

The Divine Liturgy

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

From Pentecost through Great and Holy Saturday:

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

From Holy Pascha until the Leave-taking of Pascha:

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

All make the Sign of the Cross + and bow low twice.

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

All make the Sign of the Cross + and bow low a 3rd time.

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

The Deacon goes before the Holy Doors, and bowing 3 times, prays silently:

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

Then he raises his Orarion and exclaims aloud:

Arise! Bless, Master!

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 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.

Peace is an absolute pre-requisite for the full and complete participation in the Divine Liturgy. Without peace of mind and heart we are not worthy to stand before the Altar of God, to beg forgiveness and offer our thanks.

As we know, our Lord, after His resurrection, appeared before His Apostles, saying: "Peace be unto you." (*Jn. 20:21*)

In Matthew 5:23-24, our Lord commands, that if we come before the Altar to offer our gift and remember that we are not at peace with someone, we should leave the gift at the Altar, return and make our peace with our fellow man, then come to the Altar, present the gift, and only then will it be acceptable and beneficial to us.

Thus, with a complete peace of heart and mind we attend the Divine Liturgy; only then do our prayers have meaning.

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.

God can be worshipped anywhere, but we gather in His presence in His House, the Temple, which He established, where all of us, united in true brotherhood, partake at the table of love. We pray then, that God will preserve this Temple, as well as protect and guide all those that enter it with faith, reverence, love and respect of God.

People: Lord, have mercy.

Deacon: For [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.

“Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief.” (*Heb. 13:17*). Thus, we pray for all the clergy.

People: Lord, have mercy.

Deacon: For the President 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.

Life is full of trials and tribulations, dangers and needs. These often are permitted by God and put us to the test. Other times they are the results of our sins and transgressions; so we pray to God to please deliver us from all these afflictions.

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 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.

First Antiphon

Sundays:

Psalm 102 (103)

People: Bless the Lord, O my soul; and all that is within me, bless His holy name!

Bless the Lord, O my soul, and forget not all His benefits;

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

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

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

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 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.

People: Amen.

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

Second Antiphon

Sundays:

Refrain: Praise the Lord, O my soul!

Psalm 145 (146)

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

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

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

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

Only-begotten Son

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

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

This poetic masterpiece was composed about fourteen hundred (1,400) years ago by the great Byzantine Emperor Justinian, who also built the Hagia Sophia Cathedral in Constantinople. This explains the supernatural Birth of our Lord, defines His two distinct Natures and declares that He is the second person of the Holy Trinity. This hymn then tells us:

1. That Jesus is the Only-Begotten Son and Word of God.
2. That He is immortal.
3. That He was with the Father before the Incarnation.
4. That He came for the salvation of the human race.
5. That He received His complete Human Nature from our Holy Lady the Ever-Virgin Mary.
6. That His Divine Nature did not change in the least after having received the human nature. In one person, He was perfect God and He was perfect man; two distinct Natures.
7. That He was crucified and shed His Blood for our sins.
8. Through His death and resurrection, death was trampled, and defeated.
9. That He is glorified together with the Father and the Holy Spirit.

Having all this in mind, we pray that He will save us.

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

The Deacon enters the Sanctuary.

People: Amen.

Third Antiphon

Sundays:

The Beatitudes

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

10. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

9. Blessed are those who mourn, for they shall be comforted.

8. Blessed are the meek, for they shall inherit the earth.

7. Blessed are those who hunger and thirst after righteousness, for they shall be filled.

6. Blessed are the merciful, for they shall receive mercy.

5. Blessed are the pure in heart, for they shall see God.

4. Blessed are the peacemakers, for they shall be called the sons of God.
3. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.
2. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.
1. Rejoice and be exceedingly glad, for great is your reward in heaven.

All days:

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

In the ancient Christian Churches there was a separate room or vault, which contained all the valuables that were to be used in the Temple during the Services. Among these valuables, of course, was the Book of the Gospels "Evangelion." This room, or vault, was known as the "Skevofilakion", a composite Greek word meaning the guarding-place of the implements or articles.

After the singing of the Antiphons, the time is rapidly approaching when the Gospel will be read. Therefore, in the ancient Church, the Priest, the Deacon and the Altar Servers would go to the "Skevofilakion", and the Deacon would take the Evangelion, and holding it at head-height, preceded by the Altar Servers, bring it into the Church. He would pause in the space before the Sanctuary (Soleas), chant a hymn (as we shall see), proceed up the steps, and place the Evangelion upon the Holy Altar.

Today, we do not have a separate "Skevofilakion." Consequently the Evangelion is always on the Altar. In order that the Church may preserve all these historic and symbolic meanings the procession still takes place, from the Sanctuary, outside the Sanctuary and back into the Sanctuary. This procession is known as:

The Little Entrance

As they proceed:

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

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

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

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

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

Deacon: Wisdom! Let us attend!

On certain Great Feasts, at this point there is said a special "Entrance Verse" usually taken from the Psalms. If this is said, the following Entrance Hymn is not sung, but rather immediately the Troparion and Kontakion of the Feast.

The Eisodikon

People: Come, let us worship and fall down before Christ,

(*Sundays:*) Who rose from the dead,

(*Weekdays:*) Who is wonderful in His saints,

(*Feasts of the Theotokos:*) through the intercessions of the Theotokos,

O Son of God (*Pentecost:* O gracious Comforter), save us who sing to You: Alleluia!

The people sing the appointed Troparia and Kontakia while the Priest prays the Trisagion

prayer:

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

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

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

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

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

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

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

Deacon: ...and unto ages of ages.

People: Amen.

The Trisagion Hymn

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

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

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

Holy Immortal! Have mercy on us.

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

The Celebrants bow three times before the Altar Table.

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

Deacon: 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 Liturgy of the Catechumens at this point is well under way. We have sung the praises of our God and have glorified Him with various Hymns. Now, after the singing of the “Trisagion” (Thrice-Holy) we arrive at the point to hear readings from the New Testament.

The reading from the New Testament is most important. It proclaims to us the Holy Word of God, and reminds us of our obligation to read and search the Scriptures and practice its commandments.

After the “Trisagion” the Deacon reminds the People that the time has arrived for the Epistle and Gospel reading; he requests their attention by saying:

The Epistle Reading

Deacon: Let us attend!

Priest: + Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the _____ tone:

(The Reader chants the first verse of the Prokeimenon)

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

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

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

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

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

Deacon: Wisdom!

The Reader reads the specific Reading of the Day. During this reading, the Deacon censes the Holy Table, the Sanctuary, the Saints, and the People.

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

Priest: + Peace to you who read.

Reader: And to your spirit.

Priest: Wisdom!

Reader: The Alleluia in the _____ tone.

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

Deacon: Let us pray to the Lord.

People: 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.

Deacon: Amen.

The Gospel

The Deacon exits the Sanctuary through the Holy Doors and goes to stand in the center of the Temple, facing the Holy Doors, and says:

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

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

Deacon: Amen.

(quietly) O holy apostle and evangelist _____, intercede with the merciful God that He may grant our souls remission of sins.

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

Priest: + Peace be unto all.

The word of God will not do any good to minds and hearts that are troubled and weighted down with unforgiven sins; therefore, the Priest prays that peace will come to the hearts of the faithful Christians and blesses them saying: “Peace be unto all.” The People respond and express their wish that peace should also come to the Priest’s heart, and answer:

People: And to your spirit.

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

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

Deacon2: Let us attend!

The appointed gospel lesson is chanted by the Deacon. Upon its completion, 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 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 proper thing, if we are to follow the practice of the ancient Church, is to have the homily follow the reading of the Holy Gospel, because it is usually based on the Gospel lesson. The people, having just heard the Gospel, have it fresh in their minds, so the homily has a fuller meaning.

Homily

The Priest replaces the Gospel upon the Altar and preaches the homily.

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)

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)

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.

Usually, the Litany for the Catechumens is only done if there are Catechumens in the service.

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 Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

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

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

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.

Thus, we now come to the close of the part of the Divine Liturgy known as the “Liturgy of the Catechumens”.

The Priest then unfolds the “Antimension” (meaning: “instead of the table”). On this Antimension we see imprinted the pious Nicodemus and Joseph of Arimathea taking down the Body of Jesus from the Cross. The Antimension usually contains the relics of some Saint. The Antimension brings us back to the days of the early persecutions, during which the Divine Liturgy was celebrated in various places, the catacombs and tombs of the Holy Martyrs.

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 Liturgy of St. John Chrysostom

Priest: We thank You, O Lord God of hosts, Who have accounted us worthy to stand even now before Your Holy Altar, and to fall down before Your compassion for our sins and for the errors of all the people. Make us worthy to offer You intercessions, supplications, and bloodless sacrifices on behalf of all Your people. Enable us also, whom You have placed in this Your service, by the power of Your Holy

The Liturgy of St. Basil the Great

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.

Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness,

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 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 Liturgy of St. John Chrysostom

*The Liturgy of St. Basil the
Great*

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

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 ascribe 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 and does a Lesser Censing.

The Cherubic Hymn

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

The Priest quietly says the prayer of the Cherubic Hymn:

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve You, O King of Glory; for to minister to You is great and awesome even for the heavenly powers. Nevertheless, through Your inexpressible and boundless love for mankind, You became man, yet without change or alteration; and as Ruler of all, You became our High Priest, and committed to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth. You are borne on the throne of the cherubim. You are Lord of the seraphim and King of Israel. You alone are holy and rest in the heavenly sanctuary. Therefore, I entreat You, Who alone are good and ready to listen: look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Altar, and perform the sacred mystery of Your holy and pure body and precious blood. For I draw near to You, and bowing my neck I implore You: do not turn Your face away from me, nor cast me out from among Your children; but account me, Your sinful and unworthy servant, worthy to offer gifts to You.

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

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

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

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 censers 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 Holy Place, 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.

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

The Great Entrance

During the “Great Entrance” we prepare ourselves to receive the “King of all”, our Lord Jesus Christ. His work having been finished upon this earth, He now prepares to offer Himself “a ransom for all” (1 Tim. 2:6). We will soon participate in His supreme sacrifice of Himself for us and for our salvation. This Great Sacrifice is the crowning point of the “Liturgy of the Faithful.”

During the Great Entrance, the Clergy exit through the Northern Door of the Sanctuary, the Deacon carrying the “Diskarion” (Paten), upon which is the Lamb, a cube of Bread, and the Priest carrying the Chalice, which contains wine mixed with water. These elements during the latter part of the Liturgy are changed into the Body and Blood of our Lord and are offered to the Faithful, to unite themselves in a real way with our God and Savior.

The Cherubic Hymn, which the Choir sings during the Great Entrance, and the prayer which the Priest says, impress upon all that the moment is approaching -- we must cast aside every earthly desire and uplift our souls to receive the King of All.

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.

These words are based on the confession of the thief upon the cross when he said to Jesus: “Remember me, O Lord, when You come into Your Kingdom.” (This phrase should be memorized and repeated by the Faithful every time the Priest does the Great Entrance. Only in this and like manner can we become conscious of our participation in the Divine Liturgy.)

People: Amen.

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

Alleluia! Alleluia! Alleluia!

Here we realize the importance of all the Faithful. They are elevated and represent the Angelic Hosts, the Cherubim. Just as the legions of the Angels are constantly about God’s Throne singing the Thrice-Holy Hymn, in like manner the Faithful represent the Cherubim upon this earth, and gather around the Holy Altar in spirit to sing God’s glory. We not only sing His glory, but we take God within us through Holy Communion, thereby setting up a Throne of God within our hearts. That is why the Cherubic Hymn implores us to put away all earthly and worldly cares.

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 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.

Deacon: Do good, Master.

The Priest takes the censer from the Deacon and censens 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 Deacon bows to the Priest, and exits the Sanctuary through the North door.

The “Great Entrance” has taken place. The Holy Gifts, later to be changed into the Body and Blood of our Lord Jesus Christ, have been brought from the “Prothesis” (Preparation Table) in a Procession and placed upon the Holy Altar Table.

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.

All Christians should strive to live perfect days, days which are blessed with Christian acts. But, since many of us so easily drift from the prescribed course, at this moment of the Liturgy we beseech our Lord to grant us a peaceful day with all that surround us.

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.

Throughout the Old and New Testaments we read where our Lord appoints guardian Angels to protect and guide those who really are His. For instance:

a.) “For he shall give his Angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash you foot against a stone.”
(*Ps. 91:11-12*).

b.) “Take heed that you despise not one of these little ones; for I say unto you, That in Heaven their Angels do always behold the face of my Father, which is in Heaven.” (*Mt. 18:10*).

We all, then, should entreat our Lord to grant us one of His Angels to act as the guardian of our souls and bodies.

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.

All of our lives should be lived according to God's principles, unto the very end. For this we ask the Lord to help us to our very last day, to live without the pain of various ailments and sicknesses, to live without being ashamed of any of our acts, to live in peace with all, but more so, to enable us to give a good defense, when we shall come face to face with our God, Jesus Christ, on the day of the Last Judgment.

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:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: O Lord God almighty, Who alone are holy, You accept the sacrifice of praise from those

O Lord, our God, You have created us and brought us into this life. You have shown us the ways to salvation, and

who call upon You with their whole heart. Accept also the prayer of us sinners, and lead us to Your Holy Altar. Enable us to offer You gifts and spiritual sacrifices for our sins and for the errors of the people. Count us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may dwell upon us and upon these gifts here offered, and upon all Your people,

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

Priest: + Peace be unto all.

People: And to your spirit.

Without peace of mind and heart there can be no love. Therefore, the Priest implores the Faithful to love one another as our Lord commanded us. With this love we can rightfully stand before God and confess our faith to Him. The Priest admonishes:

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.

In the ancient Christian Church at this point the Faithful not only were prepared to confess their faith, but also to manifest it. They embraced each other and gave the kiss of Christian love. When two priests serve together, they embrace each other from right to left and then kiss each other's hands to show their love and humility.

During this embrace they repeat:

Celebrant: Christ is in our midst.

Other Priests: He is and shall be.

In the ancient Church, the Catechumens were compelled to exit at the beginning of the Liturgy of the Faithful. At this moment the Deacon chants aloud, “The doors, the doors...”, in order that the guards at the doors would not permit any unbaptized person to enter.

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

The Creed we confess every Sunday during the Divine Liturgy is popularly called the Nicene Creed. It contains the twelve articles of our Faith. The first seven articles were composed by the Holy Fathers of the undivided Church in the year 325 A.D. during the first Ecumenical Council in Nicaea, Asia Minor. The last five articles to complete it were composed in the second Ecumenical Council in Constantinople in the year 381 A.D.

The main reason for the convening of these Councils was the various heresies that threatened the purity of the Faith; heresies that attacked the Divinity of our Lord Jesus Christ and the Holy Spirit.

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 world¹ to come. Amen.

The Anaphora

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.

The Supreme Sacrifice of our Lord, in which we are about to participate, was and is an act of great benevolence, one of great mercy by God for the human race. This mercy is what brought peace between God and Man, and made it possible for man to live within God's Grace.

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

St. Paul, at the close of his second Epistle to the Corinthians (13:14), gives his apostolic greetings to the Christians of Corinth. This greeting or blessing is one of the most beautiful and most re-assuring verses in the Bible.

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.

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

¹ Literally "age".

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*].

Of course, it is right. It is our filial obligation (filial: our attitude or relation towards our Loving God, the Holy Trinity) to thank the Lord for His endless benefits and kindness to us.

*The Liturgy of St. John
Chrysostom*

Priest: It is fitting and right to sing to You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same: You and Your Only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come. For all these things we give

The Liturgy of St. Basil the Great

O Existing One², Master and Lord; O God, the almighty and adorable Father: it is truly proper, right, and befitting the majesty of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You, the only God Who truly exists, and to offer You this our rational worship with a contrite heart 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

² Literally "The I AM" of Ex. 3:14.

thanks to You, and to Your only-begotten Son, and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen..

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

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

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,

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 Liturgy of St. John
Chrysostom*

Priest: With these blessed powers, O loving Master, we also cry aloud and say: You are holy, most holy, You and Your only-begotten Son and Your Holy Spirit! You are holy, most holy, and magnificent is Your glory! For You so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have eternal life. For when He had come and had fulfilled all the plan of salvation for us, in the night in which He was given up, - or rather, in which He gave Himself up for the life of the world, - He took bread in His holy, pure, and unblemished hands; and when He had given thanks and blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

The Liturgy of St. Basil the Great

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:

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

The institution of this Mystery (or Sacrament) of Holy Communion we see in the Scriptures. (Mt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20. Other references, Jn. 6:51-56; and 1 Cor. 11:23-25.)

People: Amen.

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

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

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

saying:

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 Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great:

Priest: [Do this in remembrance of Me³] Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the Second and glorious Coming.

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,

At this point of the Service the Elevation takes place. The Holy Altar is no more the Upper Room where the Last Supper was held. It is now the place of Crucifixion, Golgotha, where His Holy Blood was shed for us.

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

³ or "Do this as my memorial."

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

Up to now the bread and wine were symbols of our Lord's Body and Blood. Now, through the invocation to God, the Holy Spirit will descend and change the elements into the very Body and Blood of Christ.

*The Liturgy of St. John
Chrysostom*

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

The Liturgy of St. Basil the Great

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 figures⁴ 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...

⁴ or "antitypes."

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

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

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

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

All: Amen.

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

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

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

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

All: Amen.

The Priest blesses the Holy Gifts, saying:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Priest: Making the change + by Your Holy
Spirit.

+ shed for the life of the world.

All: Amen. Amen. Amen.

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

After the Consecration of the Holy Gifts, changing them into the very Body and Blood of our Savior, we have various inspired prayers commemorating the Saints and Martyrs and the governing heads, in order that by their peace we may live in tranquility, etc. Parts of these prayers are audible and parts are inaudible.

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

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

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

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, saying:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

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

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

The Hymn to the Theotokos

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

The Liturgy of St. John Chrysostom

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

The Liturgy of St. Basil the Great

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!

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

The Liturgy of St. John Chrysostom

Priest: ...for the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; for Saint _____, whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope

The Liturgy of St. Basil the Great

...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.

of resurrection to eternal life, especially _____. Grant them rest, O God, where the light of Your countenance shines on them.

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

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

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

People: Amen.

The Deacon 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.

The Liturgy of St. John
Chrysostom

Priest: Remember, O Lord, this city [*or monastery*] in which we dwell, every city and countryside; those who in faith dwell in them. Remember, O Lord, travelers by land, by sea, and by air; the sick and the suffering; captives; and the salvation of them all. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies.

The Liturgy of St. Basil the Great

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 his head to the Priest and says quietly:

Deacon:

Remember me, a sinner, holy Master.

Priest:

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

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

goodness.
 Prevent schisms between the churches. Pacify the ragings of the nations. Quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your Kingdom. Show us to be sons of the light and sons of the day. Grant us Your peace and Your love, O Lord our God, for You have given all things to us.

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.

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

People: And with your spirit.

The consecration being completed, we now enter into a different phase of the Liturgy. The Holy Gifts, Holy Communion, will be taken by the Clergy first, then given to the people who have prepared themselves.

The Petitions which are to follow, ending with the Lord's Prayer, are all part of the final preparation of the Priest and the Faithful to receive Holy Communion.

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.

People: To You, O Lord.

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: To You we commend our whole life and our hope, O loving Master. We ask You, and implore You, and supplicate You: count us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for boldness towards You, but

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

not for judgment or
condemnation.

heavenly Mysteries, nor be infirm in soul
and body by partaking of them
unworthily.

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

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

The Lord's Prayer

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

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

People: Amen.

The Prayer with Heads Bowed

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Bow your heads to the Lord.

People: To You, O Lord.

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

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

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

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

People: Amen.

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

Priest: The Holy Things are for the holy!

The Holy, of course, are the Faithful who are to receive Holy Communion and are blessed and sanctified. But, even though the Faithful are called Holy, or Saints, they recognize that only Christ is truly holy and sing:

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

The Holy Doors are closed.

The Communion Hymn

⁵Praise the Lord from the heavens! Praise Him in the highest!

Alleluia! Alleluia! Alleluia!

The Communion

Deacon: Break, Master, the Holy Bread.

⁵ The text printed is sung on Sundays only; other days and feasts have special hymns.

*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.

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.*

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.

Priest: Deacon, draw near.

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.

*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.

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.

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:

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

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

Deacon, draw near.

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.

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 Holy Doors are opened.

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

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

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

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

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

Then the People receive communion:

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

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

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

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

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.

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

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

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

From Holy Pascha until its Leave-taking:

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

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

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

On the Saturday before Holy Pentecost:

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

The rest of the year:

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

Deacon: Exalt, Master.

The Priest censures the Chalice three times, saying:

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

At this point the Clergy take the Holy Chalice and the Discos back to the “Prothesis” preparation table, where they are kept to be re-used during the next Divine Liturgy. It is understood, of course, that all the contents are consumed at the very end of the Divine Liturgy by the Deacon and not one particle may remain unconsumed because it is the very Body and Blood of our Lord.

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

People: Amen.

Returning to the Altar Table, the Priest folds the Antimension.

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

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

The rest of the year:

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

Alleluia! Alleluia! Alleluia!

The 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 Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

Priest: We thank You, O loving Master, Benefactor of our souls, that You have counted us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in the fear of You; guard our life; make

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

firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.

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,

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.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

The Prayer Before the Ambo

The Liturgy of St. John Chrysostom

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.

The Liturgy of St. Basil the Great

O Christ, our God, accept this rational and bloodless sacrifice as a sacrifice of praise and a pleasing worship from those who call upon You with their whole heart.
O Lamb and Son of God, You take

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.

away the sin of the world. O blameless Calf, You did not receive the yoke of sin, and were voluntarily sacrificed for us. You are broken but not divided; You are ever eaten, yet never consumed, but sanctify those who partake of You.

In remembrance of Your voluntary Passion and life-creating Resurrection on the third day, You have made us communicants of Your ineffable and heavenly and awesome Mysteries, Your holy Body and Your precious Blood. Keep us, Your servants: those who give service, our civil authorities, those serving in the armed forces, and all the people here present, in Your holiness, and grant that we may in every season and every hour meditate on Your righteousness.

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

Deliver those of our brethren who are held captive. Visit those in sickness. Pilot those in peril while traveling. Give rest where the light of Your countenance shines on the souls of those who have gone before us to their rest in the hope of the resurrection and eternal life; and hear all who implore

Your assistance:

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

People: Amen.

During Bright Week:

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

The rest of the year:

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

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

Standing before the Table, the Priest prays quietly:

*The Liturgy of St. John
Chrysostom*

The Liturgy of St. Basil the Great

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

The mystery of Your saving providence, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of Your death. We have seen the type of Your Resurrection. We have been filled with Your unending life. We have enjoyed Your inexhaustible food, which in the age to come, be pleased to grant to us

all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

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

(Special services--e.g. Trisagion prayers of mercy for the departed, removal of marriage crowns--take place at this time.)

The Priest faces the people and blesses them, saying:

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

People: Amen.

The Dismissal

From Ascension to Great and Holy Saturday:

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

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

Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the congregation, the Priest says:

Priest: May [He Who rose from the dead,⁶] Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, (John Chrysostom, Archbishop of Constantinople or Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day), whom we

⁶ Sundays. Weekdays and many feasts have their own dismissal.

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 and receive the Antidoron bread, the **Priest** then enters the Sanctuary through the Holy Doors, closes the doors and begins the Prayers of Thanksgiving, saying aloud “Glory to You, O God” (3x).*

Appendix A

PRAYERS OF THANKSGIVING AFTER COMMUNION

Priest: 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.

Liturgy of St. John Chrysostom

Grace shining forth from you lips like a beacon has enlightened the universe. It has shown to the world the riches of poverty. It has revealed to us the heights of humility. Teaching us by your words, O father John Chrysostom, intercede before the Word, Christ our God, to save our souls.

Liturgy of St. Basil the Great

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 received Divine Grace from Heaven, all blessed and venerable John Chrysostom, and eloquently taught all to worship one God in the Trinity. We praise you, for you are worthy as an instructor who reveals divine things.

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, Father bless!

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

Amen.