

Holy Thursday Vesperal Liturgy

(of St. Basil the Great)

*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** leaves the Sanctuary, passing the High Place, through the North door. He goes before the Holy Doors, raises his Orarion and exclaims aloud:*

Deacon: Arise! Bless, Master!

*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.

*The **Deacon** enters the Sanctuary through the South Door, bows, and goes to his place, and closes the Holy Doors.*

*The chief **Celebrant** goes to stand in front of the closed Holy Doors, head uncovered, to read the Prayers of Light silently.*

The Introductory Psalm

Psalm 103 (104)

Bless the Lord, O my soul!
O Lord my God, You are very great,
You are clothed with praise and majesty,
wrapping Yourself in light for a garment,
stretching out the sky like a skin¹;
Who covers His upper rooms with water,
Who makes clouds His chariot,
Who walks on the wings of the wind,

¹ a "tent-skin".

Who makes spirits his angels
and His servant a flame of fire,

Who poises the earth on its axis;
it will not be moved throughout the ages.

The deep like a garment is its clothing.
On the mountains the waters stand.

At Your rebuke they run,
At the crack of Your thunder they are afraid.

Mountains rise up and plains sink down
to the place which You have appointed for them.

You have set a bound the waters will not pass,
so they will never return to cover the earth.

You send torrents in the ravines,
the waters run between the mountains.

They give drink to all the beasts of the field;
wild donkeys wait to quench their thirst.

The birds of the sky perch on them;
from among the rocks they pipe their calls.

You water the mountains from above.
The earth is filled with the fruit of Your works.

You make grass spring up for the cattle
and vegetation for the service of men,

for them to produce food from the earth
and wine which cheers man's heart,
that his face may be bright with oil
and that bread may strengthen man's heart.

The trees of the plain will be drenched,
the cedars of Lebanon which You planted.

There the sparrows build their nests,
the house of the heron² at the top of them.

The high mountains are for the deer,
a rock is a refuge for hares.

You made the moon to mark the months,
the sun knows his going down.

You appoint darkness and it becomes night,
in which all the wild beasts of the forest prowl:

young lions roaring to seize their prey
and seeking their food from God.

The sun rises and they gather together
and lie down in their dens.

Man goes out to his work
and to his business until the evening.

How great are Your works, O Lord!
You have made all things in wisdom,
the earth is filled with Your creation.

This is the great and wide sea:
there live reptiles without number,
living creatures small and great;

There ships go to and fro;
there, too, is that sea serpent
which You have made to play in it.

² or "egret".

All look expectantly to You
to give them their food in due season.

When You give it to them, they gather it;
when You open Your hand,
all things are filled with goodness.

But when You turn away Your face they are troubled.
You will take their spirit and they will die
and they will return to their dust.

You will send Your Spirit and they will be created,
and You will renew the face of the earth.

May the glory of the Lord be forever;
the Lord delights in His works.

He looks upon the earth and makes it tremble,
He touches the mountains and they smoke.

I will sing to the Lord all my life,
I will sing praises to my God as long as I live.

The Deacon, standing at the Southwest corner of the Altar Table, passing the High Place, exits the Sanctuary, through the North door and stands before the icon of the Theotokos until the conclusion of the Psalm.

May my conversation be pleasing to Him,
and I will rejoice in the Lord.

May sinners vanish from the earth,
and the lawless so as to be no more.
Bless the Lord, O my soul.

You made the moon to mark the months,
the sun knows his going down.

How great are Your works, O Lord!
You have made all things in wisdom,

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

Alleluia! Alleluia! Alleluia! Glory to You, O God. (3x)

*At the conclusion of Psalm 103, the **Deacon** and the **Priest** bow to each other. The **Priest** returns to the Sanctuary through the South door and stands at his place before the Altar Table.*

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

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: 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.

Deacon: 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.

Deacon: ³For [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.

Deacon: For the President⁴ 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.

Deacon: 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.

Deacon: 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.

Deacon: 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.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

³ 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.

⁴ We pray for the Chief of State and the civil authorities of the place in which we are praying.

People: Lord, have mercy.

Deacon: 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 Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: 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 Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns and bows to the Priest, takes up the censer and presents it to the Priest, saying:

Deacon: Bless, Master, the incense.

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 return the grace of Your all-Holy Spirit.

Deacon: Amen.

Lord, I Call

Tone 1

Psalm 140 (141):1-2

People: Lord, I call upon You, hear me.
Hear me, O Lord.
Lord, I call upon You, hear me.
Receive the voice of my prayer, when I call upon You.
Hear me, O Lord.

The Deacon then begins the Great Censing.

Let my prayer arise,
in Your sight as incense,
and let the lifting up of my hands
be an evening sacrifice.
Hear me, O Lord.

Psalm 140 (141):3-10

Reader: Set a guard, O Lord, over my mouth,
and a door of enclosure and protection around my lips.

Do not incline my heart to evil words,
to make excuses for sins.
With men who practice lawlessness,
not even with their chosen ones will I be joined.

A just man will correct and rebuke me with mercy,
but may the oil of a sinner never anoint my head,
because again and again my prayer is against their pleasures.

Their judges and kings drown holding rocks:
they will hear my words, for they are sweet.

As a clod of earth is crushed on the ground,
our bones have been scattered beside the grave.

For my eyes look to You, O Lord;
O Lord, in You I trust, do not take away my life.

Keep me from the trap they have set for me
and from the snare of the evildoers.

Sinners will fall into their own net;
I am alone until I pass on.

Psalm 141 (142)

I cry to the Lord with my voice,
I pray with my voice to the Lord.

I will pour out before Him my prayer,
I will tell my trouble before Him.

When my spirit departs from me,
You know my paths.
In this way that I was going,
they hid a trap for me.

I look to the right hand and watch,
but there is no one who knows me.
Escape is cut off from me,
but there is no one seeking my life.

I cried to You, O Lord, and said,
“You are my hope,
You are my portion in the land of the living.”

Attend to my prayer,
for I have been brought very low.
Deliver me from those who are persecuting me,
because they are stronger than I am.

Bring my soul out of prison
that I may confess Your name,

Tone 2

People: The assembly of the Jews gathers together
to deliver to Pilate the Maker and Creator of all.
What lawlessness! What faithlessness!
The Judge of the living and the dead they prepare for judgment.
The Healer of suffering they prepare for sufferings.

How great is Your mercy!//
O long-suffering Lord, glory to You!

Reader: The righteous are waiting for me
until You reward me.

People: The assembly of the Jews... (*repeat above*)

Psalm 129 (130)

Reader: Out of the depths I cry to You, O Lord;
O Lord, hear my voice.

People: The transgressor Judas, O Lord,
dipped his hand in the plate with You at supper.
But now, he unlawfully stretches forth his hand for silver.
He calculated the price of the woman's myrrh,
yet he does not shudder in selling You, the priceless One.
He let the Master wash his feet,
yet he deceitfully kisses Him in betrayal to lawless men.
Cast out from the ranks of the Apostles,
he casts away the thirty pieces of silver,
not seeing the Resurrection on the third day.//
By it, have mercy on us!

Reader: Let Your ears be attentive
to the cry of my prayer.

People: The transgressor Judas... (*repeat above*)

Reader: If You, O Lord, should take note of our sins,
O Lord, who would survive?
But with You there is forgiveness.

People: Judas, the treacherous deceiver,
with a deceitful kiss betrayed the Lord and Savior.
He sold the Master as a slave to lawless men,
and the Lamb of God, the Son of the Father,
the only greatly merciful One, //
was led as a sheep to the slaughter.

Reader: For Your name's sake, O Lord, I wait for You,
my soul waits for Your word,
my soul hopes for the Lord,

People: Judas, the treacherous deceiver... (*repeat above*).

Reader: from the morning watch until night.
From the morning watch
let Israel hope for the Lord.

People: Servant and deceiver,
disciple and betrayer, friend and devil,
Judas has been revealed by his deeds.
While following the Master, he plotted His betrayal.
He said to himself: "I shall betray him and gain the purse."
He sought to have the myrrh sold
and, by deceit, to have Jesus seized.
He gave the kiss and gave up the Christ.
But, like a sheep, led to the slaughter, //
so went the only compassionate Lover of mankind.

Reader: For with the Lord there is mercy
and with Him there is great redemption.
And He will redeem Israel from all his sins.

People: Servant and deceiver... (*repeat above*).

Psalm 116 (117)

Reader: Praise the Lord, all you nations,
praise Him, all you peoples!

People: The Lamb, Whom Isaiah proclaimed,
goes willingly to the slaughter;
He gives his back to scourging, His cheeks to buffeting.
He does not turn His face from the shame of spitting.
He is condemned to a shameful death.
He, Who is sinless, willingly submits to all//
to grant to all resurrection from the dead.

Reader: For great is His mercy to us,⁵
and the truth of the Lord continues forever.

People: The Lamb whom Isaiah proclaimed... (*repeat above*).

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

*As the People sing "now and ever..." the Holy Doors are opened, the **Priest** and **Deacon** then bow 3 times before the Altar Table. The **Priest** picks up the Holy Gospel and gives it to the **Deacon**, who places his Orarion over it, kissing the Priest's hand. Preceded by the **Acolytes**, passing by the High Place, they proceed out of the Sanctuary through the North door, and go to the solea in front of the Holy Doors.*

Tone 6

People: Truly, Judas is descended from those vipers,
who ate manna in the wilderness,
yet murmured against Him Who nourished them.
For, while the food was still in their mouths,
those ungrateful men reviled God.
So, too, this godless man,
while still bearing in his mouth the Heavenly Bread,

⁵ Lit., "For His mercy has been strengthened upon us".

contrived the betrayal of the Savior.
What greedy purpose!
What inhuman insolence!
He sells Him Who nourished him.
He delivers to death the Master Whom he loved.
Truly this lawless man is their son.
With them will he inherit perdition.
Spare our souls of such inhumanity,//
O only Lord of boundless mercy!

The Vespers Entrance

As they proceed:

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

Priest: In the evening, in the morning, and at midday, we praise You, we bless You, we give thanks to You, and we pray to You: O Master of all, O Lord, the Lover of mankind, let our prayer arise in Your sight as incense, and incline not our hearts to words or thoughts of evil, but rescue us from all who seek after our souls. For our eyes are toward You, O Lord: Lord, in You we put our hope. Put us not to shame, O our God. 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 Priest stands in the center facing the Sanctuary.

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

Deacon: Bless, Master, the holy entrance.

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

People: Amen.

The 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:

Deacon: Wisdom! Let us attend!

The celebrants enter the Sanctuary; the 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.

The Priest(s) kisses the two small icons located on the sides or pillars of the Holy Doors area, blesses the People, kisses the Altar Table, and goes to the High Place, makes the Sign of the Cross and a small metania and stands to the right of center (Southeast corner of the Altar Table) facing the people.

The Deacon kisses the Altar Table, goes to the left side of the Sanctuary, makes the Sign of the Cross on himself facing the High Place, bows to the Priest, and stands to the left (Northeast corner) of the Altar Table at the High Place facing toward the people.

Gladsome Light

People: O gladsome Light of the holy glory of the immortal, heavenly,
Holy, blessed Father: O Jesus Christ:
Now that we have come to the setting of the sun,
And behold the light of evening,
We praise God: Father, Son, and Holy Spirit.
For it is right, at all times,
To worship You in voices of praise,
O Son of God and Giver of life.
Therefore all the world glorifies You.

The Old Testament Readings

Deacon: Wisdom!

Reader: The Prokeimenon in the First Tone:
Deliver me, O Lord, from violent men.

People: Deliver me, O Lord, from violent men.

Reader: Who have schemed unrighteousness in their hearts all the day long.

People: Deliver me, O Lord, from violent men.

Reader: Deliver me, O Lord...

People: ...from violent men.

Deacon: Wisdom!

Reader: The reading from Exodus.

Deacon: Let us attend!

(Ex. 19:10-19 LXX)

Reader: Again the Lord said to Moses, “Go down and solemnly charge the people and sanctify them today and tomorrow, and let them wash their clothes. Let them be ready for the third day, for on the third day the Lord will descend upon Mount Sinai in the sight of all the people. You shall set bounds for the people all around, saying, ‘Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely die. Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.’ When the thunders, the trumpets, and the cloud depart from the mountain, they shall ascend the mountain.”

So Moses went down from the mountain to the people and sanctified them, and they washed their clothes. Then he said to the people, “Be ready for the third day; do not come near your wives.”

So it was on the third day in the morning, there were thunderings and lightnings, and a dark cloud on Mount Sinai; and the sound of the trumpet was very loud, and all the people in the camp trembled. And

Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely enveloped in smoke, because God descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the people were exceedingly amazed. And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

Deacon: Wisdom!

Reader: The Prokeimenon in the Seventh Tone:

Deliver me from my enemies, O God;
save me from those who rise against me.

People: Deliver me from my enemies, O God;
save me from those who rise against me.

Reader: Deliver me from those who work evil.

People: Deliver me from my enemies, O God;
save me from those who rise against me.

Reader: Deliver me from my enemies, O God...

People: ...save me from those who rise against me.

Deacon: Wisdom!

Reader: The reading from Job.

Deacon: Let us attend!

(Job 38:1-21; 42:1-5 LXX)

Reader: Then the Lord spoke to Job out of the whirlwind and clouds, saying:

“Who is this who hides counsel from Me, and holds words in his heart and thinks to conceal them from Me? Gird your waist like a man; I will question you, and you shall answer Me.

“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when the stars were made, and all My angels praised me in a loud voice? “I shut up the sea with doors, when it burst forth and issued from the womb. I made the clouds its garment, and wrapped it in mist. I fixed My limit for it, and set bars and doors. I said, ‘This far you may come, but no further, and here your waves must stop.’

“Did I order the morning light in your time, and did the morning star see its appointed place, to lay hold of the ends of the earth, and to shake the ungodly out of it? Or did you take clay of the ground and form a living creature, and set it with the power of speech upon the earth? Have you removed light from the ungodly and crushed the arm of the arrogant? Have you come upon the fountain of the sea and walked in the tracks of the deep? Do the gates of death open to you for fear, and did the doorkeepers of Hades quake when they saw you? Have you been instructed in the breadth of the earth under heaven? Tell Me now, what is the extent of it? In what kind of land does the light dwell, and what kind is the place of darkness? If you would bring Me to their boundaries, and also if you understand their paths, then I know you were born at that time, and the number of your years is great.

Then Job answered the Lord and said: “I know You can do all things, and nothing is impossible for You. For who is he who hides counsel from You? Who keeps back his words and thinks to hide them from You? Who will tell me what I knew not, things too great and wonderful, which I did not know? But hear me, O Lord, that I also may speak. I will ask you, and please teach me. I have heard of You by the hearing of the ear, but now my eye sees You.”

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah.

Deacon: Let us attend!

(Is. 50:4-11 LXX)

Reader: “The Lord gives Me the tongue of the learned, so as to know when to speak a word at a fitting time; and He causes My ear to listen each morning. The Lord’s instruction opens My ears, and I am not disobedient, nor do I contradict Him.

I gave My back to whips, and My cheeks to blows; and I turned not away My face from the shame of spitting. The Lord became My helper; therefore I was not disgraced. But I made My face like a solid rock and knew I would not be ashamed. For He who pronounces Me righteous draws near. Who is he who judges Me? Let him oppose Me at the same time. Who is he who judges Me? Let him come near Me. Behold, the Lord will help Me. Who will harm Me? Behold, all of you will grow old like a garment, and old age will devour you, as a moth does a garment.

“Who among you fears the Lord? Let him listen to the voice of His Servant. You who walk in darkness and have no light, trust in the name of the Lord and rely upon God. Behold, all of you kindle a fire and feed a flame. Walk in the light of your fire and the flame you kindled. This happened to you for My sake, and you shall lie down in sorrow.”

The Deacon, standing at the Southwest corner of the Altar Table, passing the High Place, exits the Sanctuary, through the North door, takes his place on the solea, lifts his Orarion, and says:

The Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: 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.

People: To You, O Lord.

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...

Deacon: ...and unto ages of ages.

People: Amen.

The 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 Trisagion 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 Reader approaches the Priest with the Epistle Book for the Priest's blessing.

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

The Reader kisses the Priest's hand, goes around the Altar Table, and exits through the North Door to the center of the Temple to wait for the People to finish singing.

The Epistle Reading

The Deacon turns to face the Reader, lifts his Orarion and says:

Deacon: Let us attend!

Priest: + Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the seventh tone:

The princes have gathered together
against the Lord and His Christ.

The Deacon goes to the Altar Table and censes 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 censes both sides of the Iconostasis, enters the Sanctuary and censes the Priest and Servers, again exits the Sanctuary and censes the Reader and the faithful. Again entering the Sanctuary, he censes the Altar Table and gives up the censer.

People: The princes have gathered together
against the Lord and against His Christ.

Reader: Why do the nations conspire and the peoples plot in vain?

People: The princes have gathered together
against the Lord and against His Christ.

Reader: The princes have gathered together...

People: ...against the Lord and against His Christ.

Deacon: Wisdom!

Reader: The reading from the First Epistle of the holy Apostle Paul to the
Corinthians.

Deacon: Let us attend!

Reader: (11:23-32) Brethren, I received from the Lord that which I also
delivered to you: that the Lord Jesus on the *same* night in which He was
betrayed took bread; and when He had given thanks, He broke *it* and
said, "Take, eat; this is My body which is broken for you; do this in
remembrance of Me." In the same manner *He* also *took* the cup after
supper, saying, "This cup is the new covenant in My blood. This do, as
often as you drink *it*, in remembrance of Me." For as often as you eat
this bread and drink this cup, you proclaim the Lord's death till He
comes. Therefore whoever eats this bread or drinks *this* cup of the Lord
in an unworthy manner will be guilty of the body and blood of the Lord.
But let a man examine himself, and so let him eat of the bread and drink
of the cup. For he who eats and drinks in an unworthy manner eats and
drinks judgment to himself, not discerning the Lord's body. For this
reason many *are* weak and sick among you, and many sleep. For if we
would judge ourselves, we would not be judged. But when we are
judged, we are chastened by the Lord, that we may not be condemned
with the world.

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 sixth tone.

Blessed is He who considers the poor and needy! The Lord will deliver him on the day of trouble.

People: Alleluia! Alleluia! Alleluia!

Reader: My enemies say to Me in malice: “When will He die and His Name perish?”

People: Alleluia! Alleluia! Alleluia!

Reader: He who ate my bread has lifted up his heel against me.

People: Alleluia! Alleluia! Alleluia!

Deacon: 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 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.

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

Priest: + Peace be unto all.

People: And to your spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

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

Deacon: Let us attend.

Priest: (*Composite: Mt. 26:2-20 and the rest*) The Lord said to His disciples, “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.” Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill *Him*. But they said, “Not during the feast, lest there be an uproar among the people.”

And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table*. But when His disciples saw *it*, they were indignant, saying, “Why this waste? For this fragrant oil might have been sold for much and given to *the poor*.” But when Jesus was aware of *it*, He said to them, “Why do you trouble the woman? For she has done a good work for Me. For you have the poor

with you always, but Me you do not have always. For in pouring this fragrant oil on My body, she did *it* for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Then one of the twelve, called Judas Iscariot, went to the chief priests and said, “What are you willing to give me if I deliver Him to you?” And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him.

Now on the first *day* of the *Feast* of the Unleavened Bread the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?” And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, ‘My time is at hand; I will keep the Passover at your house with My disciples.’”” So the disciples did as Jesus had directed them; and they prepared the Passover. When evening had come, He sat down with the twelve.

Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which He was girded. Then He came to Simon Peter. And *Peter* said to Him, “Lord, are You washing my feet?” Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.” Peter said to Him, “You shall never wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!” Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; therefore He said, “You are not all clean.” So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? You call me Teacher and Lord, and you say well, for *so* I am. If I then, *your* Lord and Teacher, have washed

your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me." And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?" He answered and said, "He who dipped *his* hand with Me in the dish will betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." And when they had sung a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.' But after I have been raised, I will go before you to Galilee." Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.” And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.”

Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

Then He came to the disciples and found them asleep, and said to Peter, “What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.” Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them, “Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand.”

And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him. But Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him. And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of

the high priest, and cut off his ear. But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?” In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled.” Then all the disciples forsook Him and fled.

And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest’s courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, “This *fellow* said, ‘I am able to destroy the temple of God and to build it in three days.’” And the high priest arose and said to Him, “Do You answer nothing? What *is it* these men testify against You?” But Jesus kept silent. And the high priest answered and said to Him, “I put You under oath by the living God: Tell us if You are the Christ, the Son of God!” Jesus said to him, “*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.” Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! “What do you think?” They answered and said, “He is deserving of death.” Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands, saying, “Prophecy to us, Christ! Who is the one who struck You?”

Now Peter sat outside in the courtyard. And a servant girl came to him, saying, “You also were with Jesus of Galilee.” But he denied it before *them* all, saying, “I do not know what you are saying.” And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, “This *fellow* also was with Jesus of Nazareth.” But again he denied with an oath, “I do not know the Man!” And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your speech betrays you.” Then he began to curse and swear, *saying*, “I do not know the Man!” Immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him, “Before the rooster crows, you will deny Me three times.” So he went out and wept bitterly.

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

The Priest blesses the Deacon:

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

The 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 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

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: 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.

Deacon: 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)

Deacon: 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)

Deacon: 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.

People: Lord, have mercy. (3x)

Deacon: 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)

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

The Litany for the Catechumens

Deacon: Pray to the Lord, you catechumens.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

The Deacon moves to stand before the icon of Christ:

Priest: 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 Deacon turns to face the People.

Deacon: All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumen remain.

The Deacon turns to face the Holy Doors.

The First Litany of the Faithful

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Wisdom!

The Deacon moves to stand before the icon of Christ:

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

The Second Litany of the Faithful

Deacon: 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...”.

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

People: Lord, have mercy.

Deacon: 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.

Deacon: 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.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Wisdom!

The Deacon moves to stand before the icon of Christ.

Priest: 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 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 Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, and bows to the Priest. He takes the censer, receives the Priest's blessing, and censes the Sanctuary, the Iconostasis, the Priest, the Servers, and the people.

Of Your Mystical Supper

People: 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 I will confess You:
“Remember me, O Lord, in Your Kingdom!”

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 Received, 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 Deacon his censuring, the **Priest** and the **Deacon**, with raised Orarion, stand before the Altar Table and recite the Hymn of the Entrance **3x**, bowing after each recitation:*

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.”

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

Priest: Forgive me, fellow minister.

Deacon: God forgives all. Forgive me Holy Master.

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

Priest: Forgive us, brothers and sisters.

*The **Clergy** go before the Table of Preparation; the **Priest** censes 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 **Deacon** who says:*

Deacon: Lift up, Master.

*The **Priest** takes up the large veil covering both the Diskos and the Chalice and lays it on the left shoulder of the **Deacon**, saying:*

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

*Then, taking the Diskos, he gives it to the **Deacon**, the **Deacon**, meanwhile, holding the censer with one of his fingers.*

Deacon: 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.

*The **Priest** takes the Chalice. Preceded by **Acolytes** carrying candles, the **Celebrants** make the Great Entrance.*

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:*

Deacon: 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 **Deacon** enters the Sanctuary and stands to the right, facing North.*

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:

Deacon: 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 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 **Deacon's** shoulders, he holds it around the censer, and then places it over the Gifts. The Deacon then says:*

Deacon: Do good, Master.

*The **Priest** takes the censer from the **Deacon** 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 Clergy present:*

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

*The **Deacon** bows to the **Priest**, and says the following interchange while passing the High Place and exiting the Sanctuary through the North door.*

Deacons: (or if none, the **Priests**;) May the Lord God remember your priesthood in His kingdom.

Celebrant: Pray for me, my fellow-ministers.

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

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

Remember me (*us*), holy Master.

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

Deacon: Amen.

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

The Litany of Supplication

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: 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.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

Deacon: 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.

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

People: Grant it, O Lord.

Deacon: 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.

Deacon: 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.

Deacon: 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.

Deacon: 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.

People: To You, O Lord.

These prayers are often prayed quietly during the Litany:

Priest: 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 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 Deacon turns and says:*

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

Deacon: 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 world⁶ 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.

⁶ Literally "age".

The Anaphora

The Deacon raises his Orarion and says:

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

The 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!

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 Deacon raises his Orarion as the Priest prays the anaphora:

Priest: O Existing One⁷, 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

⁷ Literally "The I AM" of Ex. 3:14.

to offer You this our rational worship with a contrite heart 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 Deacon bows to the High Place, to the Priest, and takes up the Star with his Orarion.

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 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 Deacon bows to the Priest and, passing the High Place, moves to the South side of the Altar Table, bows low, and raises his Orarion as the Priest continues:

Priest: 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 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 Deacon bows and points to the Diskos with his Orarion. 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.

Priest: 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 Deacon bows and points to the Chalice with his Orarion. 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 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.

Priest: 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 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 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 Deacon raises his orarion 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.

All make a metania.

Deacon: 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.

Deacon: 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 Deacon raises his Orarion as the Priest continues:

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 figures⁸ 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 Deacon points to the Diskos with his Orarion, saying quietly:

Deacon: Bless, Master, the holy bread.

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

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

All: Amen.

The Deacon points to the Chalice with his Orarion, saying quietly:

Deacon: Bless, Master, the holy cup.

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

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

⁸ or "antitypes."

All: Amen.

The Deacon points to both with his Orarion, saying quietly:

Deacon: Bless both, Master.

The Priest blesses the Holy Gifts, saying:

Priest: + shed for the life of the world.

All: Amen. Amen. Amen.

The Clergy make a prostration 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.

Priest: 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.

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:

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

*The **Priest** gives the censer to the **Deacon**. The **Deacon** quickly censens the remaining sides of the Altar Table 3 times each, the High Place, the Cross, and the Priest. When the censuring is completed, he returns to his place at the Altar Table, gives up the censer and quietly reads the diptychs of the departed and the living.*

The Hymn to the Theotokos

People: Come, O faithful,
let us enjoy the Master's hospitality,
the Banquet of Immortality!
In the upper chamber with uplifted minds,
let us receive the exalted words of the Word,
Whom we magnify!

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

Priest: ...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 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 bestormented, 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 Deacon, having completed the diptychs of the departed and the living, faces the people:

Deacon: [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.

Priest: 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, 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 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 Deacon, with lifted Orarion, stands before the Holy Doors and says:

The Litany before the Lord's Prayer

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: 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.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

Deacon: 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.

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

People: Grant it, O Lord.

Deacon: 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.

Deacon: 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.

Deacon: 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.

Deacon: 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 Deacon moves to stand before the icon of Christ and crosses his Orarion over his shoulders.

People: To You, O Lord.

Priest: 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 make a prostration)

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.

Deacon: Bow your heads to the Lord.

People: To You, O Lord.

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

Priest: 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: 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.

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

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

Deacon: Let us attend!

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

The Communion Hymn

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 I will confess You:
“Remember me, O Lord, in Your Kingdom!”

Alleluia! Alleluia! Alleluia!

The Communion

The Deacon, pointing toward the Diskos, says:

Deacon: 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.

The Deacon, pointing toward the holy Chalice, says:

Deacon: 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 Deacon says:

Deacon: Amen.

Receiving the warm water (Zeon), the 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 Deacon pours a sufficient quantity of warm water into the Chalice crosswise, saying:

Deacon: 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, draw near.

*The **Deacon** approaches and bows, 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 behind the Altar Table 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 Deacon goes to the South side of the Altar Table and stands 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 Deacon, saying:

Deacon, draw near.

The Deacon approaches and bows 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 Deacon takes the Chalice and goes through them and says:

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

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

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: 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 I will confess You:
“Remember me, O Lord, in Your Kingdom!”

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

Deacon: 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 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.

People: 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.”

*After making certain that no crumb remains on the Diskos or on the Antimension, the **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.*

Deacon: 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 **Deacon** receives the censer and holds it with one of his fingers.*

*The **Priest** gives the Diskos to the **Deacon**, who holds it above his forehead and, passing in front of the Altar Table, pausing before the Holy Doors, carries it with reverence to the Table of Preparation.*

*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.*

*The **Deacon** gives the censer to the Priest, and, uncrossing his Orarion and placing it again upon his shoulder, 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.*

People: 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 I will confess You:
“Remember me, O Lord, in Your Kingdom!”

Alleluia! Alleluia! Alleluia!

The Deacon raises his Orarion and says:

The Litany of Thanksgiving

Deacon: 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.

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

People: Lord, have mercy.

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

People: To You, O Lord.

The Deacon moves to stand before the icon of Christ.

Priest: 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 **Deacon**, still standing before the icon of Christ, lifts his Orarion and says:*

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

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

The Prayer Before the Ambo

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 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.

People: Amen.

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

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

*The **Deacon** goes to the Northwest corner of the Altar Table, crosses his hands on the Altar Table and kneels.*

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

Priest: 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 **Deacon** rises, makes the Sign of the Cross, kisses the Altar Table, bows to the Priest and goes to the Altar of Prothesis. Again arranging his Orarion crosswise, he prepares to consume the remaining Holy Gifts with all reverence and awe.*

*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:*

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 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.

People: Amen.

After the People have come to venerate the cross, 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 Deacon 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 Deacon make 3 metanias, kiss the Altar Table, and then exit the Sanctuary--the Priest through the North door and the Deacon through the South door. Standing on the solea before the Holy Doors, facing the Sanctuary, the Priest and Deacon make three metanias and then depart in peace.

Appendix A

PRAYERS OF THANKSGIVING AFTER COMMUNION

Glory to You, O God. (3x)

I.

I thank You, O Lord my God, for You have not rejected me, a sinner, but have counted me worthy to be a partaker of Your holy things. I thank You, for You have permitted me, the unworthy, to commune of Your most pure and heavenly Gifts. But, O Master Who loves mankind, Who for our sakes died and rose again, and gave us these awesome and life-creating Mysteries for the good and sanctification of our souls and bodies; let them be for the healing of soul and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of Your commandments, the receiving of Your divine grace, and the attaining of Your Kingdom. Preserved by them in Your holiness, may I always remember Your grace and live not for myself alone, but for You, our Master and Benefactor. May I pass from this life in the hope of eternal life, and so attain to the everlasting rest, where the voice of those who feast is unceasing, and the gladness of those who behold the goodness of Your countenance is unending. For You are the true desire and the ineffable joy of those who love You, O Christ our God, and all creation sings Your praise forever. Amen.

II. A Prayer of St. Basil the Great:

O Master, Christ our God, King of the Ages, Maker of all things: I thank You for all the good things You have given me, especially for the communion with Your most pure and life-creating Mysteries. I implore You, O gracious Lover of mankind: preserve me under Your protection, beneath the shadow of Your wings. Enable me, even to my last breath, to partake worthily and with a pure conscience of Your holy things, for the remission of sins and unto eternal life. For You are the Bread of Life, the Fountain of Holiness, the Giver of all Good; to You we send up glory, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

III. A Prayer by St. Simeon Metaphrastes:

Freely You have given me Your Body for my food, O You Who are a fire consuming the unworthy. Consume me not, O my Creator, but instead enter into my members, my veins, my heart. Consume the thorns of my transgressions. Cleanse my soul and sanctify my reasonings. Make firm my knees and body. Illumine my five senses. Nail me to the fear of You. Always protect, guard, and keep me from soul-destroying words and deeds. Cleanse me, purify me, and adorn me. Give me understanding and illumination. Manifest me to be a temple of Your One Spirit, and not the home of many sins. May every evil thing, every carnal passion, flee from me as from a fire as I become Your tabernacle through communion. I offer You as intercessors, all the saints: the leaders of the bodiless hosts, Your Forerunner, the wise Apostles, and Your pure and blameless Mother. Accept their prayers in Your love, O my Christ, and make me, Your servant, a child of light. For You are the only Sanctification and Light of our souls, O Good One, and to You, our Master and God, we send up glory day by day.

IV. Another prayer:

O Lord Jesus Christ our God: let Your holy Body be my eternal life; Your precious Blood, my remission of sins. Let this Eucharist be my joy, health, and gladness. Make me, a sinner, worthy to stand on the right hand of Your glory at Your awesome second Coming, through the prayers of Your most pure Mother and of all the saints.

V. A Prayer to the Theotokos:

O most holy Lady Theotokos, the light of my darkened soul, my hope, my protection, my refuge, my rest, and my joy. I thank you, for you have permitted me, the unworthy, to be a partaker of the most pure Body and precious Blood of your Son. Give the light of understanding to the eyes of my heart, you that gave birth to the True Light. Enliven me who am deadened by sin, you that gave birth to the Fountain of Immortality. Have mercy on me, O loving Mother of the merciful God. Grant me compunction and contrition of heart, humility in my thoughts, and a release from the slavery of my own reasonings. And enable me, even to my last

breath, to receive the sanctification of the most pure Mysteries, for the healing of soul and body. Grant me tears of repentance and confession, that I may honor you all the days of my life, for you are blessed and greatly glorified forever. Amen.

Master, now let Your servant depart in peace according to Your word. For my eyes have seen Your salvation which You have prepared before the face of all people: a light for revelation to the gentiles and for the glory of Your people Israel.

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

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

Amen.

Your proclamation has gone out into all the earth, for it was divinely taught by hearing your voice. You expounded the nature of creatures and ennobled the manners of men. O holy father of royal priesthood, entreat Christ God that our souls may be saved.

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

You were revealed as the sure foundation of the Church, granting all men a lordship which cannot be taken away, sealing it with your precepts, O venerable and heavenly father.

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

Steadfast protectress of Christians, constant advocate before the Creator: do not despise the cry of us sinners, but in your goodness come speedily to help us who call upon you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.

(Or the Troparion of the day.)

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.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without corruption you gave birth to God the Word. True Theotokos, we magnify you.

In the Name of the Lord, bless master!

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, 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.

Amen.

APPENDIX B

THE SEVEN VESPERS PRAYERS

I

O Lord, compassionate and merciful, long-suffering and of great mercy, give heed to our prayers, and attend to the voice of our supplications. Work upon us a sign for good. Guide us in Your way that we may walk in Your truth. Gladden our hearts that we may fear Your holy name, for You are great and You work wonders. You alone are God, and among the gods there is none like You, O Lord, powerful in mercy and good in might, to help and to comfort and to save all those who hope in Your holy name. 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. Amen.

II

O Lord, in Your displeasure, rebuke us not, neither chasten us in Your wrath, but deal with us according to Your tenderness, O physician and healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth, and grant that the remainder of the present day and the whole time of our life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints. 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. Amen.

III

O Lord our God, remember us, Your sinful and unprofitable servants, when we call on Your holy and venerable name, and put us not to shame in our expectation of Your mercy, but grant us, O Lord, all our petitions which are unto salvation, and make us worthy to love and fear You with all our hearts, and to do Your will in all things. 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. Amen.

IV

O You to Whom the holy powers sing with unending hymns and unceasing doxologies, fill our mouths with Your praise that we may magnify Your holy name. And grant to us part and inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all the saints. 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. Amen.

V

O Lord, Lord, Who uphold all things in the most pure hollow of Your hand, Who are long-suffering toward us all, and Who turn away from our wickedness, remember Your compassion and Your mercy. Look on us with Your goodness. Grant to us also by Your grace, through the remainder of the present day, to avoid the various subtle snares of the Evil One. Keep our lives unassailed, through the grace of Your all holy Spirit. Through the mercy 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. Amen.

VI

O God, great and wonderful, Who with goodness indescribable and rich providence, order all things and grant to us earthly good things; Who have given us a pledge of the promised kingdom through the good things already granted to us, and have made us to shun all harm during that part of the day which is past, grant that we may also fulfill the remainder of this day blamelessly before Your holy glory, and hymn You, our God Who alone are good and love mankind. For You are our God, 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. Amen.

VII**a**

O great and most high God, You alone have immortality, and You dwell in unapproachable light. You have fashioned all creation in wisdom. You have divided the light from the darkness, and have set the sun to rule the day and the moon and stars to rule the night. You have also permitted us sinners at this present hour to come before Your presence with confession and to offer to You our evening doxology. O Lord, Lover of Mankind, direct our prayer as incense before You, and accept it as a sweet fragrance. Grant that the present evening and coming night be peaceful. Clothe us with the armor of light. Rescue us from the fear of night, and from everything that walks in darkness. Grant that the sleep that You have given us for rest in our weakness may be free from every fantasy of the devil.

b

O Master of all, leader of the good, may we, being moved to compunction on our beds, remember Your name in the night. Enlightened by doing Your commandments, may we rise up with joyful soul to glorify Your goodness of heart for our own sins and those of all Your people. Look on them in mercy, through the intercessions of the holy Theotokos. 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. Amen.