

THE ENTRANCE, VESTING, & LITURGY OF PREPARATION

The doors into the Nave are opened. At a suitable time before the Liturgy is to begin the Clergy who are celebrating gather at the foot of the Ambo (Deacons to the right), and make three low bows (metanias).

The Entrance Prayers

Deacon1: Bless, Master.

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

Deacon1: Amen.

When the Entrance Prayers are read during the Midnight Service prior to the Paschal Matins on the first day of Holy Pascha, “O Heavenly King...” is not said, but immediately “Holy God...”

From Pentecost to Great and Holy Saturday:

Deacon1: Glory to You, our God; glory to You!

O Heavenly King, the Comforter, the Spirit of Truth, You are everywhere and fulfill all things. Treasury of Blessings and Giver of Life, come and abide in us and cleanse us from every impurity and save our souls, O Good One!

During Bright Week and on the Leave-taking of Pascha:

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 tomb. They heard the angelic voice: “Why do you seek among the dead as a man, the One Who is everlasting light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He has slain death, as He is the Son of God, saving the race of men!”

In the tomb with the body and in Hades with the soul as God, in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

Glory to the Father, and to the Son, and to the Holy Spirit,
Bearing life and more fruitful than paradise, brighter than any royal chamber: Your tomb, O Christ, is the fountain of our resurrection.

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

Rejoice, O holy and divine abode of the Most High! For, through you, O Theotokos, joy is given to those who cry: “Blessed are you among women, O all-undefiled Lady!”

They go before the icon of Christ and, kissing it, say:

We venerate Your most pure icon, O Good One...

And the rest, as usual.

From St. Thomas Sunday until the Leave-taking of Pascha:

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

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

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

Deacon1: Amen.

Have mercy on us, O Lord, have mercy on us; for laying aside all excuse, we sinners offer to You, as to our Master, this supplication: have mercy on us.

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

O Lord, have mercy on us, for in You have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, since You are compassionate, and deliver us from our enemies. For You are our God, and we are Your people; we are all the work of Your hands, and we call upon Your Name.

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

Deacon1: O blessed Theotokos, open the doors of compassion to us whose hope is in you, that we may not perish but be delivered from adversity through you, who are the salvation of the Christian people.

Clergy, in order of rank, venerate the icon of Christ, and say:

Clergy: We venerate Your most pure icon, O Good One, and ask forgiveness of our transgressions, O Christ our God. Of Your good will You were pleased to ascend the cross in the flesh and deliver Your creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to You: You have filled all with joy, O our Savior, for You came to save the world.

They also venerate the icon of the Theotokos and say:

Count us worthy of mercy, O Theotokos, Fountain of Tenderness. Look on us sinful men and reveal your power as always, for we have put our hope in you. Rejoice! we cry to you, as once did Gabriel, the leader of the bodiless hosts.

Other icons on the Iconostasis may be venerated in the same manner, beginning with the icon of the patron saint of the Church and then the icon of St. John the Baptist.

They gather in front of the Holy Doors as before.

Deacon1: Let us pray to the Lord. Lord, have mercy.

They bow their heads.

Priest: O Lord, stretch forth Your hand from Your holy dwelling place on high, and strengthen me for this, Your appointed service, that standing without condemnation before Your throne, I may offer the bloodless sacrifice. For Yours is the power and the glory unto ages of ages. Amen.

They turn and bow to the people, asking forgiveness:

Address: Forgive me, brothers and sisters.

Response: God forgives all.

*They enter the Sanctuary¹ - the **Priest** through the North door and the **Deacons** through the South door, saying:*

¹ Some prefer to call this the "Altar".

Deacon1: I will enter Your house, I will worship toward Your holy temple in fear of You. Lead me, O Lord, in Your righteousness because of my enemies; make my way straight before You. For there is no truth in their mouth; their heart is destruction, their throat is an open sepulcher, they flatter with their tongue. Judge them, O God, let them fall by their own counsels; because of their many transgressions cast them out, for they have rebelled against You. But let all who take refuge in You rejoice, let them always sing for joy; and dwell in them, that those who love Your name may exult in You. For You bless the righteous, O Lord, You cover us with good will as with a shield.

*They bow 3 times before the Altar Table. The **Priest** kisses the Holy Gospel, the Altar Table, and the Cross. The **Deacons** kiss the Altar Table.*

Then each takes his robe (Sticharion) and, bowing 3 times towards the East, prays silently:

O God, cleanse me a sinner, and have mercy on me.

The Vesting of the Deacon

*The **Deacon**, with his robe (Sticharion) and stole (Orarion) in hand, goes to the Priest and bows his head, saying:*

Deacon: Bless, Master, the Sticharion and Orarion.

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

Deacon: Amen.

*The **Deacon** goes to the side of the Sanctuary. Vesting himself with the Sticharion, he prays:*

Let us pray to the Lord. My soul shall rejoice in the Lord, for He has clothed me with the garment of salvation; He has covered me with the robe of gladness; as a bridegroom He has set a crown on me; and as a bride adorns herself with jewels, so has He adorned me.

*After kissing the Orarion, the **Deacon** places it on his shoulder. He may say:*

Holy, holy, holy, Lord of Sabaoth: heaven and earth are full of Your glory.

As he puts on the cuffs (Epimanikia), he recites the following:

(Right) Your right hand, O Lord, has been glorified in power. Your right hand, O Lord, has shattered Your enemies. In the greatness of Your majesty, You have overthrown Your adversaries.

(Left) Your hands have made and fashioned me. Give me understanding that I may learn Your commandments.

*Then the **First Deacon** goes to the Table of Preparation (Oblation), and sets the Holy Vessels in place for the Priest.*

The Vesting of the Priest

*The **Priest** blesses his own **Sticharion**:*

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

*He vests himself with the **Sticharion**, saying:*

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

*He blesses the **stole** (Epitrachelion), and says, as he vests:*

+ Blessed is God, Who pours out His grace upon His Priests, as myrrh upon the head, that runs down the beard, the beard of Aaron, that runs down the border of his robe.

*He blesses the **belt** (Zone), and says, as he vests:*

+ Blessed is God, Who girds me with strength and makes my way blameless. He made my feet like hind's feet, and set me secure on the heights.

As he puts on the cuffs (Epimanikia), he recites the following:

(Right) Your right hand, O Lord, has been glorified in power. Your right hand, O Lord, has shattered Your enemies. In the greatness of Your majesty, You have overthrown Your adversaries.

(Left) Your hands have made and fashioned me. Give me understanding that I may learn Your commandments.

If he has been awarded the shield (Epigonation), he puts it on, saying:

Gird Your sword upon Your thigh, O Mighty One, in Your comeliness and in Your beauty. Go forth and prosper and reign, because of truth and meekness and righteousness. Your right hand shall guide You wondrously always, now and ever and unto ages of ages. Amen.

He blesses the chasuble (Phelonion), and prays, as he vests:

+ Your Priests, O Lord, shall clothe themselves with righteousness, and Your saints shall shout with joy always, now and ever and unto ages of ages. Amen.

The Priest then washes his hands, saying:

I wash my hands in innocence, and go about Your altar, O Lord, singing aloud a song of praise, and telling all Your miracles. O Lord, I love the beauty of Your house, and the place where Your glory dwells. Do not sweep my soul away with sinners, nor my life with bloodthirsty men, men in whose hands are evil devices, and whose right hands are full of bribes. But as for me, I walk in my integrity; deliver me, and have mercy on me. My foot stands on level ground; in the churches I will bless the Lord.

The Liturgy of Preparation

(Proskomedie)

The Priest and First Deacon bow 3x before the Table of Preparation, saying quietly each time:

Clergy: O God, cleanse me a sinner, and have mercy on me.

The Priest removes the communion cloths from the Chalice and the paten (Diskos), saying:

<p><i>Priest:</i> O Bethlehem, be prepared; Eden is opened to all; O Ephratha, be made ready; for in the cave the tree of life has blossomed forth from the Virgin; for her womb has been shown to be a spiritual paradise, in which is the divine plant, from which having eaten, we will live and not die as Adam did. Christ is born to raise the image that had fallen.</p>

By Your precious Blood You have redeemed us from the curse of the law. By being nailed to the Cross and pierced with a spear, You have poured immortality upon men. O our Savior, glory to You!

The First Deacon raises his Orarion, saying:

Deacon1: Bless, Master.

----- 1st Loaf - The Lamb -----

The Priest makes the sign of the Cross + with the first loaf of bread, saying:

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

Deacon1: Amen.

The Priest takes the prosphora in his left hand and the spear in his right, and makes the Sign of the Cross + over the seal 3 times, saying each time:

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

The Priest pierces the prosphora with the spear to the right of the seal, and, cutting along the right side, says:

Deacon1: Let us pray to the Lord.

Priest: As a sheep led to the slaughter,

Deacon1: Let us pray to the Lord.

Cutting the left side, the Priest says:

Priest: or a spotless lamb before its shearers is dumb, so He opens not His mouth.

Deacon1: Let us pray to the Lord.

Cutting the upper side:

Priest: In His humiliation justice was denied Him.²

Deacon1: Let us pray to the Lord.

Cutting the lower side:

Priest: Who will explain His generation?

The Deacon then points to the Holy Bread with his hand and Orarion, and says:

Deacon1: Take up, Master.

The Priest, piercing the prosphora on the bottom right side and cutting, then lifts out the Lamb, saying:

Priest: For His life is taken up from the earth.

The Priest inverts the Lamb, placing the seal upon the Diskos, while the Deacon says:

Deacon1: Sacrifice, Master.

The Priest cuts the Lamb cross-wise, taking care not to cut through the seal, and says:

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

² Is. 53:8 LXX. Lit., "In the humiliation His judgment was taken away."

*The **Priest** inverts the Lamb again so that the seal is on top, while the **Deacon** says:*

Deacon1: Pierce, Master.

*The **Priest** pierces the right side of the Lamb under the letters IC and says:*

Priest: One of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness, and his witness is true.

(Additional Lambs for Liturgies of the Presanctified Gifts are prepared, doing the same for each Lamb, beginning with, "In remembrance of our Lord, God and Savior Jesus Christ...")

*The **Deacon** takes the wine and water and says to the Priest:*

Deacon1: Bless, Master, the holy union.

*As the **Deacon** pours the wine and water into the Chalice, the **Priest** blesses the diaconal action with the Sign of the Cross **+**, saying:*

Priest: Blessed is the union of Your holy things...

Deacon1: ...always, now and ever and unto ages of ages. Amen.

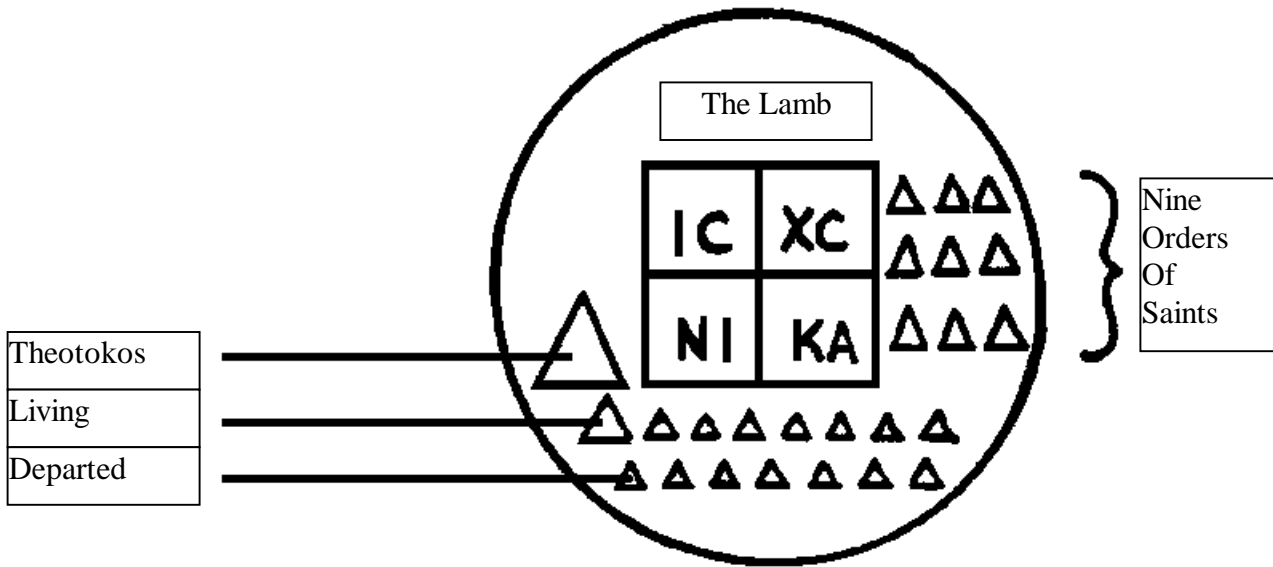
----- 2nd Loaf - The Mother of God -----

*The **Priest** takes the second prosphora into his hand and says:*

Priest: In honor and memory of our most-blessed Lady, the Theotokos and ever-Virgin Mary. Through her intercessions, O Lord, accept this sacrifice upon Your heavenly Altar.

*The **Priest** removes a triangular particle of the prosphora and places it on the right side of the Lamb, saying:*

The Queen stood on Your right side, arrayed in golden robes, all glorious.



----- 3rd Loaf - The Nine Orders of Saints -----

The Priest takes the third prosphora and says:

Of the honorable, glorious prophet and forerunner, John the Baptist.

The Priest removes a particle and places it on the left side of the Lamb, making it the first particle of the first row. Removing a second particle from this same prosphora and placing it below the first, he says:

Of the holy and glorious prophets: Moses and Aaron, Elijah and Elisha, David and Jesse, the three Holy Children, Daniel the Prophet, and of all the holy prophets.

Removing a third particle from this same prosphora and placing it below the second, he says:

Of the holy, glorious and all-laudable apostles Peter and Paul, of the Twelve and of the Seventy, and all the holy apostles.

Removing a fourth particle from this same prosphora and placing it next to the first particle (thus making the top of a new row), he says:

Of our fathers among the saints and hierarchs: Basil the Great; Gregory the Theologian; John Chrysostom; Athanasius and Cyril; Nicholas of Myra in Lycia; (*Peter, Alexis, Jonah, and Philip of Moscow; Nicetas, Bishop of Novgorod; and Leontius, Bishop of Rostov;*) the North American hierarchs Innocent, Tikhon, Nicholas, and John; and of all the holy hierarchs.

Removing a fifth particle from this same prosphora and placing it below the fourth (second row), he says:

Of the holy apostle and Archdeacon, the First-martyr Stephen; of the holy Great martyrs: Demetrius, George, Theodore of Tyre, Theodore Stratelates. And of the martyrs of North America: Juvenaly, Peter, John and Alexander. And of the Women-martyrs: Thecla, Barbara, Kyriake, Euphemia, Paraskeve, Catherine. And of all the holy martyrs.

Removing a sixth particle from this same prosphora and placing it below the fifth (second row), he says:

Of the venerable and God-bearing monastic fathers: Antony, Euthymius, Sabbas, Onuphrius, Athanasius of Athos; (*Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh, Seraphim of Sarov, and Barlaam of Khutinsk*). Of the venerable mothers: Pelagia, Theodosia, Anastasia, Eupraxia, Fevronia, Theodulia, Euphrosyne, Mary of Egypt, and of all the venerable fathers and mothers.

Removing a seventh particle from this same prosphora and placing it next to the fourth (thus making another row), he says

Of the holy Wonderworkers and Unmercenaries: Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, and of all the holy unmercenary saints.

Removing an eighth particle from this same prosphora and placing it below the seventh (third row), he says:

Of the holy and righteous Ancestors of God, Joachim and Anna; Saint ___ (*patron of Church*) ___, Saint(s) ___ (*of the day*) ___ whom we commemorate today; (*of the holy Methodius and Cyril, Equals to the Apostles and Teachers of the Slavs; of the holy Great Prince Vladimir, Equal to the Apostles;*) and of all the saints, by their prayers visit us, O God.

Removing a ninth particle from this same prosphora and placing it below the eighth (third row), he says:

Of our father among the saints, John Chrysostom, Archbishop of Constantinople, (*or Basil the Great, Archbishop of Caesarea*).

----- 4th Loaf - The Living -----

*The **Priest** takes a particle from the fourth prosphora and, placing it at the foot of the Lamb (at the letters NIKΑ), he prays:*

Remember, O loving Master, the whole Episcopate of the Orthodox Church, Metropolitan _____; our Bishop (*or Archbishop*) _____, the honorable Priesthood, the Diaconate in Christ and the whole priestly and monastic order; [*in a monastery: our Archimandrite (or Abbot)* _____]; [*our brethren the concelebrating Priests and Deacons*]; and of all our brotherhood, which You have called into Your communion through Your compassion, O gracious Master.

*The **Priest** then remembers any other living faithful, removing a particle from the fourth prosphora for each and placing it next to the first, saying with each name:*

Remember, O Lord, Your (*servant, handmaid*) _____.

----- 5th Loaf - The Departed -----

*The **Priest** takes a particle from the fifth prosphora and, placing it below the above row, remembers 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 church (*or monastery*).

*The **Priest** then remembers any other departed faithful, removing a particle from this fifth prosphora for each and placing it next to the first, saying with each name:*

Remember, O Lord, Your (*servant, handmaid*) _____.

When he finishes remembering the departed, the Priest prays this prayer:

Remember all of our Orthodox fathers and brethren who have departed in the hope of resurrection to eternal life in Your communion, O Lord, the Lover of mankind.

*Taking the appropriate loaf, the **Priest** then remembers the Bishop who ordained him, and concludes the remembrance:*

Remember, O Lord, Your unworthy servant and forgive me all my sins, both voluntary and involuntary.

*The **Priest** kisses the spear and sets it aside. (**Other Priests** may now make commemorations, if they wish.) The Table is cleared and arranged as needed.*

*The **Deacon** presents the censer to the Priest, saying:*

Deacon1: Bless, Master, the incense. Let us pray to the Lord.

Priest: + We offer You incense, O Christ our God, for a perfume of spiritual fragrance. Receive it upon Your heavenly Altar, and send down upon us in turn the grace of Your all-Holy Spirit.

Deacon1: Let us pray to the Lord.

...for star-cover:

The Priest censens the star and places it over the Holy Bread, saying:

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

Deacon1: Let us pray to the Lord.

...for Diskos veil:

The Priest censens the first veil and places it over the Diskos, saying:

Priest: The Lord reigns; He is robed in majesty; the Lord is robed, He is girded with strength. The world is established; it shall never be moved. Your throne is established from of old; You are from everlasting. The floods have lifted up, O God; the floods have lifted up their voice; the floods have lifted up their roaring. Mightier than the thunder of many waters, mightier than the waves of the sea, the Lord on high is mighty. Your decrees are very sure; holiness befits Your house, O Lord, forevermore.

Deacon1: Let us pray to the Lord. Cover, Master.

...for Chalice veil:

The Priest censens the second veil and places it over the Chalice, saying:

Priest: Your virtue has covered the heavens, O Christ, and the earth is full of Your praise.

Deacon1: Let us pray to the Lord. Cover, Master.

...for aer:

The **Priest** censes the large veil (aer) and places it over both the Diskos and the Chalice, saying:

Priest: Cover us with the shelter of Your wings, and drive away from us every foe and adversary. Grant peace to our lives, O Lord. Have mercy on us and on Your world, and save our souls, for You are good and love mankind.

The **Priest** then takes the censer and censes the Offerings, saying 3 times:

Blessed is our God, Who is thus well-pleased. Glory to You! (3x)

After each of the above, the **Deacon** raises his Orarion and concludes:

Deacon1: ...always, now and ever and unto ages of ages. Amen. (3x)

Both bow before the Offerings 3 times. The **Deacon** then takes the censer from the **Priest** and says:

Deacon1: For the precious Gifts now offered, let us pray to the Lord.

Priest: O God, our God, Who sent the heavenly Bread, the food of the whole world, our Lord and God, Jesus Christ, to be our savior, redeemer, and benefactor, blessing and sanctifying us: Bless this Offering, and accept it upon Your heavenly Altar. Remember those who offered it and those for whom it was offered, for You are good and love mankind. Preserve us blameless in the celebration of Your divine Mysteries. For sanctified and glorified is Your most honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Deacon1: Amen.

The **Priest** then concludes the Liturgy of Preparation with the Dismissal:

Priest: Glory to You, O Christ our God and our hope; glory to You.

Deacon1: Glory to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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

Father, bless.

Priest: May [*on Sundays:* He Who rose from the dead,] Christ our true God, through the prayers of His most pure Mother; of our father among the saints John Chrysostom, Archbishop of Constantinople (*or Basil the Great, Archbishop of Caesarea in Cappadocia*); and of all the saints: have mercy on us and save us for He is good and loves mankind.

The First Deacon censes the Offering; then he goes to the Altar Table and censes around it cross-wise, saying:

Deacon1: In the tomb with the body, in Hades with the soul as God, in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

Then he recites Psalm 50 (51) "Have mercy on me, O God..." as he censes the Table of Preparation, the Altar Table, the High Place, all of the Sanctuary icons, and then the Priest and all those in the Sanctuary. Exiting through the North door, he censes the Iconostasis (beginning with the Holy Doors, the right side and then the left), the right and left choirs (if there be), the faithful and then, descending from the solea, all of the icons and people in the church, beginning with the right (or South) side, and ending with the center analoy³. Again ascending the solea, he censes the Holy Doors, the icons of Christ and of the Theotokos, enters the Sanctuary through the South door, censes the front of the Altar Table again. He then goes to the High Place, crosses himself, bows, turns, bows to the Priest, and puts away the censer.

Acolytes (or Deacons) prepare the Antidoron for distribution. (Part of the 1st loaf is reserved for the celebrant to take home.)

³ The icon on the center analoy is censed before the icon of Christ only on feast days when this icon is the actual Festal icon.

The Divine Liturgy

(of St. John Chrysostom and St. Basil the Great)

*If Matins has not been served, the church is censed before the Liturgy begins. Following this, the **Deacon** gives the censer to an **Acolyte**, opens the Holy Doors, and joins the Priest at the Altar Table (Southwest corner). They bow three times. The **Deacon** raises his Orarion and the **Priest** raises his hands while saying:*

From Pentecost through Great and Holy Saturday:

Priest: O Heavenly King, the Comforter, the Spirit of Truth, You are everywhere and fulfill all things. Treasury of Blessings and Giver of Life, come and abide in us and cleanse us from every impurity and save our souls, O Good One!

From Holy Pascha until the Leave-taking of Pascha:

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

Clergy make the Sign of the Cross + and bow low twice (people also, as they are able).

Glory to God in the highest, and on earth peace to men of His will. (2x)

Clergy make the Sign of the Cross + and bow low a 3rd time (people also).

O Lord, open my lips, and my mouth shall show forth Your praise.

The Priest kisses the Holy Gospel; the Deacons kiss the Altar Table. The First Deacon then bows his head to the Priest and says:

Deacon1: It is time for the Lord to act. Let us begin the service to the Lord. Bless, Master.

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

Deacon1: Amen. Pray for me, Master.

Priest: May the Lord direct your steps.

Deacon2: Remember me, holy Master.

The Priest turns and blesses the Second Deacon, saying:

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

Deacon2: Amen.

The First Deacon leaves the Sanctuary, passing the High Place, through the North door. He goes before the Holy Doors, and bowing 3 times, prays silently:

O Lord, open my lips, and my mouth shall show forth Your praise. (3x)

Then he raises his Orarion and exclaims aloud:

Arise! Bless, Master!

The First Deacon moves to stand before the icon of Christ. The Priest kisses the Holy Gospel, lifts it up with both hands, and lowering it, signs the Altar Table crosswise, saying:

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

People: Amen.

During Bright Week and on the Leave-taking of Pascha:

Holding the Paschal candle and censing the West side of the Altar Table:

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

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

While censing around the Altar Table, Sanctuary, Iconostasis, and faithful:

Priest: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face.

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: As smoke vanishes, so let them vanish; as wax melts before the fire.

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: So the sinners shall perish before the face of God; but let the righteous be glad.

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: This is the day which the Lord has made. Let us rejoice and be glad in it.

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: Glory to the Father, and to the Son, and to the Holy Spirit,

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: ...now and ever and unto ages of ages. Amen.

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

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

People: ...and upon those in the tombs bestowing life!

From St. Thomas Sunday to the Leave-taking of Pascha:

Holding the Paschal candle and censing the West side of the Altar Table:

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (2.5x)

People: ...and upon those in the tombs bestowing life!

The Great Litany

The First Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

Deacon1: In peace let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: ⁴For [his Beatitude] Metropolitan _____; for [his Grace] our Bishop _____; for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For the President⁵ and all civil authorities of this country, and for those serving in its Armed Forces, let us pray to the Lord.

People: Lord, have mercy.

⁴ We pray for the Bishop of the temple in which we are praying. When not in a temple, we pray for the Bishop of the diocese in which we are located. If outside the territory of any Orthodox Church or mission, only then do we pray for the Bishop of the celebrating Priest.

⁵ We pray for the Chief of State and the civil authorities of the place in which we are praying.

Deacon1: For this city, [*if a monastery:* For this holy habitation,] for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: For travelers by land, by sea, and by air; the sick; the suffering; the captives; and for their salvation, let us pray to the Lord.

*(At this point the **Second Deacon** exits the Sanctuary and goes to stand before the icon of the Theotokos.)*

People: Lord, have mercy.

Deacon1: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon1: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

*The **First Deacon** moves to stand before the icon of Christ:*

People: To You, O Lord.

Priest: O Lord our God, Your power is incomparable. Your glory is incomprehensible. Your mercy is immeasurable. Your love for mankind is inexpressible. Look down on us and on this holy house with compassion, O Master, and impart the riches of Your mercy and Your compassion to us and to those who pray with us,

for to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacons turn and bow to each other. The First Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

First Antiphon⁶

Weekdays:

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Psalm 91 (92)

People: It is good to give thanks to the Lord
and to sing psalms to Your name, O Most High,

to tell of Your mercy in the morning
and Your truth throughout the night,

with a ten-stringed psaltery,
with a song on a harp.

⁶ Although there is variation in usage, many Orthodox churches follow the practice of singing Psalms 91, 92, and 94 on weekday liturgies. Some churches today sing the antiphons of the Typika service: Psalm 102, 145, and the Beatitudes at Sunday Divine Liturgy. Feast days may have their own prescribed antiphons.

For You have gladdened me, O Lord, by Your creations,
and at the works of Your hands I jump for joy.

How great are Your works, O Lord,
how very deep are Your thoughts!

An unthinking person will not know
and a fool will not understand this,

that when sinners spring up like grass
and all the evil-doers flourish,
it is only for them to be destroyed forever.⁷

But You are Most High forever, O Lord.

For look, Your enemies, O Lord,
look, Your enemies will perish,
and all who do lawlessness will be scattered.

But You will give me the strength of a rhinoceros
and You will anoint my old age with rich oil.

And my eye has kept watch on my enemies,
and my ear will hear evildoers who rise up against me.

The righteous will flourish like a palm tree
and will grow like a cedar in Lebanon.

Those who are planted in the house of the Lord
will flourish in the courts of our God.

They will still increase in a ripe old age
and they will rejoice to declare

⁷ or “it is only for their eternal destruction”.

**that the Lord our God is upright
and there is no injustice in Him.**

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

Sundays:

***Refrain:* Bless the Lord, O my soul. Blessed are You, O Lord!**

Psalm 102 (103)

***People:* 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 His benefits;

He forgives all your iniquity; He heals all your diseases.

The Lord redeems your life from the Pit. He crowns you with steadfast
love and mercy.

He satisfies you with good as long as you live so that your youth is
renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed. He
made known His ways to Moses, His acts to the people of Israel.

**The Lord is merciful and gracious, slow to anger and abounding in
steadfast love.**

He will not always chide, nor will He keep His anger forever.

He does not deal with us according to our sins, nor requite us according
to our iniquities.

For as the heavens are high above the earth, so great is His steadfast
love toward those who fear Him.

As far as the East is from the West, so far does He remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear Him.

For He knows our frame; He remembers that we are dust.

As for man, his days are like grass; he flourishes like a flower of the field.

For the wind passes over it, and it is gone, and its place knows it no more.

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him.

And His righteousness to children's children, to those who keep His covenant and remember to do His commandments.

The Lord has established His throne in the heavens, and His kingdom rules over all.

Bless the Lord, O you His angels, you mighty ones who do His word, hearkening to the voice of His word!

Bless the Lord, all His hosts, His ministers that do His will!

Bless the Lord, all His works, in all places of His dominion!

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

Bless the Lord, O my soul. Blessed are You, O Lord!

The Little Litany

The Second Deacon bows, moves to stand before the Holy Doors, lifts his Orarion, and says:

Deacon2: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

*(At this point the **Third Deacon** exits the Sanctuary and goes to stand before the icon of the Theotokos.)*

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

*The **Second Deacon** moves to stand before the icon of Christ:*

People: To You, O Lord.

Priest: O Lord our God, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in turn by Your divine power, and do not forsake us who put our hope in You,

for Yours is the majesty, and Yours are the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

*The **Deacons** turn and bow to each other. The **Second Deacon** enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.*

People: Amen.

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

Second Antiphon

Weekdays:

Refrain: Through the prayers of Your Saints, O Savior, save us.

Psalm 92 (93)

People: The Lord reigns as King,⁸ He is clothed with beauty,
the Lord is clothed and surrounded with power.
He has made the world firm and it cannot be shaken.

Your throne has been prepared from of old,⁹
You are from all eternity.

The rivers have risen, O Lord,
the rivers have raised their voices,
the rivers will lift their waves
above the roars of many waters.

Wonderful are the ocean breakers,
wonderful is the Lord on high!

Your testimonies may be fully trusted.¹⁰
Holiness adorns Your house, O Lord, forever.

Sundays:

Refrain: **Praise the Lord, O my soul!**

Psalm 145 (146)

People: **I will praise the Lord as long as I live; I will sing praises to my God
while I have being.**

**Put not your trust in princes, in sons of men in whom there is no
salvation.**

**When his breath departs he returns to his earth; on that very day
his plans perish.**

⁸ Pss. 92, 96, 98 begin identically.

⁹ Ps. 89:2; Mt. 13:35.

¹⁰ Ps. 118:2.

Happy is he whose help is the God of Jacob, whose hope is in the Lord,
his God,

Who made heaven and earth, the sea, and all that is in them.

The Lord keeps faith forever. He executes justice for the oppressed. He
gives food to the hungry.

The Lord sets the prisoners free; the Lord opens the eyes of the blind. The
Lord lifts up those who are bowed down; the Lord loves the righteous.

The Lord watches over the sojourners, He upholds the widow and the
fatherless; but the way of the wicked He brings to ruin.

The Lord will reign forever; Your God, O Zion, to all generations.

Only-begotten Son

People: ...now and ever and unto ages of ages. Amen.

Only-begotten Son and immortal Word of God, Who for our salvation
willed to be incarnate of the holy Theotokos and ever-virgin Mary,
without change You became man and were crucified, trampling down
death by death. You are one of the Holy Trinity, glorified with the
Father and the Holy Spirit. O Christ our God, save us!

The Little Litany

The Third Deacon bows, moves to stand before the Holy Doors, lifts his Orarion, and says:

Deacon3: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon3: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

The Third Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: You, O Lord, have given us grace to make our common supplications to You with one accord, and have promised that when two or three would pray together in Your name, You would grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be best for them. Grant us in this world the knowledge of Your truth, and in the world to come, eternal life,

for You are a good God and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

The Third Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

Third Antiphon

Weekdays:

Refrain: O Son of God (Who are wondrous among Your saints¹¹), save us who sing to You: Alleluia!

Psalm 94 (95)

People: O come, let us sing with joy to the Lord;
let us shout for joy to God our Savior.

¹¹ In Paschaltide “Who rose from the dead,”

Let us come before His face with thanksgiving¹²
and let us shout for joy to Him with psalms

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

In His hand are all the ends of the earth,
and the mountain peaks are His.

The sea is His, and He made it;
and His hands formed the dry land.

O come, let us worship and fall down before Him
and let us weep before the Lord our Maker.

For He is our God,
and we are the people of His pasture
and the sheep of His hand.

Today if you will hear His voice,
do not harden your hearts, as in the rebellion
in the day of temptation in the wilderness,

when your fathers tempted Me,
challenged Me and saw My works for forty years.

I was provoked by that generation
and said, "Their hearts are always wandering¹³
and they never knew My ways."

So I vowed in My anger:
"They will never enter My rest."¹⁴

¹² Cp. Ps. 95:9, 13.

¹³ Lit. "They always wander with the heart".

¹⁴ Lit. "If they will enter My rest." There is no main clause. "Never" until they live by faith: we enter His rest by faith in Christ in us (Phil. 2:13; 4:13; Gal. 2:20).

Sundays:

Refrain: Remember us, O Lord, in Your kingdom.

The Beatitudes

10. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
9. Blessed are those who mourn, for they shall be comforted.
8. Blessed are the meek, for they shall inherit the earth.
7. Blessed are those who hunger and thirst after righteousness, for they shall be filled.
6. Blessed are the merciful, for they shall receive mercy.
5. Blessed are the pure in heart, for they shall see God.
4. Blessed are the peacemakers, for they shall be called the sons of God.
3. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.
2. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.
1. Rejoice and be exceedingly glad, for great is your reward in heaven.

The Second and Third Deacons take censers.

The Priest comes to stand in front of the Altar Table; the First Deacon stands to the Right of the Priest. The other Deacons (with censers) stand behind the Altar Table together with the Altar Servers, all facing toward the Priest.

The Priest and the First Deacon bow 3 times before the Altar Table. The Priest picks up the Holy Gospel and gives it to the First Deacon, who places his Orarion over it, kissing the Priest's hand. The Priest follows the First Deacon around the Altar Table and all line up to leave the Sanctuary through the North door.

The procession exits through the North door in this order: Altar Servers, Deacons with Censers, Gospel, Priests (elder first), Altar Servers.

All days:

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

The Little Entrance

As they proceed:

Deacon1: (quietly) Let us pray to the Lord. Lord, have mercy.

Priest: O Master and Lord, our God, You have appointed in heaven orders and hosts of angels and archangels to serve before Your glory: grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness.

For to You belong all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

The Second and Third Deacons enter through the Holy Doors, put their censers away, and go to their places at the Altar Table.

Standing a little to the right before the Holy Doors and leaning the Holy Gospel against his left shoulder, the First Deacon points with his right hand and Orarion towards the Altar Table, and says:

Deacon1: Amen. Bless, Master, the holy entrance.

Priest: + Blessed is the entrance into Your Sanctuary always, now and ever and unto ages of ages. Amen.

The First Deacon presents the Holy Gospel for the Priest to kiss, himself kissing the Priest's right hand and replaces his Orarion on the Book. Then he faces the Altar Table again and exclaims as he elevates the Book:

Deacon1: Wisdom! Let us attend!

On certain Great Feasts, at this point there is said a special "Introit" usually taken from the Psalms.

The celebrants enter the Sanctuary; the First Deacon returns the Holy Gospel to the Altar

Table with the Icon of the Resurrection facing the Priest and kisses the Holy Gospel and the Altar Table.

Usually, unless there was an “Introit”:

The Eisodikon

People: Come, let us worship and fall down before Christ,
 (*Sundays:*) Who rose from the dead,
 (*Weekdays:*) Who is wonderful in His saints,
 (*Feasts of the Theotokos:*) through the intercessions of the Theotokos,
 O Son of God (*Pentecost:* O gracious Comforter), save us who sing to
 You: Alleluia!

Troparia and Kontakia

The People sing the Troparia and Kontakia while the Priest prays the Trisagion prayer:

Priest: O Holy God, You rest in the Holy Place. You are hymned by the seraphim with the thrice-holy cry, glorified by the cherubim, and worshipped by every heavenly power. Out of nothing You brought all things into being. You have created man after Your own image and likeness, and have adorned him with Your every gift. You give wisdom and understanding to everyone who asks. You do not despise the sinner, but instead have appointed repentance unto salvation. You have graciously granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your Holy Altar, and to offer worship and praise which are Your due. Master, accept also from the mouths of us sinners the thrice-holy hymn, and watch over us in Your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve You in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have pleased You,

*Following the Kontakion, the **First Deacon**, standing at his place at the Altar Table, says to the Priest:*

Deacon1: Bless, Master, the time of the Thrice-holy.

*The **Priest** blesses + the Deacon.*

*The **First Deacon** kisses the Priest's right hand and then steps through the Holy Doors, facing the people, lifts his Orarion and says:*

Deacon1: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For You are holy, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

Deacon1: O Lord, save the devout, and hear us.

People: O Lord, save the devout, and hear us.

Deacon1: ...and unto ages of ages.

*The **First Deacon** returns through the Holy Doors, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.*

People: Amen.

The Trisagion Hymn

On certain feast days, this is replaced by another hymn.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

*The **Celebrants** bow three times before the Altar Table.*

Deacon1: Command, Master.

*As they go to the High Place, the **Priest** says:*

Priest: Blessed is he who comes in the name of the Lord.

*The **First Deacon** points to the High Place with his Orarion and says:*

Deacon1: Bless, Master, the High Place.

Priest: + Blessed are You on the throne of the glory of Your Kingdom, seated upon the Cherubim; always, now and ever and unto ages of ages.

*The **Priest** then stands on the right side of the High Place and the **Deacons** stand to the left, according to rank, the center being reserved for the Bishop.*

*The **Second Deacon** (or Reader) approaches the Priest with the Epistle Book, places his Orarion over it for the Priest's blessing.*

*The **Priest** blesses and places his hand on the Epistle Book.*

*The **Second Deacon** kisses the Priest's hand, goes around the Altar Table, kisses the side of the Altar Table, and exits through the Holy Doors to the center of the Temple to wait for the People to finish singing.*

NOTE: If a Reader rather than a Deacon will be reading the Epistle, after receiving the Priest's blessing he does not kiss the Altar Table and he exits the Sanctuary through the North door.

The Epistle Reading

*The **First Deacon** turns to face the Second Deacon (or Reader), lifts his Orarion and says:*

Deacon1: Let us attend!

Priest: + Peace be unto all.

Reader: And to your spirit.

Deacon1: Wisdom!

Reader: The Prokeimenon in the _____ tone:

(The Reader chants the first verse of the Prokeimenon)

The First Deacon takes up the censer and says to the Priest:

Deacon1: Bless, Master the incense.

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

Deacon1: Amen.

The First Deacon goes to the Altar Table and censers around it crosswise, and then the Table of Preparation, the High Place, and all of the Sanctuary icons from right to left. Exiting through the Holy Doors, he censers both sides of the Iconostasis, enters the Sanctuary and censers the Priest and Servers, again exits the Sanctuary and censers the Reader and the faithful. Again entering the Sanctuary, he censers the Altar Table and gives up the censer.

People: *(The people sing the first verse of the Prokeimenon)*

Reader: *(chants the second verse of the Prokeimenon)*

People: *(sing the first verse of the Prokeimenon)*

Reader: *(chants the first half of the first verse of the Prokeimenon)*

People: *(sing the second half of the first verse of the Prokeimenon)*

Deacon1: Wisdom!

Reader: The reading
(from the Acts of the holy Apostles).
(from the *(first, second)* Epistle of the holy Apostle Paul to the _____).
(from the *(first, second, third)* catholic Epistle of Saint _____).

Deacon1: Let us attend!

Reader: In those days,... (*Acts*);
Beloved,... (*1, 2, 3 John*);
Brethren,...

My son, Timothy,...

*Upon the completion of the Epistle, the **Priest** blesses the Reader.*

Priest: + Peace to you who read.

Reader: And to your spirit.

Priest: Wisdom!

Reader: The Alleluia in the _____ tone.

*The **Reader** chants the two Alleluia verses. After each one, the people sing the Alleluia. The **First Deacon** says to the Priest:*

Deacon1: Let us pray to the Lord. Lord, have mercy.

Priest: Illumine our hearts, O Master Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Instill also in us the fear of Your blessed commandments, that trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that are well-pleasing to You,

for You are the illumination of our souls and bodies, O Christ our God, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

Deacon1: Amen.

The Gospel

*The **First Deacon** makes one bow, receives the Holy Gospel from the Priest, placing his Orarion over the book, kissing the right hand of the Priest and, passing the High Place, exits the Sanctuary through the Holy Doors and goes to stand in the center of the Temple, facing the Holy Doors.*

*As the First Deacon proceeds, the **Second Deacon** (if he read the Epistle) enters the Sanctuary through the Holy Doors.*

***NOTE:** If a Reader chanted the Epistle, he enters the Sanctuary by the South door.*

Deacon1: Bless, Master, him who proclaims the glad tidings of the holy Apostle and Evangelist (*Matthew, Mark, Luke or John the Theologian*).

Priest: + May God, through the prayers of the holy, glorious, and all-laudable Apostle and Evangelist _____, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

Deacon1: Amen.

Deacon3: Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: + Peace be unto all.

People: And to your spirit.

Deacon1: The reading from the Holy Gospel according to Saint _____.

People: Glory to You, O Lord, glory to You.

Deacon2: Let us attend!

*The **Second Deacon** (or Reader¹⁵) kisses the Altar Table, goes to the Priest for a blessing and kisses his hand. The **Second Deacon** (or Reader) puts the Epistle in its place and stands to the right of the Altar Table.*

*The appointed gospel lesson is chanted by the **First Deacon**. Upon its completion, the **Priest** blesses the **First Deacon**:*

Priest: + Peace be to you who have proclaimed the gospel.

¹⁵ Note that if a Reader is reading the Epistle he does not kiss the Altar Table.

*The **First Deacon** enters the Sanctuary through the Holy Doors, gives the Holy Gospel to the **Priest**, kissing his right hand, and steps aside for the **Priest** to bless the faithful with the Gospel as they sing:*

People: Glory to You, O Lord, glory to You.

*The **Priest** replaces the Gospel upon the Antimension and preaches the homily.*

Homily

*As the Priest enters at the conclusion of the homily, the **Second Deacon** bows to the Priest, passing the High Place, exits the Sanctuary through the North door and, standing at his place on the solea with his Orarion raised, he says:*

The Litany of Fervent Supplication

Deacon2: Let us say with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon2: O Lord almighty, the God of our fathers, we implore You, hear us and have mercy.

People: Lord, have mercy.

Deacon2: Have mercy on us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy. (3x)

*The Antimension is partly unfolded by the **Priest**; the upper portion is left folded.*

Deacon2: Again we pray for [his Beatitude] Metropolitan _____, for [his Grace] our Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (3x)

Deacon2: Again we pray for the (*President*) and all civil authorities of this country and for those serving in its Armed Forces.

People: Lord, have mercy. (3x)

Deacon2: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; for the blessed and ever memorable founders of this holy house; for all our fathers and brethren, the Orthodox departed this life before us, [especially _____ and all those] who here and in all the world lie asleep in the Lord.

If the Litany for the Departed is to be said:

The First Deacon presents the censer to the Priest for his blessing and kisses the Priest's hand. He goes to the High Place, makes a metania to the East, turns and bows to the Priest, and proceeds out the North door to stand in front of the icon of the Theotokos.

If there is no Litany for the Departed:

The Third Deacon now goes to the High Place, makes a metania, bows to the Priest and exits through the North door to stand in front of the icon of the Theotokos until the Priest completes the ekphonesis.

People: Lord, have mercy. (3x)

Deacon2: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God [especially _____], and for the pardon and remission of their sins.

People: Lord, have mercy. (3x)

Deacon2: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labor and those who sing; and for all the people here present, who await Your great and rich mercy.

People: Lord, have mercy. (3x)

The Second Deacon moves to stand before the icon of Christ:

Priest: O Lord our God, accept this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy. Send down Your bounties upon us, and upon all Your people who await the rich mercy that comes from You,

for You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacons turn and bow to each other. The Second Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

If there are offerings for those who have fallen asleep:¹⁶

The First Deacon takes up his place in front of the Holy Doors - he will swing the censer throughout the Litany.

The Litany for the Departed and its responses are generally chanted to a special melody.

The Litany for the Departed

Deacon1: Have mercy on us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy.

Deacon1: Again we pray for the repose of the soul(s) of the servant(s) of God _____, departed this life; and that (*he, she, they*) may be pardoned all (*his, her, their*) sins, both voluntary and involuntary.

People: Lord, have mercy.

¹⁶ NOTE: The Litany for the Departed is not said on Sundays or if there is a Sung Doxology, Polyelos, or All-Night Vigil. It is not said during Forefeasts and Afterfeasts, or during the period from Great Monday through Thomas Sunday, and from the Feast of the Nativity of our Lord until the Apodosis of the Theophany. However, if the fortieth day of an Orthodox Christian's repose falls on one of these days, it is permitted to chant the Litany for the Departed for them.

Deacon1: That the Lord God will establish (*his, her, their*) soul(s) where the Just repose.

People: Lord, have mercy. (3x)

Deacon1: For the mercies of God, the kingdom of heaven, and the remission of (*his, her, their*) sins, let us ask of Christ, the immortal King and God.

People: Grant it, O Lord.

Deacon1: Let us pray to the Lord.

The First Deacon hands the censer to the Priest (through the Holy Doors) and moves to stand before the icon of Christ:

The Third Deacon goes to the High Place, makes a metania, bows to the Bishop, and exits through the North door to stand to the left of the First Deacon.

People: Lord, have mercy.

Priest: O God of spirits, and of all flesh, You have trampled death and overthrown the devil, and have given life to Your world. O Lord we implore You to give rest to the soul(s) of Your departed servant(s) _____, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. As You are a good God and You love mankind, pardon every transgression which (*he, she, they*) (*has, have*) committed, whether by word or deed or thought; because there is no man who lives yet does not sin, for You alone are without sin. Your righteousness is an eternal righteousness and Your word is truth. For You are the resurrection, the life, and the repose of Your servant(s) _____ who (*is, are*) fallen asleep, O Christ our God,

and to You we send up glory, together with Your Father Who is without beginning and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacons turn and bow to each other. The First Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Third Deacon moves to stand before the Holy Doors, lifts his Orarion, and says:

The Litany for the Catechumens

Deacon3: Pray to the Lord, you catechumens.

People: Lord, have mercy.

Deacon3: Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.

People: Lord, have mercy.

Deacon3: That He may teach them the word of truth.

People: Lord, have mercy.

Deacon3: That He may reveal to them the gospel of righteousness.

People: Lord, have mercy.

Deacon3: That He may unite them to His holy, catholic, and apostolic Church.

People: Lord, have mercy.

Deacon3: Save them, have mercy on them, help them, and keep them, O God, by Your grace.

People: Lord, have mercy.

Deacon3: Bow your heads to the Lord, you catechumens.

People: To You, O Lord.

The Third Deacon moves to stand before the icon of Christ:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: O Lord our God, You dwell on high and regard the humble of heart. You have sent forth Your only-begotten Son and God, our Lord Jesus Christ, to be the salvation of the human race. Look down upon Your servants, the catechumens, who have bowed their necks before You. Count them worthy in due time of the washing of regeneration, the remission of sins, and the robe of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them with Your chosen flock,

O Lord our God, You dwell in the heavens and behold all Your works; look down upon Your servants, the catechumens, who have bowed their necks before You. Grant them a light yoke. Make them honorable members of Your holy Church. Count them worthy of the washing of regeneration, the remission of sins, and the robe of incorruption; for the knowledge of You, our true God,

*The Antimension is now fully unfolded. The **Priest** makes the Sign of the Cross  over it with the sponge, then kisses the sponge and lays it on the right side.*

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

People: Amen.

*The **First Deacon** and **Second Deacon** stand side by side under the arch of the Holy Doors, facing the people.*

*The **Third Deacon** takes his place on the Ambo to give the Litany, facing East.*

The Deacons turn to face the People.

Deacon1: All catechumens, depart.

Deacon3: Depart, catechumens.

Deacon2: All that are catechumens, depart.

Deacon3: Let no catechumen remain.

The Deacons turn to face the Holy Doors.

The First Litany of the Faithful

Deacon3: Let us, the faithful, again and again in peace, pray to the Lord.

People: Lord, have mercy.

The First Deacon and Second Deacon enter the Sanctuary, go to the High Place, make a metania to the East, turn and bow to the Priest and take their places to the Priest's right.

Deacon3: Help us, save us, have mercy on us, and keep us, O God by Your grace.

People: Lord, have mercy.

Deacon3: Wisdom!

The Third Deacon moves to stand before the icon of Christ:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: We thank You, O Lord God of hosts, Who have accounted us worthy to stand even now before Your Holy Altar, and to fall down before Your compassion for our sins and for the errors of all the people. Make us worthy to offer You

You, O Lord, have revealed to us this great mystery of salvation. You have permitted us, Your humble and unworthy servants, to be ministers at Your Holy Altar. By the power of Your Holy Spirit, enable us also to perform

intercessions, supplications, and bloodless sacrifices on behalf of all Your people. Enable us also, whom You have placed in this Your service, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness,

this service; so that standing blamelessly before Your holy glory, we may offer You a sacrifice of praise. For You alone accomplish all things in all men. May our sacrifice be acceptable and well-pleasing in Your sight, O Lord, for our sins and for the errors of all Your people,

for to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The First Deacon takes the censer, receives the Priest's blessing, and censes the Altar Table, Altar of Prothesis, the High Place, the icons in the Sanctuary. He awaits the completion of the Litany.

The Third Deacon moves to stand before the Holy Doors, lifts his Orarion, and says:

The Second Litany of the Faithful

Deacon3: Again and again in peace let us pray to the Lord.

People: Lord, have mercy.

If no Deacon is serving, omit the next four petitions, going to "Help us, save us..."

Deacon3: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon3: Wisdom!

The Third Deacon moves to stand before the icon of Christ.

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: Again and often we fall down before You, O God, the Lover of mankind, that looking down upon our petition You would cleanse our souls and bodies from every defilement of flesh and spirit; and would grant us to stand blameless and without condemnation before Your Holy Altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them always to worship You blamelessly with fear and

O God, in mercy and compassion You have visited our lowliness. You have set us, Your humble and sinful and unworthy servants, to serve at Your Holy Altar before Your holy glory. By the power of Your Holy Spirit, strengthen us for this service; and grant speech to our lips so that we may call down the grace of Your Holy Spirit on

love, and to partake without
condemnation of Your holy mysteries,
and to be accounted worthy of Your
heavenly kingdom

the gifts that are about to be
offered

that guarded always by Your might we may send up glory to You: to
the Father, and to the Son, and to the Holy Spirit, now and ever and unto
ages of ages.

People: Amen.

The Third Deacon enters the Sanctuary through the South door, goes to the High Place, makes a metania to the East, turns, bows to the Priest and goes to stand to the left of the Bishop.

The Cherubic Hymn

People: Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

The First Deacon passes through the Holy Doors, censes both sides of the Iconostasis, enters the Sanctuary and censes the Priest and Servers, again exits the Sanctuary and censes the faithful. Again entering the Sanctuary, he censes the Altar Table and gives up the censer.

The Priest recites the prayer of the Cherubic Hymn:

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve You, O King of Glory; for to minister to You is great and awesome even for the heavenly powers. Nevertheless, through Your inexpressible and boundless love for mankind, You became man, yet without change or alteration; and as Ruler of all, You became our High Priest, and committed to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth. You are borne on the throne of the cherubim. You are Lord of the seraphim and King of Israel. You alone are holy and rest in the heavenly sanctuary. Therefore, I entreat You, Who alone are good and ready to listen: look down on me, a sinner, Your unprofitable servant, and cleanse my soul

and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Altar, and perform the sacred mystery of Your holy and pure body and precious blood. For I draw near to You, and bowing my neck I implore You: do not turn Your face away from me, nor cast me out from among Your children; but account me, Your sinful and unworthy servant, worthy to offer gifts to You.

For You are the Offerer and the Offered, the Receiver and the Distributed, O Christ our God, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

*When the Priest finishes reciting the prayer and the First Deacon his censuring, the **Priest** and the **First Deacon**, with raised Orarion, stand before the Altar Table and recite the Cherubic Hymn **3x**, bowing after each recitation:*

Usually, except at the Vespereal-Liturgies of Great and Holy Thursday and Saturday:

Priest: Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

Deacon1: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

At the Vespereal-Liturgy on Great and Holy Thursday:

Priest: Of Your mystical supper, O Son of God, accept me today as a communicant; for I will not speak of Your mystery to Your enemies, neither like Judas will I give You a kiss;

Deacon1: ...but like the thief will I confess You: remember me, O Lord, in Your kingdom.

At the Vespereal-Liturgy on Great and Holy Saturday:

Priest: Let all mortal flesh keep silent and stand with fear and trembling, and ponder nothing worldly within itself, for the King of kings and Lord of lords comes forth to be slain and given as food to the faithful. Before Him come the choirs of angels, with all principalities and authorities.

Deacon1: The many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn. Alleluia! Alleluia! Alleluia!

The Clergy kiss the Altar Table and bow to each other, saying:

Priest: Forgive me, fellow minister(s).

Deacons: God forgives all. Forgive me Holy Master.

They turn toward the People, bow, and the Priest says:

Priest: Forgive us, brothers and sisters.

The Second Deacon receives the censer and goes behind the Altar Table to stand to the right of the Altar of Prothesis.

The Clergy go before the Table of Preparation according to rank.

The Second Deacon gives the censer to the Priest, who censens the Offering and prays quietly, 3 times:

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

Having censed the Offering, the Priest gives the censer to the Second Deacon, who moves to his place.

The Priest takes up the large veil covering both the Diskos and the Chalice and lays it on the left shoulder of the Third Deacon, who then goes to stand in front of the Second Deacon.

The First Deacon kneels down on his right knee and, holding his Orarion in his right hand, says:

Deacon1: Lift up, Master.

Then, taking the Diskos, he gives it to the First Deacon, saying:

Priest: Lift up your hands to the Holy Place, and bless the Lord!

*The **First Deacon** rises and withdraws to take his place in the procession behind the Second Deacon.*

*The **Priest** takes the Chalice.*

The Procession forms in this order: Candle-bearers, Third Deacon with aer, Second Deacon with censer, First Deacon with Diskos, Senior Priest with Chalice, Priests (most senior first), Junior Priest.

The Great Entrance

*During the Great Entrance, the **Clergy** pray aloud for the hierarchy and the faithful, according to the accepted formula of the local tradition:*

Deacon1: His Beatitude, the Most-blessed _____, [full title], his Grace, the Right Reverend _____, [full title], may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

*The **Third Deacon** with the aer enters through the Holy Doors and stands back from the right-front of the Altar Table.*

*The **Second Deacon** follows the Third Deacon in and stands to his left.*

*The **First Deacon** enters the Sanctuary and stands to the right, in front of the Third Deacon.*

Priest: Our (*President*) and all civil authorities of this country and those serving in its Armed Forces, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

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

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

+ You and all Orthodox Christians, may the Lord God remember in His Kingdom always, now and ever and unto ages of ages.

As the Priest enters:

Deacons: May the Lord God remember your priesthood in His kingdom.

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

People: Amen.

That we may receive the King of all, Who comes invisibly upborne by the angelic hosts.

Alleluia! Alleluia! Alleluia!

The Priest places the Chalice on the Antimension (to his right), then receives the Diskos from the First Deacon and places it on the left of the Chalice, saying:

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

In the tomb with the body, in Hades with the soul as God, in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

Bearing life and more fruitful than paradise, brighter than any royal chamber: Your tomb, O Christ, is the fountain of our resurrection.

The Priest takes the veils from the Diskos and the Chalice and places them on the Altar Table, saying:

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

After taking the aer from the Third Deacon's shoulders, he holds it around the censer, and then places it over the Gifts. The Third Deacon goes to his place. The First Deacon says:

Deacon1: Do good, Master.

The Priest takes the censer from the Second Deacon (who goes to his place) and censes the Gifts, saying:

Priest: Do good to Zion, O Lord, with Your goodwill, and let the walls of Jerusalem be built. Then You will delight in the sacrifice of righteousness, in offering and whole burnt offerings. Then they will offer young bulls on Your altar.

The Priest gives up the censer to the Acolyte.

The Priest bows his head and asks the Deacons:

Priest: Remember me, brother(s) and fellow-minister(s).

The Second Deacon bows to the Priest, and the Deacons say the following interchange while he passes the High Place and exits the Sanctuary through the North door.

Deacon1: May the Lord God remember your priesthood in His kingdom.

Priest: Pray for me, my fellow-ministers.

Deacon1: May the Holy Spirit descend on you, and the power of the Most High overshadow you.

Priest: May the Holy Spirit Himself minister together with us all the days of our life.

Deacon2: Remember me (*us*), holy Master.

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

Deacon2: Amen.

Standing at his place on the solea, the Second Deacon lifts his Orarion and says:

The Litany of Supplication

Deacon2: Let us complete our prayer to the Lord.

People: Lord, have mercy.

Deacon2: For the precious gifts now offered, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For this holy house, and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For our deliverance from all affliction, wrath, danger and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: For a Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Second Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

These prayers are often prayed quietly during the Litany:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: O Lord God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with their whole heart. Accept also the prayer of us sinners, and lead us to Your Holy Altar. Enable us to offer You gifts and spiritual sacrifices for our sins

O Lord, our God, You have created us and brought us into this life. You have shown us the ways to salvation, and have bestowed upon us the revelation of heavenly mysteries. You have appointed us to this service in the power of Your Holy Spirit. Therefore, O Lord, enable us to become servers of Your new Covenant and ministers of

and for the errors of the people. Count us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may dwell upon us and upon these gifts here offered, and upon all Your people,

Your holy Mysteries. Through the magnitude of Your mercy, accept us as we draw near to Your Holy Altar, so that we may be worthy to offer to You this reasonable and bloodless sacrifice for our sins and for the errors of Your people. Having received it on Your holy, heavenly and ideal altar as an offering of sweet spiritual fragrance, send down on us in turn the grace of Your Holy Spirit. Look down on us, O God, and observe this our worship. Accept it as You accepted the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. As You accepted this true worship from Your holy Apostles, so now, in Your goodness, accept these gifts from the hands of us sinners, O Lord, that having been permitted to serve without offense at Your Holy Altar, we may receive the reward of wise and faithful stewards on the awesome day of Your just retribution

through the compassion of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Peace

*Turning to face the people, the **Priest** blesses, saying:*

Priest: + Peace be unto all.

People: And to your spirit.

*The **Priest** turns and faces the Altar Table while the Second Deacon turns and says:*

Deacon2: Let us love one another, that with one mind we may confess:

People: Father, Son, and Holy Spirit! The Trinity, one in essence, and undivided!

*The **Priest** bows 3 times before the Altar Table, saying each time:*

Priest: I will love You, O Lord, my strength. The Lord is my firm foundation, my refuge, and deliverer.

*He then kisses the Diskos, the Chalice, and the Altar Table. If two or more **Priests** concelebrate, they now exchange the kiss of peace. If two or more Deacons serve together, they also exchange the kiss of peace.*

Celebrant: Christ is in our midst.

Other Priests: He is and shall be.

*The **Second Deacon**, standing in his place, makes reverences before the icon of Christ, kisses the Cross on his Orarion, lifts his Orarion, turns and says:*

Deacon2: The doors! The doors! In wisdom, let us attend!

*The **Priest(s)** lift(s) the aer and raises it up and down over the Holy Gifts.*

The Nicene Creed

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 heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

And in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world¹⁷ to come. Amen.

*At the conclusion of the Creed, the **Priest** kisses the aer and places it at the upper left side of the Altar Table.*

The Anaphora

*The **Second Deacon** stands before the Holy Doors with raised Orarion and says:*

Deacon2: Let us stand aright! Let us stand with fear! Let us attend, that we may offer the holy oblation in peace.

*The **Second Deacon** returns to the Sanctuary through the South door, goes to the High Place, bows, and stands at the North side of the Altar Table.*

People: A mercy [offering] of peace, a sacrifice of praise!

¹⁷ Literally “age”.

*The **Priest** blesses the faithful:*

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

People: And with your spirit.

*Facing the Sanctuary, the **Priests** raise their hands, saying:*

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

*Bowing low before the Altar Table, the **Priest** says:*

Priest: Let us give thanks to the Lord.

People: It is fitting and right [*to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence, and undivided*].

*The **Third Deacon** moves to the North side of the Altar Table.*

*The **Deacons** raise their Oraria as the **Priest** prays the anaphora:*

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: It is fitting and right to sing to You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the

O Existing One¹⁸, Master and Lord; O God, the almighty and adorable Father: it is truly proper, right, and befitting the majesty of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You, the only God Who truly exists, and to offer You this our rational worship with a contrite heart

¹⁸ Literally “The I AM” of Ex. 3:14.

same: You and Your Only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come. For all these things we give thanks to You, and to Your only-begotten Son, and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen.

and in a spirit of humility, for You have granted us the knowledge of Your truth.

Who can relate Your mighty acts? Or make all Your praises known? Who can tell of all Your miracles at all times? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, You sit upon the throne of glory and behold the depths. You are without beginning, invisible, incomprehensible, indescribable, and immutable.

You are the Father of our Lord Jesus Christ, Who is the great God and Savior, our hope. He is the image of Your goodness, the seal of Your equal likeness. In Himself He is expressing You, the Father. He is the living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light.

Through Him was revealed the Holy Spirit, the Spirit of truth; the Gift of sonship; the Pledge of future inheritance; the First Fruits of eternal blessing; the life-creating Power; the Fountain of sanctification.

Through Him every creature of reason and understanding is empowered, worshipping You and sending up to You the eternal hymn of glory, for all things are subject to You.

The Third Deacon bows to the High Place, to the Priest, and takes up the Star with his Orarion.

And we thank You for this liturgy which You have deigned to accept at our hands, though there stand by You thousands of archangels and hosts of angels, the cherubim and the seraphim, six-winged, many eyed, who soar aloft, borne on their pinions,

You are praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed Cherubim. Around You stand the Seraphim, one with six wings and the other with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying one to another with unceasing voices and ever-resounding praises,

...singing the triumphant hymn, shouting, proclaiming and saying:

As the Priest chants the above, the Third Deacon touches the Diskos with each of the points of the star [making the Sign of the Cross - East (2x), West (2x), North (2x), South (3x)], then kisses it, folds it, and lays it on the left side of the Altar Table, above the blessing cross.

People: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He Who comes in the Name of the Lord! Hosanna in the highest!

The Third Deacon bows to the Priest and, passing the High Place, moves to the South side of the Altar Table and bows low.

The Deacons raise their Oraria as the Priest continues:

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

Priest: With these blessed powers, O loving Master, we also cry aloud and say: You are holy, most holy, You and Your only-begotten Son and Your Holy Spirit! You are holy, most holy, and magnificent is Your

With these blessed powers, O loving Master, we sinners also cry aloud and say: You are holy, most holy, and there are no bounds to the majesty of Your holiness. You are holy in all Your works, for with righteousness and true judgment You have ordered

glory! For You so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have eternal life. For when He had come and had fulfilled all the plan of salvation for us, in the night in which He was given up, - or rather, in which He gave Himself up for the life of the world, - He took bread in His holy, pure, and unblemished hands; and when He had given thanks and blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

all things for us.

When You created man by taking dust from the earth, honoring him with Your own image, O God, You set him in a paradise of delight, promising him eternal life and the enjoyment of eternal blessings in the observance of Your commandments.

But when man disobeyed You, the true God Who had created him, and was misled by the deception of the serpent, he became subject to death through his own transgressions.

In Your righteous judgment, O God, You expelled him from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Your Christ Himself. For You did not desert forever Your creature whom You had made, O good One. Nor did You forget the work of Your hands, but through the tender compassion of Your mercy, You visited him in various ways: You sent prophets. You performed mighty works by Your saints who in every generation were well-pleasing to You. You spoke to us by the mouth of Your servants, the prophets, who foretold to us the salvation which was to come. You gave us the law as a help. You appointed angels as guardians.

And when the fullness of time had come, You spoke to us by Your Son Himself, through Whom You also made the ages. He, being the Radiance of Your glory and the Image of Your person, upholding all things by the word of His power, thought it not robbery to be equal to You, the God and Father.

He was God before the ages, yet He appeared on earth and lived among men. Becoming incarnate from a holy virgin, He emptied Himself, taking the form of a servant, being conformed to the body of our lowliness, that He might conform us to the image of His glory.

For since through a man sin entered the world, and through sin death, so it pleased Your only-begotten Son Who was in the bosom of You, the God and Father, born of a woman, the holy Theotokos and ever-virgin Mary, born under the law, to condemn sin in His own flesh, so that those who were dead in Adam might be made alive in Himself - Your Christ.

He lived in this world and gave us commandments of salvation.

Releasing us from the delusions of idolatry, He brought us to knowledge of You, the true God and Father.

He obtained us for Himself, to be a chosen people, a royal priesthood, a

holy nation. Having cleansed us in water, and sanctified us with the Holy Spirit, He gave Himself as a ransom to death, in which we were held captive, sold under sin.

Descending through the Cross into Hades that He might fill all things with Himself, He destroyed the torments of death.

And rising on the third day, He made a path for all flesh to the resurrection from the dead, since it was not possible for the Author of Life to be overcome by corruption.

So He became the first-fruits of those who have fallen asleep, the First-born of the dead, that He might truly be the first in all things.

Ascending into heaven, He sat down at the right hand of Your majesty on high, and He will come to render to each man according to his works.

As memorials of His saving Passion, He has left us these things which we have set forth according to His command.

For when He was about to go forth to His voluntary, ever-memorable and life-creating death, on the night in which He gave Himself up for the life of the world, He took bread into His holy and pure hands. And when He had shown it to You, the God and Father, after giving thanks, having

blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

The Deacons bow and point to the Diskos with their Oraria. The Celebrant points to the Diskos with his right hand, saying:

Priest: Take! Eat! This is My Body which is broken for you, for the remission of sins.

People: Amen.

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

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

And likewise, when He had taken the cup of the fruit of the vine and had mixed it, and having given thanks, blessed it and sanctified it, He gave it to His holy disciples and apostles, saying:

The Deacons bow and point to the Chalice with their Oraria. The Celebrant points to the Chalice with his right hand, saying:

Priest: Drink of it all of you! This is My Blood of the New Covenant, which is shed for you and for many, for the remission of sins.

People: Amen.

The Priest steps back from the Altar Table slightly and continues the prayer. The First Deacon bows to the Priest, moves in front of Altar Table, takes the Diskos in his right hand with his Orarion and the Chalice in his left, crossing right hand over left.

The Liturgy of St. John
Chrysostom

Priest: [Do this in remembrance of Me¹⁹!] Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the Second and glorious Coming.

The Liturgy of St. Basil the Great:

Do this in remembrance of Me! For as often as you eat this Bread and drink this Cup, you proclaim My death, you confess My resurrection! Therefore, we also, O Master, remembering His saving Passion and life-giving Cross, His three-day Burial and Resurrection from the dead, His Ascension into heaven and Enthronement at the right hand of You, the God and Father, and His glorious and awesome Second Coming,

The First Deacon raises the gifts up high. The Priest raises his hands and continues the prayer, intoning solemnly:

Priest: Your own, of Your own, we offer to You, on behalf of all and for all things.

People: We praise You. We bless You. We give thanks to You, O Lord; and we pray unto You, O our God.

The First Deacon returns the Diskos and the Chalice to the Altar Table, returns to his usual place, and bows to the Priest.

The Priest raises his hands and the Deacons raise their oraria as they pray:

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

¹⁹ or “Do this as my memorial.”

All make a metania.

Deacon1: Create in me a clean heart, O God and put a new and right spirit within me.

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

Deacon2: Cast me not away from Your presence, and take not Your Holy Spirit from me.

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

The Deacons raise their Oraria as the Priest continues:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: Furthermore we offer to You this reasonable and bloodless worship, and ask You, and implore You, and supplicate You: send down Your Holy Spirit upon us and upon these gifts here offered.

Therefore, most holy Master, we also, Your sinful and unworthy servants, whom You have permitted to serve at Your Holy Altar, not because of our own righteousness (for we have done nothing good upon the earth), but because of Your mercy and compassion (which You have so richly poured out on us), now dare to approach Your Holy Altar, and to

offer You these figures²⁰ of the holy Body and Blood of Your Christ. We implore You and call upon You, O Holy of Holies, that by the favor of Your goodness Your Holy Spirit may come upon us and upon the gifts now offered, to bless, to sanctify, and to show...

The Deacons point to the Diskos with their Oraria, as the First Deacon says quietly:

Deacon1: Bless, Master, the holy bread.

The Priest blesses the Lamb with the Sign of the Cross +, saying:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: And make this bread + the precious Body of Your Christ.

... this bread + to be the precious Body of our Lord and God and Savior, Jesus Christ,

All: Amen.

The Deacons point to the Chalice with their Oraria, as the First Deacon says quietly:

Deacon1: Bless, Master, the holy cup.

The Priest blesses the Chalice with the Sign of the Cross +, saying:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: And that which is in this cup + the precious Blood of Your Christ.

and this cup + to be the precious Blood of our Lord and God and Savior, Jesus Christ,

²⁰ or “antitypes.”

All: Amen.

The Deacons point to both with their Oraria, as the First Deacon says quietly:

Deacon1: Bless both, Master.

The Priest blesses the Holy Gifts, saying:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

<p>Priest: Making the change + by Your Holy Spirit.</p>	<p>+ shed for the life of the world.</p>
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All: Amen. Amen. Amen.

The Clergy make a low bow (Sunday) or prostration (Weekday) before the Altar Table.

The Deacons approach the Priest from both sides with bowed heads and holding up their Oraria in their right hands.

Deacon: Remember (me a) (us) sinner(s), holy Master.

Priest: + May the Lord God remember you in His Kingdom, always, now and ever and unto ages of ages.

The Deacons kiss the Priest's hand and withdraw.

An Acolyte brings the censer to the Priest.

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

Priest: That to those who partake they may be for the vigilance of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the kingdom of heaven, for boldness towards You, but not for judgment or

And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit. Grant that none of us may partake of the holy Body and Blood of Your Christ unto judgment or condemnation.

condemnation.

Furthermore we offer You this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith,

Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to You: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith,

The Priest censens the front of the Altar Table 3 times, saying:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: ...especially for our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary,

...especially with our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary,

The Priest gives the censer to the Second Deacon. The Second Deacon quickly censens the remaining sides of the Altar Table 3 times each, the High Place, the Cross, and the Priest. When the censening is completed, he returns to his place at the Altar Table, gives up the censer.

The Hymn to the Theotokos

On certain feast days, this is replaced by another hymn.

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

People: It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than

All of creation rejoices in you, O Full of grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of

the cherubim, and more glorious beyond compare than the seraphim: without corruption you gave birth to God the Word: true Theotokos, we magnify you.

virgins, from whom God was incarnate and became a child, our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of grace. Glory to you!

During the singing of the above hymn, the Priest continues praying:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: ...for the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; for Saint _____, whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially _____. Grant them rest, O God, where the light of Your countenance shines on them.

Furthermore, we implore You: remember, O Lord, every Orthodox Bishop who rightly teaches the Word of Your truth; all the Priests, the

...with the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; with Saint _____, whom we commemorate today; and with all Your saints; through their prayers, visit us, O God. Remember all those who have fallen asleep before us in the hope of the resurrection to eternal life, especially _____. Grant them rest, where the light of Your countenance shines on them.

Furthermore, we implore You: remember, O Lord, Your holy, catholic, and apostolic Church which is from end to end of the universe. Give peace to Your Church whom You have obtained with the precious Blood of Your Christ. Also preserve this holy house until the end of the world. Remember, O Lord, those who offered You these gifts, and those for whom and

Deacons in Christ, and every order of the clergy. We also offer You this reasonable worship: for the whole world, for the holy, catholic, and apostolic Church; for those who live in chastity and holiness of life; for all civil authorities. Grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

through whom they offered them, and their intentions.

Remember, O Lord, those who bear fruit and do good works in Your holy churches, and those who remember the poor. Reward them with Your rich and heavenly gifts. For their earthly, temporal, and corruptible gifts, grant them Your heavenly, eternal, and incorruptible ones.

Remember, O Lord, those who are in the deserts, mountains, caverns, and pits of the earth.

Remember, O Lord, those who live in chastity and godliness, in asceticism and holiness of life.

Remember, O Lord, this country and all civil authorities. Grant them a secure and lasting peace. Speak good things into their hearts concerning Your Church and all Your people, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity. Protect in Your goodness those who are good, and in Your kindness make good those who are evil.

Remember, O Lord, the people here present, and also those who are absent for honorable reasons. Have mercy on them and on us according to the multitude of Your mercies.

Fill their treasuries with every good thing. Preserve their marriages in peace and harmony. Nurture the infants.

Guide the young. Support the aged.
Give courage to the faint-hearted.
Reunite the separated; bring back those
who are in error and unite them to Your
holy, catholic, and apostolic Church.
Free those who are held captive by
unclean spirits.
Sail with those who sail; travel with
those who travel by land and by air.
Defend the widows; protect the orphans;
deliver the captives; heal the sick.
Remember, O God, those who are in
courts, in mines, in exile, in harsh labor,
and those in every affliction, distress, or
crisis.
Remember, O Lord our God, all those
who entreat Your great compassion,
those who love us and those who hate
us; those who have asked us to pray for
them, unworthy though we are.
And remember all Your people, O Lord,
our God. Pour out Your rich mercy on
them all. Grant them all the petitions
which are for their salvation.
And may You, Yourself, O God,
remember all those whom we have not
remembered through ignorance,
forgetfulness, or the multitude of names;
since You know the name and age of
each, even from his mother's womb.
For You, O Lord, are the Helper of the
helpless, the Hope of the hopeless, the
Savior of the bestormed, the Haven of
the voyager, the Physician of the sick.

Be all things to all men, O Lord Who knows each man and his request, his home and his need.
Deliver this city and countryside, O Lord, and every city and countryside from famine, plague, earthquake, flood, fire, sword, invasion by enemies, and civil war.

Among the first, remember, O Lord, his Beatitude, Metropolitan _____, his Grace, our Bishop _____, and grant them to Your holy churches for many years in peace, safety, honor, and health, rightly dividing the word of Your truth.

People: Amen.

The First Deacon faces the people:

Deacon1: [And for his Grace, our *Bishop* _____,] and for those who offer these precious and holy gifts to the Lord our God, the honorable priesthood, the diaconate in Christ and every priestly order and for their salvation, for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

People: And all mankind.

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: Remember, O Lord, this city [*or monastery*] in which we dwell, every city and countryside; those who in faith dwell in them. Remember, O Lord,

Remember, O Lord, all the Orthodox Bishops who rightly divide the word of Your truth.
Remember, O Lord, my unworthiness also. In Your infinite compassion,

travelers by land, by sea, and by air; the sick and the suffering; captives; and the salvation of them all. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies.

forgive me every transgression, both voluntary and involuntary. Because of my sins do not withhold the grace of Your Holy Spirit from these offered gifts.

Remember, O Lord, the priesthood, the diaconate in Christ, and every order of the clergy. Let none of us who stand about Your Holy Altar be put to shame.

The First Deacon bows his head to the Priest and says quietly:

Deacon1:

Remember me, a sinner, holy Master.

Priest:

(quietly) May the Lord God remember you in His kingdom always, now and ever and unto ages of ages.

(aloud) Watch over us in Your kindness, O Lord. Manifest Yourself to us through Your rich compassion. Grant us temperate and healthful weather. Send gentle showers upon the earth so that it may bear fruit. Bless the crown of the year with Your goodness.

Prevent schisms between the churches. Pacify the ragings of the nations. Quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your Kingdom. Show us to be sons of the light and sons of the day.

Grant us Your peace and Your love,
O Lord our God, for You have given
all things to us.

*The **Third Deacon** bows to the Priest and, goes to the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.*

And grant that with one mouth and one heart we may glorify and praise
Your all-honorable and majestic Name of the Father and of the Son and
of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

*The **Priest** blesses the people:*

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

People: And with your spirit.

*The **Priest** stands and faces the Altar Table as the **Third Deacon**, with lifted Orarion, stands before the Holy Doors and says:*

The Litany before the Lord's Prayer

Deacon3: Having remembered all the saints, again and again in peace, let us pray
to the Lord.

People: Lord, have mercy.

Deacon3: For the precious Gifts offered and sanctified, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: That our God, Who loves mankind, receiving them upon His holy,
heavenly, and ideal altar as a sweet spiritual fragrance, will send down
upon us in turn His divine grace and the gift of the Holy Spirit, let us
pray to the Lord.

People: Lord, have mercy.

Deacon3: For our deliverance from all affliction, wrath, danger and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon3: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon3: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: For a Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

People: Grant it, O Lord.

Deacon3: Having asked for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

The Third Deacon moves to stand before the icon of Christ.

The Deacons cross their Oraria over their shoulders.

People: To You, O Lord.

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

Priest: To You we commend our whole life and our hope, O loving Master. We ask You, and implore You, and supplicate You: count us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for boldness towards You, but not for judgment or condemnation.

O God, our God Who saves, You teach us to thank You worthily for the good works which You have done and are doing with us. You, our God, have accepted these gifts. Cleanse us of every defilement of flesh and spirit, and teach us how to perfect our sanctification in fear of You; so that, receiving a portion of Your Holy Gifts with a pure conscience, we may be united with the holy Body and Blood of Your Christ. Having received them worthily, may we have Christ dwelling in our hearts, and may we become a Temple of Your Holy Spirit. Yes, O our God, let none of us be guilty of these, Your awesome and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily.

But grant us, even to our last breath, to receive a portion of Your Holy Gifts

worthily, as a provision on the road to eternal life and an acceptable defense at the dread judgment seat of Your Christ. May we also, together with all the saints who through the ages have pleased You, become partakers of Your eternal blessings, which You have prepared for those who love You, O Lord,

and count us worthy, O Master, that with boldness and without condemnation we may dare to call upon You, the heavenly God, as Father, and to say:

The Lord's Prayer

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

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

People: Amen.

The Prayer with Heads Bowed

The Priest turns to face the congregation:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon3: Bow your heads to the Lord.

People: To You, O Lord.

The Priest faces the Altar Table and prays the following prayer:

The Liturgy of St. John Chrysostom *The Liturgy of St. Basil the Great*

Priest: We give thanks to You, O King invisible, Who by Your measureless power made all things, and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads, not to a King of flesh and blood, but to You, the awesome God. May You, Yourself, O Master, distribute these gifts here offered, to all of us for good, according to the individual need of each. Sail with those who sail, travel with those who travel by land and by air. O Lord, the Physician of our souls and bodies, heal the sick

O Master and Lord, the Father of compassions and God of every consolation: bless, sanctify, guard, strengthen, and empower those who have bowed their heads to You. Distance them from every evil deed. Join them to every good work and count them worthy to partake without condemnation of these, Your most-pure and life-creating Mysteries, for the forgiveness of sins and for the communion of the Holy Spirit,

through the grace and compassion and love toward Mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

Priest: (*quietly*) Attend, O Lord Jesus Christ our God, from Your holy dwelling-place, from the glorious throne of Your Kingdom, and come to sanctify us, O Lord, Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart to us Your most pure Body and precious Blood, and through us to all the people.

*The **Third Deacon** moves to stand before the Holy Doors.*

*Then the **Priest** (standing before the Altar Table) and the **Deacons** make three metanias before the Altar Table, saying each time:*

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

Deacon3: Let us attend!

*The **Third Deacon** returns through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.*

*The **Priest** takes up the Lamb in both hands and elevates it above the Altar Table.*

Priest: The Holy Things are for the holy!

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

*The **First Deacon** closes the Holy Doors, goes to his place at the Altar Table.*

The Communion Hymn

²¹Praise the Lord from the heavens! Praise Him in the highest!

Alleluia! Alleluia! Alleluia!

The Communion

*The **First Deacon**, pointing toward the Diskos, says:*

Deacon1: Break, Master, the Holy Bread.

*The **Priest** divides the Lamb into four parts, with proper reverence.*

Priest: Broken and distributed is the Lamb of God: Who is broken, yet not divided; who is eaten, yet never consumed; but sanctifies those who partake thereof.

²¹ The text printed is sung on Sundays only; other days and feasts have special hymns.

*The **First Deacon**, pointing toward the holy Chalice, says:*

Deacon1: Fill, Master, the Holy Cup.

*The **Priest** takes up the portion IC and makes the Sign of the Cross + with it over the Chalice, saying:*

Priest: + The fullness of the Holy Spirit.

*Then the **Priest** places it into the Chalice as the First Deacon says:*

Deacon1: Amen.

*Receiving the warm water (Zeon), the **First Deacon** says to the Priest:*

Bless, Master, the warm water.

Priest: + Blessed is the warmth of Your saints always, now and ever and unto ages of ages. Amen.

*The **First Deacon** pours a sufficient quantity of warm water into the Chalice crosswise, saying:*

Deacon1: The warmth of faith, full of the Holy Spirit. Amen.

And setting aside the warm water, he goes to the High Place and stands a little way off, with head bowed.

*The **Priest** breaks the portion XC into a number of pieces corresponding to the number of Clergy who take part in the Liturgy. Then he says:*

Priest: Deacon(s), draw near.

*The **Deacons** line up according to rank between the Eastern side of the Altar Table and the High Place.*

*The **Deacons** approach and bow, asking forgiveness. The **Priest**, taking a portion of the Holy Bread, then gives it to the Deacon. The **Deacon** kisses the Priest's hand as he receives the Holy Bread, saying:*

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Body of our Lord and God and Savior, Jesus Christ.

Priest: To the Deacon _____ is given the precious, holy, and most pure Body of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

The Deacon withdraws to his place and, bowing his head, prays, saying quietly:

Deacon: I believe, O Lord, and I confess...

As the Priest takes a portion of the holy bread for himself, he prays:

Priest: The precious and most holy Body of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the remission of my sins, and for eternal life.

I believe, O Lord, and I confess...

Priest: Let us pray together:

All: I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. I believe also that This is truly Your own most pure Body, and that This is truly Your own precious Blood. Therefore, I implore You: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And count me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto eternal life. Amen.

Of Your mystical supper, O Son of God, accept me today as a communicant; for I will not speak of Your mystery to Your enemies, neither like Judas will I give You a kiss; but like the thief will I confess You: remember me, O Lord, in Your kingdom.

May the communion of Your holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Thus they partake of that which they hold in their hands with fear and all precaution.

The Deacons go to the South side of the Altar Table and stand a little way off, with head bowed.

Then the Priest, taking the holy Chalice in both hands with the red cloth, partakes of it 3 times, saying:

Priest: The precious and most holy Blood of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the remission of my sins, and for eternal life. Amen.

As the Priest partakes of the holy Blood of Christ, he customarily says:

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

Then, wiping his lips and the edge of the Chalice with the red cloth that he holds in his hand, the Priest says:

Behold, this has touched my lips, and shall take away my iniquities, and cleanse my sins.

Then the Priest summons the Deacons, saying:

Deacon(s), draw near.

The Deacons approach and bow once, saying:

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Blood of our Lord and God and Savior, Jesus Christ.

The Priest holds the Chalice and says:

Priest: The servant of God, the Deacon _____, partakes of the precious and most holy Blood of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

When the Deacon has partaken, the Priest says:

Behold, this has touched your lips, and shall take away your iniquities, and cleanse your sins.

The Deacon kisses the Chalice, and the Priest replaces it upon the Antimension.

*The **Priest** divides the portions NI and KA of the holy Lamb and puts Them into the Chalice for the communion of the people; the Chalice is covered with a red cloth and the spoon placed on top of it.*

The Holy Doors are opened.

*The **First Deacon** takes the Chalice and goes through them and says:*

Deacon1: In the fear of God, and with faith and love, draw near!

*The **Priest** and **First Deacon** exit the Sanctuary through the Holy Doors.*

On Holy Pascha and during Bright Week, instead of “Blessed is He Who comes...” the People sing:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

People: Blessed is He Who comes in the name of the Lord! God is the Lord and has revealed Himself to us!

*Then the **People** receive communion:*

Priest: (quietly) The servant (handmaid) of God _____, partakes of the precious and most holy Body and Blood of our Lord and God and Savior, Jesus Christ, for the remission of sins and for eternal life.

During the reception of communion by the people, they sing:

People: Receive the Body of Christ. Taste the Fountain of immortality.

Alleluia! Alleluia! Alleluia!

*The **Deacon** (or Server) cleans the lips of each communicant as he (she) receives.*

*After all have communed, the **Celebrants** return to the Sanctuary and replace the Chalice on the Altar Table.*

*The **First Deacon** holds the Diskos over the Chalice as he says these Hymns of the Resurrection:*

Deacon1: Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your holy Resurrection; for You are our God, and we know no other than You; we call upon Your name. Come all you faithful, let us venerate Christ's holy Resurrection! For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection, for by enduring the Cross for us, He has destroyed death by death.

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

O Christ! Great and most holy Pascha! O Wisdom, Word, and Power of God! Grant that we may more perfectly partake of You in the never-ending Day of Your Kingdom.

*As the **First Deacon** wipes the remaining particles from the Diskos into the Chalice, with the sponge, he prays:*

Wash away, O Lord, the sins of all those remembered here, by Your precious Blood; through the prayers of all Your saints.

*The **Priest** blesses the people, saying:*

Priest: + O God, save Your people, and bless Your inheritance.

From Holy Pascha until its Leave-taking:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

From the feast of the Ascension until its Leave-taking:

People: You have ascended in glory, O Christ our God, granting joy to Your disciples by the promise of the Holy Spirit. Through the blessing they were assured that You are the Son of God, the Redeemer of the world!

On the Saturday before Holy Pentecost:

People: You only Creator, Who with profound wisdom mercifully order all things and give unto all that which is useful: give rest O Lord, to the souls of Your servants who have fallen asleep, for they have placed their trust in You, our Maker and Fashioner, and our God!

The rest of the year:

People: We have seen the true light! We have received the heavenly Spirit! We have found the true faith. We worship the undivided Trinity Who has saved us.

*After making certain that no crumb remains on the Diskos or on the Antimension, the **First Deacon** returns to stand at his place at the Southwest corner of the Altar Table.*

*The **Priest** covers the Chalice with one veil. He puts all others on the Diskos, and covers this also.*

Deacon1: Exalt, Master.

*The **Priest** censes the Chalice three times, saying:*

Priest: Be exalted, O God, above the heavens, and Your glory over all the earth.

*The **Priest** hands the censer to the **Second Deacon** who goes around the back of the Altar Table to the North side of the Altar Table.*

*The **Priest** places the Diskos in the First Deacon's hand.*

*The **First Deacon** places the Diskos above his forehead; he goes to the Holy Doors and momentarily faces the People. He proceeds directly to the Altar of Prothesis, (preceded by the **Second Deacon** who censes the Diskos as they go) and places it on the Altar of Prothesis. The **Second Deacon** returns to the North side of the Altar Table.*

*The **Priest** takes the Chalice in his right hand, and says, as he faces the people:*

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

People: Amen.

The Priest carries the Chalice to the Table of Preparation, preceded by the Second Deacon who censes the Chalice as they go.

The Second Deacon gives the censer to the Priest.

The Deacons unbind their Oraria.

The First Deacon exits the Sanctuary through the North door and goes to his place on the solea.

The Priest then censes the Table 3 times and gives the censer to an Acolyte. Returning to the Altar Table, the Priest folds the Antimension.

From Holy Pascha until Bright Saturday and on the Leave-taking of Pascha:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The rest of the year:

Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have counted us worthy to partake of Your holy, divine, immortal, and life-creating Mysteries. Keep us in Your holiness, that all the day we may meditate upon Your righteousness.

Alleluia! Alleluia! Alleluia!

The First Deacon raises his Orarion and says:

The Litany of Thanksgiving

Deacon1: Let us attend! Having partaken of the divine, holy, most pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

People: Lord, have mercy.

Deacon1: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon1: Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

People: To You, O Lord.

The First Deacon moves to stand before the icon of Christ.

The Priest, standing before the Altar Table, prays:

The Liturgy of St. John
Chrysostom

Priest: We thank You, O loving Master, Benefactor of our souls, that You have counted us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in the fear of You; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.

The Liturgy of St. Basil the Great

We thank You, O Lord our God, for the participation in Your holy, pure, immortal, and heavenly Mysteries, which You have granted us for the benefit and sanctification and healing of our souls and bodies. May You, Yourself, O Master of all, grant that the communion of the holy Body and Blood of Your Christ may become for us a faith unashamed, a love unfeigned, an increase of wisdom, a healing of soul and body, a repelling of every adversary, the observance of Your commandments, and an acceptable defense at the fearful judgment seat of Your Christ,

The Priest lifts the Holy Gospel with both hands, makes the Sign of the Cross + with it over the folded Antimension, and lays it upon the Antimension as he exclaims:

Priest: For You are our sanctification, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Priest exits the Sanctuary through the Holy Doors, saying:

Priest: Let us depart in peace.

People: In the name of the Lord.

The First Deacon, still standing before the icon of Christ, lifts his Orarion and says:

Deacon1: Let us pray to the Lord.

People: Lord, have mercy.

Having completed the prayer, the First Deacon, holding his Orarion, stands with bowed head before the icon of Christ until the conclusion of the prayer before the Ambo.

The Prayer Before the Ambo

*Note:*²²

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: O Lord, You bless those who bless You and sanctify those who trust in You: save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house. Glorify them in turn by Your divine power, and do not forsake us who put our hope in You. Give peace to Your world, to

O Christ, our God, accept this rational and bloodless sacrifice as a sacrifice of praise and a pleasing worship from those who call upon You with their whole heart.
O Lamb and Son of God, You take away the sin of the world. O blameless Calf, You did not receive the yoke of sin, and were voluntarily sacrificed for us. You are broken but not divided; You are ever eaten, yet never consumed, but sanctify those who partake of You.
In remembrance of Your voluntary

²² Many ancient service books provide variable prayers at this point appropriate to the feast being celebrated.

Your churches, to Your Priests, to all those in civil authority, and to all Your people.

For every good gift and every perfect gift is from above, coming down from You, the Father of lights, and to You we send up glory, thanksgiving, and worship: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Passion and life-creating Resurrection on the third day, You have made us communicants of Your ineffable and heavenly and awesome Mysteries, Your holy Body and Your precious Blood.

Keep us, Your servants: those who give service, our civil authorities, those serving in the armed forces, and all the people here present, in Your holiness, and grant that we may in every season and every hour meditate on Your righteousness.

Guide us and all we do so we may please You and become worthy of a place at Your right hand when You shall come to judge the living and the dead.

Deliver those of our brethren who are held captive. Visit those in sickness.

Pilot those in peril while traveling.

Give rest where the light of Your countenance shines on the souls of those who have gone before us to their rest in the hope of the resurrection and eternal life; and hear all who implore Your assistance:

for You are the Giver of all blessings, and to You we send up glory, together with Your Father Who has no beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

During Bright Week:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The rest of the year:

Blessed be the name of the Lord, henceforth and forevermore (3x)

*While the people sing, the **Priest**, through the Holy Doors, and the **First Deacon**, through the North door, enter the Sanctuary.*

*The **Deacons** who will consume the Holy Gifts go to the Northwest corner of the Altar Table, cross their hands on the Altar Table and kneel.*

*Standing before the Table, the **Priest** prays quietly:*

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: O Christ our God, Who are Yourself the fulfillment of the law and the prophets, You fulfilled all the plan of salvation of the Father. Fill our hearts with joy and gladness always, now and ever and unto ages of ages. Amen.

The mystery of Your saving providence, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of Your death. We have seen the type of Your Resurrection. We have been filled with Your unending life. We have enjoyed Your inexhaustible food, which in the age to come, be pleased to grant to us all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

*The **Priest** blesses the Deacon to consume the remaining Holy Gifts.*

*The **Deacons** rise, make the Sign of the Cross, kiss the Altar Table, bow to the Priest and go to the Altar of Prothesis. Again arranging their Oraria crosswise, they prepare to consume the*

remaining Holy Gifts with all reverence and awe.

(Special services--e.g. Trisagion prayers of mercy for the departed, removal of marriage crowns--take place at this time.)

The Priest faces the people and blesses them, saying:

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

People: Amen.

The Dismissal

The Priest turns toward the icon of Christ and prays:

From Ascension to Great and Holy Saturday:

Priest: Glory to You, O Christ, our God and our hope, glory to You.

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

Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the congregation, the Priest says:

Priest: May [He Who rose from the dead,²³] 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, (John Chrysostom, Archbishop of Constantinople *or* Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day) , whom we commemorate today; 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 loves mankind.

²³ Sundays. Weekdays and many feasts have their own dismissal.

People: Amen.

During Bright Week and on the Leave-taking of Pascha:

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

Christ is risen from the dead, trampling down death by death,

People: ...and upon those in the tombs bestowing life!

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

Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the congregation, the Priest says:

Priest: May [He Who rose from the dead,] 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, (John Chrysostom, Archbishop of Constantinople or Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day), whom we commemorate today; 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 loves mankind.

People: Amen.

From Thomas Sunday to the Leave-taking of Pascha:

Priest: Glory to You, O Christ, our God and our hope, glory to You.

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

Standing in the Holy Doors, facing the congregation, the Priest says:

Priest: May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of St. (of the temple.....) ; of (of the day) , whom we commemorate today; 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 loves mankind.

People: Amen.

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

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

And unto us He has given eternal life! Let us worship His resurrection on the third day!

*After the **People** have come to venerate the cross and receive the Antidoron bread, the **Priest** then enters the Sanctuary through the Holy Doors, closes the doors and begins the Prayers of Thanksgiving, saying aloud “Glory to You, O God” (3x). While the **Reader** continues, the **Priest** washes his hands and his lips, after which all remove their vestments.*

*After unvesting, the **Priest** and **Deacons** go to stand at their places before the Altar Table, where the **Priest** says the dismissal of the Thanksgiving Prayers. After he says “Through the prayers...”, the **Priest** and **Deacons** make 3 metanias, kiss the Altar Table, and then exit the Sanctuary--the **Priest** through the North door and the **Deacons** through the South door. Standing on the solea before the Holy Doors, facing the Sanctuary, the **Priest** and **Deacons** make three metanias and then depart in peace.*

Appendix A

Dismissals

On Weekdays:

Priest: May Christ our true God, through the prayers of His most pure Mother;
(*Monday*) by the protection of the honorable bodiless powers of heaven;
(*Tuesday*) of the honorable and glorious Prophet, Forerunner, and Baptist John;
(*Wednesday & Friday*) by the power of the precious and life-creating Cross;
of the holy, glorious, and all-laudable Apostles;
(*Thursday*) of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;
(*Saturday*) of the holy, glorious, and right-victorious martyrs;
of St. (*of the temple.....*; of (*of the day*) , whom we commemorate today; 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 loves mankind.

From Thomas Sunday to the Leave-taking of Pascha:

Priest: May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of St. (*of the temple.....*; of (*of the day*) , whom we commemorate today; 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 loves mankind.

Feasts of the Theotokos:

Priest: 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, John Chrysostom, Archbishop of Constantinople); of St. (*of the temple*).....; 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 loves mankind.

The Exaltation of the Cross:

Priest: May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-giving Cross; of the holy, glorious, and all-laudable Apostles; (of our father among the saints, John Chrysostom, Archbishop of Constantinople); of St. (*of the temple*).....; 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 loves mankind.

The Nativity of Christ:

Priest: May He Who was born in a cavern 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, Archbishop of Constantinople); of St. (*of the temple*).....; and of all the saints: have mercy on us and save us for He is good and loves mankind.

The Circumcision of Christ:

Priest: May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His most pure Mother; (of our father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day), whom we commemorate today; and of all the saints: have mercy on us and save us for He is good and loves mankind.

The Theophany:

Priest: 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 the holy, glorious, and all-laudable Apostles; (of our father among the saints, John Chrysostom, Archbishop of Constantinople); of St. (of the temple).....; of (of the day), whom we commemorate today; 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 loves mankind.

The Meeting:

Priest: May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, 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, John Chrysostom, Archbishop of Constantinople); of St. (of the temple).....; of (of the day), whom we commemorate today; 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 loves mankind.

The Transfiguration:

Priest: May He Who was transfigured in glory before His disciple on Mount Tabor for our salvation, 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, John Chrysostom, Archbishop of Constantinople); of St. (of the temple).....; of (of the day) , whom we commemorate today; 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 loves mankind.

Palm Sunday:

Priest: May He Who deigned to sit on the colt of a donkey for our salvation, 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, John Chrysostom, Archbishop of Constantinople); of St. (of the temple).....; of (of the day) , whom we commemorate today; 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 loves mankind.

Palm Sunday Evening and Following Days, including Holy Wednesday morning:

Priest: 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 the holy, glorious, and all-laudable Apostles; (of our father among the saints, Gregory Dialogus, Pope of Rome); of St. (of the temple).....; of (of the day) , whom we commemorate today; 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 loves mankind.

Holy and Great Thursday:

Priest: May He Who showed us the most excellent way of humility when He washed His disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, 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, Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple)....; of (of the day) , whom we commemorate today; 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 loves mankind.

The Paschal Sunday, and Entire Bright Week:

Priest: 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 the holy, glorious, and all-laudable Apostles; (of our father among the saints, John Chrysostom, Archbishop of Constantinople); of St. (of the temple)....; of (of the day) , whom we commemorate today; 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 loves mankind.

The Ascension:

Priest: May He Who in glory ascended from us into heaven and sat at the right hand of the God and Father, 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, John Chrysostom, Archbishop of Constantinople); of St. (of the temple)....; of (of the day) , whom we commemorate today; 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 loves mankind.

Pentecost:

Priest: 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 the holy, glorious, and all-laudable Apostles; (of our father among the saints, John Chrysostom, Archbishop of Constantinople); of St. (of the temple).....; of (of the day), whom we commemorate today; 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 loves mankind.