

THE
DIVINE
LITURGY

OF OUR FATHER AMONG THE
SAINTS

BASIL THE GREAT
ARCHBISHOP OF CAESAREA

St John the Theologian Orthodox Church,
Gainesville, FL



ST JOHN THE THEOLOGIAN ORTHODOX CHURCH

a mission parish of
THE ORTHODOX CHURCH IN AMERICA

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Fr. James Hargrave, Priest-in-Charge

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Service schedule:

Saturday evening:
6:00pm Vespers.

Sunday morning:
9:30am Hours
10:00am Divine Liturgy or Typika (Obednitsa) with Holy Communion

Wednesdays during Great Lent
6:00pm Divine Liturgy of the Presanctified Gifts

Eve of Great Feasts:
6:00pm Vesperal Divine Liturgy. *Only when clergy are available. Check the website for the current calendar.*

*Location and Service Schedule accurate as of 03/02/2025
See parish website for updates*



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JOHN



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THE LITURGY OF THE
CATECHUMENS

THE ENARXIS

When it is time to begin the Divine Liturgy, the priest stands before the holy table with the deacon to his right. They bow three times and, the priest raising his hands and the deacon his orarion, say within themselves:

Priest: O heavenly King, the Comforter, the Spirit of truth, everywhere present and filling all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

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

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

The priest kisses the holy Gospel and the holy table, while the deacon kisses only the holy table. The deacon then bows his head to the priest and says:

Deacon: It is time for the Lord to act.

Bless, master.

The priest blesses him, saying:

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

Deacon:	Amen. Pray for me, master.	<p><i>The deacon goes to the high place, bows, turns and bows to the priest, leaves the altar by the north door, and goes to stand before the holy doors. He bows three times with reverence, saying within himself:</i></p> <p>Deacon: O Lord, open my lips, and my mouth shall show forth your praise. (thrice)</p>
Priest:	May the Lord direct your steps.	
Deacon:	Remember me, holy master.	
Priest:	May the Lord God remember you in his kingdom, always, now and ever and unto ages of ages.	
Deacon:	Amen.	
<p><i>And after this, he begins, saying aloud:</i></p>		

DEACON: Bless, master.

The priest makes the sign of the Cross with the Gospel over the antimimension and begins:



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 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 and for the welfare for the Holy Churches of God, and the union of all, let us pray to the Lord.

PEOPLE: Lord have mercy.

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

PEOPLE: Lord have mercy.

DEACON: For our metropolitan, N, for our (Arch) 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 president of our country, for all civil authorities, and for those who serve in the armed forces, let us pray to the Lord.

PEOPLE: Lord have mercy.

DEACON: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

PEOPLE: Lord have mercy.

DEACON: For seasonable weather, for 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; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

PEOPLE: Lord have mercy.

DEACON: That we may be delivered from all affliction, wrath, danger, and necessity, 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, most pure, most blessed and glorious Lady 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.

Prayer of the First Antiphon

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

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 moves to his right to stand before the icon of Christ. And the singers begin

THE FIRST ANTIPHON

*Psalm 102*¹

BLESS THE LORD, O my soul. * Blessed are you, O Lord. * Bless the Lord, my soul, * and all that is within me, bless his holy Name. * Bless the Lord, O my soul, * and forget not all his benefits, * who forgives all your iniquity, * who heals all your diseases, * who redeems your life from the pit, * who crowns you with steadfast love and mercy, * who satisfies you with good as long as you live * so that your youth is renewed like the eagle's. * The Lord works vindication * and justice for the oppressed. * He made known his ways to Moses, * his acts to the people of Israel. * The Lord is compassionate and merciful, * long-suffering and of great goodness. * He will not always chide, * nor will he keep his anger forever.*²

He does not deal with us according to our sins, * nor requite us according to our iniquities. * For as the heavens are high above the earth, * so great is His steadfast love toward those who fear Him. * As far as the east is from the west, * so far does He remove our transgressions from us. * As a father pities his children, * so the Lord pities those who fear Him. * For He knows our frame; * He remembers that we are dust. * As for man, his days are like grass; * he flourishes like a flower of the field. * For the wind passes over it, and it is gone, * and its place knows it no more. * But the steadfast love of the Lord * is from everlasting to everlasting upon those who fear Him. * And His righteousness to children's children, * to those who keep His covenant * and remember to do His commandments.

* The Lord has established his throne in the heavens, * and his kingdom rules over all. * Bless the Lord, O you his angels, * you mighty ones who do his word, * hearkening to the voice of his word. * Bless the lord, all his hosts, * his ministers that do his will. * Bless the Lord, all his works, * in all places of his dominion. * Bless the Lord, O my soul, * and all that is within me, bless his holy Name. * Blessed are you, O Lord.

¹ As appointed, festal or daily antiphons are sung instead of the Typical Psalms and Beatitudes.

² Most musical settings skip the italicized verses.

As the antiphon concludes, the deacon returns to his place before the holy doors, bows, and says:

THE LITTLE LITANY

DEACON: Пáкн ѿ пáкн мíромъ ГóсподѸ помóлимсѧ.

(Again and again in peace, let us pray to the Lord.)

PEOPLE: Гóсподи помíлуй Góspodi pomilui (Lord, have mercy.)

DEACON: ЗастѸпí, спасí, помíлуй ѿ сохрани нáсъ, Бóже, твоёю благодáтíю.

(Help us, save us, have mercy on us, and keep us O God by your grace.)

PEOPLE: Гóсподи помíлуй Góspodi pomilui (Lord, have mercy.)

DEACON: ПресвѧтѸю, пречíстнѸю, преблагословѣннѸю, слáвнѸю владычнѸю нáшѸ богороднѸю и прíснодевѸ Марíю, со всѣми свѧтѸми помѧнѸвше, сáми себѣ ѿ дрѸгѸ дрѸга, ѿ всѣхъ жнвóтѸхъ нáшихъ ХрíстѸ БóгѸ предад́имъ.

(Commemorating our most holy, most pure, most blessed and glorious Lady 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: Тебѣ́ гóсподи. Tebyé góspodi (To you, O Lord.)

PRAYER OF THE SECOND ANTIPHON

Priest: O Lord our God, save your people and bless your inheritance. Preserve the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and forsake us not who put our hope in you.


PRIEST: Д́кѡ твоѡ́ держáва, ѿ твоѡ́ ё́сть царство, ѿ с́лава, ѿ сла́ва, О́ца ѿ с́на, ѿ с́тáгѡ д́ха, нынѣ́ и пр́снѡ, ѿ во вѣ́ки вѣ́кѡвѸхъ.

(For yours is the dominion, and 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: А́минь Amin (Amen.)

And the singers begin the second antiphon. The deacon again moves to the side.

THE SECOND ANTIPHON

lory to the Father and to the Son and to the Holy Spirit. * Praise the Lord, O my soul! * I will praise the Lord as long as I live; * I will sing praises to my God while I have being. * Put not your trust in princes, in sons of men * in whom there is no salvation. * When his breath departs, he returns to his earth; * on that very day his plans perish. * Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God. * Who made heaven and earth, the sea and all that is in them. * Who keeps his faith forever; * who executes justice for the oppressed; who gives food to the hungry. * The Lord sets the prisoners free; * the Lord opens the eyes of the blind. * The Lord lifts up those who are bowed down; * the Lord loves the righteous. * The Lord watches over the sojourners, * He up holds the widows and the fatherless; * but the way of the wicked he will bring to ruin. * The Lord will reign forever. * your God O Zion, to all generations.

Now and ever and unto ages of ages. Amen.

nly-begotten Son and immortal Word of God, who for our sake willed to be incarnate of the holy Theotokos and ever virgin Mary, who for our sakes became man and was crucified, Who is one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

As this hymn concludes, the deacon returns to his place before the holy doors, bows, 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, most pure, most blessed and glorious Lady 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.

PRAYER OF THE THIRD ANTIPHON

Priest: O Lord, who has given us grace with one accord to make our common supplications unto you, and have promised that when two or three are gathered together in your Name you would grant their requests: fulfill now the petitions of your servants as may be expedient for them, granting us in this world the knowledge of your truth, and in the world to come life everlasting.

PRIEST: For you are a good God and love mankind, and unto you do 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 returns to the altar by the south door, making the usual bows. As the third antiphon begins, the holy doors are opened.

THE BEATITUDES

In your kingdom remember us, O Lord, * when you come into your Kingdom. * Blessed are the poor in spirit, * for theirs is the Kingdom of Heaven. * Blessed are those who mourn, * for they shall be comforted. * Blessed are the meek, * for they shall inherit the earth. * Blessed are those who hunger and thirst after righteousness, * for they shall be filled. * Blessed are the merciful, * for they shall obtain mercy. * Blessed are the pure in heart, * for they shall see God. * Blessed are the peacemakers, * for they shall be called the sons of God. * Blessed are those who are persecuted for righteousness' sake, * for theirs is the Kingdom of Heaven. * Blessed are you when men shall revile you and persecute you, * and shall say all manner of evil against you falsely for my sake. * Rejoice and be exceedingly glad, * for great is your reward in heaven. * Glory to the Father and to the Son and to the Holy Spirit * now and ever, and unto ages of ages.

THE ENTRANCE

During the third antiphon or the Beatitudes, the priest and the deacon bow three times before the holy table. The priest takes up the holy Gospel and gives it to the deacon. They go around the holy table from the south side and, preceded by the candle-bearers, leave the sanctuary by the north door. As they approach the holy doors they pray quietly:

Deacon: Let us pray to the Lord.

Priest: O Master, Lord our God, who have appointed in heaven ranks and hosts of angels and archangels for the service of your glory, make there to be with our entrance an entrance of holy angels serving with us, and with us glorifying your goodness. For to you belong all glory, honor and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The deacon then stands facing north, and, with the Gospel in his left hand, he points with his orarion towards the holy place and says:

Deacon: Bless master the holy entrance.

Priest: Blessed is the entrance of your saints always now and ever and unto ages of ages. Amen.

Then the deacon presents the holy Gospel for the priest to kiss. When the singing is finished, the deacon, standing again in the middle, in front of the priest and facing the holy table, elevates the Gospel and exclaims in a loud voice:

DEACON: Wisdom! Stand upright!³

PEOPLE: O Come, let us worship and fall down before Christ.

For Sundays: O Son of God, risen from the dead, save us who sing to you! Alleluia. *For Jan 1:* O Son of God, circumcised in the flesh... *For Theophany:* O Son of God, baptized by John in the Jordan... *For feasts of the Theotokos:* O Son of God, through the prayers of the Theotokos...

³ On great feasts of the Lord and on every day of Bright Week, the deacon here adds the festal entrance verse. On these occasions, "Come, let us worship..." is not sung, except at a hierarchical Liturgy.

And the appointed troparia and kontakia are sung.

On Sundays during Great Lent, the following hymns are sung:

- ***Resurrectional Troparion in the Tone of the Week***
- ***Troparion from the Triodion***
- ***Troparion for the Saint or Feast of the Day***
- ***Troparion for the Patron Saint, John the Theologian in Tone 2:***

Beloved Apostle of Christ our God, * hasten to deliver a defenseless people! * He Who allowed you to recline on His breast, * receives you as you bow before Him. * Implore Him, O John the Theologian, * to disperse the persistent threat from the heathens, * entreating for us peace and great mercy!

- ***Resurrectional Kontakion in the Tone of the Week***
- ***Kontakion for the Saint or Feast of the Day***

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

- ***Kontakion for the Patron Saint, John the Theologian in Tone 2:***

Who shall declare your greatness, * O virgin disciple, * for you pour forth wonders and are a source of healings, * and pray for our souls as theologian and friend of Christ.

Now and ever and unto ages of ages. Amen.

- ***Kontakion from the Triodion***

Meanwhile, the priest prays the

PRAYER OF THE TRISAGION

Priest: O holy God: at rest in the Saints: you are hymned by the Seraphim with the thrice-holy cry, glorified by the Cherubim, and worshipped by every heavenly power; out of nothing you brought all things into being; creating man after your own image and likeness, adorning him with your every gift; and giving him who asks wisdom and understanding; you do not reject the sinner, but instead have appointed repentance unto salvation; you have vouchsafed to us, your humble and unworthy servants, even in this hour to stand before the glory of your holy altar, and to offer worship and praise which are your due. O Master, accept even from the mouths of us sinners the thrice-holy hymn, and visit us in your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve you in holiness all the days of our life. Through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have been well-pleasing to you.

When the singers begin the final kontakion, the deacon, bowing his head towards the priest and holding his orarion, says:

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

The priest blesses him, saying nothing, and the deacon kisses his hand and goes out through the holy doors to stand in front of the icon of Christ. When the singers have finished, he says:

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

Priest: For you, our God, are holy, and unto you we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever—⁴

[The deacon extends his orarion to the icon of Christ, and says:

DEACON: O Lord, save the pious.

PEOPLE: O Lord, save the pious.

DEACON: And hear us.

PEOPLE: And hear us.]

And the deacon points with his orarion to the people, from south to north, saying:

DEACON: and unto ages of ages.

And he goes through the holy doors to the high place, bows, and returns to the priest's right.

PEOPLE: Amen.

⁴ If the priest serves without a deacon, he himself concludes the exclamation: and unto ages of ages.

THE TRISAGION HYMN

PEOPLE:

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.⁵

While the Trisagion is sung, the priest and deacon say the hymn themselves quietly, bowing three times before the altar. Then they kiss the holy table, and the deacon says to the priest:

Deacon: Command, master.

They go to the high place by the south side of the altar as the priest says:

Priest: Blessed is he that comes in the Name of the Lord.

The deacon points to the throne with his orarion.

Deacon: Bless, master, the throne on high.

The priest blesses the throne with his right hand.

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 deacon goes to the north side, and the priest to the south. They bow to the high place and to each other, and turn to face west.

⁵ Instead of the Trisagion, on certain Feasts we sing one of several hymns "Instead of the Trisagion" ("Anti-Trisagion.")

THE READINGS

During the Trisagion Hymn or its replacement, the Reader, with the Apostle in hand, approaches the south door of the iconostasis (and if male enters the Sanctuary). The Priest blesses the Reader, and the Reader proceeds to the Solea (the area in front of the Beautiful Gates), and stands facing the Holy Table. When the Trisagion or its replacement has concluded:

DEACON: Let us attend.
 PRIEST: Peace be unto all.
 READER: And to your spirit.
 DEACON: Wisdom.

THE PROKEIMENON

READER: The Prokeimenon in the ___ tone.

The Reader now intones⁶ the Prokeimenon.

The Choir sings the Prokeimenon.

The Reader intones the first verse of the Prokeimenon.

The Choir sings the Prokeimenon again.

This pattern is repeated for every verse of the Prokeimenon.

The Reader finally repeats the first half of the Prokeimenon.

The Choir now sings the second half of the Prokeimenon.

During the Prokeimenon, the deacon takes the censer and incense, approaches the priest at the high place, and, taking a blessing from him, censures the holy table on all four sides, and the entire sanctuary.

⁶ To “intone” a text means to chant it in a monotone, every word on the same note, although there may be occasional slight changes in pitch according to local custom.

The Epistle

DEACON: Wisdom!

READER: The reading from _____!

DEACON: Let us attend!

The Reader now intones the appointed passage.

The priest sits down at the high place, on the south side. When the Epistle has concluded, the priest stands and says:

The Alleluia

PRIEST: Peace be to you, the Reader.

The Priest blesses the Reader.

READER: And to your spirit.

DEACON: Wisdom.

READER: Alleluia in the _____ Tone. Alleluia, Alleluia, Alleluia.

CHOIR: Alleluia, Alleluia, Alleluia.

The Reader intones the first Alleluia verse.

CHOIR: Alleluia, Alleluia, Alleluia.

The Reader intones the second Alleluia verse.

CHOIR: Alleluia, Alleluia, Alleluia.

This pattern is repeated for every Alleluia verse.

The Reader now returns to his or her place in the congregation.

During the Alleluia, the deacon continues the censuring: the entire sanctuary, the iconostasis, the clergy and servers, and the people.

The Gospel

During the Prokeimenon or Alleluia the priest, having come to stand before the holy table, reads this prayer:

PRAYER BEFORE THE GOSPEL

Priest: Illumine our hearts, O Master and lover of man, with the pure light of your divine knowledge, and open the eyes of our mind to the understanding of your Gospel teachings. Implant also in us the fear of your blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto you. For you are the illumination of our souls and bodies, O Christ our God, and unto you do we send up glory, together with your Father, who is from everlasting, and your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

The deacon gives away the censer. The priest gives the Gospel to the deacon, who kisses it, goes around behind the holy table, and proceeds out the holy doors to the ambo or the place prepared, led by servers with candles and fans. Holding the Gospel upright with his orarion held in his right hand, he says:

DEACON: Bless, master, him who proclaims the glad tidings of the holy apostle and evangelist N.

The priest blesses him, saying:

PRIEST: May God, through the prayers of the holy, glorious, and all-laudable apostle and evangelist N, enable you to proclaim the glad tidings with great power, to the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

DEACON: Amen.

The deacon lays his orarion on the analogion and then sets the Gospel upon it.

The priest, meanwhile, returns to the high place and faces west. The deacon, at the analogion, says:

DEACON: Wisdom! Let us attend! Let us listen to the holy Gospel!

PRIEST: Peace be unto all!

PEOPLE: And to your spirit.

DEACON: The reading from the holy Gospel according to Saint N.

PEOPLE: Glory to you, O Lord, glory to you.

PRIEST⁷: Let us attend!

And the deacon intones the Gospel. At the end, the people, again:

PEOPLE: Glory to you, O Lord, glory to you.

The priest goes to meet the deacon at the holy doors and says:

PRIEST: Peace be to you who have proclaimed the Gospel.

He takes the Gospel from the deacon, blesses the people with it, and stands it upright on the holy table, in back of the antimimension.

THE HOMILY

The priest then goes out to give words of instruction and exhortation to the people.

⁷ Or the second deacon, if two are serving.

Then the deacon, standing before the holy doors, begins:

THE AUGMENTED LITANY

- 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 pray you, hearken and have mercy.
- PEOPLE: Lord, have mercy.
- DEACON: Have mercy on us, O God, according to your great mercy, we pray you, herken and have mercy.
- PEOPLE: Lord, have mercy. (3x)
- DEACON: Again we pray for our Metropolitan N., for our (Arch) Bishop N., 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 of our country, for all civil authorities, and for the armed forces.
- PEOPLE: Lord, have mercy. (3x)
- DEACON: Again we pray for the blessed and ever-memorable holy Orthodox patriarchs; and for the blessed and ever-memorable founders of this holy church; and for all our fathers and brethren, the Orthodox departed this life before us 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 [NN.], and for the brethren of this holy temple, and for the pardon and remission of their sins.
- PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for those who bear fruit 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)

During the Augmented Litany, the priest unfolds the lower part of the antimimension and then quietly prays the:

PRAYER OF FERVENT SUPPLICATION

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.

PRIEST: For you are a merciful God and love mankind, and unto you do 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 LITANY FOR THE CATECHUMENS⁸

DEACON: Pray to the Lord you catechumens.
 PEOPLE: Lord have mercy.
 DEACON: Let us, the faithful, pray for the catechumens that the Lord will have mercy on them.
 PEOPLE: Lord have mercy.
 DEACON: That He will teach them the word of truth.
 PEOPLE: Lord have mercy.
 DEACON: That he will reveal to them the Gospel of righteousness.
 PEOPLE: Lord have mercy.
 DEACON: That He will unite them to His Holy, Catholic, and Apostolic Church.
 PEOPLE: Lord have mercy.
 DEACON: Help them, save them, have mercy on them, and keep them, O God, by your grace.
 PEOPLE: Lord have mercy.
 DEACON: Bow your heads unto the Lord, you catechumens.
 PEOPLE: To you, O Lord.

PRAYER FOR THE CATECHUMENS

Priest: Lord, our God, dwelling in heaven and looking down upon all your works; look upon your servants the catechumens, who have bowed their necks to you; and grant them your light yoke. Make them honorable members of Your holy church, and count them worthy of the washing of rebirth, the forgiveness of sins and the garment of incorruption, unto knowledge of you, our true God.

PRIEST: 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: Amen⁹.

The priest now completely unfolds the antimimension.

⁸ If it is not a Sunday or a feast day, the Deacon may say the Litany for the Departed before the Litany for the Catechumens.

⁹ The Dismissal of the Catechumens is typically omitted, as catechumens are not dismissed from the church at this time. If it is not omitted, then before the First Litany of the Faithful the deacon says: All catechumens depart. Depart all catechumens. All that are catechumens depart. Let no catechumen remain.

THE LITURGY OF THE FAITHFUL

FIRST LITANY OF THE FAITHFUL

DEACON: Let us the faithful, again and again in peace pray unto the Lord.

PEOPLE: Lord have mercy.

PRIEST: Help us, save us, and have mercy on us, and keep us, O God, by your grace.

PEOPLE: Lord have mercy.

First Prayer of the Faithful

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,

DEACON: Wisdom.

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.

SECOND LITANY OF THE FAITHFUL

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.

SECOND PRAYER OF THE FAITHFUL.

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,

DEACON: Wisdom.

PRIEST: 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 CHERUBIC HYMN

The People slowly sing the first part of the Cherubic Hymn, as the priest and deacon prepare for the Great Entrance.

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

The holy doors are opened. The deacon returns to the sanctuary. As the people begin the Cherubic Hymn, the deacon takes the censer and, after the priest has given a blessing, censers the sanctuary, the iconostasis, the clergy, and the people, saying in himself the fiftieth psalm and other hymns of compunction, as he wishes. The priest silently prays 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 to draw near or to serve you, O King of glory, for to minister to you is great and fearful even to the heavenly powers. Nevertheless, through your unspeakable and boundless love for mankind, you became man without change or alteration, you became our High Priest, and, as Master of all, you committed to us the ministry of this liturgical and bloodless sacrifice. For you alone, O Lord our God, are ruler over those in heaven and on earth, borne on the throne of the cherubim, Lord of the seraphim, and King of Israel: you alone are holy, resting in the saints. Therefore, I entreat you, who alone are good and ready to listen, look down on me, your sinful and unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this your holy table, and to perform the sacred Mystery of your holy and most 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 make me, your sinful and unworthy servant, worthy to offer these Gifts to you. For you are the one that offers and is offered, that accepts and is distributed, O Christ our God, and to you we send up glory, together with your Father, who is without beginning, and your all-holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

When the priest finishes his prayer and the deacon his censuring, both stand at the holy table and recite the Cherubic hymn thrice, the priest raising his hands and the deacon his orarion, and both bowing at the end of each recitation:

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

Deacon: That we may receive the King of all, who comes invisibly upborne by the angelic hosts. Alleluia. Alleluia. Alleluia.

They kiss the holy table and bow to each other, and the priest turns and bows to the faithful. Then they go to the table of oblation, the deacon going first and passing behind the holy table. The deacon gives the censer to the priest, who censes the Gifts, saying quietly:

Priest: O God, cleanse me a sinner. (3x)

The deacon takes the censer and says:

Deacon: Lift up, master.

The priest takes the aer and puts it on the deacon's left shoulder, saying:

Priest: Lift up your hands in the holy place, and bless the Lord.

The priest takes the paten and gives it to the deacon with all heed and reverence. The deacon holds it with both hands at the height of his brow, with his orarion. The priest himself takes the holy chalice.

THE GREAT ENTRANCE

Preceded by the servers with candles and the subdeacon with censer, the priest and deacon leave the sanctuary by the north door and walk to the holy doors, where they stand, facing west — the priest in the middle and the deacon to the south. When the people have finished singing, the deacon says:

DEACON: The Most Blessed N., Archbishop of Washington, Metropolitan of All America and Canada, and the Most Reverend Archbishop N., may the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

At the conclusion of the procession the deacon enters the sanctuary by the holy doors and, holding the paten, kneels by the southwest corner of the holy table, facing north. The subdeacon enters the sanctuary by the south door and stands by the deacon, holding the censer. The priest continues:

PRIEST: This country, its president, all civil authorities, and those who serve in the armed forces, may the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The priest commemorates the living and the dead, whomever he wishes, and concludes the commemorations thus:

PRIEST: 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 and deacon conclude the Great Entrance in the sanctuary, the people conclude the Cherubic Hymn, singing slowly:

CHERUBIC HYMN - CONCLUSION



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

As the people sing, the priest enters the holy doors. He and the deacon greet each other:

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 sets the holy chalice down upon the holy table, toward the right, and, taking the holy paten from the deacon, sets it to the left of the chalice, saying:

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.

<p>Priest: You were in the tomb with the body, and in hell with the soul as God, in paradise with the thief, and on the throne with the Father and the Spirit, O boundless Christ, filling all things.</p>	<p><i>The priest takes the censer from the deacon and censens the holy Gifts three times, saying:</i></p>
<p>Bearing life and more fruitful than paradise, brighter than any royal chamber: your tomb, O Christ, is the fountain of our resurrection.</p>	<p>Priest: Do good, O Lord, to Zion in your good pleasure; rebuild the walls of Jerusalem. Then will you delight in right sacrifices, in burnt offering and whole burnt offerings; then bulls will be offered on your altar.</p>
<p><i>The priest takes the veils from the paten and chalice and places them at the corners of the holy table. Meanwhile, the deacon closes the holy doors and the curtain is drawn. Then the priest removes the aer from the deacon's shoulder, censens it, and covers the holy Gifts with it, saying, again:</i></p>	<p>Priest: Pray for me, brother and concelebrant.</p> <p>Deacon: The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you.</p>
<p>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.</p>	<p><i>Then the deacon himself bows his head and, holding his orarion, says to the priest:</i></p> <p>Deacon: Remember me, holy master.</p> <p>Priest: May the Lord God remember you in his kingdom, always, now and ever and unto ages of ages.</p>
	<p>Deacon: Amen.</p>

The deacon kisses the priest's right hand, goes out by the north door and, standing before the holy doors, says:

THE LITANY OF SUPPLICATION

DEACON: Let us complete our prayer unto 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 with faith, reverence,
and the fear of God, 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 be perfect, holy, peaceful, and sinless, let us ask
of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the
Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: Commemorating our most holy, most pure, most blessed and glorious Lady 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.

Prayer of the Offering

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 altaras 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,

PRIEST: Through the compassions of your only-begotten Son, with whom your are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

The Peace

The priest turns and blesses the people, saying:

PRIEST: Peace be unto all.

PEOPLE: And to your spirit.

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 three times before the holy table, saying each time quietly:

I will love you, O Lord, my strength. The Lord is my firm foundation, my refuge, and my deliverer. (thrice)

He kisses the holy paten and the holy chalice through the aer, and the edge of the holy table before him.

If there are concelebrating priests, they also venerate the holy Gifts, and all the priests exchange the kiss of peace on the shoulders.

The senior priest: Christ is in our midst.

The junior priest: He is and shall be.

Likewise, if there are two or more deacons in the altar, each of them kisses the Cross on his orarion, and they exchange the kiss of peace on the shoulders, saying the same as the priests.

The deacon standing outside bows where he stands, kisses the Cross on his orarion, and then exclaims:

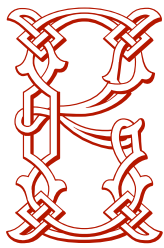
DEACON: The doors! The doors! In wisdom, let us attend!

The priest raises the aer and waves it over the holy Gifts. If there are concelebrating priests, they assist him, saying quietly as the people sing:

THE SYMBOL OF FAITH / СИМВОЛЪ ВѢРЫ

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 was crucified also 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 sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead; of His kingdom there shall be 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. In one Holy Catholic and Apostolic Church; I confess one baptism for the forgiveness of sins; I look for the resurrection of the dead, and the life of the age to come. Amen.

The people then sing the Symbol of Faith in Slavonic:


 ѿсѣю во єдинаго бѣа оца вседержителя, творца небъ
 и земли, виднымъ же всѣмъ и невиднымъ. **Ѹ**и во
 єдинаго гда ииса хрѣта сѣа бжѣа, єдинороднаго иже ѿ
 оца рожденнаго прѣжде всѣхъ вѣкъ. свѣта ѿ свѣта, бѣа
 истинна ѿ бѣа истинна, рожденна, не сотворенна, єдиносущна
 оцу, иже всѣ быша. **Ѹ**насъ ради чловѣкъ, и нашего ради
 спсѣнїа шѣдшаго съ небъ, и воплощшаго ѿ дха сѣа и
 мрїи дѣвы, и воцѣвѣчшаго: **Ѹ**распятаго же за ны при
 понтїйскѣмъ пїлатѣ, и страдавша и погребенна: **Ѹ**и
 воскресшаго въ третїй день по писанїемъ: **Ѹ**и возшѣдшаго на
 небѣа и сѣдѣща оцѣ: **Ѹ**и пакн грядущаго со славою
 судити живымъ и мертвымъ, єгѡже црѣвїю не бдетъ
 конца. **Ѹ**и въ дха сѣаго, гда, жнвотворащаго, иже ѿ оца
 исходящаго, иже со оцемъ и сѣомъ спокланѣма и славнома
 глаголавашаго пррѡкн. **Ѹ**во єдинѣ сѣю соборнѣю и апльскѣю
 црковь. **Ѹ**исповѣдѣю єдино крещенїе, во ѡставленїе грѣхѡвъ.
Ѹачю воскресенїа мертвыхъ: **Ѹ**и жизни будущаго вѣка. **Ѹ**мннь.

The priest takes the aer from the holy Gifts, kisses it, folds it, and puts it aside.

DEACON: Let us stand aright! Let us stand with fear! Let us attend, that we may offer the Holy Oblation in peace.

PEOPLE: A mercy of peace. A sacrifice of praise.

The deacon bows and enters the sanctuary. He takes a fan and waves it over the holy Gifts with reverence. If there are no fans, he uses one of the veils.

Turning west, the priest blesses the people with his right hand, saying:

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.

The priest, turning to the east, says:

PRIEST: Let us lift up our hearts.

PEOPLE: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

The priest bows.

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

The priest prays

THE HOLY ANAPHORA

Priest: O Existing One, 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 hymn You, to bless You, to worship You, to give thanks to You, to glorify You, the only God Who truly exists, and to offer You this our rational worship with a contrite heart 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. 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,

PRIEST: Singing the triumphant hymn, shouting, proclaiming, and saying:

And here the deacon, standing on the north side and holding his orarion, takes the star and, with each of its points, touches the paten, making the sign of the Cross (east, west, north, south). He then folds the star, kisses it, and lays it aside. He returns to his usual place to the right of the priest.

PEOPLE: Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

The priest continues the Anaphora:

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, O good One, did not desert forever Your creature whom You had made. 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, Himself, 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:

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

PEOPLE: Amen.

During these words, the deacon points to the paten with his orarion.

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:

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

PEOPLE: Amen.

During these words, the deacon points to the chalice with his orarion.

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 steps forward and, with his right arm crossed over his left, he elevates the holy paten and the holy chalice, and then bows with compunction.

PRIEST: Offering unto you your own of your own, on behalf of all and for all.

PEOPLE: We praise you, we bless you, we give thanks unto you, O Lord, and we pray unto you, O our God.

While this is sung, the priest raises his hands and the deacon his orarion, and, making three bows before the holy table, they pray within themselves:

Priest: O Lord, who sent down your Most Holy Spirit upon your apostles at the third hour: take him not from us, O Good One, but renew him in us who pray unto you.

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

Priest: O Lord, who sent down your Most Holy Spirit upon your apostles at the third hour: take him not from us, O Good One, but renew him in us who pray unto you.

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: take him not from us, O Good One, but renew him in us who pray unto you.

The priest continues the Anaphora:

PRIEST: 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 figures 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 bows his head and, pointing to the holy bread with his orarion, says in a low voice:

Deacon: Bless, master, the holy bread.

The priest makes the sign of the Cross over the holy bread, saying:

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

PEOPLE: Amen.

The deacon points to the holy chalice with his orarion and says:

Deacon: Bless, master, the holy cup.

The priest, blessing the chalice with the sign of the Cross, says:

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

PEOPLE: Amen.

PRIEST: shed for the life of the world.

And again the deacon points to both holy things and says:

Deacon: Bless both, master.

The priest blesses the holy things, saying:

PRIEST: Making the change by your Holy Spirit.

PEOPLE: Amen. Amen. Amen.

The priest and deacon make a bow or prostration as prescribed for the day. Then the deacon bows his head to the priest and says:

Deacon: Remember me, a sinner, holy master.

The priest blesses the deacon, who kisses his hand.

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

Deacon: Amen.

The priest continues the Anaphora:

Priest: And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the one 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,

PRIEST: Especially for our most holy, most pure, most blessed, and glorious Lady Theotokos, and ever-virgin Mary.

He censes before the holy table three times. Then the deacon censes around the holy table, remembering whom he wishes from among the departed and the living.

The people sing the

HYMN TO THE THEOTOKOS¹⁰



All of creation rejoices in you, O Full of grace; the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child, our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of grace. Glory to you!

¹⁰ For certain feasts, a different hymn (called “megalynarion”) is sung.

As the people sing, the priest continues the Anaphora:

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 tranquillity, 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 may be.

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.

PRIEST: Among the first, remember, O Lord, His Beatitude, our Metropolitan ; His Eminence (His Grace), our Archbishop (our Bishop) ; Grant them for your holy churches in peace, safety, honor, health, and length of days, rightly to divide the word of your truth.

PEOPLE: And all mankind.

Then the deacon commemorates the names of the living.

Deacon: Remember me, a sinner, holy Master.

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

Priest: Watch over us in Your kindness, O Lord. Manifest Yourself to us through Your rich compassion. Grace us with temperate and healthful weather. Send gentle showers upon the earth so that it may bear fruit. Bless the crown of the year with Your goodness. Prevent schisms between the churches. Pacify the ragings of the nations. Quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your Kingdom. Show us to be sons of the light and sons of the day. Grant us Your peace and Your love, O Lord our God, for You have given all things to us.

And the priest concludes the Anaphora with this exclamation:

PRIEST: And grant that with one mouth and one heart, we may 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.

Turning west, the priest blesses the people.

PRIEST: And the mercies of our great God and Savior, Jesus Christ, be with you all.

PEOPLE: And with your spirit.

The deacon, having made the usual bows, goes out to stand 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 on us in return 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 necessity, 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 be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, 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 lives unto Christ our God.

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 mature in 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,

PRIEST: And make us worthy, O Master, that with boldness and without condemnation, we may dare to call on you, the heavenly God, as Father, and to say:

Then the people sing:

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Then the people repeat the Lord's Prayer in Slavonic:

ѸѸ НАШѸ, ѸЖЕ ѸСН НА НѸСѸѸХѸ, ДА СѸНѸТСА ѸМА ТВОѸ, ДА ПРѸИДЕТѸ ЦАРѸТВѸЕ ТВОѸ: ДА БѸДЕТѸ БОЛА ТВОѸ, ѸКѸ НА НѸСН, Ѹ НА ЗЕМЛН. ХЛѸБѸ НАШѸ НАСѸЦННЫЙ ДАЖДЪ НАМѸ ДНЕСЪ, Ѹ ѸСТАВН НАМѸ ДѸЛГН НАША, ѸАКОЖЕ Ѹ МЫ ѸСТАВЛАЕМѸ ДОЛЖНИКѸМѸ НАШЫМѸ: Ѹ НЕ ВВЕДН НАСѸ ВО ѸСКѸШЕНІЕ, НО ѸЗЕАВН НАСѸ Ѹ ЛѸКАВАГѸ.

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

PEOPLE: Amen.

PRIEST: Peace be unto all!

PEOPLE: And to your spirit.

DEACON: Bow your heads unto the Lord.

PEOPLE: To you, O Lord.

Priest: O Master and Lord, the Father of compassions and God of every consolation: bless, sanctify, guard, fortify, 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,

PRIEST: 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, out of your holy, dwelling place, from the throne of glory of your Kingdom; and come to sanctify us, O you who sittest on high with the Father, and are here invisibly present with us; and by your mighty hand impart unto us your most pure Body and precious Blood, and through us to all the people.

Meanwhile, the deacon, standing before the holy doors, crosses his orarion over his shoulders. The priest, along with the deacon at his place, makes three bows, saying each time:

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

When the deacon sees the priest extend his hands to touch the holy bread, he exclaims:

DEACON: Let us attend.

The priest elevates the holy bread and exclaims:

PRIEST: The Holy things are for the holy!

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

HOLY COMMUNION

And the communion hymn of the day or of the saint is sung.

<p><i>The curtain is drawn closed. The deacon enters the sanctuary and, standing at the right side of the priest, says:</i></p>	<p><i>The deacon approaches and bows, asking forgiveness; he then kisses the holy table and says:</i></p>
<p>Deacon: Fill, master, the holy cup.</p>	<p>Deacon: Give unto me, master, the precious and holy Body of our Lord and God and Savior Jesus Christ.</p>
<p><i>As the priest places the portion IC into the chalice, he makes the sign of the Cross with it over the chalice, saying:</i></p>	<p><i>The priest gives the deacon a portion of the holy bread, saying:</i></p>
<p>Priest: The fullness of the Holy Spirit.</p>	<p>Priest: To the deacon N. 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 life everlasting.</p>
<p>Deacon: Amen. Bless, maser, the warm water.</p>	
<p>Priest: Blessed is the warmth of your holy things, always, now and ever and unto ages of ages. Amen.</p>	<p><i>The deacon kisses the priest's hand as he receives the holy bread, and then he goes behind the holy table.</i></p>
<p><i>The deacon pours a sufficient quantity of water into the chalice crosswise, saying:</i></p>	<p><i>As the priest takes a portion of the holy bread for himself, he says:</i></p>
<p>Deacon: The warmth of faith, full of the Holy Spirit. Amen.</p>	<p>Priest: The precious and most holy Body of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest N., for the remission of my sins and unto life everlasting.</p>
<p><i>The priest breaks the portion XC into a number of pieces corresponding to the number of clergy who are about to commune.</i></p>	
<p>Priest: Deacon, draw near.</p>	
<p>Deacon: Lo, I draw near unto Christ, our immortal King and God.</p>	

And all pray:

PRECOMMUNION PRAYERS

(SAID REVERENTLY BY ALL WHO WILL APPROACH THE CHALICE)

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 pray 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 make me worthy to partake without condemnation of your most pure Mysteries, for the remission of my sins and unto life everlasting. 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.

How shall I, who am unworthy, enter into the splendor of your saints? If I dare to enter into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. In your love, Lord, cleanse my soul and save me.

LOVING MASTER, LORD JESUS CHRIST, MY GOD, let not these holy Gifts be to my condemnation because of my unworthiness, but for the cleansing and

sanctification of soul and body and the pledge of the future life and kingdom. It is good for me to cling to God and to place in Him the hope of my salvation.

MAY THE COMMUNION of your holy Mysteries be neither to my judgement, nor to my condemnation, O Lord, but to the healing of my soul and body. Amen.

Then the clergy partake of what they hold in their hands with all fear and with great care.

While the clergy commune and prepare the chalice, the people may sing specially prepared music, or they may repeat the Communion Hymn.

<p><i>The priest rises and takes the holy chalice in both hands with the cloth and drinks from it three times, saying:</i></p> <p>Priest: The precious and holy Blood of our Lord and God and Savior Jesus Christ is given unto me the unworthy priest N., for the remission of my sins and unto life everlasting. Amen.</p>	<p><i>The deacon approaches and bows, saying:</i></p> <p>Deacon: Lo, I draw near unto our immortal King and God.</p> <p>Give unto me, master, the precious and holy Blood of our Lord and God and Savior Jesus Christ.</p>
<p><i>The priest wipes the chalice and his lips with the cloth and says:</i></p> <p>Priest: Lo, this has touched my lips and shall take away my iniquities and cleans my sins.</p>	<p><i>The priest holds the chalice and says:</i></p> <p>Priest: The servant of God, Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ for the remission of his sins and unto life everlasting.</p>
<p><i>The priest then summons the deacon:</i></p> <p>Priest: Deacon, draw near.</p>	<p><i>When the deacon has partaken, the priest says:</i></p>
	<p>Priest: Lo, this has touched your lips, and shall take away your iniquities, and cleanse your sins.</p>

The priest divides the portions NI and KA of the Lamb, and the deacon puts them into the chalice. He lays a folded cloth and the spoon on top of the chalice and opens the curtain and holy doors. The priest gives the chalice to the deacon, who goes through the holy doors and says:

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

PEOPLE: Blessed is he that comes in the Name of the Lord. The Lord is God and has revealed himself to us.

Those who will receive the divine Mysteries then approach. They come one by one with all contrition and fear, their arms folded across their breast. The priest says to each communicant:

Priest: The precious and holy Body and Blood of our Lord and God and Savior Jesus Christ is imparted to the servant (or handmaiden) of God N. for the remission of sins and unto life everlasting.

During the communion of the people, the choir may sing fitting hymns, such as the communion hymn of Pascha, "Receive the Body of Christ; taste the fountain of immortality. Alleluia. Alleluia. Alleluia.

The deacon holds the cloth and wipes the lips of each communicant. After all have communed, the priest returns to the sanctuary and sets the chalice on the holy table.

The deacon holds the paten over the chalice, placing the commemoration particles into it 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 on 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: grand that we may more perfectly partake of you in the never-ending Day of your kingdom.

The deacon takes the sponge and, with heed and reverence, wipes into the chalice the particles remaining on the paten, saying:

Deacon: Wash away, O Lord, the sins of all those remembered here, by your precious Blood, through the prayers of your saints.

The priest blesses the people, saying:

PRIEST: O God, save your people, and bless your inheritance.

PEOPLE: We have seen the true Light. We have received the heavenly Spirit. We have found the true Faith, worshipping the undivided Trinity, for He has saved us.¹¹

The priest covers the chalice with one veil and puts the cutting plate, spear, spoon, star, and aer on the paten, covering them with the other veil. He censes the chalice three times, saying:

Priest: Be exalted, O God, above the heavens and your glory over all the earth. (3x)

The priest gives the paten to the deacon, who, passing before the holy doors, carries them with reverence to the table of oblation. The priest takes the chalice in his right hand and says in a low voice:

Priest: Blessed is our God,

Then he turns to the people and, lifting the chalice, says aloud:

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

The priest then carries the chalice to the table of oblation, preceded by the subdeacon with the censer. At the table of oblation, the priest censes the chalice three times.

PEOPLE : Amen. Let our mouths be filled with your praise, O Lord, that we may hymn your glory, for you have made us worthy to partake of your holy, immortal and life-creating Mysteries. Preserve us in your holiness, that all the day long we may meditate on your righteousness. Alleluia. Alleluia. Alleluia.

¹¹ This hymn is not sung from Pascha through the day before Pentecost. In its place is sung the troparion of Pascha or of Ascension or of the departed, as appointed.

THANKSGIVING AND DISMISSAL

The priest returns to the holy table and folds up the antimension. The deacon, having unbound his orarion, goes out to stand before the holy doors 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 unto 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 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.

PRAYER OF THANKSGIVING

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, having folded up the antimension, makes the sign of the Cross over it with the holy Gospel as he says:

PRIEST: For you are our Sanctification, and unto you we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

PRIEST: Let us depart in peace.

PEOPLE: In the name of the Lord.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

The priest walks out the holy doors to stand on the floor of the nave, at the foot of the ambo, where he says this prayer aloud:

THE PRAYER BEHIND THE AMBO

PRIEST:

O Lord, who blesses those who bless you, and sanctifiest 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 return by your divine power, and forsake us not 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 unto you we ascribe glory, thanksgiving and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

During the Prayer behind the Ambo, the deacon, holding his orarion, stands with bowed head before the icon of the Lord Christ. The prayer finished, the priest enters the altar through the holy doors and goes to the table of oblation. The deacon proceeds through the north door to the table of oblation and kneels.

PEOPLE : Amen. Blessed be the name of the Lord henceforth and forever more
(3X)

The people continue with:

PSALM 33

I will bless the Lord at all times; His praise shall continually be in my mouth. My soul makes its boast in the Lord; let the afflicted hear and be glad. O magnify the Lord with me, and let us exalt His Name together! I sought the Lord, and He answered me, and delivered me from all my fears. Look to Him and be radiant; so your faces shall never be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encamps around those who fear Him, and delivers them. O taste and see that the Lord is good! Happy is the man who takes refuge in Him! O fear the Lord, you His saints, for those who fear Him have no want! The rich suffer want and hunger; but those who seek the Lord lack no good thing. Come, O sons, listen to me, I will teach you the fear of the Lord. What man is there who desires life, and covets many days, that he may enjoy good? Keep your tongue from evil, and your lips from speaking deceit. De-part from evil, and do good; seek peace, and pursue it. The eyes of the Lord are toward the righteous, and His ears toward their cry. The face of the Lord is against evildoers, to cut off the remembrance of them from the earth. When the righteous cry for help, the Lord hears, and delivers them out of all their troubles. The Lord is near to the brokenhearted, and saves the crushed in spirit. Many are the afflict-tions of the righteous; but the Lord delivers him out of them all. He keeps all his bones; not one of them is broken. Evil shall slay the wicked; and those who hate the righteous will be condemned. The Lord redeems the life of His servants; none of those who take refuge in Him will be condemned.

As the people sing Psalm 33, the priest blesses the deacon's head with the sign of the Cross, saying the following prayer:

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 abundance, 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 deacon then consumes the holy Gifts with all reverence and awe. The priest blesses the people, 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

PRIEST: Glory to you, O Christ our God and our Hope, glory to you!

PEOPLE: Amen. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Father bless.

The priest, holding the Cross, turns to the people and gives the dismissal:

PRIEST: May He who rose from the dead,¹² 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, St. Basil the Great, Archbishop of Caesarea in Cappadocia; of the Holy Apostle and Evangelist John the Theologian; of Saint(s) N., 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.

As the priest pronounces the dismissal, the choir softly sings the polychronion, "Lord, preserve him who blesses and sanctifies us for many years."

PEOPLE: Amen.

¹² If it is not a Sunday, the priest substitutes "who rose from the dead" with the appropriate phrase.

The people now come forward to venerate the Cross and receive the antidoron bread.

Meanwhile, the Prayers of Thanksgiving for Holy Communion may be read aloud, or read quietly in the altar while the deacon or priest consumes the Holy Gifts.

PRAYERS OF THANKSGIVING AFTER HOLY COMMUNION

✠ Glory to you, O God! (3 times)

THANK YOU, O LORD MY GOD, for you have not rejected me, a sinner, but have made 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 died for our sake 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.


¶ PRAYER OF ST. BASIL THE GREAT

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 pray you, O Gracious Lover of Man: 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 life eternal! For you are the Bread of Life, the Fountain of Holiness, the Giver of all Good; to you we ascribe glory, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.


¶ PRAYER OF ST. SIMEON METAPHRASTES

REELY 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 reins, 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! Show 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 ascribe glory day by day!


ANOTHER PRAYER

 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!

A PRAYER TO THE THEOTOKOS

 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 glorify you all the days of my life, for you are blessed and greatly glorified forever. Amen.

THE GANTICLE OF ST. SIMEON

 ORD, 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 to lighten the Gentiles, and the glory of your people, Israel!

✠ Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3 times)

✠ 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. (3 times)

✠ 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 art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

✠ Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.¹³

Amen.

TROPARION AND KONTAKION OF ST. BASIL THE GREAT

DOUR PROCLAMATION HAS GONE OUT INTO ALL THE EARTH which was divinely taught by hearing your voice expounding the nature of creatures, ennobling the manners of men. Holy father of a royal priesthood, entreat Christ God that our souls may be saved.

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

DOU 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 on you in faith! Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you!

¹³ If the priest is present, he gives the doxology "For thine is the kingdom..."

✠ Lord, have mercy! (12 times)

✠ 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!

And the priest gives the dismissal:

PRIEST: May Christ our true God, through the prayers of his most pure Mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us, for he is good and loves mankind.

PEOPLE: Amen.

The deacon consumes the holy Gifts at the table of oblation with all reverence, taking care that no particle, however small, fall off or remain in the chalice. He then pours some wine and water into the chalice. He consumes this and wipes off all moisture with the cloth. He sets the holy vessels together, covers them, and puts them in their usual place. Then he washes his hands and removes his sacred vestments.

Having made a bow, the priest and deacon venerate the holy table and depart, giving thanks to God for all things.

The end of the Divine Liturgy of Saint John Chrysostom.

