands, cupped rt. over l., saying:

Priest: To the Deacon N. is imparted the precious, holy, and most pure Body of our Lord and God and Saviour Jesus Christ, for the remission of his sins and for life everlasting.

DEACON: He kisses the Priest's hand &—east of the holy Table—faces the Priest, recites the 4 prayers & communes.

PRIEST: He makes a prostration, crosses himself, kisses the antimension, & with his l. hand places a Portion into his rt. Then, with crossed hands & bowed head, he says the 4 prayers:

Priest: The precious and most holy Body of our Lord and God and Saviour Jesus Christ is imparted to me, the unworthy Priest N., for the remission of my sins and for life everlasting.

I believe, O Lord, and I confess, that Thou art truly the Christ, the Son of the living God, Who camest into the world to save sinners, of whom I am the worst. And I believe that this is Thy pure Body and Thine own precious Blood. Therefore, I pray Thee: have mercy on me and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And grant that I may partake of Thy Holy Mysteries without condemnation, for the remission of my sins and for life everlasting. Amen.

Of Thy mystical Supper, O Son of God, accept me today as a communicant. For I will not speak of the Mystery to Thine enemies; I will not give Thee a kiss like Judas; but like the thief do I confess Thee. Remember me, O Lord, in Thy kingdom.

May the communion of Thy Holy Mysteries be to me not for judgment or condemnation, O Lord, but for the healing of soul and body. **He rises.**

COMMUNION: He communes with all heed; tucks the communion cloth into his collar; & with it picks up the chalice, saying:

Priest: The precious and holy Blood of our Lord and God and Saviour Jesus Christ is imparted to me, the unworthy Priest N., for the remission of my sins and for life everlasting.

He communes of the Blood in 3 sips, saying:

In the name of the Father (1), and of the Son (2), and of the Holy Spirit (3), amen.

Wiping lips & rim with the cloth, kissing the chalice:

Behold, This hath touched my lips, and taketh away mine iniquities, and cleanseth my sins.

Priest: Deacon, draw nigh!

Deacon: (drawing nigh from the south, & bowing:)

Behold, I draw near to the immortal King and our God. Impart to me, master, the precious and holy Blood of our Lord and God and Saviour Jesus Christ.

Priest: (holding the chalice:) The servant of God, Deacon N., partaketh of the precious and holy Blood of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and for life everlasting.

The Deacon communes (the Priest holding the chalice for him); wipes his lips with the cloth; & kisses the chalice.

Priest: Behold, This hath touched thy lips, and taketh away thine iniquities, and cleanseth thy sins.

Priest: *Prayer of Thanksgiving.* We give Thee thanks, O Master Who lovest mankind, Benefactor of

our souls, that Thou hast made us worthy this day of Thy heavenly and immortal Mysteries. Make straight our path; establish us all in Thy fear; preserve our life; make steadfast our footsteps; through the intercessions and entreaties of the glorious Theotokos and Ever-Virgin Mary and of all Thy Saints.

The Priest divides the Portions **NI & KA** for the number of communicants, & places these Portions in the chalice. He covers the chalice with the communion cloth, on which he lays the spoon.

Doors & Curtain Opened; Candle Removed

[DEACON: He bows; the Priest gives him the chalice; then he exits the holy doors, holding it high & exclaiming:]

Deacon: **With fear of God and faith draw nigh!**

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

Priest: (In a loud speaking voice:) **I believe, O Lord, and I confess, that Thou art truly the Christ, the Son of the living God, Who camest into the world to save sinners, of whom I am the worst. And I believe that this is Thy pure Body and Thine own precious Blood. Therefore, I pray Thee: have mercy on me and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And grant that I may partake of Thy Holy Mysteries without condemnation, for the remission of my sins and for life everlasting. Amen.**

Of Thy mystical Supper, O Son of God, accept me today as a communicant. For I will not speak of the Mystery to Thine enemies; I will not give Thee a kiss like Judas; but like the thief do I confess Thee. Remember me, O Lord, in Thy kingdom.

May the communion of Thy Holy Mysteries be to me not for judgment or condemnation, O Lord, but for the healing of soul and body. The choir begins.

Communion of the People

The Priest takes the chalice &, with the spoon, communes each:

Priest: The (servant or handmaid) of God, N., partaketh of the precious and holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of (his or her) sins and for life everlasting.

The Deacon wipes his or her lips, & each kisses the chalice.

Choir: (meanwhile, slowly:) **Receive ye the Body of Christ; taste ye of the fountain of immortality.** (repeated as needed; at the last communicant is sung:) **Alleluia, alleluia, alleluia.**

CLEARING OF THE DISKOS: After Communion, Priest & Deacon return to the holy Table; the Priest sets the chalice thereon & steps aside; & the Deacon holds the diskos over the chalice & wipes the commemorative particles & crumbs into it, saying:

Deacon: Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only

Sinless One. Before Thy Cross we bow down in worship, O Master, and Thy holy Resurrection do we hymn 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 worship Christ's holy Resurrection, for behold, through the Cross joy is come into all the world. Ever blessing the Lord, we hymn His Resurrection, for having endured crucifixion, by death hath He destroyed death.

Shine, shine, O new Jerusalem, for the glory of the Lord is arisen upon thee. Dance, now, and be glad, O Sion, and do Thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

O Christ, Thou great and most holy Pascha! O Wisdom, Word, and Power of God! Grant us to partake of Thee more fully in the unwaning day of Thy kingdom.

Wiping the last particles into the chalice, the Deacon says:

Deacon: By Thy precious Blood, O Lord, wash away the sins of those remembered here, through the prayers of all Thy Saints.

VEILING: The Deacon sets down the diskos; the Priest covers the chalice with its veil & places the other veils on the diskos with the spear & spoon. Then he turns to the people & blesses them:

Priest: **Save, ✠ O God, Thy people and bless Thine inheritance.**

The choir sings; the Priest censes the holy Table 3x, saying 1x:

Priest: Be Thou exalted above the heavens, O God,
and Thy glory above all the earth.

Choir:* **We have seen the True Light, we have received the Heavenly Spirit, we have found the True Faith, worshipping the undivided Trinity, for He hath saved us.**

[DISKOS (WITH DEACON): The Priest gives the censer to the Deacon, who hangs it on his rt. little finger. He then gives him the diskos. Lifting it higher than his head, the Deacon brings it to the oblations table. He sets it down & waits for the Priest.]

The Priest signs the antimimension with the chalice, saying softly:

Priest: Blessed ✠ is our God,

He turns & elevates the chalice over the people, exclaiming:

* BUT FROM PASCHA TO ITS APODOSIS, they sing instead:

✠ **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life! (3x)**

ASCENSION TO ITS APODOSIS, they sing:

Thou didst ascend in glory, O Christ our God, granting to Thy disciples joy by the promise of the Holy Spirit. Through the blessing they were convinced that Thou art the Son of God, the Redeemer of the world.

ON SOUL SAT. BEFORE PENTECOST, they sing:

Thou, only Creator, Who with wisdom profound dost mercifully order all things and grantest unto all that which is useful: grant rest, O Lord, to the souls of Thy servants who have fallen asleep, for in Thee have they put their hope, our maker and fashioner and our God.

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

CHALICE: The choir sings; the Priest brings the chalice* to the oblations table, passing n. of the holy Table. [The Deacon censens the arriving chalice.] The Priest sets it down; censens the Gifts, 3 swings; gives the Deacon the censer; makes a metany before the Gifts; [then turns & bows to the Deacon, who censens him.]

Choir:** Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy glory, for Thou hast vouchsafed us to partake of Thy holy, Divine, immortal, and life-creating Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.

[DEACON: He hands off the censer; bows to the Priest; arranges his orarion as before; & goes to the solea through the n. door.]

PRIEST: He lays the sponge in the centre of the antimension, which he then folds up: top, bottom, l., rt.; then he stands the Gospel atop the folded antimension.

Litany of Thanksgiving

Deacon: Aright! Having partaken of the Divine, holy, most pure, immortal, heavenly, and life-creating, fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

* IF NO DEACON: The Priest now carries both chalice & diskos to the oblations table, holding the chalice above the diskos.

** BUT FOR PASCHA, ITS APODOSIS, & BRIGHT WEEK, they sing:

Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life! (3x)

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: Having asked that the whole day may be perfect, holy, peaceful, and sinless, let us commit ourselves and one another and all our life unto Christ our God. [And he steps before the icon of Christ.]

Choir: To Thee, O Lord.

The Priest signs the antimimension with the Gospel (as on p. 23):

Priest: For Thou art our sanctification, and unto Thee we send up glory, ✠ to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

He places the Gospel book, flat, upon the antimimension.

Choir: Amen. The Priest exits the holy doors:

Priest: In peace, let us depart.

Choir: In the name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. The Priest faces east to intone:

Prayer Before the Ambo

Priest: O Lord, Who dost bless them that bless Thee and sanctify them that put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness of Thy Church; sanctify them that love the beauty of Thy house;

do Thou glorify them by Thy Divine power, and forsake not us that hope in Thee. Grant peace to Thy world, to Thy churches, to the Priests,* and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee do we send up glory and thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen. Then, 3x: Blessed be the name of the Lord from henceforth and for evermore.**

The Priest having entered the doors, [the Deacon enters the n. door. At the n.w. corner of the holy Table bows southward. The Priest reads the prayer over him, signing him over the head:]

Priest: O Thou Who art Thyself the fulfillment of the law and the prophets, Christ our God, Who didst fulfill all the dispensation of the Father, fill our hearts with joy and gladness, ✠ always, now and ever, and unto the ages of ages. Amen.

IF NO DEACON: The Priest reads the above prayer before the oblations table.

[Sermon]

The Priest takes up the hand-cross. [The Deacon crosses himself, kisses the holy Table, & consumes the Gifts.]

The Priest exits the holy doors & blesses the people, saying:

* originally, 'to our Emperor or King' was said here.

** PASCHA & BRIGHT WEEK: Instead of "Blessed be the name":
Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life! (3x)

Priest: The blessing ✠ of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Choir: Amen.

Priest:* Glory to Thee, O Christ God, 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 the ages of ages. Amen.

Lord, have mercy. (3x) Father, bless.

NOTE ON THE DISMISSAL: Text varies:

- Variations by Weekday—p. 87
- Variations for Feasts—p. 88
- Variations of the Paschal Cycle—p. 88.

* FOR PASCHA. ITS APODOSIS, & BRIGHT WEEK: Instead of “Glory to Thee, O Christ God,” the Priest & Deacon sing:

✠ Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life! (2x)

✠ Christ is risen from the dead, trampling down death by death, (the choir finishes:) And upon those in the graves bestowing life! Then:

Lord, have mercy. (3x) Father, bless. etc.

THOMAS SUNDAY TILL THE APODOSIS OF PASCHA: The Priest does say, “Glory to Thee, O Christ God,” but the choir answers:

✠ Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life! (3x) Then: Lord, have mercy. (3x) Father, bless. etc.

Dismissal

Priest: **May Christ our ✠ true God, (Sundays: Who rose from the dead), through the prayers of His most pure Mother; of the holy, glorious, and all-praised Apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and Saint N. (to whom the church is dedicated); and Saints N. and N. (Saints of the day); of the holy and righteous ancestors of God, Joachim and Anna; and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.**

Choir: **Amen. The Holy Orthodox Patriarchs; our lord the Very Most Reverend N., Metropolitan of N.; and our lord the Most Reverend N., Archbishop of N.; (and our God-loving Bishop N.); the brotherhood of this holy (temple or monastery), and all Orthodox Christians, preserve, O Lord, for many years!**

ANTIDORON:* The people queue up to kiss the cross which the Priest holds, & his hand, then receive a portion of antídoron from the basket held by the server to the rt. hand of the Priest. Afterwards, the Priest re-enters the sanctuary & unvests.

THANKSGIVING PRAYERS: In many churches someone chants these prayers now (see p. 102). On great Feasts, a trezvon is rung.

* In some churches, immediately after the choir's triple 'Blessed be the name of the Lord,' Psalm 33 is sung, during which the Priest says the prayer 'O Thou Who art Thyself the fulfillment,' & antídoron is given. After antídoron, the Priest exclaims, 'The blessing of the Lord be upon you,' & so forth until 'Many Years.'

PRAYERS OF UNVESTING

As the Priest removes his sacred vestments, he says:

Priest: Now lettest Thou Thy servant depart, in peace, O Master, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

✠ Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

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

O Most Holy Trinity, have mercy on us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3x)

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

✠ 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 debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

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 the ages of ages. Amen.

Troparion. Grace shining forth from Thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility. But while instructing us by Thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

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

Kontakion. From the heavens hast thou received Divine grace, and by thy lips dost thou teach all to worship the one God in Trinity, O John, most blessed, righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things Divine.

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

Theotokion. Steadfast Protectress of Christians, constant advocate before the Creator: Disdain not the supplications of us sinners, but hasten, O good one, to help us who cry unto thee in faith: Hasten to intercession, and speed thou to make supplication, O Theotókos, thou that dost ever protect those that honour thee. (Or, the Troparion of the day is said)

Lord, have mercy. (12x)

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

O higher in honour than the Cherubim, and more glorious beyond compare than the Seraphim, who

without corruption gavest birth to God the Word,
the very Theotokos, thee do we magnify.

[DEACON: Having consumed the Gifts, & covered the vessels, he says the selfsame thanksgiving prayers, & washes his hands, &, rejoining the Priest, they do the Dismissal together:]

[Deacon: In the name of the Lord, father, bless.]

Priest: May Christ ✝ our true God, (Sundays: Who rose from the dead,) through the prayers of His most pure Mother, of our father among the Saints John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

Deacon: Amen. They depart & the Liturgy is ended.



AT COMMEMORATIONS

It may be found helpful to write out the wording for the commemorations in litanies & at the Great Entrance here:

APPENDIX I

Dismissals—Weekdays

Monday morning: **May Christ our true God, through the prayers of His most pure Mother, by the protection of the honourable bodiless Powers of heaven, of the holy, glorious, and all-laudable Apostles, etc.**

Tuesday morning: **May Christ our true God, through the prayers of His most pure Mother, of the honourable and glorious Prophet, Forerunner, and Baptist John, of the holy, glorious, and all-laudable Apostles, etc.**

Wednesday morning: **May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable Apostles; etc.**

Thursday morning: **May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles, of our father among the Saints Nicholas the Wonder-worker, Archbishop of Myra in Lycia, of our father among the Saints John Chrysostom, etc.**

Friday morning: **May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable Apostles; etc.**

Saturday morning: **May Christ our true God, through the prayers of His most pure Mother; of the holy,**

glorious, and all-laudable Apostles; of the holy, glorious, and right-victorious Martyrs; of our venerable and God-bearing fathers; of our father among the Saints John Chrysostom; etc.

Dismissals—Feasts

Nativity of Christ (25 Dec.): **May He Who was born in a cave and lay in a manger for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.** NOTE: Festal dismissals are used every weekday of the afterfeast.

Theophany (6 Jan.): **May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Meeting of the Lord (Hypopante, 2 Feb.): **May He Who deigned to be carried in the arms of the righteous Symeon for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Transfiguration of Christ (6 Aug.): **May He Who was transfigured in glory before His disciples upon Mount Tabor for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Dismissals—Paschal Cycle

Palm Sunday: **May He Who deigned to sit upon the foal of an ass for our salvation, Christ our true**

God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.

Holy Monday through Holy Wednesday: **May the Lord, Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Holy Friday: **May He Who endured fearful sufferings, the life-creating Cross, and voluntary burial in the flesh for us men and for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Holy Pascha & Bright Week: **May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Ascension of Christ: **May He Who in glory ascended from us into heaven and sat at the right hand of God the Father, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

Holy Pentecost: **May He Who sent the most Holy Spirit from heaven upon His holy disciples and Apostles in the form of fiery tongues, Christ our true God, through the prayers of His most pure Mother; of our father among the Saints John Chrysostom; etc.**

APPENDIX II

Petitions for Various Needs

The following petitions may be added, with the Priest's blessing, into the Litany of Fervent Supplication (p. 39).

For the Needs of the Faithful

Again we pray Thee, O Lord our God, that Thou wouldst hearken unto the voice of our supplication and prayer, and have mercy upon Thy (servant or handmaiden(s), N. (& N.), through Thy grace and compassions, and fulfill all (his) petitions, and pardon (him) all transgressions, voluntary and involuntary; let (his) prayers and alms be acceptable before the throne of Thy dominion; and protect (him) from enemies visible and invisible, from every temptation, harm, and sorrow, and deliver (him) from diseases, and grant (him) health and length of days; let us all say: O Lord, hearken, and have mercy.

Choir: **Lord, have mercy. (3x)**

Look down, O Master, Lover of mankind, with Thy merciful eyes, upon Thy (servant or handmaiden(s), N. (& N.), and hearken unto our supplication which is offered with faith, for Thou Thyself hast said: 'All things whatsoever ye shall ask in prayer, believe that ye shall receive, and it shall be done unto you'; and again, 'Ask, it shall be given unto you.' Therefore we ask, hoping,

though we be unworthy, in Thy mercy: Bestow Thy kindness upon Thy (servant or handmaiden(s), N. (& N.), and fulfill (his) good desires, preserve (him) all (his) days peacefully and calmly in health and length of days; let us all say: Quickly hearken, and graciously have mercy.

Choir: Lord, have mercy. (3x)

Again we pray for the people here present, that await of Thee great and abundant mercy, for all the brethren, and for all Christians.

Choir: Lord, have mercy. (3x)

For Those That are Sick

O Physician of souls and bodies, with compunction and broken hearts we fall down before Thee, and groaning we cry unto Thee: Heal the sicknesses, heal the passions of the soul and body, of Thy (servant or handmaiden(s) N. (& N.), and pardon (him) all transgressions voluntary and involuntary, for Thou art kindhearted, and swiftly raise (him) up from the bed of sickness, we pray Thee; hearken, and have mercy.

Choir: Lord, have mercy. (3x)

O Thou that desirest not the death of sinners but rather that they should return to Thee and live: Spare and have mercy on Thy (servant or handmaiden(s), N. (& N.), O Merciful One; banish sickness, drive away all passion, and all ailments, allay chill and fever, and stretch forth Thy mighty

arm. And as Thou didst raise up Jairus' daughter from the bed of sickness, restore (him) to health, we pray Thee; hearken, and have mercy.

Choir: **Lord, have mercy. (3x)**

O Thou Who by Thy touch didst heal Peter's mother-in-law, who was sick with fever: do Thou now, in Thy loving-kindness, heal Thy terribly-suffering (servant or handmaiden(s), N. (& N.) of (his) malady, swiftly granting (him) health. We diligently pray Thee, O fount of healing: hearken and have mercy.

Choir: **Lord, have mercy. (3x)**

Again we pray to the Lord our God, that He may hearken unto the voice of the supplication of us sinners, and have mercy on His (servant or handmaiden(s), N. (& N.), and protect (him) from all tribulation, harm, wrath, and necessity, and from every sickness of soul and body, granting (him) health with length of days. Let us all say: swiftly hearken, and graciously have mercy.

Choir: **Lord, have mercy. (3x)**

For Those That are Travelling

O Lord, Who dost guide the footsteps of mankind, graciously look upon Thy (servant or handmaiden(s), N. (& N.), and pardoning (him) every transgression both voluntary and involuntary, bless the good intention of (his) counsel, and guide (his) goings out and comings in on the

journey. We earnestly pray Thee: hearken and have mercy.

Choir: **Lord, have mercy. (3x)**

O Lord, Who didst most gloriously deliver Joseph from the animosity of his brethren, and didst lead him to Egypt, and through the blessing of Thy goodness didst make him to prosper in all things: bless also (this) Thy (servant or handmaiden(s) N. (& N.), who desire(th) to travel, and cause (his) journey to be safe and tranquil. We pray Thee: hearken and have mercy.

Choir: **Lord, have mercy. (3x)**

Thanksgiving for Petitions Granted

Giving thanks with fear and trembling, as unprofitable servants, unto Thy loving-kindness, O Lord our Saviour and Master, for Thy benefits which Thou hast poured out abundantly on Thy servants, we fall down in worship and offer a doxology unto Thee as God, and fervently cry aloud to Thee: deliver Thou Thy servants from all misfortune, and as Thou art merciful, always fulfill the desires of us all unto good. We diligently pray Thee: hearken and have mercy.

Choir: **Lord, have mercy. (3x)**

In that Thou hast now hearkened mercifully to the prayers of Thy servants, O Lord, and hast manifested upon us the tender compassion of Thy love for mankind, so also, in time to come,

disdaining us not, do Thou fulfill, to Thy glory, all the good desires of Thy faithful, & show unto us all Thine abundant mercy, disregarding all our iniquities. We pray Thee: hearken & have mercy.

Choir: **Lord, have mercy.** (3x)



APPENDIX III

Special Hymns & Verses

FESTAL CYCLE

For the Paschal Cycle, see p. 97.

Nativity of the Theotokos (8 Sept.)

See the Festal Menaion for the Zadostoinik, 'Virginity is foreign to mothers' (ref.: p. 64).

Elevation of the Life-creating Cross (14 Sept.)

Consult the Festal Menaion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: Exalt ye the Lord our God, and worship the footstool of His feet, for He is holy. Choir:

Entrance Hymn: O come, let us worship and fall down before Christ, O Son of God, crucified in the flesh, save us who sing unto Thee: alleluia!

Consult the Festal Menaion for the Zadostoinik, 'Magnify, O my soul' (ref.: p. 64).

Entry of the Theotokos (21 Nov.)

Consult the Festal Menaion for the Zadostoinik, ‘The Angels beheld the entrance’ (ref.: p. 64).

Nativity of Christ (25 Dec.)

Consult the Festal Menaion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: From the womb before the morning star have I begotten Thee. The Lord hath sworn and will not repent; Thou art a Priest for ever after the order of Melchisedec. Choir:

Entrance Hymn: O come, let us worship and fall down before Christ, O Son of God, born of a Virgin, save us who sing unto Thee: alleluia!

Consult the Festal Menaion for the Zadostoinik, ‘Magnify, O my soul’ (ref.: p. 64).

Theophany of Christ (6 Jan.)

Consult the Festal Menaion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord and hath appeared unto us.
Ps. 113 And the choir sings:

Entrance Hymn: O come, let us worship and fall down before Christ, O Son of God, baptized by John in the Jordan, save us who sing unto Thee: alleluia.

Consult the Festal Menaion for the Zadostoinik, 'Magnify, O my soul.'

Hypopante or Meeting of the Lord (2 Feb.)

The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: The Lord hath made known His salvation; in the sight of the nations hath He revealed His righteousness. Ps. 95

Consult the Festal Menaion for the Zadostoinik, 'O Virgin Theotókos, hope of all' (ref.: p. 64).

Annunciation to the Theotokos (25 Mar.)

Consult the Festal Menaion for the Zadostoinik, 'As thou art a living temple' (ref.: p. 64).

Transfiguration of Christ (6 Aug.)

Consult the Festal Menaion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: O send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain. Ps. 42 Choir:

Entrance Hymn: O come, let us worship and fall down before Christ, O Son of God, Who wast transfigured on the mount, save us who sing unto Thee: alleluia!

Consult the Festal Menaion for the Zadostoinik, 'Magnify, O my soul, the Lord' (ref.: p. 64).

Dormition of All-Holy Theotokos (15 Aug.)

Consult the Festal Menaion for the Zadostoinik, 'The limits of nature are overcome' (ref.: p. 64).

PÆSCHÆL CYCLE

Lazarus Saturday (6th Sat. of Great Lent)

Consult the Lenten Triodion for the Zadostoinik, 'Let us honour the pure Theotókos' (ref.: p. 64).

Palm Sunday, the Entry into Jerusalem:

Consult the Lenten Triodion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord and hath appeared unto us.

Consult the Lenten Triodion for the Zadostoinik, 'God is the Lord.'

Holy Pascha—Resurrection of Christ

On the Queen & Lady of Feasts, the Liturgy begins as follows:

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

Choir: **Amen.**

Priest: **✠ Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life. (3x)**

Choir: **✠ Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life. (3x)**

Priest: **Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. Ps. 67**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: **As smoke vanisheth, so let them vanish : as wax melteth before the fire.**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: **So let sinners perish at the presence of God, and let the righteous be glad.**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: **This is the day which the Lord hath made; let us rejoice and be glad therein. Ps. 117**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: † **Glory to the Father, and to the Son, and to the Holy Spirit.**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: † **Both now and ever, and unto the ages of ages. Amen.**

Choir: † **Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life.**

Priest: ✠ **Christ is risen from the dead,
trampling down death by death,**

Choir: **And upon those in the graves bestowing life.**

Consult the Pentecostarion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: In the congregations bless ye God, the Lord from the wellsprings of Israel.

Consult the Pentecostarion for the Zadostoinik, 'The Angel cried,' which is sung until the apodosis of Pascha (ref.: p. 64).

*Mid-Feast of Pascha & Apodosis of Mid-Feast
(Wed. of the 4th week after Pascha)*

Consult the Pentecostarion for the Zadostoinik, 'Virginity is foreign to mothers' (ref.: p. 64).

Ascension of Christ

Consult the Pentecostarion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: God is gone up in jubilation, the Lord with the voice of the trumpet. Ps. 46 Choir:

Entrance Hymn: O come, let us worship and fall down before Christ. O Son of God, Who ascended in glory, save us who sing unto Thee: alleluia!

Consult the Pentecostarion for the Zadostoinik, 'Magnify, O my soul, Christ,' which Zadostoinik is sung up to & upon the apodosis (ref.: p. 64).

Pentecost, the Descent of the Holy Spirit

Consult the Pentecostarion for Antiphons 1, 2, & 3, which replace Ps. 102, Ps. 145, & the Beatitudes. The Deacon adds this Entrance Verse (ref.: p. 33):

Entrance Verse: Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Choir:

Entrance Hymn: O come, let us worship and fall down before Christ. O gracious Comforter, save us who sing unto Thee: alleluia!

Consult the Pentecostarion for the Zadostoinik, 'Rejoice, O Queen,' which is sung up to & upono the apodosis (ref.: p. 64).



APPENDIX IV

Daily Antiphons—ref.: pp. 26-31

When no Beatitudes verses are appointed in the Menaion.

First Antiphon: It is good to give praise unto the Lord and to chant unto Thy name, O Most High. Ps. 91

Through the prayers of the Theotókos, O Saviour, save us. **To proclaim in the morning Thy mercy, and Thy truth by night.**

Through the prayers of the Theotókos, O Saviour, save us. **Upright is the Lord our God, and there is no unrighteousness in Him.**

Through the prayers of the Theotókos, O Saviour, save us. **Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.**

Through the prayers of the Theotókos, O Saviour, save us.

Second Antiphon: **The Lord is king; He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.** Ps. 92

Through the prayers of the Saints, O Saviour, save us.

For He established the world, which shall not be shaken.

Through the prayers of the Saints, O Saviour, save us.

Thy testimonies are made very sure; holiness becometh Thy house, O Lord, unto length of days.

Through the prayers of the Saints, O Saviour, save us.

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

Amen. Hymn: O only-begotten Son and Word of God, etc.

Third Antiphon: **Come, let us rejoice in the Lord; let us shout with jubilation unto God our Saviour.** Ps. 94

Save us, O Son of God, Who art wondrous in Thy Saints: save us who sing to Thee: alleluia.

Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

Save us, O Son of God, Who art wondrous, *etc.*

For the Lord is a great God, and a great King over all the earth.

Save us, O Son of God, Who art wondrous, *etc.*

For in His hand are the ends of the earth, and the heights of the mountains are His.

Save us, O Son of God, Who art wondrous, *etc.*

For the sea is His, and His made it, and the dry land His hands have fashioned.

Save us, O Son of God, Who art wondrous, *etc.*



APPENDIX V

Thanksgiving Prayers—ref.: p. 83

One of the people chants the prayers in a straight tone. Always the Priest begins:

Priest: Glory to Thee, O God. (3x) Then, the reader:

First Prayer: I thank Thee, O Lord my God, that Thou hast not rejected me, a sinner, but hast vouchsafed me to be a communicant of Thy Holy Things. I thank Thee that Thou hast vouchsafed me, the unworthy, to partake of Thy most pure and heavenly Gifts. But, O Master, Lover of mankind, Who for our sake didst die and didst rise again, and didst bestow upon us these dread and life-giving Mysteries for the well-being and sanctification of our souls and bodies, grant that these may be even unto me for the healing of both soul and body, for the averting of everything hostile, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for the fullness of wisdom, for the keeping of Thy commandments, for an increase of Thy Divine grace, and for the attainment of Thy kingdom; that being preserved by them in Thy holiness, I may always remember Thy grace, and no longer live for myself, but for Thee our Master and Benefactor; and thus when I shall have departed this life in hope of life eternal, I may attain unto everlasting rest, where the sound of them that keep festival is unceasing, and the delight is endless of them that behold the unspeakable beauty of Thy countenance, for Thou art the true desire and the inexpressible gladness of them that love Thee, O Christ our God, and all creation doth hymn Thee unto the ages. Amen.

Of St. Basil the Great: O Master, Christ God, King of the ages and Creator of all things, I thank Thee for all the good things which Thou hast bestowed upon me, and for the Communion of Thy most pure and life-giving Mysteries. I pray Thee, therefore, O Good One and Lover of mankind: Keep me under Thy protection and in the shadow of Thy wings and grant me, even until my last breath, to partake worthily, with a pure conscience, of Thy Holy Things, unto the remission of sins and life eternal. For Thou art the Bread of life, the Source of holiness, the Giver of good things, and unto Thee do we send up glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Of St. Metaphrastes: O Thou Who givest me willingly Thy Flesh as food, Thou Who art fire that doth consume the unworthy, burn me not, O my Creator, but rather enter Thou into my members, into all my joints, my reins, my heart. Burn up the thorns of all my sins. Purify my soul, sanctify my thoughts. Strengthen my substance together with my bones. Enlighten my simple five senses. Nail down the whole of me with Thy fear. Ever protect, preserve, and keep me from every soul-corrupting deed and word. Purify and cleanse, and adorn me; make me comely, give me understanding, and enlighten me. Show me to be the dwelling-place of Thy Spirit alone, and no longer the habitation of sin; that from me as Thine abode through the entry of Communion, every evildoer, every passion, may flee as from fire. As intercessors I offer unto Thee all the Saints, the commanders of the bodiless Hosts, Thy Forerunner, the wise Apostles, and further, Thine undefiled pure Mother. The entreaties of these do Thou accept, O my compassionate Christ, and make Thy

servant a child of light. For Thou alone art our sanctification, O Good One, and the radiance of our souls, and unto Thee as God and Master we all send up glory, as is meet, every day.

Another Prayer: O Lord Jesus Christ our God, may Thy holy Body be unto me for life eternal, and Thy precious Blood for the remission of sins; and may this Eucharist be unto me for joy, health, and gladness. And at Thy dread second Coming, vouchsafe me, a sinner, to stand at the right hand of Thy glory, through the intercessions of Thy most pure Mother and of all the Saints.

Prayer to the Theotokos: O most holy Lady Theotókos, light of my darkened soul, my hope, protection, refuge, consolation, my joy: I thank thee that thou hast vouchsafed me, who am unworthy, to be a partaker of the most pure Body and precious Blood of thy Son. O thou who gavest birth to the true Light, do thou enlighten the spiritual eyes of my heart; thou who gavest birth to the Source of immortality, revive me who am dead in sin; thou who art the lovingly-compassionate Mother of the merciful God, have mercy on me, and grant me compunction, and contrition in my heart, and humility in my thoughts, and the recall of my thoughts from captivity. And vouchsafe me until my last breath to receive without condemnation the sanctification of the most pure Mysteries, for the healing of both soul and body; and grant me tears of repentance and confession with which to hymn and glorify thee all the days of my life; for blessed and most glorified art thou unto the ages. Amen.

THE END, & GLORY TO GOD

