

SERVICE BOOKS
OF
THE ORTHODOX CHURCH

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

THE DIVINE LITURGY OF ST. BASIL THE GREAT

THE LITURGY OF THE PRESANCTIFIED GIFTS



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**+Jonah
Archbishop of Washington
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The Entrance Prayers and the Vesting

When the priest desires to perform the Divine Mystery, he must first be at peace with all, have a pure heart, fast from the preceding evening, and remain in a proper spirit until the Service. When the time comes, he and the Deacon enter the church and bow before the Holy Doors three times.

Deacon: Bless, Master.

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

Deacon: Amen.

O Heavenly King, the Comforter, the Spirit of Truth who art everywhere and fillest 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.

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

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. Lord: cleanse our sins; Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (3)

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

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

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

Deacon: Amen.

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

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

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

Now and ever, and unto ages of ages. Amen.

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

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

We venerate Thy most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from the bondage of the enemy. Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Savior, for Thou didst come to save the world.

They also kiss the icon of the Theotokos, saying:

Make us worthy of mercy, O Theotokos, fountain of tenderness. Look on us sinful men and reveal thy power as always, for we have put our hope in thee. Rejoice! we cry to thee, as once did Gabriel, the leader of the bodiless hosts.

Standing before the Holy Doors, the priest bows his head and recites this prayer:

O Lord, stretch forth Thy hand from Thy holy dwelling place on high, and strengthen me for this, Thine appointed service, that

standing uncondemned before Thine awesome throne, I may offer the bloodless sacrifice. For Thine is the power and the glory unto ages of ages. Amen.

They turn and bow to the people, then enter the sanctuary through the south deacon's door saying:

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

They bow three times before the Holy Table. The priest kisses the Holy Gospel, the Holy Table and the Cross, while the deacon kisses only the Cross and Table. Then each takes his robe (stikharion) and, bowing three times towards the east, says silently:

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

On Great and Holy Saturday, the Entrance Prayers are said before the Plashchanitsa (Epitaphion). After O blessed Theotokos..., the deacon says: The noble Joseph..., then as usual, they go before the icon of Christ, and kissing it, say: We venerate Thy most pure image..., and the rest, as usual.

When the Entrance Prayers are read preceding the Midnight Service prior to the Paschal Matins on the first day of Holy Pascha, O Heavenly King... is not said, but immediately Holy God... (3), and the rest, as usual.

During Bright Week and on the Leavetaking of Pascha, after the opening blessing, O Heavenly King... is not said, but immediately the following:

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

Before the dawn Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man the one who is everlasting light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He hath slain death, as He is the Son of God, saving the race of men!"

In the tomb with the body and in hell with the soul; in paradise with the thief, and on the throne with the Father and the Spirit, wast Thou, O boundless Christ, filling all things.

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

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

Now and ever, and unto ages of ages. Amen.

Rejoice, O holy and divine abode of the Most
High! For through thee, O Theotokos, joy is given
to those who cry: Blessèd art thou amongst
women, O Lady most pure!

*They go before the icon of Christ, and kissing it, say: We
venerate Thy most pure image... and the rest, as usual.*

*From St. Thomas Sunday until the Leavetaking of Pascha,
after the opening blessing, O Heavenly King... is not said, but
immediately the following:*

Christ is risen from the dead... (3)
Holy God... (3) *and the rest, as usual.*

Vesting of Deacon

*The deacon, with his robe (stikharion) and stole (orarion) in
hand, goes to the priest and bows his head, saying:*

Deacon: Bless, Master, the robe and stole.

The priest blesses them saying:

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

Deacon: Amen.

The deacon goes to the side of the sanctuary. Vesting himself with the stikharion, he recites this prayer:

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

After kissing the orarion, the deacon places it on his shoulder. As he puts on the epimanikia (cuffs), he recites the following:

Deacon: *(RIGHT)* Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, hath shattered Thine enemies, and in the greatness of Thy majesty hast Thou overthrown Thine adversaries.

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

Then the deacon goes to the Table of Preparation (Oblation), and sets the Holy Vessels in place for the priest.

Vesting of Priest

The priest blesses his own stikharion:

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

Vesting himself with the stikharion, he recites this prayer:

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

He blesses the epitrachilion (stole), saying as he vests:

Priest: Blessed is God, Who poureth out His grace upon His priests, as myrrh upon the head, which runneth down the beard, the beard of Aaron, which runneth down even to the hem of his garments.

He blesses the zone (belt), saying as he vests:

Priest: Blessed is God, Who girdeth me with strength and hath made my way blameless; Who hath guided my feet like those of a deer, and hath set me on high places.

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

Priest: *(RIGHT)* Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, hath shattered Thine enemies, and in the greatness of Thy majesty hast Thou overthrown Thine adversaries.

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

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

Priest: Gird Thy sword upon Thy thigh, O Mighty One, and in Thy majesty and power, go forth, prosper and reign, because of meekness, righteousness and truth. Thy right hand shall guide Thee wondrously, always, now and ever, and unto ages of ages. Amen.

He blesses the phelonion (chasuble), saying as he vests:

Priest: Thy priests, O Lord, shall be clothed with righteousness, and Thy saints shall rejoice with gladness, always, now and ever, and unto ages of ages. Amen.



After vesting, both the priest and the deacon wash their hands, saying:

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



The Liturgy of Preparation (Proskomedie)

Bowing three times before the Table of Preparation, the priest and deacon recite quietly each time:

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

Priest: By Thy Precious Blood Thou hast redeemed us from the curse of the law. By being nailed to the Cross and pierced with a spear, Thou hast poured immortality upon men. O our Savior, glory to Thee!

Deacon: Bless, Master.

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

Deacon: Amen.

The priest takes the prosphoron in his left hand and the spear in his right, and makes the Sign of the Cross over the seal three times, saying each time:

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

Deacon: Let us pray to the Lord.

The priest pierces the prosphoron with the spear to the right of the seal (along IC/NI), and cutting along the right side, says:

Priest: As a sheep led to the slaughter...

Deacon: Let us pray to the Lord.

Cutting the left side (along XC/KA), the priest says:

Priest: Or as a blameless lamb before its shearers is dumb, so He opens not His mouth.

Deacon: Let us pray to the Lord.

Cutting the upper side:

Priest: In His humiliation His judgment was taken away.

Deacon: Let us pray to the Lord.

Cutting the lower side:

Priest: Who shall declare His generation?

The deacon then points to the Holy Bread with his orarion, and says:

Deacon: Take up, Master.

The priest, piercing the prosphoron on the bottom right side and cutting, then lifts out the Holy Bread, saying:

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

The priest places the Holy Bread, seal facing downwards upon the diskos (paten), while the deacon says:

Deacon: Sacrifice, Master.

The priest, cuts the Holy Bread cross-wise, taking care not to cut through the seal, and says:

Priest: Sacrificed is the Lamb of God, Who taketh away the sin of the world, for the life of the

world and its salvation.

The priest then turns the Holy Bread over, so that the seal is again on top, while the deacon says:

Deacon: Pierce, Master.

The priest pierces the right side of the Holy Bread under the letters IC and says:

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

The deacon takes the wine and water and says to the priest:

Deacon: Bless, Master, the holy union.

Priest: *Blessed is the union of Thy Holy Things, always, now and ever, and unto ages of ages. Amen.*

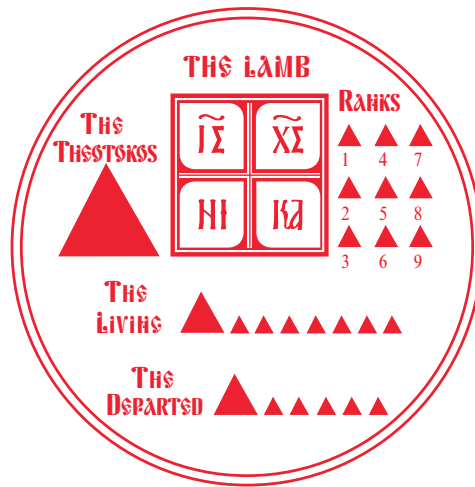
The deacon, after the priest's blessing, pours the blessed wine and water into the chalice.

The priest takes the second prosphoron into his hand and says:

Priest: In honor and memory of our most blessed Lady Theotokos and Ever-Virgin Mary. Through her prayers, O Lord, accept this sacrifice upon Thy heavenly altar.

The priest removes a triangular particle of the prosphoron and places it on the right side of the Holy Bread saying:

Priest: The Queen stood on Thy right side, arrayed in golden robes, all glorious.



The priest takes the third prosphoron and says:

Priest: Of the honorable and glorious Prophet, Forerunner and Baptist, John.

The priest removes a particle and places it on the left side of the Holy Bread making it the first particle of the first row. Removing a second particle from this same prosphoron and placing it below the first, he says:

Priest: Of the holy and glorious prophets: Moses and Aaron, Elijah and Elisha, David and Jesse, the three holy youths, Daniel the Prophet, and all the holy prophets.

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

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

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

Priest: Of our fathers among the saints and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom, Athanasius and Cyril, Nicholas of Myra in Lycia, Peter, Alexis, Jonah, and Philip of Moscow, Nikita of Novgorod, Leonty of Rostov, Innocent and Tikhon of Moscow, Apostles to America, John Maximovich of Shanghai and San Francisco; and of all the holy hierarchs.

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

Priest: Of the holy Apostle, Protomartyr and Archdeacon Stephen; the holy Greatmartyrs: Demetrius, George, Theodore the Recruit, Theodore Stratelates, Juvenaly and Peter the Aleut; and of the women martyrs: Thecla, Barbara, Kyriake, Euphemia, Paraskeva and Catherine; and of all the holy martyrs.

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

Priest: Of the venerable and God-bearing fathers: Anthony, Euthymius, Sabbas, Onuphrius, Athanasius of Athos, Anthony and Theodosius of the Caves in Kiev, Sergius of Rádonezh and Seraphim of Sarov, Varlaam of Khutin, and Herman of Alaska; of the

venerable mothers: Pelagía, Theodosia, Anastasia, Eupraxia, Fevronia, Theodulia, Euphrosyne, and Mary of Egypt; and of all the holy and venerable fathers and mothers.

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

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

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

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

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

Priest: Of our father among the saints John Chrysostom, Archbishop of Constantinople *(or Basil the Great, Archbishop of Cæsarea in Cappadocia, if his Liturgy is to be served)*.

The priest takes the first particle from the fourth prosphoron, and placing it at the foot of the Holy Bread (at the letters NI KA), he says:

Priest: Remember, O Master, Who lovest mankind, the whole Episcopate of the Orthodox Church, our Metropolitan _____, our Bishop (*or* Archbishop) _____, the honorable priesthood, the diaconate in Christ, and the whole priestly order (*and if it be a monastic habitation, the* Archimandrite *or* Abbot _____); our brothers and concelebrants, priests, deacons and all of our brotherhood, whom Thou hast called into Thy communion through Thy compassion, O gracious Master.

The priest takes the second particle from the fourth prosphoron, and placing it next to the first, he says:

Priest: Remember, O Lord, our God-protected land and its Orthodox people.

The priest then remembers the bishop who ordained him (if yet alive) and any other living faithful, by name, removing a particle from this fourth prosphoron for each and placing it next to the first, saying:

Priest: Remember, O Lord, Thy servant (*or* handmaid) _____.

The priest takes a particle from the fifth prosphoron, and placing it below the above row, remembers the departed, saying:

Priest: In blessed memory and for the remission of sins of the most holy patriarchs, bishops,

priests, deacons, and all monastics; and of all Orthodox and God-fearing rulers; and of all blessed founders of this holy Church (*or* holy habitation).

The priest then remembers the bishop who ordained him (if departed) and any other departed faithful, removing a particle from this fifth prosphoron for each and placing it next to the first, saying with each name:

Priest: Remember, O Lord, Thy servant (*or* handmaid) ____ .

When he finishes remembering the departed, the priest says:

Priest: Remember all of our Orthodox fathers and brethren who have departed in the hope of resurrection to eternal life in Thy communion, O Lord Who lovest mankind.

Then the priest concludes by remembering himself:

Priest: Remember, O Lord, my unworthiness also, and forgive me all my sins, both voluntary and involuntary.

The deacon presents the censer to the priest, saying:

Deacon: Bless, Master, the censer. Let us pray to the Lord.

The priest recites the Prayer of Incense:

Priest: We offer Thee incense, O Christ our God, as a sweet spiritual fragrance. Receive it upon Thy heavenly altar, and send down upon us

in return the grace of Thine All-Holy Spirit.

Deacon: Let us pray to the Lord.

The priest censes the star and places it over the Holy Bread, saying:

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

Deacon: Let us pray to the Lord.

The priest censes the first veil and covers the Holy Bread and the diskos, saying:

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

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

The priest censes the second veil and covers the chalice, saying:

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

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

The priest censes the large veil and covers both the diskos and the chalice, saying:

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

The priest then, taking the censer, censes the Offerings, saying thrice:

Priest: Blessed is our God, Who art thus well pleased: Glory to Thee. (3)

After each of the above, the deacon concludes:

Deacon: Always, now and ever, and unto ages of ages. Amen.

And both bow reverently three times.

Deacon: For the Precious Gifts now offered, let us pray to the Lord.

And the priest censing the Gifts, says:

Priest: O God, our God, Who didst send the Heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, as our Savior, Redeemer, and Benefactor, blessing and sanctifying us: do Thou Thyself bless this Offering, and accept it upon Thy heavenly altar. Remember those who offered it and those for whom it was offered, for Thou art good and lovest mankind, and preserve us blameless in the sacred celebration of

Thy Divine Mysteries. For sanctified and glorified is Thine 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. Amen.

The priest then concludes the Proskomedia with the Dismissal:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee!

Deacon: 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. (3) Master, bless.

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

The deacon censes the Offering; then he goes to the Holy Table and censes around it cross-wise, saying:

Deacon: In the tomb with the body and in hell with the soul; in paradise with the thief, and on the throne with the Father and the Spirit, wast Thou, O boundless Christ, filling all things.

* *On Sundays. For other Dismissals, see Appendix V.*

Then he recites Psalm 50 (51): Have mercy on me, O God... as he censes the Table of Preparation, the High Place, all of the altar icons, and then the priest and all those in the sanctuary. Exiting through the north door, he censes the iconostasis (beginning with the Holy Doors, the right side and then the left), the right and left choirs, the faithful and then, descending from the soleas, all of the icons in the church, beginning with the right (i.e. south) side. Again ascending the soleas, he censes the Holy Doors, the icons of the Savior and the Theotokos, enters the sanctuary through the south door, and censes the front of the Holy Table again. He then gives the censer to a server, and joins the priest before the Holy Table. They bow three times while saying:

O Heavenly King, the Comforter, the Spirit of Truth who art everywhere and fillest 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.

Or during the Paschal Season: Christ is risen from the dead... (3)

Glory to God in the highest and on earth peace, good will towards men. (2)

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

The priest kisses the Holy Gospel, Table and the Cross, while the deacon kisses only the Cross and Table. The deacon then bows his head to the priest and says:

Deacon: It is time for the Lord to act.

Bless, Master.

The priest blesses him, saying:

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

Deacon: Pray for me, Master.

Priest: May the Lord direct thy steps.

Deacon: Remember me, holy Master.

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

Deacon: Amen.

*The deacon leaves the sanctuary by the north door, stands in
the usual place before the Holy Doors, and, bowing three times
with reverence, says quietly to himself each time:*

Deacon: *O Lord, open Thou my lips, and my mouth
shall show forth Thy praise. (3)*

Deacon: *(Aloud)* Bless, Master.

And the priest begins the Divine Liturgy:

Priest: Blessed is the Kingdom...

NOTE: *If the priest serves without a deacon, the words
of the deacon and his responses at the Proskomedia: Bless,
Master, and Let us pray to the Lord, and Pierce, Master,
and It is time for the Lord..., etc., are not said; however, he
does say the litanies and the exhortations addressed to the
people at the Divine Liturgy. If several priests concelebrate,
the Proskomedia is served by only one of them. No other
celebrant shall say the Proskomedia.*

THE DIVINE LITURGY
of Saint John Chrysostom



THE DIVINE LITURGY of Saint John Chrysostom

Deacon: Bless, Master.

The priest kisses the Holy Gospel, lifts it up with both hands, and lowering it, blesses the Holy Table cross-wise, saying:

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

Choir: Amen.

During Bright Week and on the Leavetaking of Pascha, after the opening blessing, the priest sings Christ is risen... and the verses Let God arise.... See Appendix III.

From St. Thomas Sunday until the Leavetaking of Pascha, after the opening blessing, the priest sings Christ is risen... 2½ times with the Choir completing the final verse.

GREAT LITANY

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For our Metropolitan _____, our Bishop (*or* Archbishop) _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this country, its President (*or title of the highest civil authority*), for all civil authorities, and for the armed forces everywhere, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city (*or* village, *or* holy habitation), for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

FIRST ANTIPHON *

The text given below is sung on Sundays, feasts of the Theotokos, during the Forefeast and Afterfeast periods of a Great Feast, during Pentecostarion and for those saints for whom special verses on the Beatitudes are prescribed. Traditionally the entire Psalm 102 (103) is sung, but in contemporary parish practice only the verses in boldface are sung.

Choir: **Bless the Lord, O my soul! Blessed art
 Thou, O Lord!**
 **Bless the Lord, O my soul; and all that is
 within me, bless His holy Name!**
 **Bless the Lord, O my soul; and forget not
 all His benefits.**
 **Who forgiveth all thine iniquities, Who
 healeth all thy diseases.**
 **Who redeemeth thy life from the pit, Who
 crowneth thee with steadfast love and
 mercy.**
 **Who satisfieth thee with good things, so that
 thy youth is renewed like the eagle's.**
 The Lord executeth righteousness and judg-
 ment for all that are oppressed.
 He made known His ways unto Moses, His
 acts to the children of Israel.
 **The Lord is merciful and gracious, slow to
 anger and abounding in steadfast love.**
 He will not always chide, nor will He keep
 His anger with us forever.
 He hath not dealt with us according to our sins
 nor rewarded us according to our iniquities.

** For the special antiphons sung on Great Feasts of the Lord as well as the daily antiphons sung on weekdays when no verses on the Beatitudes are prescribed, see Appendices III and IV.*

For as the heaven is high above the earth, so great
is steadfast love toward them that fear Him.
As far as the east is from the west, so far hath
He removed our transgressions from us.
Like as a father that hath compassion on his
children, so the Lord hath compassion on
them that fear Him.

For well He knoweth our nature, and remem-
bereth that we are dust.

As for man, his days are as grass; as a flower
in the field, so he flourisheth;

For the wind passeth over it, and it is gone;
and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting
to everlasting upon them that fear Him,

And His righteousness unto children's children;
To such as keep His covenant, and to those
that remember to do His commandments.

The Lord hath prepared His throne in the heav-
ens, and His Kingdom ruleth over all.

Bless the Lord, ye His angels, that excel in
strength, that do his commandments, hear-
kening unto the voice of His Word.

Bless ye the Lord, all ye His hosts; ye ministers
of His, that do His pleasure.

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

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

**Bless the Lord, O my soul; and all that is
within me, bless His holy Name! Blessed
art Thou, O Lord.**

LITTLE LITANY

At the completion of the First Antiphon the deacon takes his usual place, and having made a reverence says:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Exclamation:

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

Choir: Amen.

SECOND ANTIPHON *

Traditionally the entire Psalm 145 (146) is sung, but in contemporary parish practice only the verses in boldface are sung.

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

Praise the Lord, O my soul! I will praise the Lord as long as I live;

I will sing praises to my God while I have being.

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

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

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

Who made heaven and earth, the sea, and all that is in them; Who keepeth truth for ever;

Who executeth judgment for the oppressed and giveth food to the hungry.

The Lord looseth the prisoners; the Lord openeth the eyes of the blind;

The Lord raiseth them that are bowed down; the Lord loveth the righteous;

The Lord preserveth the strangers, He relieveth the fatherless and widow;

But the way of the wicked he bringeth to ruin.

The Lord will reign for ever; thy God, O Zion, to all generations.

Now and ever, and unto ages of ages. Amen.

** For the special antiphons sung on Great Feasts of the Lord as well as the daily antiphons sung on weekdays when no verses on the Beatitudes are prescribed, see Appendices III and IV.*

Only-begotten Son and Immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and Ever-Virgin Mary, Who without change didst become man and wast crucified, O Christ our God, trampling down death by death, Who art One of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Priest: *O Thou Who hast given us grace with one accord to make our common supplications unto Thee, and didst promise that when two or three are gathered together in Thy Name Thou wouldst grant their requests: Fulfill now, O Lord, the petitions of Thy servants as may be expedient for them: granting us*

*in this world the knowledge of Thy truth,
and in the world to come, life everlasting.*

Exclamation:

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

Choir: Amen.

THIRD ANTIPHON *

*The Third Antiphon, or the Beatitudes with appointed verses,
is sung. The Holy Doors, if closed, are opened.*

Choir: In Thy Kingdom remember us, O Lord, when
Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the
Kingdom of Heaven. *(on 12)*

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

Blessed are the meek, for they shall inherit the
earth. *(on 10)*

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

Blessed are the merciful, for they shall obtain
mercy. *(on 8)*

** For the special antiphons sung on Great Feasts of the Lord as
well as the daily antiphons sung on weekdays when no verses
on the Beatitudes are prescribed, see Appendices III and IV.*

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

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceedingly glad, for great is your reward in heaven. (Glory...)

The priest and deacon reverence the Holy Table as usual, and the deacon receives the Holy Gospel from the priest. Preceded by the servers with lighted candles, they go around the Holy Table and leave the sanctuary through the north door:

LITTLE ENTRANCE

Deacon: *Let us pray to the Lord.*

Priest: *O Master, Lord our God, Who hast appointed in heaven orders and hosts of angels and archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Thy goodness. For unto Thee are due all glory, honor, and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.*

Standing before the Holy Doors and leaning the Holy Gospel upon his left shoulder, the deacon points towards the east through the open doors and says to the priest:

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

The priest blesses, saying:

Priest: *Blessed is the entrance of Thy saints, always, now and ever, and unto ages of ages.*

The deacon presents the Holy Gospel to the priest, who then kisses it. Once the Third Antiphon is concluded, the deacon stands before the Holy Table and exclaims as he elevates the Book:

Deacon: **Wisdom! Let us attend!**

The celebrants enter the sanctuary; the deacon returns the Holy Gospel to the Holy Table; the choir sings the Entrance Hymn:

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

Sundays: **Who didst rise from the dead,**

Weekdays: **Who art wondrous in the saints,**

Feasts of the Theotokos: **Through the prayers
of the Theotokos,**

...save us, who sing to Thee: Alleluia!

See Appendix III for the Entrance Hymns of other Feasts.

The choir now sings the appointed Troparia and Kontakia while the priest prays the Trisagion Prayer:

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

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

Exclamation:

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

Choir: *Amen.*

THE TRISAGION

Choir: Holy God! Holy Mighty! Holy Immortal!
Have mercy on us! (3)

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!

*On the feast of the Elevation of the Cross (Sept. 14), instead
of the Trisagion we sing the following:*

Before Thy Cross, we bow down in worship,
O Master, and Thy holy Resurrection, we
glorify. (3)

Glory..., now and ever.... Amen.

And Thy holy.... Before Thy Cross....

*On the feasts of the Nativity of Christ, Theophany, Lazarus
Saturday, Pascha, all the days of Bright Week, as well as
on Pentecost, instead of the Trisagion we sing the following:*

As many as have been baptized into
Christ have put on Christ. Alleluia! (3)

Glory..., now and ever.... Amen.

Have put on Christ.... As many....

As the choir sings Glory..., the celebrants reverence the Holy Table three times. The deacon says:

Deacon: *Command, Master!*

As they go to the High Place, the priest says:

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

Deacon: *Bless, Master, the High Place.*

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

EPISTLE READING

The priest then takes his place on the right side of the High Place, the center being reserved for the Bishop.

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit!

Deacon: Wisdom!

Reader: The Prokeimenon in the ____ Tone:

The reader and choir chant the appointed Prokeimenon.

Deacon: Wisdom!

Reader: The reading from...

(...the Epistle of the holy Apostle Paul to the ____).

(...the [General] Epistle of Saint ____).

(...the Acts of the Holy Apostles).

Deacon: Let us attend!

The reader chants the appointed Epistle(s) for the day. Upon the completion of the reading, the priest blesses the reader with the Sign of the Cross, saying:

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Alleluia in the ____ Tone, Alleluia!
Alleluia! Alleluia!

The reader chants the Alleluia Verses. After each, the choir repeats the Alleluia in the proper Tone. The deacon goes to the Holy Table and censes around it cross-wise, and then the Table of Preparation and the High Place, and all of the Altar icons from right to left. Exiting through the Holy Doors, he censes both sides of the iconostasis, the priest and servers, the reader and the faithful. Again entering the sanctuary he censes the Holy Table and gives up the censer. In the meantime the priest reads the Prayer before the Gospel:

Priest: *Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee*

*do we send up glory; together with Thy Father,
Who is from everlasting, and Thine All-
Holy, Good, and Life-creating Spirit, now
and ever, and unto ages of ages. Amen.*

GOSPEL READING

*The deacon, holding the Holy Gospel as he stands on the ambo
facing the priest says:*

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

The priest blesses him with the Sign of the Cross, saying:

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

Deacon: Amen.

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

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: The reading from the Holy Gospel accord-
ing to Saint _____ .

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

Priest: Let us attend!

The appointed Gospel lesson(s) is (are) chanted by the deacon. Upon its (their) completion, the priest blesses the deacon with the Sign of the Cross, saying:

Priest: Peace be unto thee who hast proclaimed the good tidings.

Deacon: And to thy spirit.

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

The deacon, coming back to the Holy Doors, gives the book of the Holy Gospels to the priest who blesses the faithful with it.

* * * *

THE SERMON

* * * *

LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. (3)

The antimimension is now partly unfolded by the priest; the upper portion is left folded.

Deacon: Again we pray for our Metropolitan _____ ,
for our Bishop (*or* Archbishop _____), for
priests, priestmonks, deacons, and all other
clergy and for all our brethren in Christ.

Choir: Lord, have mercy. (3)

PRAYER OF FERVENT SUPPLICATION

Priest: *O Lord our God, accept this fervent suppli-
cation of Thy servants, and have mercy on
us according to the multitude of Thy mercies.
Send down Thy bounties upon us and upon
all Thy people, who await the rich mercy that
cometh from Thee.*

Deacon: Again we pray for this Country, its Presi-
dent (*or title of the highest civil authority*),
for all civil authorities, and for the armed
forces everywhere.

Choir: Lord, have mercy. (3)

Deacon: Again we pray for the blessed and ever-
memorable holy Orthodox Patriarchs; and
for the blessed and ever-memorable founders
of this holy house; (*or* holy habitation) and
for all our fathers and brethren, the Ortho-
dox departed this life before us, who here
and in all the world lie asleep in the Lord.

Choir: Lord, have mercy. (3)

Deacon: Again we pray for mercy, life, peace, health,
salvation, and visitation for the servants of

God _____, and for the pardon and remission of their sins.

Choir: Lord, have mercy. (3)

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 Thy great and rich mercy.

Choir: Lord, have mercy. (3)

Exclamation:

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

Choir: Amen.

* * * *

The Litany for the Departed may be said here except on Sundays and Feast Days. The Holy Doors are opened for this litany.

LITANY FOR THE DEPARTED

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

Choir: Lord, have mercy. (3)

Deacon: Again we pray for the repose of the soul(s)

of the servant(s) of God ____ , departed this life; and that he (she, they) may be pardoned all his (her, their) sins, both voluntary and involuntary.

Choir: Lord, have mercy. (3)

Deacon: That the Lord God will establish his (her, their) soul(s) where the just repose.

Choir: Lord, have mercy. (3)

Deacon: The mercies of God, the Kingdom of Heaven, and the remission of his (her, their) sins, let us ask of Christ, the Immortal King and God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: *O God of spirits, and of all flesh, Who hast trampled down death and overthrown the devil, and given life to Thy world; do Thou, the same Lord, give rest to the soul(s) of Thy departed servant(s)____ , in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression, which he (she) has (they have) committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy Word is Truth.*

Exclamation:

Priest: For Thou art the Resurrection, the Life, and the Repose of Thy servant(*s*) _____, who is (*are*) fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

* * * *

The Holy Doors are now closed and the deacon goes to his usual place and says the following litany:

LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Bow your heads unto the Lord, ye catechumens.

Choir: To Thee, O Lord.

PRAYER FOR THE CATECHUMENS

Priest: *O Lord our God, Who dwellest on high and
regardest the humble of heart; Who hast sent
forth as the salvation of the race of men Thine
Only-begotten Son and God, our Lord Jesus
Christ: Look down upon Thy servants, the cat-
echumens, who have bowed their necks be-
fore Thee; make them worthy in due time of
the laver of regeneration, the remission of sins,
and the robe of incorruption. Unite them to
Thy Holy, Catholic, and Apostolic Church,
and number them with Thy chosen flock.*

The antimimension is now fully unfolded.

Exclamation:

Priest: That with us they may glorify Thine 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.

*The priest makes the Sign of the Cross over the antimimension
with the sponge as he exclaims "... of the Father, and of the
Son, and of the Holy Spirit..." then kisses the sponge and
lays it on the right side.*

Choir: Amen.

Deacon: All catechumens, depart. Depart catechumens. All that are catechumens depart. Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.

Choir: Lord, have mercy.

FIRST PRAYER OF THE FAITHFUL

Priest: *We thank Thee, O Lord God of Hosts, Who hast accounted us worthy to stand even now before Thy holy altar, and to fall down before Thy compassion for our sins and for the errors of all Thy people. Receive our supplications, O God; make us worthy to offer unto Thee prayers and supplications and bloodless sacrifices for all Thy people; and enable us also, whom Thou hast placed in this Thy service, by the power of Thy Holy Spirit, blamelessly and without offence, in the pure witness of our conscience, to call upon Thee at all times and in every place; that hearing us Thou mayest be merciful to us according to the multitude of Thy great goodness.*

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

Choir: Lord, have mercy.

Deacon: Wisdom!

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

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

Choir: Lord, have mercy.

* * * *

The four following petitions are recited only if a deacon is serving. If the priest serves alone, they are omitted.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

* * * *

SECOND PRAYER OF THE FAITHFUL

Priest: *Again and oftentimes we fall down before Thee, O God Who lovest mankind, that looking down upon our petition Thou wouldst cleanse our souls and bodies from all defilement of flesh and spirit; and grant us to stand blameless and without condemnation before Thy holy altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them to worship Thee blamelessly with fear and love, and to partake without condemnation of Thy holy Mysteries, and to be accounted worthy of Thy heavenly Kingdom.*

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

Choir: Lord, have mercy.

Deacon: Wisdom!

The deacon returns to the sanctuary through the south door.

Exclamation:

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

Choir: Amen.

The Holy Doors are now opened. While the choir sings the Cherubic Hymn, the deacon, having received the priest's blessing, censes around Holy Table cross-wise, and then the Table of Preparation, the High Place, and all of the altar icons from right to left. Exiting through the Holy Doors, he censes both sides of the iconostasis, the priest and servers, and then the faithful. Again entering the altar, he censes the Holy Table and gives up the censer.

THE CHERUBIC HYMN

Choir: 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.

As the choir sings the Cherubic Hymn, the priest prays:

Priest: *No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve Thee, O King of Glory; for to minister to Thee is great and awesome even to the heavenly powers. Nevertheless through Thine unspeakable and boundless love for mankind, Thou didst become man, yet without change or alteration, and as Ruler of All didst become our High Priest, and didst commit to us the ministry of this liturgical and bloodless sacrifice. For Thou alone, O Lord our God, rulest over those in heaven and on earth; Who art borne on the throne of the Cherubim; Who art Lord of the Seraphim and King of Israel; Who alone art Holy and dost rest in the saints. Therefore, I entreat Thee Who art good and*

ready to listen: Look down on me, a sinner, Thine 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, Thy Holy Table, and perform the Sacred Mystery of Thy Holy and Pure Body and Precious Blood. For I draw near to Thee, and bowing my neck I implore Thee: Do not turn Thy face away from me, nor cast me out from among Thy children; but make me, Thy sinful and unworthy servant, worthy to offer gifts to Thee. For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God, and to Thee do we send up glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

When the priest finishes reciting the prayer and the deacon his censuring, both stand before the Holy Table and recite the Cherubic Hymn three times, bowing after each recitation:

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!*

They reverence the Holy Table in the usual manner and then go before the Table of Preparation; the priest censes the Offering and says silently, three times:

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

Having censed the Offering, the priest gives the censer to the deacon who, receiving the censer, says to the priest:

Deacon: *Lift up, Master.*

The priest puts the large veil on the deacon's left shoulder saying:

Priest: *Lift up your hands to the Holy Place and bless the Lord.*

Then, taking the diskos, he gives it to the deacon with all heed and reverence. The priest himself takes the chalice in his hands, and preceded by the servers with lighted candles, they leave the sanctuary through the north door:

THE GREAT ENTRANCE

During the Great Entrance, the deacon and the priest pray aloud for the hierarchy and the faithful, according to the accepted formula of the local tradition. After the deacon commemorates the ruling hierarch(s), he enters the sanctuary through the Holy Doors, sets himself on his right knee at the southwest corner of the Holy Table holding aloft the diskos while the commemorations are completed. At their conclusion, the priest says:

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

Choir: **Amen.**

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

The celebrants enter the sanctuary through the Holy Doors. The priest places the Holy Gifts on the Holy Table, saying:

Priest: *The noble Joseph, when he had taken down Thy 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 and in hell with the soul; in paradise with the thief, and on the throne with the Father and the Spirit, wast Thou, O boundless Christ, filling all things.

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

The priest removes the veils from the diskos and chalice and places them on the Holy Table, saying:

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

The priest takes the censer from the deacon and censes the Gifts thrice, saying:

Priest: *Do good, O Lord, to Zion in Thy good pleasure, and let the walls of Jerusalem be built. Then shalt Thou be pleased with the sacrifice of righteousness, with oblations and whole-*

*burnt offerings; then shall they offer bullocks
upon Thine altar!*

*The priest returns the censer to the deacon and closes the Holy
Doors. The curtain is drawn closed. The priest bows his head
and asks the deacon:*

Priest: *Remember me, brother and fellow-minister.*

Deacon: *May the Lord God remember thy priesthood
in His Kingdom.*

Priest: *Pray for me, my fellow-minister.*

Deacon: *May the Holy Spirit descend on thee, and the
power of the Most High overshadow thee.*

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

Deacon: *Remember me, holy Master.*

Priest: *May the Lord God remember thee in His King-
dom, always, now and ever, and unto ages
of ages.*

Deacon: *Amen.*

*The deacon kisses the priest's right hand and then goes to his
usual place for the litany.*

LITANY OF SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the Precious Gifts now offered, let us
pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house (*or* holy habitation) and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

During the litany, the priest quietly prays the Prayer of the Prothesis (Offertory):

Priest: *O Lord God Almighty, Who alone art Holy, Who acceptest the sacrifice of praise from those who call upon Thee with their whole heart. Accept also the prayer of us sinners, and bear it to Thy holy altar, enabling us to offer unto Thee gifts and spiritual sacrifices for our sins and for the errors of the people. Make us worthy to find grace in Thy sight, that our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may dwell upon us and upon these Gifts here offered, and upon all Thy people.*

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: 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.

Choir: Grant it, O Lord.

Deacon: 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.

Choir: Grant it, O Lord.

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

Choir: To Thee, O Lord.

Exclamation:

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Priest: Peace be unto all.

Choir: And to thy spirit.

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

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

The priest bows three times before the Holy Table, saying each time:

Priest: *I will love Thee, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer. (3)*

And he kisses the diskos, the chalice, and the Holy Table. If two or more priests concelebrate, they all kiss the Holy Things and each other on the shoulder.

Senior Priest: Christ is in our midst.

Other Priests: He is and ever shall be.

The deacon on the ambo makes three reverences before the Holy Doors and kisses the cross on his orarion. Likewise, if two or more deacons remain in the sanctuary, they kiss the cross on their orarions and each other on the shoulders in the same manner as the priests, repeating the same words.

The deacon on the ambo exclaims:

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

THE SYMBOL OF FAITH

The Holy Doors are opened. The priest lifts the large veil and raises it up and down over the Holy Gifts. If several priests are serving, they lift the holy veil and raise it up and down over the Holy Gifts together, and with the faithful, they say to themselves the 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. 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 world to come. Amen.

At the conclusion of the Creed the priest kisses the large veil and places it at the upper left side of the Holy Table.

THE ANAPHORA

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

Choir: A mercy of peace! A sacrifice of praise!

The deacon returns to the sanctuary. The priest blesses the faithful:

Exclamation:

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.

Choir: And with thy spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

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

While the priest prays:

Priest: *It is meet and right to hymn Thee, to bless Thee, to give thanks to Thee, and to worship Thee in every place of Thy dominion: for Thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, Thou and Thine Only-begotten Son and Thy Holy Spirit. Thou it was Who brought us from non-existence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven, and hadst endowed us with Thy Kingdom which is to come. For all these things we give thanks to Thee, and to Thine Only-begotten Son, and to Thy Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank Thee for this Liturgy which Thou hast deigned to accept at our hands, though there stand by Thee thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many-eyed, who soar aloft, borne on their pinions...*

Exclamation:

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

As the priest chants the above, the deacon touches the diskos with each of the points of the star (making the Sign of the Cross—east, west, north and south), then folds it, kisses it and lays it aside. He returns to his usual place at the right side of the Holy Table.

Choir: Holy! Holy! Holy! Lord of Sabbaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that comes in the Name of the Lord! Hosanna in the highest!

While the priest prays:

Priest: *With these blessed powers, O Master Who lovest mankind, we also cry aloud and say: Holy art Thou and All-Holy, Thou and Thine Only-begotten Son and Thy Holy Spirit! Holy art Thou and All-Holy, and magnificent is Thy glory! Who hast so loved Thy world as to give Thine Only-begotten Son, that whoever believeth in Him should not perish but have everlasting life; Who when He had come and had fulfilled all the dispensation for us, in the night in which He was given up — or rather, gave Himself up for the life of the world — took bread in His holy, pure, and blameless hands; and when He had given thanks and blessed it, and hallowed it, and broken it, He gave it to His holy disciples and apostles saying:*

Exclamation:

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

Choir: Amen.

As the priest says the above words, the deacon points to the diskos with his orarion, and the priest prays:

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

Exclamation:

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

Choir: Amen.

As the priest says the above words, the deacon points to the chalice with his orarion, and the priest prays:

Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the second and glorious Coming,

The deacon crosses his right hand over his left, and elevates the Holy Gifts as the priest exclaims:

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

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

The priest and deacon make three reverences before the Holy Table as the priest says each time: O God, cleanse me a sinner and have mercy on me! Then:

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

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

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

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

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

As the priest, bowing his head, continues to pray:

Priest: *Again we offer unto Thee this rational and bloodless worship, and ask Thee, and pray Thee, and supplicate Thee: Send down Thy Holy Spirit upon us and upon these Gifts here offered...*

The deacon points to the diskos with his orarion, saying:

Deacon: *Bless, Master, the Holy Bread.*

The priest blesses the Holy Bread with the Sign of the Cross, saying:

Priest: *...and make this Bread the Precious Body of Thy Christ.*

Deacon: *Amen.*

The deacon points to the chalice with his orarion, saying:

Deacon: *Bless, Master, the Holy Cup.*

The priest blesses the chalice with the Sign of the Cross, saying:

Priest: *And that which is in this Cup, the Precious Blood of Thy Christ.*

Deacon: *Amen.*

The deacon points to both, saying:

Deacon: *Bless both, Master.*

The priest blesses the Holy Gifts, saying:

Priest: *Making the change by Thy Holy Spirit.*

Deacon: *Amen. Amen. Amen.*

The deacon bows his head to the priest and says:

Deacon: *Remember me, a sinner, holy Master.*

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

Deacon: *Amen.*

The priest bows deeply before the Holy Table and continues to pray:

Priest: *That they may be to those who partake for the purification of soul, for the remission of*

sins, for the communion of Thy Holy Spirit, for the fulfillment of the Kingdom of Heaven, for boldness towards Thee, and not for judgment or condemnation.

Again we offer unto Thee 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.

Receiving the censer, the priest censures three times before the Holy Table, and exclaims:

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

Then he hands the censer to the deacon who censures the other three sides of the Holy Table, the High Place, the celebrating priest(s) and again the Holy Gifts.

HYMN TO THE THEOTOKOS

Choir: It is truly meet to bless thee, 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 thou gavest birth to God the Word: true Theotokos, we magnify thee.

During certain festal seasons, this is replaced by another hymn. See Appendix III. During the singing of this hymn, the priest continues to pray:

Priest: *For the holy Prophet, Forerunner, and Baptist John; the holy glorious, and all-laudable apostles; Saint(s) _____ (of the day) whom we commemorate today; and all Thy saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially _____ ; grant them rest, O God, where the light of Thy countenance shines on them.*

Again we entreat Thee: Remember, O Lord, all the Orthodox Episcopate, who rightly teach the word of Thy truth; all the priests, the deacons in Christ, and every order of the clergy.

Again we offer unto Thee this rational 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.

After the choir concludes the hymn, the priest exclaims:

Priest: *Among the first, remember, O Lord, His Beatitude, our Metropolitan _____ ; His Eminence, our Archbishop _____ ; (or His Grace, our Bishop _____). Grant them for Thy Holy Churches in peace, safety, honor, health, and length of days, rightly to divide the word of Thy truth.*

Choir: And all mankind.

While the priest prays:

Priest: *Remember, O Lord, the city (or village, or holy habitation), in which we dwell, every city and country; 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 their salvation. Remember, O Lord, those who bring offerings and do good in Thy Holy Churches; those who remember the poor; and upon us all send forth Thy mercies. (And here he remembers by name the living faithful, whom he will).*

Exclamation:

Priest: And grant that with one mouth and one heart we may praise Thine 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.

Choir: Amen.

The priest blesses the people:

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

Choir: And with thy spirit.

The deacon, receiving the priest's leave comes out through the north door and, standing in his usual place, says:

LITANY BEFORE THE LORD'S PRAYER

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

And the priest prays:

Priest: *Unto Thee we commend our whole life and our hope, O Master Who lovest mankind. We ask Thee, and pray Thee, and supplicate Thee: Make 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 transgres-*

sions, for the communion of the Holy Spirit, for the inheritance of the Kingdom of Heaven, for boldness towards Thee, but not for judgment or condemnation.

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: 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.

Choir: Grant it, O Lord.

Deacon: 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.

Choir: 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.

Choir: To Thee, O Lord.

Exclamation:

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

THE LORD'S PRAYER

People: Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Exclamation:

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

LITURGY OF ST. JOHN CHRYSOSTOM

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

While the priest prays:

Priest: *We give thanks unto Thee, O King invisible, Who by Thy measureless power didst make all things, and in the greatness of Thy mercy didst bring all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads unto Thee, for they have not bowed down unto flesh and blood, but unto Thee, the awesome God. Do Thou Thyself, O Master, distribute these Gifts here offered, unto 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; heal the sick, O Thou Who art the physician of our souls and bodies.*

Exclamation:

Priest: Through the grace and compassion and love toward mankind of Thine Only-begotten Son with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Holy Doors are closed. The priest again prays:

Priest: *Attend, O Lord Jesus Christ our God, out of Thy holy dwelling-place, from the throne of glory of Thy Kingdom; and come to sanctify us, O Thou Who sittest on high with the Father, and art here invisibly present with us; and by Thy mighty hand impart unto us Thy Most Pure Body and Precious Blood, and through us to all the people.*

While the priest is praying, the deacon, standing before the closed Holy Doors, crosses his orarion over his shoulders. Then the priest (standing before the Holy Table) and likewise the deacon (standing before the Holy Doors) make three low reverences, saying silently each time:

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

The priest takes up the Holy Bread in both hands and elevates it above the Holy Table.

Deacon: Let us attend!

Priest: The Holy Things for the Holy!

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

COMMUNION HYMN

The Choir sings the appointed Communion Hymn(s) for the day. See Appendix III.

THE COMMUNION

The deacon returns to the sanctuary through the south door, stands on the right side of the priest, and says:

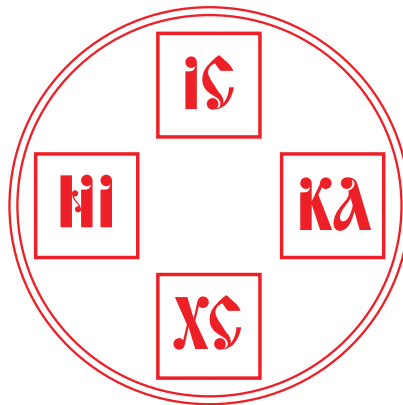
Deacon: *Divide, Master, the Holy Bread.*

The priest divides the Holy Bread into four parts, with proper reverence.

Priest: *Divided and distributed is the Lamb of God: Who is divided, yet not disunited; Who is ever eaten, yet never consumed; but sanctifying those who partake thereof.*

CONCERNING THE PARTITION OF THE HOLY LAMB

Let it be known to you, O priest, that upon breaking the Holy Lamb, you are to place the portion IC toward the upper part of the diskos, that is to the east; the portion XC, toward the lower part, that is to the west; and the NI to the north side, and KA to the south side, as shown here:



The portion IC is then placed in the chalice. The portion XC is further divided for the communion of the priests and the deacons. The other two portions, NI and KA are for the communion of the faithful according to your discretion. Of the portion which represents the most holy Theotokos, or the portions representing the nine ranks of saints, or others that lie on the holy diskos, none shall be communicated, but you shall communicate only from the two portions of the Holy Lamb which remain.

*Let it also be known to you here concerning this, that when you dilute the divine Blood of the Master with the hot water, then pour with discretion as much as will be necessary for all desiring to communicate. In the same manner also of the wine and water, when you pierce the Holy Lamb (at the Liturgy of Preparation), then pour in as much as is sufficient for all. But afterwards do not pour in anything, except once after **The Holy Things for the Holy!** And so communicate all from this.*

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 he places it into the chalice as the deacon says:

Deacon: *Amen.*

Receiving the warm water, he says to the priest:

Deacon: *Bless, Master, the warm water.*

The priest blesses the warm water, saying:

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

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, saying:

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

And setting aside the warm water he stands a little way off.

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

Priest: *Deacon, draw near.*

The deacon approaches and bows, asking forgiveness. The priest, taking a portion of the Holy Bread, then gives it to the deacon. The deacon, having kissed the hand with which he gives him the Holy Bread, receives it, saying:

Deacon: *Give unto me, Master, the Precious and Holy Body of our Lord and God and Savior Jesus Christ.*

Then the priest says:

Priest: *To the pious 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 life everlasting.*

The deacon withdraws behind the Holy Table and, bowing his head, prays, saying quietly:

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

Similarly, 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 unto me, the unworthy priest _____, for the remission of my sins, and unto life everlasting.*

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine Own Most Pure Body, and that this is truly Thine Own Precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy 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. Then the priest, taking the chalice in both hands with the veil, partakes of it three times, saying:

Priest: *The Precious and Holy Blood of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest _____, for the remission of my sins, and unto life everlasting. Amen.*

And partaking of the Holy Blood of Christ he customarily says:

Priest: *In the Name of the Father, and the Son, and the Holy Spirit.*

...taking a sip after each Person of the Trinity is mentioned. Then, wiping his lips and the edge of the chalice with the veil that he holds in his hand, the priest says:

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

Then he summons the deacon, saying:

Priest: *Deacon, draw near.*

The deacon approaches and bows once, saying:

Deacon: *Behold, I draw near unto our Immortal King and God. Give unto me, Master, the Precious and Holy Blood of our Lord and God and Savior Jesus Christ.*

The priest holds the chalice and says:

Priest: *The servant of God, deacon _____, partakes of the Precious and Holy Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

When the deacon has partaken, the priest says:

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

It should be noted that if there are those who wish to communicate of the holy Mysteries, the priest divides the portions NI and KA of the Holy Lamb into small pieces, so that there will be enough for all the communicants and then places them into the chalice; the chalice is covered with a veil and the spoon is placed on top of it.

The Holy Doors are opened. The deacon, making a reverence, takes the chalice from the priest with devotion, goes through them and says:

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

Choir: Blessed is He that comes in the Name of the Lord! God is the Lord and has revealed Himself to us!

On Holy Pascha and Bright Week, instead of Blessed is He that comes..., *the Choir sings:* Christ is risen from the dead.... (1)

The priest, having received the chalice, faces the people and says the Communion Prayer:

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

When he has finished the Communion Prayer, the priest communicates those who are prepared to receive the Mystery, saying to each person:

Priest: The servant (*or* handmaid) of God _____ , partakes of the Precious and Holy Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of sins and unto life everlasting.

During the communion of the people, the choir sings:

Choir: Receive the Body of Christ; taste the Fountain of Immortality. Alleluia! Alleluia! Alleluia!

The deacon (or server) cleans the lips of each communicant with the communion cloth. After all have been communicated, the celebrants return to the sanctuary and replace the chalice on the Holy Table. The deacon holds the diskos over the chalice as he says these Hymns of the Resurrection:

Deacon: *Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only Sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection; for Thou art our God, and we know no other than Thee; we call on Thy Name. Come all ye 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 thee! Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of Him Whom thou didst bear!

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

As the deacon thoroughly wipes the remaining particles from the diskos into the chalice with the sponge, he says:

Deacon: *Wash away, O Lord, the sins of all those who have been remembered here, by Thy Precious Blood; through the prayers of all Thy saints.*

The priest blesses the people saying:

Priest: O God, save Thy people, and bless Thine inheritance!

Choir: We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith, worshipping the undivided Trinity, Who has saved us!

From Holy Pascha until the Leavetaking of Pascha, instead of We have seen the true Light..., the Choir sings: Christ is risen from the dead.... (1)

From Ascension until the Leavetaking of Ascension, instead of We have seen the true Light..., the Choir sings the Troparion: Thou hast ascended in glory, O Christ our God....

On the Saturday before Pentecost, instead of We have seen the true Light..., it is customary for the Choir to sing: Thou only Creator, Who with wisdom profound mercifully orderest all things....

The priest covers the chalice with one veil. He puts all others on the diskos. He censes the chalice three times saying:

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

Then the priest places the diskos on the deacon's head, and the deacon, carries it with reverence to the Table of Preparation.

The priest takes the chalice in his right hand and says, as he faces the people:

Priest: *(Silently) Blessed is our God...*

(Aloud) Always, now and ever, and unto ages of ages.

The priest carries the chalice to the Table of Preparation and then censes it three times.

Choir: Amen.

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

*From Holy Pascha until Bright Saturday and on the
Leavetaking of Pascha, instead of Let our mouths be filled...,
the Choir sings: Christ is risen from the dead.... (1)*

*The deacon unbinds his orarion and goes through the north
door to his usual place for the litany; the priest returns to
the Holy Table and folds the antimimension.*

LITANY OF THANKSGIVING

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

Choir: To Thee, O Lord.

PRAYER OF THANKSGIVING

Priest: *We thank Thee, O Master Who lovest mankind, Benefactor of our souls, that Thou hast made us worthy this day of Thy heavenly and immortal Mysteries. Make straight our path; strengthen us all in Thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and Ever-Virgin Mary, and of all Thy saints.*

The priest, having folded up the antimension, makes the Sign of the Cross over it with the Holy Gospel as he exclaims:

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

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

PRAYER BEFORE THE AMBO

Priest: O Lord, Who blessest those who bless Thee, and sanctifiest those who trust in Thee: Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify those who love the beauty of Thy house; glorify them in return by Thy divine power, and forsake us not who put our hope in Thee. Give peace to Thy world, to Thy churches, to Thy priests, to all those in civil authority, and to all Thy people. For every good gift and every perfect gift is from above, coming down from Thee, the Father of Lights, and unto Thee do 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.

Choir: Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3)

During Bright Week, instead of Blessed be the Name of the Lord..., *the Choir sings:* Christ is risen from the dead.... (3)

And the choir continues with Psalm 33:1-11 (34:1-11):

I will bless the Lord at all times,
His praise shall be continually in my mouth.
My soul shall make her boast in the Lord,
The humble shall hear this, and be glad.

O magnify the Lord with me
And let us exalt His Name together.
I sought the Lord and He heard me,
And delivered me from all my fears.

They looked unto Him, and were lightened,
And their faces were not ashamed.
This poor man cried, and the Lord heard him,
And saved him out of all of his troubles.

The angel of the Lord encampeth 'round about
them that fear Him,
And delivereth them.
O taste and see that the Lord is good:
Blessèd is the man that trusteth in Him.

O fear the Lord, ye His saints:
For there is no want to them that fear Him.
The rich become poor and hungry:
But they that seek the Lord shall not want
any good thing.

*The deacon, holding his orarion, stands with bowed head
before the icon of our Lord until the completion of the Prayer
Before the Ambo.*

*At its conclusion, the priest enters the sanctuary through the
Holy Doors and, going to the Table of Preparation, silently
says the following prayer:*

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

The deacon goes to the Table of Preparation and consumes the Holy Gifts with all reverence and awe.

The priest blesses the people, saying:

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

Choir: Amen.

DISMISSAL

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee!

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

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

During Bright Week and on the Leavetaking of Pascha, instead of Glory to Thee, O Christ God..., the priest and deacon sing: Christ is risen... halfway and the Choir completes the final verse.

From St. Thomas Sunday until the Leavetaking of Pascha, instead of Glory..., now and ever... Amen. the Choir sings: Christ is risen.... (3)

Priest: May [*He Who rose from the dead*], * Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint(s) (*of the Church*); of Saint(s) _____ (*of the day*) whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

* *On Sundays. For Dismissals used on other days, see Appendix V.*

Choir: Amen. *And the choir now sings the Many Years.*

From St. Thomas Sunday until the Leavetaking of Pascha, the usual Sunday Dismissal, May He Who rose from the dead... is said on every day.

During Bright Week and on the Leavetaking of Pascha, after the Dismissal, the priest proclaims three times: Christ is risen! And the faithful respond each time: Indeed, He is risen! Then the Choir sings: Christ is risen.... (3)

The people come to venerate the Cross and receive the antidoron bread. Those who received the holy Mysteries now listen as the Prayers of Thanksgiving (Appendix II) are read.

AFTER THE DISMISSAL

The priest returns to the sanctuary, says the Prayers of Thanksgiving (Appendix II) and, removing his priestly vestments, prays:

St. Symeon's Prayer

Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles, and the glory of Thy people, Israel.

Trisagion Prayers

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

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.
Lord: cleanse our sins. Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.*

Lord, have mercy. (3)

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

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

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

Troparion to St. John Chrysostom

Grace like a flame shining forth from thy mouth has illumined the universe and disclosed to the world the treasures of poverty and shown us the heights of humility. And as thou dost instruct us by thy words, Father John the “Golden-mouth,” pray to the Word, Christ our God, that He may save our souls.

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

Kontakion to St. John Chrysostom

From heaven thou didst receive the grace of God, teaching us by thy words to worship the One God in Trinity. We worthily praise thee, O blessèd John Chrysostom, well pleasing to God, for thou art a teacher revealing things divine.

Now and ever, and unto ages of ages. Amen.

Theotokion

Steadfast protectress of Christians, constant advocate before the Creator, despise not the cry of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost always protect those who honor thee.

Lord, have mercy! (12)

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 thou gavest birth to God the Word, true Theotokos, we magnify thee.

[If deacon: In the Name of the Lord, Father bless.]

The priest pronounces the dismissal.

The deacon, having consumed the Holy Things with all reverence and awe, sets the holy vessels together, wraps them and puts them in their usual place, saying: Lord, now lettest Thou Thy servant depart... and the rest, as does the priest, and he washes his hands in the usual place, and makes a reverence together with the priest. The dismissal is given, and giving thanks to God, they go their way.

Thus concludes the Divine Liturgy of St. John Chrysostom.

THE DIVINE LITURGY
of Saint Basil the Great



THE DIVINE LITURGY of Saint Basil the Great

Deacon: Bless, Master.

The priest kisses the Holy Gospel, lifts it up with both hands, and lowering it, blesses the Holy Table cross-wise, saying:

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

Choir: Amen.

GREAT LITANY

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For our Metropolitan _____, our Bishop (*or* Archbishop) _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this country, its President (*or title of the highest civil authority*), for all civil authorities, and for the armed forces everywhere, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city (*or* village, *or* holy habitation), for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

FIRST ANTIPHON *

Traditionally the entire Psalm 102 (103) is sung, but in contemporary parish practice only the verses in boldface are sung.

Choir: Bless the Lord, O my soul! Blessed art Thou, O Lord!
Bless the Lord, O my soul; and all that is within me, bless His holy Name!

** For the special antiphons sung on the Nativity of Christ and Theophany, see Appendix III.*

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

**Who forgiveth all thine iniquities, Who
healeth all thy diseases.**

**Who redeemeth thy life from the pit, Who
crowneth thee with steadfast love and
mercy.**

**Who satisfieth thee with good things, so that
thy youth is renewed like the eagle's.**

The Lord executeth righteousness and judgment
for all that are oppressed.

He made known His ways unto Moses, His
acts to the children of Israel.

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

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

He hath not dealt with us according to our sins
nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so
great is steadfast love toward them that fear
Him.

As far as the east is from the west, so far hath
He removed our transgressions from us.

Like as a father that hath compassion on his
children, so the Lord hath compassion on
them that fear Him.

For well He knoweth our nature, and remem-
bereth that we are dust.

As for man, his days are as grass; as a flower
in the field, so he flourisheth;

For the wind passeth over it, and it is gone;

and the place thereof shall know it no more.
But the mercy of the Lord is from everlasting
to everlasting upon them that fear Him,
And His righteousness unto children's children;
To such as keep His covenant, and to those
that remember to do His commandments.
The Lord hath prepared His throne in the heav-
ens, and His Kingdom ruleth over all.
Bless the Lord, ye His angels, that excel in
strength, that do his commandments, hear-
kening unto the voice of His Word.
Bless ye the Lord, all ye His hosts; ye minis-
ters of His, that do His pleasure.
Bless the Lord, all His works in all places of
His dominion.
Glory to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto ages
of ages. Amen.
**Bless the Lord, O my soul; and all that is
within me, bless His holy Name!**
Blessed art Thou, O Lord.

LITTLE LITANY

*At the completion of the First Antiphon the deacon takes
his usual place, and having made a reverence, says:*

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Exclamation:

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

Choir: Amen.

SECOND ANTIPHON *

Traditionally the entire Psalm 145 (146) is sung, but in contemporary parish practice only the verses in boldface are sung.

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

Praise the Lord, O my soul! I will praise the Lord as long as I live;

** For the special antiphons sung on the Nativity of Christ and Theophany, see Appendix III.*

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.**

**Happy is he that hath the God of Jacob for his
help, whose hope is in the Lord his God,
Who made heaven and earth, the sea, and all
that is in them; Who keepeth truth for ever;
Who executeth judgment for the oppressed and
giveth food to the hungry.**

**The Lord looseth the prisoners; the Lord open-
eth the eyes of the blind;**

**The Lord raiseth them that are bowed down;
the Lord loveth the righteous;**

**The Lord preserveth the strangers, He relieveth
the fatherless and widow;**

But the way of the wicked he bringeth to ruin.

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

Now and ever, and unto ages of ages. Amen.

**Only-begotten Son and Immortal Word of
God, Who for our salvation didst will to be
incarnate of the holy Theotokos and Ever-
Virgin Mary, Who without change didst be-
come man and wast crucified, O Christ our
God, trampling down death by death, Who
art One of the Holy Trinity, glorified with
the Father and the Holy Spirit, save us!**

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Priest: *O Thou Who hast given us grace with one accord to make our common supplications unto Thee, and didst promise that when two or three are gathered together in Thy Name Thou wouldst grant their requests: Fulfill now, O Lord, the petitions of Thy servants as may be expedient for them: granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting.*

Exclamation:

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

Choir: Amen.

THIRD ANTIPHON *

The Third Antiphon, or the Beatitudes with appointed verses, is sung. The Holy Doors, if closed, are opened.

Choir: In Thy Kingdom remember us, O Lord, when
Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the
Kingdom of Heaven. *(on 12)*

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

Blessed are the meek, for they shall inherit the
earth. *(on 10)*

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

Blessed are the merciful, for they shall obtain
mercy. *(on 8)*

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

Blessed are the peacemakers, for they shall
be called the sons of God.

Blessed are those who are persecuted for
righteousness' sake, for theirs is the King-
dom of Heaven.

Blessed are you when men shall revile you
and persecute you, and shall say all man-
ner of evil against you falsely for my sake.

** For the special antiphons sung on the Nativity of Christ
and Theophany, see Appendix III.*

**Rejoice and be exceedingly glad, for great
is your reward in heaven. (Glory...)**

*The priest and deacon reverence the Holy Table as usual,
and the deacon receives the Holy Gospel from the priest.
Preceded by the servers with lighted candles, they go around
the Holy Table and leave the sanctuary through the north door.*

LITTLE ENTRANCE

Deacon: *Let us pray to the Lord.*

Priest: *O Master, Lord our God, Who hast appointed
in heaven orders and hosts of angels and
archangels for the service of Thy glory: Grant
that with our entrance there may be an en-
trance of holy angels, serving with us and
glorifying Thy goodness. For unto Thee are
due all glory, honor, and worship; to the
Father, and to the Son, and to the Holy Spirit,
now and ever, and unto ages of ages. Amen.*

*Standing before the Holy Doors and leaning the Holy Gospel
upon his left shoulder, the deacon points towards the east
through the open doors and says to the priest:*

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

The priest gives the blessing, saying:

Priest: *Blessed is the entrance of Thy saints, always,
now and ever, and unto ages of ages.*

*The deacon presents the Holy Gospel to the priest, who then
kisses it. Once the Third Antiphon is concluded, the deacon
faces the Holy Table and exclaims as he elevates the Book:*

Deacon: *Wisdom! Let us attend!*

On the feast of the Nativity of Christ, at this point the following "Introit" is exclaimed by the deacon, in which case it is followed, not by the usual Entrance Hymn Come let us worship... (which is omitted), but by the Troparion and Kontakion of the Feast.

Deacon: Out of the womb before the morning star have I begotten Thee: The Lord hath sworn and will not change His mind. Thou art a priest forever after the order of Melchizedek.

On the feast of the Theophany of Christ, at this point the following "Introit" is exclaimed by the deacon, in which case it is followed, not by the usual Entrance Hymn Come let us worship... (which is omitted), but by the Troparion and Kontakion of the Feast.

Deacon: Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and hath revealed Himself to us!

The celebrants enter the sanctuary; the deacon returns the Holy Gospel to the Holy Table; the choir sings the Entrance Hymn:

Choir: Come, let us worship and fall down before Christ. O Son of God, Who didst rise from the dead, save us, who sing to Thee: Alleluia!

The choir now sings the appointed Troparia and Kontakia while the priest prays the Trisagion Prayer:

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

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

Exclamation:

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

Choir: *Amen.*

THE TRISAGION

Choir: Holy God! Holy Mighty! Holy Immortal!
Have mercy on us! (3)

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!

*On the Sunday of the Veneration of the Cross (the 3rd Sunday
of Lent), instead of the Trisagion, we sing the following:*

Before Thy Cross, we bow down in worship,
O Master, and Thy holy Resurrection, we
glorify. (3)

Glory..., now and ever.... Amen.

And Thy holy... Before Thy Cross....

*On the feasts of the Nativity of Christ, Theophany of
Christ, as well as on Great and Holy Saturday, instead
of the Trisagion we sing the following:*

As many as have been baptized into Christ
have put on Christ. Alleluia! (3)

Glory..., now and ever.... Amen.

Have put on Christ... As many....

As the choir sings Glory..., the celebrants reverence the Holy Table three times. The deacon says:

Deacon: *Command, Master!*

As they go to the High Place, the priest says:

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

Deacon: *Bless, Master, the High Place.*

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

EPISTLE READING

The priest then takes his place on the right side of the High Place, the center being reserved for the Bishop.

Deacon: **Let us attend!**

Priest: **Peace be unto all!**

Reader: **And to thy spirit!**

Deacon: **Wisdom!**

Reader: **The Prokeimenon in the ____ Tone:**

The reader and choir chant the appointed Prokeimenon.

Deacon: **Wisdom!**

Reader: **The reading from...**

(...the Epistle of the holy Apostle Paul to the ____).

(If Corinthians or Timothy) ...the first (or second) Epistle of the holy Apostle Paul to (the) ____).

Deacon: Let us attend!

The reader chants the appointed Epistle(s) for the day. Upon the completion of the reading, the priest blesses the reader with the Sign of the Cross, saying:

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Alleluia in the ____ Tone, Alleluia!
Alleluia! Alleluia!

The reader chants the Alleluia Verses. After each, the choir repeats the Alleluia in the proper Tone. The deacon goes to the Holy Table and censes around it cross-wise, and then the Table of Preparation and the High Place, and all of the Altar icons from right to left. Exiting through the Holy Doors, he censes both sides of the iconostasis, the priest and servers, the reader and the faithful. Again entering the sanctuary he censes the Holy Table and gives up the censer. In the meantime the priest reads the Prayer before the Gospel:

Priest: *Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee*

*do we send up glory, together with Thy Father,
Who is from everlasting, and Thine All-Holy,
Good, and Life-creating Spirit, now and ever,
and unto ages of ages. Amen.*

GOSPEL READING

The deacon, holding the Holy Gospel as he stands on the ambo facing the priest says:

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

The priest blesses him with the Sign of the Cross, saying:

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

Deacon: Amen.

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

Priest: Peace be unto all.

Choir: And to thy spirit.

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

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

Priest: Let us attend!

The appointed Gospel lesson (s) is (are) chanted by the deacon. Upon its (their) completion, the priest blesses the deacon with the Sign of the Cross, saying:

Priest: Peace be unto thee who hast proclaimed the good tidings.

Deacon: And to thy spirit.

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

The deacon, coming back to the Holy Doors, gives the book of the Holy Gospels to the priest who blesses the faithful with it.

* * * *

THE SERMON

* * * *

LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. (3)

The antimimension is now partly unfolded by the priest: the upper portion is left folded.

Deacon: Again we pray for our Metropolitan _____ ,
for our Bishop (*or* Archbishop _____), for
priests, priestmonks, deacons, and all other
clergy and for all our brethren in Christ.

Choir: Lord, have mercy. (3)

PRAYER OF FERVENT SUPPLICATION

Priest: *O Lord our God, accept this fervent suppli-
cation of Thy servants, and have mercy on
us according to the multitude of Thy mercies.
Send down Thy bounties upon us and upon
all Thy people, who await the rich mercy that
cometh from Thee.*

Deacon: Again we pray for this Country, its Presi-
dent (*or title of the highest civil authority*),
for all civil authorities, and for the armed
forces everywhere.

Choir: Lord, have mercy. (3)

Deacon: Again we pray for the blessed and ever-
memorable holy Orthodox Patriarchs; and
for the blessed and ever-memorable founders
of this holy house; (*or* holy habitation) and
for all our fathers and brethren, the Ortho-
dox departed this life before us, who here
and in all the world lie asleep in the Lord.

Choir: Lord, have mercy. (3)

Deacon: Again we pray for mercy, life, peace, health,
salvation, and visitation for the servants of

God _____, and for the pardon and remission of their sins.

Choir: Lord, have mercy. (3)

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 Thy great and rich mercy.

Choir: Lord, have mercy. (3)

Exclamation:

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

Choir: Amen.

* * * *

If there are offerings for those who have fallen asleep, the Litany for the Departed may be recited here. The Holy Doors are opened for this litany.

LITANY FOR THE DEPARTED

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

Choir: Lord, have mercy. (3)

Deacon: Again we pray for the repose of the soul(s)

of the servant(s) of God ____ , departed this life; and that he (she, they) may be pardoned all his (her, their) sins, both voluntary and involuntary.

Choir: Lord, have mercy. (3)

Deacon: That the Lord God will establish his (her, their) soul(s) where the just repose.

Choir: Lord, have mercy. (3)

Deacon: The mercies of God, the Kingdom of Heaven, and the remission of his (her, their) sins, let us ask of Christ, the Immortal King and God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: *O God of spirits, and of all flesh, Who hast trampled down death and overthrown the devil, and given life to Thy world; do Thou, the same Lord, give rest to the soul(s) of Thy departed servant(s)____ , in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression, which he (she) has (they have) committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy Word is Truth.*

Exclamation:

Priest: For Thou art the Resurrection, the Life, and the Repose of Thy servant(s) _____, who is (*are*) fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

* * * *

The Holy Doors are now closed. The deacon goes to his usual place and says the following litany:

LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Help them, save them, have mercy on them,

and keep them, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Bow your heads unto the Lord, ye catechumens.

Choir: To Thee, O Lord.

PRAYER FOR THE CATECHUMENS

Priest: *O Lord our God, Who dwellest in the heavens and regardest all Thy works: Look down on Thy servants, the catechumens, who have bowed their necks before Thee. Grant them a light yoke; make them honorable members of Thy holy Church; make them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption — for the knowledge of Thee, our true God.*

The antimimension is now fully unfolded.

Exclamation:

Priest: That with us they may glorify Thine 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.

The priest makes the Sign of the Cross over the antimimension with the sponge as he exclaims “... of the Father, and of the Son, and of the Holy Spirit...,” then kisses the sponge and lays it on the right side.

Choir: Amen.

Deacon: All catechumens, depart. Depart catechumens. All that are catechumens depart. Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.

Choir: Lord, have mercy.

FIRST PRAYER OF THE FAITHFUL

Priest: *Thou, O Lord, hast revealed to us this great Mystery of salvation. Thou hast enabled us, Thy humble servants, to be ministers at Thy holy altar. By the power of Thy Holy Spirit, enable us also to perform this service; so that standing blamelessly before Thy holy glory, we may offer Thee a sacrifice of praise. For Thou alone accomplishest all things in all men. May our sacrifice be acceptable and well-pleasing in Thy sight, O Lord, for our sins and for the errors of all Thy people.*

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

Choir: Lord, have mercy.

Deacon: Wisdom!

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

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

Choir: Lord, have mercy.

* * * *

The four following petitions are recited only if a deacon is serving. If the priest serves alone, they are omitted.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

* * * *

SECOND PRAYER OF THE FAITHFUL

Priest: *O God, Who in mercy and compassion hast visited our lowliness; Who hast set us, Thy humble and sinful and unworthy servants, to serve at Thy holy altar before Thy holy glory. By the power of Thy Holy Spirit, strengthen us for this service; and grant speech to our lips so that we may call down the grace of Thy Holy Spirit upon the Gifts that are about to be offered.*

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

Choir: Lord, have mercy.

Deacon: Wisdom!

The deacon returns to the sanctuary through the south door.

Exclamation:

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

Choir: Amen.

The Holy Doors are now opened. While the choir sings the Cherubic Hymn, the deacon, having received the priest's blessing, censes around Holy Table cross-wise, and then the Table of Preparation, the High Place, and all of the altar icons from right to left. Exiting through the Holy Doors, he censes both sides of the iconostasis, the priest and servers, and then the faithful. Again entering the altar, he censes the Holy Table and gives up the censer.

THE CHERUBIC HYMN

Choir: 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.

On Holy Thursday, instead of the Cherubic Hymn, the Choir sings:

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

On Holy Saturday, instead of the Cherubic Hymn, the Choir sings:

Let all mortal flesh keep silent, and in fear and trembling stand, pondering nothing earthly-minded. For the King of Kings and the Lord of Lords comes to be slain, to give Himself as food to the faithful.

As the choir sings the Cherubic Hymn, the priest quietly recites the prayer:

Priest: *No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve Thee, O King of Glory; for to minister to Thee is great and awesome even to the heavenly powers.*

Nevertheless through Thine unspeakable and boundless love for mankind, Thou didst become man, yet without change or alteration, and as Ruler of All didst become our High Priest, and didst commit to us the ministry of this liturgical and bloodless sacrifice. For Thou alone, O Lord our God, rulest over those in heaven and on earth; Who art borne on the throne of the Cherubim; Who art Lord of the Seraphim and King of Israel; Who alone art Holy and dost rest in the saints. Therefore, I entreat Thee Who art good and ready to listen: Look down on me, a sinner, Thine 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, Thy Holy Table, and perform the Sacred Mystery of Thy Holy and Pure Body and Precious Blood. For I draw near to Thee, and bowing my neck I implore Thee: Do not turn Thy face away from me, nor cast me out from among Thy children; but make me, Thy sinful and unworthy servant, worthy to offer gifts to Thee. For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God, and unto Thee do we send up glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

When the priest finishes the prayer and the deacon his censuring, both stand before the Holy Table and recite the Cherubic Hymn three times, bowing after each recitation:

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!*

Likewise, on Holy Thursday, the priest and the deacon recite the following three times, bowing after each recitation:

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Deacon: *Alleluia! Alleluia! Alleluia!*

Likewise, on Holy Saturday, the priest and the deacon recite the following three times, bowing after each recitation:

Priest: *Let all mortal flesh keep silent, and in fear and trembling stand, pondering nothing earthly-minded. For the King of Kings and the Lord of Lords comes to be slain, to give Himself as food to the faithful.*

Deacon: *Before Him go the ranks of angels: all the principalities and powers; the many-eyed Cherubim and the six-winged Seraphim covering their faces, singing the hymn: Alleluia! Alleluia! Alleluia!*

They reverence the Holy Table in the usual manner and then go before the Table of Preparation; the priest censes the Offering and says silently, three times:

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

Having censed the Offering, the priest gives the censer to the deacon who, receiving the censer, says to the priest:

Deacon: *Lift up, Master.*

The priest puts the large veil on the deacon's left shoulder saying:

Priest: *Lift up your hands to the Holy Place and bless the Lord.*

Then, taking the diskos, he gives it to the deacon with all heed and reverence. The priest himself takes the chalice in his hands, and preceded by the servers with lighted candles, they leave the sanctuary through the north door:

GREAT ENTRANCE

During the Great Entrance, the deacon and the priest pray aloud for the hierarchy and the faithful, according to the accepted formula of the local tradition. After the deacon commemorates the ruling hierarch(s), he enters the sanctuary through the Holy Doors, sets himself on his right knee

at the southwest corner of the Holy Table holding aloft the diskos while the commemorations are completed. At their conclusion, the priest says:

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

Choir: Amen.

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

On Holy Thursday, the choir sings:

Choir: Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom. Alleluia! Alleluia! Alleluia!

On Holy Saturday, the choir sings:

Choir: Amen.

Before Him go the ranks of angels: all the principalities and powers; the many-eyed Cherubim and the six-winged Seraphim covering their faces, singing the hymn: Alleluia! Alleluia! Alleluia!

As the celebrants enter the sanctuary the priest places the Holy Gifts on the Holy Table, saying:

Priest: *The noble Joseph, when he had taken down Thy 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 and in hell with the soul; in paradise with the thief, and on the throne with the Father and the Spirit, wast Thou, O boundless Christ, filling all things.

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

The priest removes the veils from the diskos and chalice and places them on the Holy Table, saying;

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

The priest takes the censer from the deacon and censes the Gifts thrice, saying:

Priest: *Do good, O Lord, to Zion in Thy good pleasure, and let the walls of Jerusalem be built. Then shalt Thou be pleased with the sacrifice of righteousness, with oblations and whole-burnt offerings; then shall they offer bullocks upon Thine altar!*

The priest returns the censer to the deacon and closes the Holy

Doors. The curtain is drawn closed. The priest bows his head and asks the deacon:

Priest: *Remember me, brother and fellow-minister.*

Deacon: *May the Lord God remember thy priesthood in His Kingdom.*

Priest: *Pray for me, my fellow-minister.*

Deacon: *May the Holy Spirit descend on thee, and the power of the Most High overshadow thee.*

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

Deacon: *Remember me, holy Master.*

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

Deacon: *Amen.*

The deacon kisses the priest's right hand, and then goes to his usual place for the litany.

LITANY OF SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the Precious Gifts now offered, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house (*or habitation*) and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

During the litany, the priest quietly prays the Prayer of the Prothesis (Offertory):

Priest: *O Lord, our God, Who hast created us and brought us into this life; Who hast shown us the ways to salvation, and bestowed on us the revelation of heavenly Mysteries: Thou art the One Who has appointed us to this service in the power of Thy Holy Spirit. Therefore, O Lord, enable us to be ministers of Thy New Testament and servants of Thy holy Mysteries. Through the greatness of Thy mercy, accept us as we draw near to Thy holy altar, so that we may be worthy to offer to Thee this reasonable and bloodless sacrifice for our sins and for the errors of Thy people. Having received it upon Thy holy, heavenly and ideal altar as a sweet spiritual fragrance, send down upon us in return the grace of Thy Holy Spirit. Look down on us, O God, and behold this our service. Receive it as thou didst receive 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. Even as Thou didst receive from Thy holy apostles this true worship, so now, in Thy goodness, accept these Gifts from the hands of us sinners, O Lord; that having been accounted worthy to serve without offense at Thy holy altar, we may receive the reward of wise and faithful stewards on the awesome day of Thy just retribution.

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: 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.

Choir: Grant it, O Lord.

Deacon: 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.

Choir: Grant it, O Lord.

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

Choir: To Thee, O Lord.

Exclamation:

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Priest: Peace be unto all.

Choir: And to thy spirit.

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

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

The priest bows three times before the Holy Table, saying each time:

Priest: *I will love Thee, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer. (3)*

And he kisses the diskos, the chalice, and the Holy Table. If two or more priests concelebrate, they all kiss the Holy Things and each other on the shoulder.

Senior Priest: Christ is in our midst.

Other Priests: He is and ever shall be.

The deacon on the ambo makes three reverences before the Holy Doors and kisses the cross on his orarion. Likewise, if two or more deacons remain in the sanctuary, they kiss the cross on their orarions and each other on the shoulders in the same manner as the priests, repeating the same words.

The deacon on the ambo exclaims:

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

THE SYMBOL OF FAITH

The Holy Doors are opened. The priest lifts the large veil and raises it up and down over the Holy Gifts. If several priests are serving, they lift the holy veil and raise it up and down over the Holy Gifts together, and with the faithful, they say to themselves the 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. 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 world to come. Amen.

At the conclusion of the Creed the priest kisses the large veil and places it at the upper left side of the Holy Table.

THE ANAPHORA

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

Choir: A mercy of peace! A sacrifice of praise!

The deacon returns to the sanctuary. The priest blesses the faithful:

Exclamation:

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

Choir: And with thy spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

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

While the priest prays:

Priest: *O Existing One, Master, Lord God, Father
almighty and adorable! It is truly meet and
right and befitting the magnificence of Thy
holiness to praise Thee, to sing to Thee, to
bless Thee, to worship Thee, to give thanks to
Thee, to glorify Thee – the only truly existing
God – and to offer to Thee this our reason-
able worship with a contrite heart and a spirit*

of humility, for Thou hast granted us the knowledge of Thy truth. Who can utter Thy mighty acts? Or make all Thy praises known? Or tell of all Thy miracles at all times? O Master of all, Lord of heaven and earth and of all creation, both visible and invisible, Who sittest upon the throne of glory and beholdest the depths; without beginning, invisible, incomprehensible. indescribable, changeless. O Father of our Lord Jesus Christ, the great God and Savior, our hope, Who is the image of Thy goodness, the seal of Thy very likeness, showing forth in Himself Thee, O Father — the living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light, through Whom the Holy Spirit was revealed — the Spirit of truth, the gift of sonship, the pledge of future inheritance, the first fruits of eternal blessings, the life-creating power, the fountain of sanctification, through Whom every creature of reason and understanding worships Thee and always sings to Thee a hymn of glory, for all things are Thy servants. Thou art praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and many-eyed Cherubim. Round about Thee 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:

Exclamation:

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

As the priest chants the above, the deacon touches the diskos with each of the points of the star (making the Sign of the Cross—east, west, north and south), then folds it, kisses it and lays it aside. He returns to his usual place at the right side of the Holy Table.

Choir: Holy! Holy! Holy! Lord of Sabbath! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that comes in the Name of the Lord! Hosanna in the highest!

While the priest prays:

Priest: *With these blessed powers, O Master Who lovest mankind, we sinners also cry aloud and say: Holy art Thou — truly Most Holy — and there are no bounds to the magnificence of Thy holiness. Thou art gracious in all Thy deeds, for with righteousness and true judgment Thou hast ordered all things for us. When Thou didst create man by taking dust from the earth, and didst honor him with Thine own image, O God, Thou didst set him in a paradise of delight, promising him eternal life and the enjoyment of everlasting blessings in the observance of Thy commandments. But when man disobeyed Thee, the true God Who had created them, and was deceived by the guile of the serpent, becoming subject to death through his own transgressions, Thou,*

O God, in Thy righteous judgment, didst send him forth from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself. For Thou didst not turn Thyself away forever from Thy creature, Whom Thou hadst made, O Good One, nor didst Thou forget the work of Thy hands. Through the tender compassion of Thy mercy, Thou didst visit him in various ways: Thou didst send prophets; Thou didst perform mighty works by Thy saints, who in every generation were well-pleasing to Thee; Thou didst speak to us by the mouth of Thy servants the prophets, foretelling to us the salvation which was to come; Thou didst give us the law as a help; Thou didst appoint angels as guardians. And when the fullness of time had come, Thou didst speak to us through Thy Son Himself, by Whom Thou didst also make the ages; Who, being the Radiance of Thy glory and the Image of Thy person, upholding all things by the word of His power, thought it not robbery to be equal to Thee, the God and Father. He was God before the ages, yet He appeared on earth and lived among men, becoming incarnate of a holy Virgin; He emptied Himself, taking the form of a servant, being likened to the body of our lowliness, that He might liken us to the image of His glory. For as by man sin entered into the world, and by sin death, so it pleased Thine Only-

begotten Son, Who was in the bosom of Thee, the God and Father, Who was born of a woman, the holy Theotokos and Ever-Virgin Mary, Who was born under the law, to condemn sin in His flesh, so that those who were dead in Adam might be made alive in Thy Christ Himself. He lived in this world and gave us commandments of salvation; releasing us from the delusions of idolatry, He brought us to knowledge of Thee, the true God and Father. He obtained us for His own 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 hell — that He might fill all things with Himself — He loosed the pangs of death. He arose on the third day, having made for all flesh a path to the resurrection from the dead, since it was not possible for the Author of Life to be a victim of corruption. So He became the first-fruits of those who have fallen asleep, the first-born of the dead, that He might be Himself truly the first in all things. Ascending into heaven, He sat down at the right hand of Thy majesty on high, and He will come to render to every man according to his works. And 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 and ever-

memorable and life-creating death — in the night in which He gave Himself up for the life of the world — He took bread into His holy and pure hands; and having shown it to Thee, the God and Father, having given thanks, blessed and hallowed it, and broken it,

Exclamation:

Priest: He gave it to His holy disciples and apostles, saying: Take! Eat! This is My Body which is broken for you, for the remission of sins.

Choir: Amen.

As the priest says the above words, the deacon points to the diskos with his orarion, and the priest prays:

Priest: *Likewise He took the cup of the fruit of the vine, and having mingled it and given thanks, blessed and hallowed it,*

Exclamation:

Priest: He gave it to His holy disciples and apostles, saying: Drink of it, all of you! This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Choir: Amen.

As the priest says the above words, the deacon points to the chalice with his orarion, and the priest prays:

Priest: *Do this in remembrance of Me! For as often as you eat this Bread and drink this Cup, you proclaim My Death, you confess My Resurrection!*

Therefore, we also, O Master, remembering His saving Passion and life-creating Cross, His three-day Burial and Resurrection from the dead, His Ascension into heaven and Sitting at the right hand of Thee the God and Father, and His glorious and awesome Second Coming,

The deacon crosses his right hand over his left, and elevates the Holy Gifts as the priest exclaims:

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

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

The priest and deacon make three reverences before the Holy Table as the priest says each time: O God, cleanse me a sinner and have mercy on me! Then:

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

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

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

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

Priest: *O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.*

As the priest, bowing his head, continues to pray:

Priest: *Therefore, Most Holy Master, we also Thy sinful and unworthy servants, whom Thou hast permitted to serve at Thy holy altar not because of our own righteousness (for we have done nothing good upon the earth), but because of Thy mercy and compassions (which thou hast so richly poured out on us), we now dare to approach Thy holy altar and, offering to Thee the antitypes of the Holy Body and Blood of Thy Christ, we pray Thee and call upon Thee, O Holy of Holies, that by the favor of Thy goodness Thy Holy Spirit may come upon us and upon the Gifts now offered to bless, to hallow, and to show...*

The deacon points to the diskos with his orarion, saying:

Deacon: *Bless, Master, the Holy Bread.*

The priest blesses the Holy Bread with the Sign of the Cross, saying:

Priest: *...this Bread to be the Precious Body of our Lord and God and Savior Jesus Christ.*

Deacon: *Amen.*

The deacon points to the chalice with his orarion, saying:

Deacon: *Bless, Master, the Holy Cup.*

The priest blesses the chalice with the Sign of the Cross, saying:

Priest: *And this Cup to be the Precious Blood of our
Lord and God and Savior Jesus Christ.*

Deacon: *Amen.*

Priest: *Shed for the life of this world.*

Deacon: *Amen.*

The deacon points to both, saying:

Deacon: *Bless both, Master.*

The priest blesses the Holy Gifts, saying:

Priest: *Making the change by Thy Holy Spirit.*

Deacon: *Amen. Amen. Amen.*

The deacon bows his head to the priest and says:

Deacon: *Remember me, a sinner, holy Master.*

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

Deacon: *Amen.*

*The priest bows deeply before the Holy Table and continues
to pray:*

Priest: *And unite all of us to one another who be-
come 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 Thy Christ for judgment or condemnation. Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to Thee: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith.

Receiving the censer, the priest censures three times before the Holy Table and exclaims:

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

Then he hands the censer to the deacon who censures the other three sides of the Holy Table, the High Place, the celebrating priest(s) and again the Holy Gifts.

HYMN TO THE THEOTOKOS

Choir: In thee rejoiceth all creation, 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 eternal God. He made thy body into a throne, and thy womb He made more spacious than the heavens. In thee rejoiceth all creation, O Full of Grace. Glory to thee!

On Holy Thursday, instead of In thee rejoiceth..., *the choir sings:*

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

On Holy Saturday, instead of In thee rejoiceth..., *the choir sings:*

Choir: Do not lament Me, O Mother, seeing Me in the tomb: the Son conceived in the womb without seed. For I shall arise and be glorified; I shall exalt with unceasing glory as God, all who magnify thee with faith and love.

On the Nativity of Christ, instead of In thee rejoiceth..., *the choir sings:*

Choir: Magnify, O my soul, the most pure Virgin Theotokos, more honorable and more glorious than the heavenly hosts!

Speech is our natural gift, O Virgin, but it would be easier, free from all danger, to keep silence in fear: so difficult it is to compose songs of love for thee — but do thou, O Mother, give us strength so that we may fulfil our good intent.

On the Theophany of Christ, instead of In thee rejoiceth..., the choir sings:

Choir: Magnify, O my soul, the most pure Virgin Theotokos, more honorable than the heavenly hosts!

No tongue is capable of praising thee worthily: the angelic mind is overawed in exalting thee, O Theotokos! But accept our faith, since thou art gracious and knowest our divine love. Thou art the protectress of Christians and we praise thee!

During the singing of the Hymn to the Theotokos, the priest continues to pray:

Priest: *With the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; Saint(s) _____ (of the day) whom we commemorate today; and with all Thy saints. By their prayers, visit us, O God.*

For the salvation, visitation, and remission of sins, of the servants of God _____ .

Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially _____ ; grant them rest in forgiveness of soul, O our God, in a place where there is no sighing or sorrow, but where the Light of Thy countenance shines on them.

Again we entreat Thee: Remember, O Lord, Thy Holy, Catholic, and Apostolic Church, which is from end to end of the universe; give peace to Her whom Thou hast obtained with the Precious Blood of Thy Christ; also preserve this holy house until the end of the world. Remember, O Lord, those who offered Thee these Gifts, and those for whom and through whom they offered them, and their intentions. Remember, O Lord, those who bring offerings and do good in Thy Holy Churches, and those who remember the poor; reward them with Thy rich and heavenly gifts; for their earthly, temporal, and corruptible gifts, do Thou grant them Thy heavenly ones, eternal and incorruptible. 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 austerity 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 Thy Church and all Thy people, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity. Remember, O Lord, every principality and authority; our brothers who serve in the government and the armed forces. Preserve the good in goodness, and make the evil be good by Thy goodness. 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 Thy mercies. Fill their treasuries with every good thing; preserve their marriages in peace and harmony; raise the infants; guide the young; support the aged; encourage the faint-hearted; reunite the separated; lead back those who are in error and join them to Thy 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; free the captives; heal the sick. Remember, O God, those who are in courts, in mines, in exile, in harsh labor, and those in any kind of affliction, necessity, or distress. Remember, O Lord our God, all those who entreat Thy great loving-kindness; those who love us and those who hate us; those who have asked us to pray for them, unworthy though we be; and remember all Thy people O Lord, our God. Pour out Thy rich mercy upon all of them, granting them all the petitions which are for their salvation. And remember, Thyself, O God, all those whom we have not remembered through ignorance, forgetfulness or the multitude of names; since Thou knowest the name and age of each, even from his mother's womb. For Thou, O Lord, art 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 Thou Who knowest each man and his request, his home and his need. Deliver this city (or village, or holy habitation), O Lord, and every city and country, from famine, plague, earthquake, flood, fire, sword, invasion by enemies, and civil war.

Exclamation:

Priest: Among the first, remember, O Lord, His Beatitude, our Metropolitan ____ ; His Eminence, our Archbishop ____ ; (or His Grace, our Bishop ____). Grant them for Thy Holy Churches in peace, safety, honor, health, and length of days, rightly to divide the word of Thy truth.

Choir: And all mankind.

And the choir sings, the priest prays:

Priest: Remember, O Lord, all the Orthodox Episcopate, who rightly divide the word of Thy truth. Remember, O Lord, my unworthiness also, by the multitude of Thy compassions; forgive my every transgression, both voluntary and involuntary. Because of my sins, do not withhold the grace of Thy Holy Spirit from these Gifts here set forth. Remember, O Lord, the priesthood, the diaconate in Christ, and every order of the clergy. Let none of us who

stand about Thy holy altar be put to confusion. Visit us with Thy loving-kindness, O Lord; manifest Thyself to us through Thy rich compassions. Grant us seasonable and healthful weather; send gentle showers upon the earth so that it may bear fruit; bless the crown of the year with Thy goodness. Prevent schisms among the churches; pacify the ragings of the pagans; quickly destroy the uprisings of heresies by the power of Thy Holy Spirit. Receive us all into Thy Kingdom, showing us to be sons of the light and sons of the day. Grant us Thy peace and Thy love, O Lord our God, for Thou hast given all things to us. (And here he remembers by name the living faithful, whom he will).

Exclamation:

Priest: And grant that with one mouth and one heart we may praise Thine 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.

Choir: Amen.

The priest blesses the people:

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

Choir: And with thy spirit.

The deacon, receiving the priest's leave comes out through the north door and, standing in his usual place, says:

LITANY BEFORE THE LORD'S PRAYER

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

And the priest prays:

Priest: *O our God, the God of salvation, do Thou teach us to thank Thee worthily for the benefits which Thou hast performed for us and still performest with us. Having accepted these Gifts, O our God, do Thou purify us from every defilement of flesh and spirit, and teach us how to perfect our sanctification in Thy fear, so that receiving a portion of Thy Holy Things with a pure conscience we may be united with*

the Holy Body and Blood of Thy Christ. Having received them worthily, may we have Christ dwelling in our hearts, and may we become the temple of Thy Holy Spirit. Yea, O our God, let none of us be guilty of these, Thine awesome and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily. But, enable us, even to our last breath, to receive a portion of Thy Holy Things worthily, as a support on the road to eternal life and an acceptable defense at the dread judgment seat of Thy Christ, that we also, together with all the saints who through the ages have been well-pleasing to Thee, may become partakers of Thine eternal good things, which Thou hast prepared for those who love Thee, O Lord.

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: 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.

Choir: Grant it, O Lord.

Deacon: 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.

Choir: 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.

Choir: To Thee, O Lord.

Exclamation:

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

THE LORD'S PRAYER

People: Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us

our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Exclamation:

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

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

While the priest prays:

Priest: *O Master, Lord, Father of compassions and God of every consolation: Bless, sanctify, guard, strengthen, and confirm those who have bowed their heads to Thee. Withdraw them from every evil deed; apply them to every good work and make them worthy to partake without condemnation of these, Thy most pure and life-creating Mysteries, for remission of sins and for the communion of the Holy Spirit.*

Exclamation:

Priest: Through the grace and compassion and love toward mankind of Thine Only-begotten Son with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating

Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Holy Doors are closed. The priest again prays:

Priest: *Attend, O Lord Jesus Christ our God, out of Thy holy dwelling-place, from the throne of glory of Thy Kingdom; and come to sanctify us, O Thou Who sittest on high with the Father, and art here invisibly present with us; and by Thy mighty hand impart unto us Thy Most Pure Body and Precious Blood, and through us to all the people.*

While the priest is praying, the deacon, standing before the closed Holy Doors, crosses his orarion over his shoulders. Then the priest (standing before the Holy Table) and likewise the deacon (standing before the Holy Doors) make three low reverences, saying silently each time:

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

The priest takes up the Holy Bread in both hands and elevates it above the Holy Table.

Deacon: Let us attend!

Priest: The Holy Things for the Holy!

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

COMMUNION HYMN

The Choir sings the appointed Communion Hymn(s) for the day. See Appendix III.

THE COMMUNION

The deacon returns to the sanctuary through the south door, stands on the right side of the priest, and says:

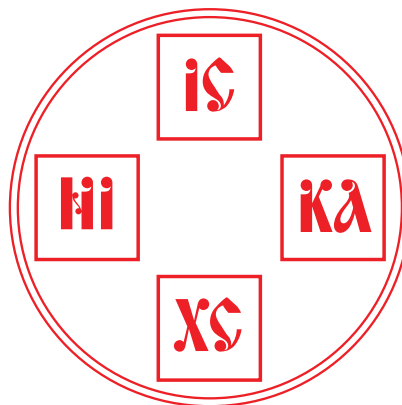
Deacon: *Divide, Master, the Holy Bread.*

The priest divides the Holy Bread into four parts, with proper reverence.

Priest: *Divided and distributed is the Lamb of God: Who is divided, yet not disunited; Who is ever eaten, yet never consumed; but sanctifying those who partake thereof.*

CONCERNING THE PARTITION OF THE HOLY LAMB

Let it be known to you, O priest, that upon breaking the Holy Lamb, you are to place the portion IC toward the upper part of the diskos, that is to the east; the portion XC, toward the lower part, that is to the west; and the NI to the north side, and KA to the south side, as shown here:



The portion IC is then placed in the chalice. The portion XC is further divided for the communion of the priests and the deacons. The other two portions, NI and KA are for the communion of the faithful according to your discretion. Of the portion which represents the most holy Theotokos, or the portions representing the nine ranks of saints, or others that lie on the holy diskos, none shall be communicated, but you shall communicate only from the two portions of the Holy Lamb which remain.

*Let it also be known to you here concerning this, that when you dilute the divine Blood of the Master with the hot water, then pour with discretion as much as will be necessary for all desiring to communicate. In the same manner also of the wine and water, when you pierce the Holy Lamb (at the Liturgy of Preparation), then pour in as much as is sufficient for all. But afterwards do not pour in anything, except once after **The Holy Things for the Holy!** And so communicate all from this.*

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 he places it into the chalice as the deacon says:

Deacon: *Amen.*

Receiving the warm water, he says to the priest:

Deacon: *Bless, Master, the warm water.*

The priest blesses the warm water, saying:

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

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, saying:

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

And setting aside the warm water he stands a little way off.

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

Priest: *Deacon, draw near.*

The deacon approaches and bows, asking forgiveness. The priest, taking a portion of the Holy Bread, then gives it to the deacon. The deacon, having kissed the hand with which he gives him the Holy Bread, receives it, saying:

Deacon: *Give unto me, Master, the Precious and Holy Body of our Lord and God and Savior Jesus Christ.*

Then the priest says:

Priest: *To the pious 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 life everlasting.*

The deacon withdraws behind the Holy Table and, bowing his head, prays, saying quietly:

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

Similarly, 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 unto me, the unworthy priest _____, for the remission of my sins, and unto life everlasting.*

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine Own Most Pure Body, and that this is truly Thine Own Precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy 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. Then the priest, taking the chalice in both hands with the veil, partakes of it three times, saying:

Priest: *The Precious and Holy Blood of our Lord, God and Savior Jesus Christ is given unto me, the unworthy priest _____, for the remission of my sins, and unto life everlasting. Amen.*

And partaking of the Holy Blood of Christ he customarily says:

Priest: *In the Name of the Father, and the Son, and the Holy Spirit.*

...taking a sip after each Person of the Trinity is mentioned. Then, wiping his lips and the edge of the chalice with the veil that he holds in his hand, the priest says:

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

Then he summons the deacon, saying:

Priest: *Deacon, draw near.*

The deacon approaches and bows once, saying:

Deacon: *Behold, I draw near unto our Immortal King and God. Give unto me, Master, the Precious and Holy Blood of our Lord and God and Savior Jesus Christ.*

The priest holds the chalice and says:

Priest: *The servant of God, deacon _____, partakes of the Precious and Holy Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

When the deacon has partaken, the priest says:

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

It should be noted that if there are those who wish to communicate of the holy Mysteries, the priest divides the portions NI and KA of the Holy Lamb into small pieces, so that there will be enough for all the communicants and then places them into the chalice; the chalice is covered with a veil and the spoon is placed on top of it.

The Holy Doors are opened. The deacon, making a reverence, takes the chalice from the priest with devotion, goes through them and says:

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

Choir: Blessed is He that comes in the Name of the Lord! God is the Lord and has revealed Himself to us!

The priest, having received the chalice, faces the people and says the Communion Prayer:

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

When he has finished the Communion Prayer, the priest

communicates those who are prepared to receive the Mystery, saying to each person:

Priest: The servant (*or* handmaid) of God _____ , partakes of the Precious and Holy Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of sins and unto life everlasting.

During the communion of the people, the choir sings:

Choir: Receive the Body of Christ; taste the Fountain of Immortality. Alleluia! Alleluia! Alleluia!

On Holy Thursday, instead of Recieve the Body of Christ..., *the choir sings:*

Choir: Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom. Alleluia! Alleluia! Alleluia!

The deacon (or server) cleans the lips of each communicant with the communion cloth. After all have been communicated, the celebrants return to the sanctuary and replace the chalice on the Holy Table. The deacon holds the diskos over the chalice as he says these Hymns of the Resurrection:

Deacon: *Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only Sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection; for Thou art our God, and we know no other than Thee; we call on Thy Name. Come all ye 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 hath shone on thee! Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of Him Whom thou didst bear!

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

As the deacon thoroughly wipes the remaining particles from the diskos into the chalice with the sponge, he says:

Deacon: *Wash away, O Lord, the sins of all those who have been remembered here, by Thy Precious Blood; through the prayers of all Thy saints.*

The priest blesses the people saying:

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

Choir: We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith, worshipping the undivided Trinity, Who has saved us.

The priest covers the chalice with one veil. He puts all others on the diskos. He censes the chalice three times saying:

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

Then the priest places the diskos on the deacon's head, and the deacon, carries it with reverence to the Table of Preparation.

The priest takes the chalice in his right hand and says, as he faces the people:

Priest: *(Silently)* Blessed is our God...

(Aloud) Always, now and ever, and unto ages of ages.

The priest carries the chalice to the Table of Preparation and then censes it three times.

Choir: Amen.

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

On Holy Thursday, instead of Let our mouths be filled..., *the choir sings:*

Choir: Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom. Alleluia! Alleluia! Alleluia!

The deacon unbinds his orarion and goes through the north door to his usual place for the litany; the priest returns to the Holy Table and folds the antimension.

LITANY OF THANKSGIVING

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

Choir: To Thee, O Lord.

PRAYER OF THANKSGIVING

Priest: *We thank Thee, O Lord, our God, for the participation in Thy holy, most-pure, immortal and heavenly Mysteries, which Thou hast granted us for the good and sanctification and healing of our souls and bodies. Do Thou, O Master of all, grant that the communion of the Holy Body and Blood of Thy Christ may be to us for a faith unashamed, a love unfeigned, an increase of wisdom, the healing of soul and body, the repelling of every adversary, the observing of Thy commandments, and an acceptable defense at the dread judgment seat of Thy Christ.*

The priest, having folded up the antimesion, makes the Sign of the Cross over it with the Holy Gospel as he exclaims:

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

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Now the priest reads the following prayer:

PRAYER BEFORE THE AMBO

Priest: O Lord, Who blessest those who bless Thee, and sanctifiest those who trust in Thee: Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify those who love the beauty of Thy house; glorify them in return by Thy divine power, and forsake us not who put our hope in Thee. Give peace to Thy world, to Thy churches, to Thy priests, to all those in civil authority, and to all Thy people. For every good gift and every perfect gift is from above, coming down from Thee, the Father of Lights, and unto Thee do 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.

Choir: Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3)

And the choir continues with Psalm 33:1-11 (34:1-11):

I will bless the Lord at all times,
His praise shall be continually in my mouth.
My soul shall make her boast in the Lord,
The humble shall hear this, and be glad.

O magnify the Lord with me
And let us exalt His Name together.
I sought the Lord and He heard me,
And delivered me from all my fears.

They looked unto Him, and were lightened,
And their faces were not ashamed.

This poor man cried, and the Lord heard him,
And saved him out of all of his troubles.

The angel of the Lord encampeth 'round about
them that fear Him,
And delivereth them.

O taste and see that the Lord is good:
Blessèd is the man that trusteth in Him.

O fear the Lord, ye His saints:
For there is no want to them that fear Him.
The rich become poor and hungry:
But they that seek the Lord shall not want
any good thing.

*The deacon, holding his orarion, stands with bowed head
before the icon of our Lord until the completion of the Prayer
before the Ambo.*

*At its conclusion, the priest enters the sanctuary through the
Holy Doors and, going to the Table of Preparation, silently
says the following prayer:*

Priest: *The Mystery of Thy dispensation, O Christ
our God, has been accomplished and perfected
as far as it was in our power; for we have had
the memorial of Thy death; we have seen the
type of Thy Resurrection; we have been filled
with Thine unending life; we have enjoyed
Thine inexhaustible food which in the world
to come be well-pleased to grant to us all,
through the grace of Thine Eternal Father,
and Thy Holy and Good and Life-creating*

*Spirit, now and ever, and unto ages of ages.
Amen.*

The deacon goes to the Table of Preparation and consumes the Holy Gifts with all reverence and awe.

The priest blesses the people, saying:

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

Choir: Amen.

DISMISSAL

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee!

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

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

Priest: May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, Basil the Great, Archbishop of Cæsarea in Cappadocia; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

On the Nativity of Christ, the following Dismissal is used:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia; and of all the saints: have mercy on us and save us, for He is Good and loveth mankind.

On the Circumcision, the following Dismissal is used:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia; and of all the saints: have mercy on us and save us, for He is Good and loveth mankind.

On the Theophany of Christ, the following Dismissal is used:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His most pure Mother; of our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia; and of all the saints: have

mercy on us and save us, for He is Good and loveth mankind.

On the Holy Thursday, the following Dismissal is used:

May He Who showed us the most excellent way of humility when He washed His disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, Christ our true God, through the prayers of His most pure Mother; of our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia; and of all the saints: have mercy on us and save us, for He is Good and loveth mankind.

On the Holy Saturday, the following Dismissal is used:

May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Choir: **Amen.** *And the choir now sings the Many Years.*

The people come to venerate the Cross and receive the antidoron bread. Those who received the holy Mysteries now listen as the Prayers of Thanksgiving (Appendix II) are read .

AFTER THE DISMISSAL

The priest returns to the sanctuary, says the Prayers of Thanksgiving (Appendix II) and, removing his priestly vestments, prays:

St. Symeon's Prayer

Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles, and the glory of Thy people, Israel.

Trisagion Prayers

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

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.
Lord: cleanse our sins. Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.*

Lord, have mercy. (3)

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

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

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

Troparion to St. Basil the Great

Thy proclamation hast gone out into all the earth, for it was divinely taught by hearing thy voice. Thou didst expound the nature of creatures and ennoble the manners of men. O holy father of a royal priesthood, entreat Christ God that our souls may be saved.

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

Kontakion to St. Basil the Great

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

Now and ever, and unto ages of ages. Amen.

Theotokion

Steadfast protectress of Christians, constant advocate before the Creator, despise not the cry of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost always protect those who honor thee.

Lord, have mercy! (12)

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 thou gavest birth to God the Word, true Theotokos, we magnify thee.

[If deacon: In the Name of the Lord, Father bless.]

The priest pronounces the dismissal.

The deacon, having consumed the Holy Things with all reverence and awe, sets the holy vessels together, wraps them and puts them in their usual place, saying: Lord, now lettest Thou Thy servant depart... and the rest, as does the priest, and he washes his hands in the usual place, and makes a reverence together with the priest. The dismissal is given, and giving thanks to God, they go their way.

Thus concludes the Divine Liturgy of St. Basil the Great.

**THE LITURGY OF
THE PRESANCTIFIED GIFTS**



THE LITURGY OF THE PRESANCTIFIED GIFTS of Saint Gregory Dialogus, Pope of Rome

During the holy and great 40-day fast, when the priest is to celebrate the Liturgy of the Presanctified on Wednesday and Friday, or other prescribed week days, at the Liturgy of Preparation (Proskomedie) on the preceding Sunday, he does everything as usual, but after he cuts the first bread, sacrifices it, and pierces it, he cuts a sufficient number of additional breads, laying them on the diskos beside the first bread. As he cuts each one, he says: In remembrance... As a sheep led... Or as a blameless lamb... In His humiliation... Who shall declare... For His life is taken up... Sacrificed is the Lamb... and One of the soldiers.... He then places them on the diskos beside the first bread.

Then he pours wine and water into the chalice, saying the customary words, and he covers the diskos and the chalice, and he censes them, saying the Prayer of Oblation, Cover us... as usual. Then he begins the Divine Liturgy and celebrates as usual.

When he signs the breads at the invocation of the Holy Spirit, he says: And make this bread..., in the singular, as Christ is one; he does not say “these breads” in the plural. When he elevates, he elevates them all together. However, he breaks only the first one offered, and lays the portion IC in the chalice and pours in warm water as usual.

Then taking the holy spoon in his right hand, he dips it into the holy Blood; with his left hand he takes one of the other Breads, touches it with the holy spoon, which has been moistened with the holy Blood, in the form of a cross on the side on which the cross is traced, under the soft part, and places it in the artophorion (or other suitable container). Then he takes the

others and does the same with each, and puts them all away in the artophorion. Then the priest prays as usual, communicates as usual, and completes the Divine Liturgy as usual.

*When the Liturgy of the Presanctified Gifts is to be celebrated, after the priest and the deacon have said the usual Entrance Prayers (with the exception of the Prayer: **O Lord, stretch forth Thy hand...**), they enter the sanctuary and vest themselves as usual. The priest makes the Sign of the Cross and kisses each vestment, as usual, but says only, **Let us pray to the Lord, over each.** Likewise, after receiving the blessing, the deacon says only, **Let us pray to the Lord.***

*At the appropriate time, the curtain is opened. The priest and deacon bow reverently three times before the Holy Table, saying, **O God, cleanse me, a sinner,** each time. The priest then kisses the Gospel and the deacon the Holy Table. At the appointed time, having received the blessing from the priest, the deacon goes out and stands in his usual place and exclaims:*

Deacon: Bless, Master.

The priest, with uncovered head, kisses the Holy Gospel, lifts it up with both hands, and lowering it, blesses the Holy Table cross-wise saying:

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

Choir: Amen. *

** If for some reason the Hours and Typica were not said, it is appropriate for the reader to say the Trisagion Prayers through Our Father. Then, continue with Come let us worship..., and Psalm 103 (104).*

Reader: Come, let us worship God our King! Come, let us worship and fall down before Christ, our King and our God! Come, let us worship and fall down before Christ Himself, our King and our God! *(with three reverences)*

The reader immediately begins to read the Introductory Psalm 103 (104): Bless the Lord, O my soul! O Lord, my God, Thou art very great..., *as is usual at Daily Vespers.*

As the reader reads the Psalm, the priest comes out of the sanctuary through the north door and, standing before the Holy Doors with head uncovered, reads the Prayers of Light, that is, the Vespereal Prayers, beginning with the fourth prayer. (The first three being said after the litanies).

Priest: *(Fourth Vespereal Prayer)* O Thou Who art hymned by the holy powers with unending and unceasing doxologies, fill our mouths with Thy praise, that we may magnify Thy holy Name. Grant us a portion and an inheritance with all those who fear Thee in truth and keep Thy commandments: through the prayers of the holy Theotokos and all Thy saints.

For unto Thee are due all glory, honor, and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Priest: *(Fifth Vespereal Prayer)* Lord, Lord, Who holdest all things in the palm of Thy hand, Who art so patient with us and grieveest over our evil deeds: remember Thy graciousness and Thy

mercy. Visit us with Thy goodness. Grant that we may, through Thy grace, avoid the various traps of the evil one for the remainder of this day. Keep our life blameless through the grace of Thine All-Holy Spirit.

Through the mercy and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-Holy and Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

Priest: *(Sixth Vesperal Prayer) O great and wondrous God, Thou governest all things with indescribable goodness and rich providence. Thou hast given us the bounties of this earth, assuring us of the promised Kingdom by the gifts already given; Thou didst prepare the way of the past portion of this day that we might turn away from all evil. Grant that we may spend the remainder of it blamelessly in the presence of Thy holy glory, and that we may hymn Thee, our God, Who alone art good and lovest mankind.*

For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Priest: *(Seventh Vesperal Prayer) O great and most high God, Thou alone art immortal and dwellest in unapproachable light. Thou hast fashioned all creation in wisdom, dividing*

light from darkness, setting the sun to rule the day, and the moon and stars to rule the night, Thou hast allowed us sinners to come before Thy presence at this time with confession and to offer Thee the evening doxology. O Lover of mankind, let our prayer arise before Thee as incense and receive it as a sweet-smelling fragrance.

Grant that this present evening and the approaching night be peaceful. Clothe us with the armor of light. Deliver us from nocturnal fears and from all things that move in the dark. Grant us the sleep which Thou hast ordained for the repose of our weakness, free from all satanic fantasies.

Indeed, O Master, the Giver of good things, may we be moved to compunction upon our beds and remember Thy Name in the night. Enlightened by the teachings of Thy commandments, may we rise with joyful souls to glorify Thy goodness, bringing before Thy kindheartedness our supplications and prayers for our own sins and for all Thy people. Visit them in Thy mercy, through the prayers of the Holy Theotokos.

For Thou art a good God and lovest mankind, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Introductory Psalm is concluded as usual with:

Reader: Glory..., now and ever... Amen.

Alleluia, Alleluia, Alleluia, Glory to Thee,
O God. (3)

The deacon, having taken his usual place, now says:

GREAT LITANY

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For our Metropolitan _____, our Bishop (*or* Archbishop) _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this country, its President (*or title of the highest civil authority*), for all civil authorities, and for the armed forces everywhere, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city (*or* village, *or* holy habitation), for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

The reader then reads the First Antiphon of the 18th Kathisma. [On Wednesday and Thursday of the 5th Week of Lent, the 7th and 12th Kathismas are read respectively].

FIRST ANTIPHON

During the reading of the first antiphon, the priest makes two prostrations before the Presanctified Lamb in the artophorion on the Holy Table, then takes the Holy Gospel lying on the antimension and places it beyond the antimension (at the right hand corner of the Holy Table); then he unfolds the antimension and places the diskos on it. Taking the spoon in his right hand and the spear in his left, the priest takes the Presanctified Lamb from the artophorion and lays it with great reverence on the diskos, saying nothing. Then he makes a third prostration before the Holy Table.

At the completion of the First Antiphon, the deacon leaves

the sanctuary by the north door, takes his usual place, and having made a reverence, says the Little Litany.

PRAYER OF THE FIRST ANTIPHON

Priest: *(First Vesperal Prayer) O gracious and merciful Lord, Who art long-suffering and abundantly merciful: listen to our prayer and hearken to the voice of our supplication. Work with us a sign for good. Direct us on Thy path, that we may walk in Thy truth. Give joy to our hearts, that we may fear Thy holy Name; for Thou art great and doest wonders! Thou alone art God, and among the gods none is like Thee, Lord. Thou art mighty in mercy and good in strength, in order to help, comfort and save all who hope in Thy holy Name.*

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Exclamation:

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

Choir: Amen.

The Reader now reads the Second Antiphon of the 18th Kathisma. [Or the 7th and 12th in the 5th Week].

SECOND ANTIPHON

During the Second Antiphon the priest and deacon make two prostrations before the Holy Table. The priest takes up the censer and the deacon takes up a candle and stands, facing the priest, on the eastern side of the Holy Table. Together they go around the Holy Table three times censuring the Presanctified Lamb. After the censuring, both make a third prostration before the Holy Table. At the conclusion of the Second Antiphon, the deacon leaves the sanctuary and goes to his usual place for the Little Litany.

PRAYER OF THE SECOND ANTIPHON

Priest: *(Second Vesperal Prayer) O Lord, rebuke us not in Thine anger, nor chasten us in Thy wrath! Deal with us according to Thy mercy, O Physician and Healer of our souls. Direct us to the haven of Thy will. Enlighten the eyes of our hearts that we may know Thy truth. Grant that the remainder of this day and all the span of our lives may be peaceful and*

sinless: through the prayers of the Holy Theotokos and all the saints.

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Exclamation:

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

Choir: Amen.

The curtain is closed.

The Reader now reads the Third Antiphon of the 18th Kathisma. [Or the 7th and 12th in the 5th Week].

THIRD ANTIPHON

During the Third Antiphon the Presanctified Lamb is borne to the Table of Preparation in the following manner. After making two prostrations before the Holy Table, the priest takes the diskos with the Presanctified Lamb reverently from the Holy Table with both hands and, raising it to the level of the brow of his head, bears it to the Table of Preparation, passing by way of the High Place. As he bears the Presanctified Lamb to the Table of Preparation, he is preceded by the deacon who, holding a candle in his left hand and the censer in his right, walks backwards, censuring the Holy Gifts. Upon reaching the Table of Preparation, the priest pours into the chalice the wine and water, censes the star and the first veil and covers the diskos, and then censes the second veil and covers the chalice. He then censes the large veil three times and covers both the diskos and the chalice with it.

*At each action the priest says quietly, **Let us pray to the Lord. Lord, have mercy.** At the end, after the large veil has been put over the diskos and the chalice, the priest says: **Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.***

The prayers which would have been said at this point in the full Liturgy are not said here.

The deacon places the candle before the Holy Gifts and the priest censes them. Then both priest and deacon make a third prostration before the Holy Lamb. The deacon then leaves the sanctuary and goes to his usual place for the Little Litany.

The priest goes to the Holy Table, folds the antimension and places the Gospel again upon it.

PRAYER OF THE THIRD ANTIPHON

Priest: *(Third Vesperal Prayer)* Remember us Thy useless and sinful servants, O Lord our God, when we call on Thy holy Name. Put us not to shame for hoping in Thy mercy. Rather, Lord, grant all our petitions, which lead to salvation, and vouchsafe us to love and fear Thee with our whole heart, and to do Thy will in all things.

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Exclamation:

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

Choir: Amen.

After the Kathisma, the Evening Psalms, beginning with Lord, I have called..., are sung in the proper Tone as indicated by the first stikheron from the Triodion. The deacon censes in the usual order.

Psalm 140 (141):

Choir: *(In the proper Tone)*

Lord, I have called to Thee, hear me;
Hear me, O Lord!
Lord, I have called to Thee, hear me!
Attend to the voice of my prayer when I call
to Thee!
Hear me, O Lord!

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

Immediately after Lord, I have called..., the reader continues reading Psalms 140-141 (141-2)...

Set a guard over my mouth, O Lord,
a secure door around my lips!
Incline not my heart to words of evil, to
invent excuses for my sins
In company with men who work iniquity;
and let me not join their elect.

A righteous man will punish me with mercy

and rebuke me, but let the oil of the wicked
never anoint my head;
For even more is my prayer when faced
with their pleasures, their judges have been
swallowed near the rock.
They shall hear my words, for they are
sweet; as a lump of earth is shattered on the
ground, so their bones be strewn at the
mouth of Sheol.

But toward Thee, O Lord, are my eyes, in
Thee have I hoped; do not take away my
soul.

Keep me from the trap which they have laid
for me, and form the snares of evildoers!
The sinners shall fall into their own nets; I
am alone, until I escape.

I have cried with my voice to the Lord, with
my voice I made supplication to the Lord.
I pour out my supplication before Him; I tell
my sorrow before Him.
When my spirit ebbed from me, Thou didst
know my path!

In the path where I walked, they hid a trap
for me;
I looked to the right and watched, but there
was none who knew me;
No refuge remains to me, no man cares for
my soul.

I cried to Thee, O Lord, and said: Thou art

**my hope, my portion in the land of the living.
Give heed to my supplication, for I am brought
very low!
Deliver me from my persecutors; for they
are too strong for me!...**

Then, depending on the number of stikhera to be sung from the Triodion and Menaion, insert the following verses from the Psalms, as usual.... Except on Thursday of the 5th Week where we begin with the verse: Let the ungodly fall into their own nets....

On 10 stikhera:

**...Bring my soul out of prison, that I may
confess Thy Name!**

**The righteous wait for me, till Thou reward-
est me!**

On 8 stikhera:

Psalm 129 (130)

**Out of the depths have I cried to Thee, O
Lord! Lord, hear my voice!**

**Let Thine ears be attentive to the voice of my
supplications!**

On 6 stikhera:

**If Thou, O Lord, shouldst mark iniqui-
ties, Lord, who could stand? But there is
forgiveness with Thee!**

**For Thy Name's sake I have waited for
Thee, O Lord, my soul waits for Thy
Word; my soul has hoped in the Lord!**

On 4 stikhera:

From the morning watch until night, from the morning watch, let Israel hope in the Lord!

For with the Lord there is mercy, and with Him is plenteous redemption, and He will redeem Israel from all his iniquities!

On 2 stikhera: Psalm 116 (117)

Praise the Lord, all nations! Praise Him, all peoples!

For His mercy is confirmed on us, and the truth of the Lord endureth forever!

On Thursday of the 5th week add here the two verses of Psalm 122 (123): **Unto Thee do I lift up mine eyes....** *The remaining stikhera have the verse,* **Glory to Thee, our God, Glory to Thee!**

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

Now and ever, and unto ages of ages. Amen.

During the singing of the Stikheron at Now and ever..., the Holy Doors are opened and the Entrance is made with the censer. (When the Gospel is to be read, on the patronal feast of the church or monastery, or of a saint, or during Passion Week, the Entrance is made with the Gospel). The deacon says to the priest:

Deacon: *Let us pray to the Lord.*

And the priest prays the Prayer of the Entrance:

Priest: *In the evening, in the morning, and at noon, we praise, bless, thank and pray to Thee, O Master of all. Let our prayer arise as incense before Thee. Turn not our hearts toward evil words or thoughts. Deliver us from all those who seek to ensnare our souls, for our eyes, Lord, O Lord, are on Thee! We hope in Thee: put us not to shame, O our God!*

For unto Thee are due all glory, honor, and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Standing before the opened Holy Doors, the deacon, having censed the icons and the Holy Table, lifts his orarion to the east saying quietly:

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

The priest blesses, saying quietly:

Priest: *Blessed is the entrance of Thy saints, always, now and ever, and unto ages of ages.*

At the conclusion of the last sticheron the deacon exclaims, saying:

Deacon: *Wisdom! Let us attend!*

The celebrants enter the sanctuary and go to the High Place, and the choir sings:

O JOYFUL LIGHT

Choir: O Jesus Christ, the joyful Light of the holy
glory —
Of the Holy, Blessed and Immortal Father.
Having come to the setting of the sun and seen
the evening light,
We praise Father, Son and Holy Spirit —
God!
Thou art worthy to be hymned at all times
by voices pure.
O Son of God, Thou art the Giver of Life!
Therefore, the world doth glorify Thee.

* * * *

Deacon: Let us attend!

Priest: Peace be unto all!

Deacon: Wisdom!

Reader: The Prokeimenon in the ____ Tone:

*The reader and the choir chant the appointed Prokeimenon
from the Triodion in the usual manner.*

Deacon: Wisdom!

Reader: The reading is from Genesis (*or* Exodus).

Deacon: Let us attend!

*The deacon closes the Holy Doors as the reader begins to
read the first appointed reading from the Triodion. When
the reading is concluded, the Holy Doors are opened.*

Deacon: Let us attend!

Reader: The Prokeimenon in the ____ Tone:

The reader and the choir chant the appointed Prokeimenon from the Triodion in the usual manner. At its conclusion, the deacon turns to the priest and exclaims:

Deacon: Command!

NOTE: *If there is no deacon, Command! is not said.*

The priest, taking the candlestick with its candle and the censer in both hands, facing east toward the Holy Table, and making the Sign of the Cross, says in a loud voice:

Priest: Wisdom! Let us attend!

Then having turned to the west — toward the people — he exclaims:

Priest: The Light of Christ illumineth all!

At this time the people make a full prostration to the ground. The Holy Doors are closed and the reader immediately says:

Reader: The reading is from Proverbs (*or* Job).

Deacon: Let us attend!

The reader reads the second appointed reading from the Triodion. (If it be a day on which there is to be a Vigil or Polielei, the readings of the feast or of the saint are now read). At the completion of the reading(s) the priest says:

Priest: Peace be unto thee, Reader.

*The priest stands before the Holy Table, holding the censer.
The deacon opens the Holy Doors and exclaims:*

Deacon: Wisdom!

*The following verses from Psalm 140 (141) are now chanted
according to the accepted local tradition:*

LET MY PRAYER ARISE

Verse 1. Let my prayer arise in Thy sight as incense,
and let the lifting up of my hands be an
evening sacrifice.

Refrain: Let my prayer arise in Thy sight as incense,
and let the lifting up of my hands be an
evening sacrifice.

Verse 2. Lord, I have called upon Thee, hear me,
receive the voice of my prayer when I call
upon Thee.

Refrain: Let my prayer arise...

Verse 3. Set a watch, O Lord, before my mouth,
and keep the door of my lips.

Refrain: Let my prayer arise...

Verse 4. Incline not my heart to any evil thing,
nor let me be occupied in ungodly works
with the men that work iniquity;

Refrain: Let my prayer arise...

And again:

Verse 1. Let my prayer arise in Thy sight as incense,
and let the lifting up of my hands be an
evening sacrifice.

While the above verses are being sung all those present in the church, and those who are in the sanctuary, kneel and pray. When the choir sings, Let my prayer arise..., the singers stand and then kneel for the next verse, and so on. Meanwhile, the priest stands at the Holy Table and censes. During the verse, Incline not my heart..., he stands before the Table of Preparation and censes before the Holy Gifts, then gives up the censer to the deacon, returns to the Holy Table and kneels during the final verse, Let my prayer arise....

The deacon, meanwhile, remains by the Table of Preparation and censes the Holy Gifts. When the singing of the final verse is completed, the priest stands before the Holy Table and says:

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power, and idle talk. *(PROSTRATION)*

But give rather the spirit of chastity, humility, patience, and love to Thy servant.
(PROSTRATION)

Yea, O Lord and King! Grant me to see mine own transgressions and not to judge my brother, for blessed art Thou unto ages of ages. Amen. *(PROSTRATION)*

If it be the patronal feast of the church or monastery, or of a saint, or during Passion Week, the deacon or priest now says: Let us attend! and the reader reads the appointed Prokeimenon of the Epistle. The Holy Doors remain open and the customary censuring takes place. After he reads from the Apostol, the appointed Alleluia is sung as usual. The Gospel is then read in the usual manner.

The Holy Doors are now closed and the deacon says:

LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. (3)

And the antimimension is partly unfolded by the priest; the upper portion is left folded.

Deacon: Again we pray for our Metropolitan _____, for our Bishop (*or* Archbishop _____), for priests, priestmonks, deacons, and all other

clergy and for all our brethren in Christ.

Choir: Lord, have mercy. (3)

PRAYER OF FERVENT SUPPLICATION

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

Deacon: Again we pray for this Country, its President (*or title of the highest civil authority*), for all civil authorities, and for the armed forces everywhere.

Choir: Lord, have mercy. (3)

Deacon: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy house; (*or holy habitation*) and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Choir: Lord, have mercy. (3)

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

Choir: Lord, have mercy. (3)

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 Thy great and rich mercy.

Choir: Lord, have mercy. (3)

Exclamation:

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

Choir: Amen.

* * * *

LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Bow your heads unto the Lord, ye catechumens.

Choir: To Thee, O Lord.

PRAYER FOR THE CATECHUMENS

Priest: *O God our God, the Creator and Maker of all things, Who willest that all men should be saved, and should come to the knowledge of the truth, look upon Thy servants the catechumens and deliver them from their former delusion and from the wiles of the adversary. And call them unto life eternal, enlightening their souls and bodies and numbering them with Thy rational flock, which is called by Thy holy Name.*

The antimension is now fully unfolded. (Some do this at: That He may reveal to them...).

Exclamation:

Priest: That with us they may glorify Thine 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.

Choir: Amen.

The priest makes the Sign of the Cross over the antimension with the sponge as he exclaims ...of the Father, and of the Son, and of the Holy Spirit..., kisses the sponge and lays it on the right side.

Deacon: All catechumens, depart. Depart catechumens. All that are catechumens depart. Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.

The above dismissal is said only until Wednesday of the 4th week of the Fast. Beginning with Wednesday of Mid-fast, after the priest says, That with us they may glorify..., the following petitions are said by the deacon:

Deacon: All catechumens depart. Depart, catechumens. As many as are preparing for illumination, draw near. Pray, you who are preparing for illumination.

Choir: Lord, have mercy.

Deacon: You faithful, for the brethren who are preparing for holy illumination and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the Lord our God may establish and strengthen them.

Choir: Lord, have mercy.

Deacon: That He may enlighten them with the light of knowledge and piety.

Choir: Lord, have mercy.

Deacon: That He may vouchsafe unto them in due time the laver of regeneration, the forgiveness of sins, and the robe of incorruptibility.

Choir: Lord, have mercy.

Deacon: That He may beget them by water and the Spirit.

Choir: Lord, have mercy.

Deacon: That He may bestow upon them the perfection of the faith.

Choir: Lord, have mercy.

Deacon: That He may number them with His holy and elect flock.

Choir: Lord, have mercy.

Deacon: Save them, have mercy on them, help

them, and keep them, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: As many as are preparing for illumination, bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER FOR THOSE PREPARING FOR HOLY ILLUMINATION

Priest: *Reveal, O Master, Thy countenance to those who are preparing for holy illumination and who long to put away the pollution of sin. Enlighten their minds. Secure them in the faith. Establish them in hope. Perfect them in love. Show them to be honorable members of Thy Christ, Who gave Himself as a deliverance for our souls.*

Exclamation:

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

Choir: Amen.

Deacon: As many as are preparing for illumination, depart; you who are preparing for illumination, depart; as many as are catechumens, depart. Let no catechumen remain. As many as are of the faithful, again and again in peace, let us pray to the Lord.

Choir: Lord, have mercy.

FIRST PRAYER OF THE FAITHFUL

Priest: *O God, great and praiseworthy, Who by the life-giving death of Thy Christ hast translated us from corruption to incorruption, do Thou free all our senses from deadly passions; set over them as a good guide the understanding that is within us. And let our eyes abstain from every evil sight; our hearing be inaccessible to idle words; and our tongues be purged of unseemly speech. Make clean our lips which praise Thee, O Lord. Make our hands refrain from base deeds, and to work only that which is well pleasing to Thee, fortifying our members and minds by Thy grace.*

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

Choir: Lord, have mercy.

Deacon: Wisdom!

Exclamation:

Priest: For unto Thee are due 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.

Choir: Amen.

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

Choir: Lord, have mercy.

The four following petitions are recited only if a deacon is serving. If the priest serves alone, they are omitted.

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

Choir: 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, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

* * * *

SECOND PRAYER OF THE FAITHFUL

Priest: *O Master, holy and exceeding good, we implore Thee, Who art rich in mercy: be gracious to us sinners, and make us worthy of the reception of Thine Only-begotten Son and our God, the King of Glory. For, behold, His Immaculate Body and Life-creating*

Blood, entering at this present hour, are about to be set forth upon this mystical Table by multitudes of heavenly hosts invisibly escorted. Grant us to partake of them without condemnation, that, through them our mental sight may be illumined and we may become children of the light and of the day.

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

Choir: Lord, have mercy.

Deacon: Wisdom!

The deacon returns to the sanctuary through the south door.

Exclamation:

Priest: Through the gift of Thy Christ, with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Holy Doors are now opened. While the choir sings the Hymn of the Entrance, the deacon, having received the priest's blessing, censes the Holy Table, the Table of Preparation and the priest. [According to another tradition, a complete censuring of the sanctuary, iconostasis and the church as at the full Liturgy].

THE HYMN OF THE ENTRANCE

Choir: Now the Powers of Heaven do serve invisibly with us. Behold, the King of Glory enters. Behold, the mystical sacrifice is upborne, fulfilled.

When the deacon finishes his censuring, he stands to the right of the priest before the Holy Table and both recite the Hymn of the Entrance three times, bowing after each recitation:

Priest: *Now the Powers of Heaven do serve invisibly with us. Behold, the King of Glory enters. Behold, the mystical sacrifice is upborne, fulfilled.*

Deacon: *Let us draw near in faith and love, and become communicants of life eternal. Alleluia! Alleluia! Alleluia!*

Having made three prostrations they now go to the Table of Preparation, where they make three prostrations before the Holy Gifts saying each time: O God, cleanse me, a sinner, and have mercy on me. The priest censes the Holy Gifts three times and then gives the censer to the deacon. He then puts the large veil on the deacon's left shoulder. Then he takes the diskos with the Holy Lamb in his right hand and the chalice in his left hand, and holding the diskos head-high and the chalice breast-high, leaves the sanctuary through the north door, preceded by the servers carrying candles and the deacon with the censer who, facing the priest at all times, censes frequently.

Having reentered the sanctuary through the Holy Doors, the priest places the Holy Gifts on the Holy Table while the deacon stands at the right side. Thus, the Great Entrance is accomplished in solemn silence. When the priest, preceded by the deacon enters into the sanctuary, the choir then sings:

Choir: *Let us draw near in faith and love, and become communicants of life eternal. Alleluia! Alleluia! Alleluia!*

In the sanctuary, the priest removes the veils from the diskos and the chalice and places them on the Holy Table. He takes the large veil from the deacon's shoulder and approaches it to the censer which is being held by the deacon. Having censed it, he places it upon the diskos with the Holy Gifts and the chalice. He then takes the censer from the deacon and censes the Holy Gifts three times. All this is accomplished in reverential silence. Then, standing before the Holy Table, the priest says:

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power, and idle talk. *(PROSTRATION)*

But give rather the spirit of chastity, humility, patience, and love to Thy servant.
(PROSTRATION)

Yea, O Lord and King! Grant me to see mine own transgressions and not to judge my brother, for blessed art Thou unto ages of ages. Amen. *(PROSTRATION)*

The Holy Doors are closed and the curtain is drawn halfway.

The deacon, having received leave from the priest comes out through the north door, and standing in his usual place says:

LITANY BEFORE THE LORD'S PRAYER

Deacon: Let us complete our evening prayer unto the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

And the priest prays:

Priest: *O God of unutterable and unseen Mysteries, with Whom are the hidden treasures of wisdom and knowledge, Who hast revealed the service of this liturgy to us, Who hast set us sinners, through Thy great love towards mankind, to offer to Thee gifts and sacrifices for our own sins and for the ignorance of the people: Do Thou Thyself, O invisible King, Who doest things great and inscrutable, glorious and marvelous, which can not be numbered, look upon us, Thine unworthy servants who stand at this holy altar as*

*at Thy cherubic throne, upon which resteth
Thine Only-begotten Son and our God, in
the dread Mysteries that are set forth, and
having freed us all and all Thy faithful
people from uncleanness, sanctify all our
souls and bodies with the sanctification
which cannot be taken away; that partaking
with a clean conscience, with faces unashamed,
with hearts illumined, of these divine, sanc-
tified Things, and by them being given life,
we may be united unto Thy Christ Himself,
our true God, Who hath said: “Whoso eateth
My flesh and drinketh My blood abideth in
Me and I in him,” that by Thy Word, O Lord,
dwelling within us and sojourning among
us, we may become the temple of Thine All-
Holy and adorable Spirit, redeemed from
every diabolical wile, wrought either by deed
or word or thought; and may obtain the good
things promised to us with all Thy saints,
who in all ages have been well-pleasing unto
Thee.*

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: 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.

Choir: Grant it, O Lord.

Deacon: 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.

Choir: 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.

Choir: To Thee, O Lord.

Exclamation:

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

THE LORD'S PRAYER

People: Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

While the Lord's Prayer is being sung, the deacon, standing before the icon of Christ, crosses his orarion over his shoulders.

Exclamation:

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

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

While the priest prays:

Priest: *O God, who alone art good and tender-hearted,
Who dwellest on high, Who lookest upon the*

humble: Look with the eye of Thy tender-heartedness upon all Thy people, and keep them. Make us all worthy, without condemnation, to partake of these, Thy life-creating Mysteries, for unto Thee have we bowed our heads, awaiting from Thee Thy rich mercies.

Exclamation:

Priest: Through the grace and compassion and love toward mankind of Thine Only-begotten Son with Whom Thou art blessed, together with Thine All-Holy, Good, and Life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest again prays:

Priest: *Attend, O Lord Jesus Christ our God, out of Thy holy dwelling-place, from the throne of glory of Thy Kingdom; and come to sanctify us, O Thou Who sittest on high with the Father, and art here invisibly present with us; and by Thy mighty hand impart unto us Thy Most Pure Body and Precious Blood, and through us to all the people.*

While the priest is praying, the deacon, standing before the closed Holy Doors, crosses his orarion over his shoulders. Then the priest (standing before the Holy Table) and likewise the deacon (standing before the Holy Doors) make three low reverences, saying silently each time:

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

The priest, the Divine Gifts being covered, puts his hand under the large veil and touches the life-creating Bread with great reverence and fear.

Deacon: Let us attend!

Priest: The Presanctified Holy Things for the Holy!

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

THE COMMUNION

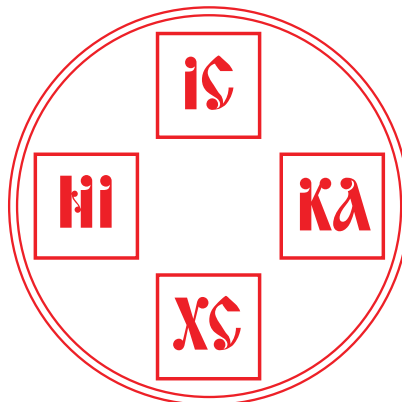
The curtain is fully closed. Then the priest lays aside the large veil. The deacon returns to the sanctuary through the south door, and, standing on the right side of the priest, says:

Deacon: *Divide, Master, the Holy Bread.*

The priest divides the Holy Bread into four parts, with proper reverence.

Priest: *Divided and distributed is the Lamb of God: Who is divided, yet not disunited; Who is ever eaten, yet never consumed; but sanctifying those who partake thereof.*

The priest arranges the pieces on the diskos in the form of a cross:



The portion IC is then placed in the chalice, saying nothing. The portion XC is for the communion of the celebrants. The other two portions, NI and KA are broken for the communion of the faithful. The priest then blesses the warm water, making the Sign of the Cross, but saying nothing. The deacon then pours a sufficient quantity of warm water into the chalice cross-wise, saying nothing and then stands a little apart as the choir sings the Communion Hymn:

COMMUNION HYMN

Choir: **O taste and see that the Lord is good!**
 Alleluia! Alleluia! Alleluia!

If readings from the Apostol and Gospel or a feast of a saint or for the patronal feast of a church or monastery were prescribed, then the other Communion Hymn is sung also.

The priest breaks the portion XC into a number of pieces corresponding to the number of clergy who take part in the Liturgy.

Priest: *Deacon, draw near.*

The deacon approaches and bows once, asking forgiveness; he then kisses the Holy Table and says:

Deacon: *Behold, I draw near unto our Immortal King and God. Give unto me, Master, the Precious and Holy Body and Blood of our Lord and God and Savior Jesus Christ.*

The priest gives the deacon a portion of the Holy Bread saying:

Priest: *To the pious deacon _____, is given the Precious, Holy, and Most Pure Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

The deacon having kissed the priest's hand, withdraws and stands behind the Holy Table, and bowing his head, he prays quietly:

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

Similarly, the priest taking a portion of the holy Mysteries for himself, he prays:

Priest: *The Precious and Most Holy Body and Blood of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest _____, for the remission of my sins, and unto life everlasting.*

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine Own Most Pure Body, and that this is truly Thine Own Precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

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

And in this manner they partake of the holy Mysteries, with awe and godly fear. Then, taking the chalice with the veil in both hands, the priest drinks from it, saying nothing. He then wipes his mouth and the chalice with the veil which is in his hands, setting it on the Holy Table, and he prays, saying:

Priest: *We give thanks unto Thee, O God, the Savior of all men, for all the good things which Thou hast vouchsafed unto us, and for the Communion of the Holy Body and Blood of Thy Christ. And we beseech Thee, O Lord, Who lovest mankind, to keep us under the shelter of Thy wings. And grant that, even to our last breath, we may worthily partake of Thy Holy Things, unto the enlightenment of soul and body, and unto the inheritance of the Kingdom of Heaven.*

The deacon does not drink from the chalice at this time, but after the Prayer Before the Ambo, and after consuming the remaining particles of the holy Mysteries.

If, however, a priest serves alone without a deacon, then, after having partaken of the holy Mysteries, he does not drink from the chalice, but only after the completion of the Liturgy and after consuming the holy Mysteries.

The deacon then, taking the diskos, brings it up over the chalice and puts the Holy Things into it, saying nothing. And having made three reverences, he draws the curtain and opens the Holy Doors, going through them with the chalice and says:

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

Choir: I will bless the Lord at all times;
His praise shall always be on my lips.

The priest, having received the chalice, faces the people and says the Communion Prayer:

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

When he has finished the Communion Prayer, the priest communicates those who are prepared to receive the Mystery, saying to each person:

Priest: The servant (*or* handmaid) of God _____ ,
partakes of the Precious and Holy Body
and Blood of our Lord and God and Savior
Jesus Christ, for the remission of sins and
unto life everlasting.

During the communion of the people, the choir sings:

Choir: O taste and see that the Lord is good!
Alleluia! Alleluia! Alleluia!

The deacon (or server) cleans the lips of each communicant with the communion cloth. After all have been communicated, the celebrants return to the sanctuary and replace the chalice on the Holy Table. The priest then blesses the people saying:

Priest: O God, save Thy people and bless Thine inheritance!

Choir: Taste the heavenly Bread and the Cup of Life, and see that the Lord is good! Alleluia! Alleluia! Alleluia!

The priest covers the chalice with one veil. He puts all others on the diskos, and covers them also. He censes the chalice three times and then gives the censer to the deacon. Having taken the diskos, he sets it on the deacon's head: the deacon carries it with reverence to the Table of Preparation.

The priest, having made a reverence, takes the chalice in his right hand and says, as he faces the people:

Priest: *(Silently)* Blessed is our God...

(Aloud) Always, now and ever, and unto ages of ages.

The priest carries the chalice to the Table of Preparation.

Choir: Amen.

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

The deacon unbinds his orarion and goes through the north door to his usual place for the litany; the priest returns to the Holy Table and folds the antimimension.

LITANY OF THANKSGIVING

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

The priest makes the Sign of the Cross over the folded antimimension with the Holy Gospel as he exclaims:

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

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

PRAYER BEFORE THE AMBO

Priest: O Almighty Master, Who in wisdom hast fashioned all creation; Who, through Thine ineffable providence and great goodness, hast led us to these all-revered days for purification of souls and bodies, for restraint of passions, and for hope of the Resurrection; Who, during the forty days, didst put into the hands of Thy servitor Moses the tables in letters divinely inscribed: Grant unto us also, O Good One, to fight the good fight, to complete the course of the Fast, to preserve the Faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sins and, without condemnation, also to attain unto and to worship the holy Resurrection. For blessed and glorified is Thine 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.

Choir: Amen.

Blessed be the Name of the Lord, henceforth and forevermore. *(3)*

And the choir continues with Psalm 33:1-11 (34:1-11):

I will bless the Lord at all times,
His praise shall be continually in my mouth.
My soul shall make her boast in the Lord,
The humble shall hear this, and be glad.

O magnify the Lord with me
And let us exalt His Name together.
I sought the Lord and He heard me,
And delivered me from all my fears.

They looked unto Him, and were lightened,
And their faces were not ashamed.
This poor man cried, and the Lord heard him,
And saved him out of all of his troubles.

The angel of the Lord encampeth 'round about
them that fear Him,
And delivereth them.
O taste and see that the Lord is good:
Blessèd is the man that trusteth in Him.

O fear the Lord, ye His saints:
For there is no want to them that fear Him.
The rich become poor and hungry:
But they that seek the Lord shall not want
any good thing.

The deacon, holding his orarion, stands with bowed head before the icon of our Lord Christ until the completion of the Prayer Before the Ambo. At its conclusion, the priest enters the sanctuary through the Holy Doors, and going to the Table of Preparation, silently says the following prayer:

Priest: *O Lord our God, Who hast led us to these most solemn days, and Who hast made us communicants of Thy dread Mysteries: Join us to Thy rational flock, and show us to be heirs of Thy Kingdom, now, and ever, and unto ages of ages. Amen.*

The deacon goes to the Table of Preparation and consumes the Holy Gifts with all reverence and awe.

On Holy Wednesday, after singing: Blessed be the Name of the Lord... *and* I will bless the Lord at all times..., *the priest says the* Prayer of St. Ephraim the Syrian *for the last time this season:*

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power, and idle talk. (*PROSTRATION*)

But give rather the spirit of chastity, humility, patience, and love to Thy servant.
(*PROSTRATION*)

Yea, O Lord and King! Grant me to see mine own transgressions and not to judge my brother, for blessed art Thou unto ages of ages. Amen. (*PROSTRATION*)

The priest blesses the people saying:

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

Choir: Amen.

DISMISSAL

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee!

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

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

Priest: May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, Gregory Dialogus, the Pope of Rome; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

On Holy Monday, Tuesday and Wednesday, the following Dismissal is used:

Priest: May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God..., *(and the rest, as above)*.

Choir: Amen.

The people come to venerate the Cross and receive the antidoron bread. Those who received the holy Mysteries now listen as the Prayers of Thanksgiving (Appendix II) are read.

AFTER THE DISMISSAL

The priest returns to the sanctuary, says the Prayers of Thanksgiving (Appendix II) and, removing his priestly vestments, prays:

St. Symeon's Prayer

Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles, and the glory of Thy people, Israel.

Trisagion Prayers

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

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. Lord: cleanse our sins. Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (3)

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

Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be

done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

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

Troparion to St. Gregory Dialogus

Thou who hast received of God divine grace from on High, O glorious Gregory, and hast been fortified by His power, thou didst will to walk according to the Gospel; wherefore, thou hast received of Christ the reward of thy labors, O all-blessèd one. Entreat Him that He may save our souls.

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

Kontakion to St. Gregory Dialogus

Thou hast shown thyself to be a leader like unto the Chief Shepherd Christ, O Father Gregory, guiding flocks of monks into the heavenly sheepfold, and from whence thou didst teach the flock of Christ His commandments. And now thou dost rejoice with them and dance in the heavenly mansions.

Now and ever, and unto ages of ages. Amen.

Theotokion

Steadfast protectress of Christians, constant advocate before the Creator, despise not the cry of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost always protect those who honor thee.

Lord, have mercy! (12)

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 thou gavest birth to God the Word, true Theotokos, we magnify thee.

[If deacon: In the Name of the Lord, Father bless.]

The priest pronounces the dismissal.

The deacon, having consumed the Holy Things with all reverence and awe, sets the holy vessels together, wraps them and puts them in their usual place, saying: Lord, now lettest Thou Thy servant depart... and the rest, as does the priest, and he washes his hands in the usual place, and makes a reverence together with the priest. The dismissal is given, and giving thanks to God, they go their way.

Thus concludes the Liturgy of the Presanctified Gifts of St. Gregory Dialogus.

APPENDICES



APPENDIX I

PRAYERS IN PREPARATION FOR HOLY COMMUNION

O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother and all the saints, have mercy on us. Amen.

A priest uses the following:

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

READER: Amen.

Then we continue:

Glory to Thee, our God, Glory to Thee.

O Heavenly King, the Comforter, the Spirit of Truth who art everywhere and fillest 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 Bright Monday through the Leavetaking of Pascha, after the initial “Amen,” we immediately say:

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

Then continue with Holy God.... (below).

Also note that the prayer O Heavenly King... is not read until Pentecost. From the Leavetaking of Pascha until the Sunday of Pentecost, we begin with Holy God... after the initial “Amen.”

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

Glory..., now and ever.... Amen.

O most holy Trinity: have mercy on us. Lord: cleanse our sins. Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (3)

Glory..., now and ever.... Amen.

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

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

IF NOT: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

Lord, have mercy. (3)

Glory..., now and ever.... Amen.

NOTE: *When the Prayers in Preparation are said immediately after Morning Prayers, we begin here:*

Come, let us worship God our King! Come, let us worship and fall down before Christ, our King and our God! Come, let us worship and fall down before Christ Himself, our King and our God! *(with three reverences)*

Psalm 22 (23):

**The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:**

**He leadeth me in the paths of righteousness for
His Name's sake.**

**Yea, though I walk through the valley of the
shadow of death,
I will fear no evil for Thou art with me;
Thy rod and Thy staff they comfort me.**

**Thou preparest a table before me in the presence
of mine enemies;
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the
days of my life;
And I will dwell in the house of the Lord forever.**

Psalm 23 (24):

**The earth is the Lord's and the fullness thereof,
The world and all those who dwell therein.
He hath founded it upon the seas,
And prepared it upon the rivers.**

Who shall ascend the mountain of the Lord,
And who shall stand in His Holy Place?
He that hath clean hands and a pure heart,
Who hath not set his mind on vanity nor sworn
deceitfully to his neighbor.

He shall receive a blessing from the Lord,
And mercy from God his Savior.
Such is the generation of those who seek
the Lord,
That seek the face of the God of Jacob.

Lift up your gates, O ye princes!
And be lifted up, ye everlasting doors,
That the King of Glory may enter in.
Who is this King of Glory?

The Lord, strong and mighty;
The Lord, mighty in battle!
Lift up your gates, O ye princes!
And be lifted up, ye everlasting doors,
That the King of Glory may enter in.
Who is this King of Glory?
The Lord of Hosts.
He is the King of Glory!

Psalm 115 (116):

I kept my faith even when I said;
I am greatly afflicted,
And when in my madness I cried:
Every man is a liar.

What shall I render to the Lord for all His bounty to me?

**I will receive the cup of salvation and call on the
Name of the Lord.**

**I will offer my prayers to the Lord in the
presence of all His people.**

**Precious in the sight of the Lord is the death
of His saints.**

**O Lord, I am Thy servant; I am Thy slave and
son of Thy handmaiden.**

Thou hast broken my bonds asunder.

**I will offer Thee the sacrifice of praise,
And will pray in the Name of the Lord.**

**I will offer my prayers to the Lord in the presence
of all His people,**

**In the courts of the House of the Lord, in thy midst,
O Jerusalem.**

*** * * ***

Glory..., now and ever.... Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (3)

Lord, have mercy. (3)

And then the following troparia:

**Disregard mine iniquities, O Lord, Who was born of a
Virgin, and cleanse my heart, and make it a temple for
Thy Most Pure Body and Blood. Turn me not away
from Thy countenance, for wonderful is Thine infinite
great mercy.**

Glory....,

How can I dare to partake of Thy Holy Things in my unworthiness? For even if I should dare to approach Thee with those who are worthy, my garment will betray me, for it is not a wedding garment, and I shall secure the condemnation of my sinful soul. Cleanse, O Lord, the pollution from my soul, and save me for Thou lovest mankind.

Now and ever.... Amen.

THEOTOKION: Exceedingly great, O Theotokos, is the multitude of my transgressions! I have fled to thee, O pure one, asking for salvation. Visit my feeble soul and pray to thy Son and our God, that He will grant me remission of the terrible deeds which I have done, O only blessed one.

On Great and Holy Thursday, the following is read in place of the above troparia:

When the glorious disciples were enlightened at the washing of their feet before the Supper, then the impious Judas was darkened, ailing with avarice, and to the lawless judges doth he betray Thee, the Righteous Judge. Behold, O lover of money, through which this man hanged himself. Flee from the greedy soul which dared such things against the Master, our God. O Lord, Who art good above all men, glory to Thee.

If the Canon of Preparation for Holy Communion has not been read the preceding evening, it may be read here.

Lord, have mercy. *(40 times)*

Prostrations as desired. Then, begin the following prayers by first reading this verse of Instruction:

When thou dost intend, O man, to eat the Master's Body, approach with fear, lest thou be burned — for It is fire!

Before drinking the Divine Blood in communion, make peace with those who have grieved you.

Only then mayest thou dare to eat the mystical food.

We also add the following verse:

Before partaking of the awesome Sacrifice, the Life-giving Body of the Master, pray with trembling, in this manner:

1ST PRAYER

(BY ST. BASIL THE GREAT)

O Lord and Master, Jesus Christ our God, the Fountain of life and immortality, the Creator of everything visible and invisible, the eternal and everlasting Son of the eternal Father, Thou hast come in these latter days because of the abundance of Thy goodness, Thou hast put on our human flesh and wast crucified and buried for us thankless and graceless men, and through Thine Own Blood Thou hast renewed our human nature which is corrupted by sin. And now, O Immortal King, accept the repentance of me a sinner, and incline Thine ear to me and listen to my words:

I have sinned, O Lord, I have sinned before heaven and before Thy face, and I am not worthy to look upon the height of Thy glory. I have provoked Thy goodness, I have transgressed Thy commandments, I have

not obeyed Thy statutes.

But, O Lord, since Thou dost not remember evil, but art long-suffering and of great mercy, Thou hast not given me over to destruction for my lawlessness, but hast ever awaited my conversion.

O Lover of mankind, Thou hast said by Thy Prophets; “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.”

For Thou dost not wish, O Master, that the work of Thy hands should perish, neither dost Thou take pleasure in the destruction of men, but Thou desirest that all men should be saved and come to a knowledge of the truth.

Therefore, although I am unworthy both of heaven and of earth and of this passing life, having wholly yielded myself to sin and defiled Thine image, yet being Thy creature and of Thy making, I do not despair of my salvation in my wickedness. But made bold by Thine infinite compassion, I draw near.

Receive me, O Christ, Who lovest mankind, as Thou didst receive the prostitute, the thief, the tax-collector and the prodigal. Take away the heavy burden on my sins, for Thou takest away the sins of the world, Thou healest the infirmities of mankind, Thou callest to Thyself and givest rest to those who labor and are heavy laden.

Thou hast not come to call the righteous, but sinners to repentance. Cleanse me from every stain of flesh and spirit. Teach me to fulfill holiness in fear of Thee,

that having the testimony of my own conscience clean, and having communion of Thy Holy Things, I may be united with Thy Body and Blood and may have Thee to dwell and abide in me, with the Father and Thy Holy Spirit.

O Lord Jesus Christ my God, may the communion of Thy most pure and life-creating Mysteries not bring me into judgment, nor may I become weak in soul and body by partaking in an unworthy manner, but grant me to receive communion of Thy Holy Things without condemnation even to my very last breath, and by them to receive communion of the Holy Spirit, provision for the journey of eternal life, and an acceptable answer at Thy dread judgment seat; that I, together with all Thy chosen ones, may also be a partaker of the incorruptible blessing which Thou hast prepared for those who love Thee, O Lord, in whom Thou art glorified forever. Amen.

2ND PRAYER

(BY ST. JOHN CHRYSOSTOM)

O Lord my God, I know that I am not worthy nor sufficiently pleasing that Thou shouldst come under the roof of the house of my soul, for it is entirely desolate and fallen in ruin, and Thou wilt not find in me a place worthy to lay Thy head. But as Thou didst humble Thyself from on high for our sake, so now humble Thyself to my lowliness.

As Thou didst deign to lie in a cavern, in a manger of dumb beasts, so now deign to enter into the manger of my beastly soul, and into my soiled body.

As Thou didst not disdain to enter and to eat with sinners in the house of Simon the leper, so now be pleased to enter into the house of my soul, humble and leprous and sinful.

As Thou didst not cast out the prostitute, the sinful woman who came to touch Thee, so have compassion on me a sinner who comes to touch Thee.

As Thou didst not abhor the kiss of her sin-stained and unclean mouth, do not abhor my mouth, worse stained and more unclean than hers, nor my stained and shamed and unclean lips, nor my still more impure tongue.

But let the fiery coal of Thy Most Pure Body and Thy Most Precious Blood bring me sanctification, enlightenment, and strengthening of my lowly soul and body, relief from the burden of my many transgressions, protection against every action of the devil, repulsion and victory over my wicked and evil habits, mortification of my passions, accomplishment of Thy commandments, increase of Thy divine grace, and inheritance of Thy Kingdom.

For I do not come to Thee in presumption, O Christ my God, but made bold by Thine inexpressible goodness, lest I stray far away from Thy flock, O Master, and become caught by the wolf of souls.

Therefore, I pray Thee, O Master, for Thou alone art Holy: sanctify my soul and body, my mind and heart, my muscles and bones. Renew me entirely. Implant Thy fear in my fleshly members and let Thy sanctification

never be removed from me.

Be my helper and defender, guide my life in peace and make me worthy to stand at Thy right hand with all Thy saints.

By the prayers and supplication of Thy most pure Mother, of Thy spiritual servants, the most pure angelic powers, and of all the saints who have been well-pleasing to Thee. Amen.

3RD PRAYER

(BY ST. SYMEON METAPHRASTES)

O only Pure and Incorruptible Lord, because of the unspeakable mercy of Thy love for mankind, Thou didst take to Thyself our entire human composition from the pure blood of the Virgin who gave birth to Thee beyond nature, by the descent of the Holy Spirit and the goodwill of the Ever-existing Father.

O Christ Jesus, Wisdom and Peace and Power of God, through the human nature which Thou didst take to Thyself, Thou didst suffer the life-creating and saving Passion: the cross, the nails, the spear — death itself. Put to death in me the soul-destroying passions of the body.

Through Thy burial, Thou didst capture the kingdom of death. Bury in me the evil devices of the devil with good thoughts, and destroy the spirits of evil.

Through Thy life-bringing Resurrection, Thou didst raise up the first father who had fallen. Raise me up who am sunk down in sin and give me the image of repentance.

Through Thy glorious Ascension, Thou didst deify the flesh which Thou didst assume to be divine, and placed it on the throne at the Father's right hand. Grant me to receive a place at the right hand with the saved through communion of Thy holy Mysteries.

Through the coming of Thy Spirit, the Comforter, Thou didst make Thy consecrated disciples to be honorable vessels. Show me also to be the receptacle of His coming.

Thou hast promised to come again to judge the world in righteousness. Grant that I may go to meet Thee in the clouds, my Judge and Creator, with all Thy saints; that I may glorify and praise Thee without end, together with Thy Father, Who is without beginning, and Thy Most-holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

4TH PRAYER

(BY ST. JOHN DAMASCUS)

O Lord and Master Jesus Christ our God, Who alone hast power to absolve men from their sins, for Thou art good and lovest mankind, forgive all my transgressions done in knowledge or in ignorance, and make me worthy without condemnation to have communion of Thy divine and glorious and pure and life-creating Mysteries.

Let them not be for my punishment, or for the increase of my sins. But let them be for my purification and sanctification, as a promise of the life and Kingdom to

come, a defense and a help and a repulsion of every attacker and the removal of my many transgressions.

For Thou art a God of mercy and generosity and love for mankind, and unto Thee we send up glory, with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

5TH PRAYER

(ALSO BY ST. BASIL THE GREAT)

I know, O Lord, that I have communion unworthily of Thy Most Pure Body and Thy Most Precious Blood, and that I am guilty and drink condemnation to myself not discerning Thy Body and Blood, O my Christ and God.

But daring upon Thy generous loving-kindness I come to Thee Who hast said: “He who eats My Flesh and drinks My Blood abides in Me and I in him.” Be merciful, therefore, O Lord, and do not rebuke me, a sinner, but deal with me according to Thy mercy, and let Thy Holy Things be for my purification and healing, for enlightenment and protection, for the repulsion of every tempting thought and action of the devil which works spiritually in my fleshly members.

Let them be for boldness and love for Thee, for the correction and grounding of my life, for the increase of virtue and perfection, for the fulfillment of Thy commandments, for the communion of the Holy Spirit, for the journey of eternal life, for a good and acceptable answer at Thy dread judgment, but not for judgment or condemnation. Amen.

6TH PRAYER

(BY ST. SYMEON THE NEW THEOLOGIAN)

From sullied lips,
From an impure heart,
From an unclean tongue,
Out of a polluted soul,
Receive my prayer, O my Christ.
Reject me not,
Nor my words, nor my ways,
Nor even my shamelessness,
But give me courage to say
What I desire, O Christ.
And even more,
Teach me what to do and say.
I have sinned more than the Harlot
Who, on learning where Thou wast lodging,
Bought oil of myrrh,
And dared to come and anoint
Thy feet, my Christ,
My Lord and my God.
As Thou didst not turn her away
When she drew near from her heart,
Neither, O Word, repel Thou me,
But, rather, grant me
To clasp and kiss Thy feet,
And with a flood of tears
As with most precious myrrh
Dare to anoint them.

**Wash me with my tears
And purify me with them, O Word.
Forgive my sins
And grant me pardon.
Thou knowest the multitude of my evil-doings,
Thou knowest also my wounds,
And Thou seest my bruises.
But also Thou knowest my faith,
And Thou beholdest my willingness,
And Thou hearest my sighs.
Nothing escapes Thee, my God,
My Maker, my Redeemer,
Not even a single drop of tears,
Nor part of a teardrop.
Thine eyes know
What I have not achieved,
And in Thy book
Things not yet done
Are written by Thee.
See my humility,
See how great is my trouble,
And all my sins
Take from me, O God of all,
That with a clean heart,
Trembling mind
And contrite spirit
I may partake of Thy pure
And all-holy Mysteries**

By which all who eat and drink of Thee
With sincerity of heart
Are quickened and deified.
For Thou, my Lord, hast said:
“Whosoever eats My Flesh
And drinks My Blood
Abides in Me
And I in Him.”
Wholly true is the word
Of my Lord and God.
For whosoever partakes of Thy divine
And deifying Gifts
Certainly is not alone,
But is with Thee, my Christ,
Light of the Triune Sun
Which illumines the world.
And that I may not remain alone
Without Thee, the Giver of Life,
My Breath, my Life,
My Joy,
The Salvation of the world,
Therefore I have drawn near to Thee
As Thou seest, with tears
And with a contrite spirit.
Ransom of my offences,
I beseech of Thee.
Receive me,
That I may partake without condemnation

**Of Thy life-giving and perfect Mysteries,
That Thou mayest remain as Thou hast said
With me, thrice-wretched as I am,
Lest the tempter may find me
Without Thy grace
And craftily seize me,
And having deceived me, may seduce me,
From Thy deifying words.
Therefore I fall at Thy feet
And fervently cry to Thee:
As Thou didst receive the prodigal
And the harlot who drew near to Thee,
So have compassion and receive me,
The profligate and the prodigal,
As with contrite spirit
I now draw near to Thee.
I know, O Savior, that no other
Has sinned against Thee as I,
Nor has done the deeds
That I have committed.
But this again I know
That not the greatness of my offences
Nor the multitude of my sins
Surpasses the great patience
Of my God,
And His extreme love for mankind.
But with the oil of compassion
Those who fervently repent**

**Thou dost purify and enlighten
And makest them children of the light,
Sharers of Thy divine Nature.
And Thou dost act most generously,
For what is strange to angels
And to the minds of men
Often Thou tellest to them
As to Thy true friends.
These things make me bold, my Christ,
These things give me wings,
And I take courage from the wealth
Of Thy goodness to us.
And rejoicing and trembling at once,
I who am straw partake of fire,
And, strange wonder!
I am ineffably sprinkled with dew,
Like the bush of old
Which burnt without being consumed.
Therefore with thankful mind,
And with thankful heart,
And with thankfulness in all the members
Of my soul and body,
I worship and magnify
And glorify Thee, my God,
For blessed art Thou,
Now and throughout the ages. Amen.**

7TH PRAYER

(ALSO BY ST. JOHN CHRYSOSTOM)

O God, absolve, remit and pardon me my transgressions; as many sins as I have committed by word or action or thought, willingly or unwillingly, consciously or unconsciously; forgive me everything since Thou art good and the lover of men. And by the prayers of Thy most pure Mother, of Thy spiritual servants, the holy angelic powers and all the saints, who from all ages have been well-pleasing to Thee, be pleased to allow me to receive Thy Most Pure Body and Thy Most Precious Blood for the healing of my soul and body, and the purification of my evil thoughts. For Thine is the Kingdom and the power and the glory with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

8TH PRAYER

(ALSO BY ST. JOHN CHRYSOSTOM)

I am not worthy, Master and Lord, that Thou shouldst enter under the roof of my soul; yet inasmuch as Thou desirest to live in me as the Lover of men, I approach with boldness. Thou hast commanded: Let the doors be opened which Thou alone hast made and Thou shalt enter with Thy love for mankind just as Thou art. Thou shalt enter and enlighten my darkened reasoning. I believe that Thou wilt do this. For Thou didst not cast away the prostitute who came to Thee with tears, neither didst Thou turn away the tax-collector who repented, nor didst Thou reject the thief who acknowledged Thy Kingdom, nor didst Thou forsake the repentant persecutor, the Apostle Paul, even as he was.

But all who came to Thee in repentance Thou didst unite to the ranks of Thy friends, Who alone art blessed forever, and unto the endless ages. Amen.

9TH PRAYER

(ALSO BY ST. JOHN CHRYSOSTOM)

O Lord Jesus Christ my God, absolve, loose, cleanse and forgive me Thy sinful and useless and unworthy servant my errors, transgressions and sinful failings as many as I have committed from my youth up to this present day and hour, consciously and unconsciously, in words or actions or reasonings, thoughts, pursuits and in all my senses. By the prayers of Thy Mother the most pure and Ever-Virgin Mary who gave birth to Thee without human seed, my only hope which will not put me to shame, my intercessor and salvation, grant me to have communion without condemnation of Thy most pure, immortal, life-creating and awesome Mysteries; for the remission of sins and unto life everlasting; for sanctification, enlightenment, strength, healing and health of soul and body; for the most perfect removal and destruction of my evil thoughts and reasonings and intentions, fantasies by night, brought by dark and evil spirits; for Thine is the Kingdom and the power and the glory and the honor and the worship with the Father and Thy Holy Spirit, now and ever, and unto ages of ages. Amen.

10TH PRAYER

(ALSO BY ST. JOHN OF DAMASCUS)

I stand before the doors of Thy temple, and I do not forsake my wicked thoughts. But, O Christ my God, as Thou hast justified the tax-collector, and hast had

mercy on the woman of Canaan and hast opened the gates of paradise to the thief, open to me the interior depths of Thy love for mankind and receive me as I come and repent before Thee. Receive me as Thou didst receive the sinful woman and the woman with the flow of blood. For the first embraced Thy most pure feet and received the forgiveness of her sins, and the second just touched the hem of Thy garment and received healing. But I who am lost, daring to receive Thy whole Body, may I not be burned; but receive me as Thou hast received them, and enlighten my spiritual senses, burning up my sinful faults by the prayers of her who gave birth to Thee without human seed, and of the heavenly angelic powers, for blessed art Thou unto ages of ages. Amen.

11TH PRAYER

(ALSO BY ST. JOHN CHRYSOSTOM)

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine Own Most Pure Body, and this is truly Thine Own Precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I

**give Thee a kiss; but like the thief will I confess Thee:
Remember me, O Lord, in Thy Kingdom.**

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

*As you approach the chalice to partake, silently say the
following verses by Symeon Metaphrastes:*

**Behold, I draw near to the divine communion.
Burn me not as I partake, O Creator,
For Thou art a Fire which burns the unworthy.
Rather, cleanse me from every impurity.**

Then say:

**Of Thy Mystical Supper, O Son of God, accept me
today as a communicant; for I will not speak of Thy
Mystery to Thine enemies, neither like Judas will I
give Thee a kiss; but like the thief will I confess Thee:
Remember me, O Lord, in Thy Kingdom.**

And the following verses:

**Tremble, O man, when beholding the deifying Blood!
For it is a fire that burns the unworthy.
The Body of God both deifies and nourishes me.
It deifies the spirit and wondrously nourishes the mind.**

Then, the following troparia:

**Thou hast drawn me with longing, O Christ, and with
Thy divine love Thou hast changed me. But burn away**

my sins with spiritual fire, and make me worthy to be filled with delight in Thee, that I may leap for joy, O gracious Lord, and magnify Thy two comings.

Into the splendor of Thy saints how shall I enter who am unworthy? For if I dare to enter the bridal chamber, my vesture will betray me, for it is not a wedding garment, and I shall be cast out by the angels, bound both hand and foot. Cleanse my soul from pollution and save me, O Lord, in Thy love for mankind.

And this prayer:

O Master Who lovest mankind, O Lord Jesus Christ my God, may these Holy Things be not unto my condemnation, unworthy though I am, but for the purification and sanctification of my soul and body, and as a pledge of the life and Kingdom that are to come. For it is good for me to cleave to God and to place in the Lord my hope of salvation.

Then repeat:

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.





APPENDIX II

PRAYERS OF THANKSGIVING AFTER HOLY COMMUNION

After the dismissal at the Liturgy:

Priest: Glory to Thee, O God! (3)

Reader: I thank Thee, O Lord my God, for Thou hast not rejected me, a sinner, but hast made me worthy to be a partaker of Thy Holy Things. I thank Thee, for Thou hast permitted me, the unworthy, to commune of Thy most pure and heavenly Gifts. But, O Master, Who lovest mankind, Who for our sakes didst die and rise again, and gavest 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 Thy commandments, the receiving of Thy divine grace, and the attaining of Thy Kingdom. Preserved by them in Thy holiness, may I always remember Thy grace and live not for myself alone, but for Thee, 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 Thy countenance is unending. For Thou art the true desire and the ineffable joy of those who love Thee, O Christ our God, and all creation sings of Thy praise forever. Amen.

1ST PRAYER

(BY ST. BASIL THE GREAT)

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

2ND PRAYER

(BY ST. SYMEON METAPHRASTES)

Freely Thou hast given me Thy Body for my food, O Thou Who art 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 Thee. Always protect, guard, and keep me from soul-destroying words and deeds. Cleanse me, purify me, and adorn me. Give me understanding and illumination. Show me to be a temple of Thy 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 Thy tabernacle through communion. I offer

Thee as intercessors all the saints: the leaders of the bodiless hosts, Thy Forerunner, the wise apostles, and Thy pure and blameless Mother. Accept their prayers in Thy love, O my Christ, and make me, Thy servant, a child of light. For Thou art the only Sanctification and Light of our souls, O Good One, and unto Thee, our Master and God, do we send up glory day by day.

3RD PRAYER

O Lord Jesus Christ our God; let Thy Holy Body be my eternal life; Thy 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 Thy glory at Thine awesome second Coming, through the prayers of Thy most pure Mother and of all the saints.

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 thy Son. Grant the light of understanding to the eyes of my heart, you who gave birth to the True Light. Enliven me who am deadened by sin, you who 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 of thought, and a release from the slavery of my own reasonings. And enable me, even to my last breath, to receive the sanctification of

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

ST. SYMEON'S PRAYER

Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles, and the glory of Thy people, Israel.

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

Glory..., now and ever.... Amen.

O most holy Trinity: have mercy on us. Lord: cleanse our sins. Master: pardon our transgressions. Holy One: visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (3)

Glory..., now and ever.... Amen.

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

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son,

and of the Holy Spirit, now and ever, and unto
ages of ages. Amen.

People: Amen.



AT THE LITURGY OF ST. JOHN CHRYSOSTOM:

TROPARION, TONE 8: Grace like a flame shining forth
from thy mouth has illumined the universe and dis-
closed to the world the treasures of poverty and shown
us the heights of humility. And as thou dost instruct
us by thy words, Father John the “Golden-mouth,”
pray to the Word, Christ our God, that He may save
our souls.

Glory...,

KONTAKION, TONE 6: From heaven thou didst receive
the grace of God, teaching us by thy words to worship
the One God in Trinity. We worthily praise thee, O
blessèd John Chrysostom, well pleasing to God, for
thou art a teacher revealing things divine.

Now and ever.... Amen.

THEOTOKION: Steadfast protectress.... (*see p. 267*)



AT THE LITURGY OF ST. BASIL THE GREAT:

TROPARION, TONE 1: Thy proclamation hast gone out
into all the earth, for it was divinely taught by hearing
thy voice. Thou didst expound the nature of creatures
and ennobled the manners of men. O holy father of a

royal priesthood, entreat Christ God that our souls may be saved.

Glory...,

KONTAKION, TONE 4: Thou wast revealed as the sure foundation of the Church, granting all men a lordship which cannot be taken away, sealing it with thy precepts, O venerable and heavenly father.

Now and ever... Amen.

THEOTOKION: Steadfast protectress.... *(see next page)*



AT THE LITURGY OF THE PRESANCTIFIED GIFTS

TROPARION, TONE 4: Thou who hast received of God divine grace from on High, O glorious Gregory, and hast been fortified by His power, thou didst will to walk according to the Gospel; wherefore, thou hast received of Christ the reward of thy labors, O all-blessèd one. Entreat Him that He may save our souls.

Glory...,

KONTAKION, TONE 3: Thou hast shown thyself to be a leader like unto the Chief Shepherd Christ, O Father Gregory, guiding flocks of monks into the heavenly sheepfold, and from whence thou didst teach the flock of Christ His commandments. And now thou dost rejoice with them and dance in the heavenly mansions.

Now and ever... Amen.



THEOTOKION, TONE 6: Steadfast protectress of Christians, constant advocate before the Creator, despise not the cry of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost always protect those who honor thee.

Lord, have mercy! *(12 Times)*

Glory..., now and ever.... Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, without corruption thou gavest birth to God the Word, true Theotokos, we magnify thee.

In the Name of the Lord, Father, bless.

The priest pronounces the dismissal.



APPENDIX III

SPECIAL HYMNS AND VERSES OF THE FESTAL AND PASCHAL CYCLES

FESTAL CYCLE

8 SEPTEMBER

THE NATIVITY OF THE MOST-HOLY THEOTOKOS

Troparion, Tone 4

Thy nativity, O Virgin Theotokos, hast brought joy to all the world! The Sun of Righteousness, Christ our God, hath shone from thee; He hath loosed us from the curse and bestowed the blessing; by destroying death, He hath granted us eternal life.

Kontakion, Tone 4

By thy nativity, O most pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, Thy people, freed from the guilt of sin, celebrate and sing to thee: The barren woman gives birth to the Theotokos, the nourisher of our Life.

9th Ode of the Canon (Replaces “It is Truly Meet”)

Virginité is foreign to mothers; childbearing is strange for virgins. But in thee, O Theotokos, both were accomplished! For this, all the earthly nations unceasingly magnify thee!

Communion Hymn — Psalm 115 (116)

**I will receive the cup of salvation and call
on the Name of the Lord.**

14 SEPTEMBER

THE ELEVATION OF THE CROSS

The First Antiphon, Tone 2 — Psalm 21 (22)

**O God, my God, attend to me! Why hast Thou
forsaken me?**

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Far from my salvation are the words of my sins.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

**O my God, I will cry by day but Thou wilt not hear me;
and by night, and still it not foolish of me.**

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Yet Thou dwellest in the Holy Place, O praise of Israel.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory..., now and ever.... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon, Tone 2 — Psalm 73 (74)

O God, why dost Thou cast us off? Forever?

Ref: O Son of God crucified in the flesh, save us
who sing to Thee: Alleluia!

Remember Thy congregation which Thou hast
purchased of old.

Ref: O Son of God crucified in the flesh, save us
who sing to Thee: Alleluia!

Remember this Mount Zion, wherein Thou hast dwelt.

Ref: O Son of God crucified in the flesh, save us
who sing to Thee: Alleluia!

God is our King before the ages: He hath wrought
salvation in the midst of the earth.

Ref: O Son of God crucified in the flesh, save us
who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 1 — Psalm 98 (99)

The Lord reigns; let the peoples tremble!

Troparion: O Lord, save Thy people, and
bless Thine inheritance. Grant victories to
the Orthodox Christians over their adver-
saries; and by virtue of Thy Cross, preserve
Thy habitation.

The Lord reigns; let the peoples tremble! He sits enthroned upon the Cherubim; let the earth be moved!

Troparion: O Lord, save Thy people....

The Lord is great in Zion; He is exalted over all nations!

Troparion: O Lord, save Thy people....

Bow down in worship before the Lord in His holy court.

Troparion: O Lord, save Thy people....

The Introit of the Little Entrance

Deacon: Extol, the Lord our God; worship at His footstool, for it is holy!

Choir: *Troparion:* O Lord, save Thy people....

Glory..., now and ever.... Amen.

Kontakion, Tone 4: As Thou wast voluntarily crucified for our sake, grant mercy to those who are called by Thy Name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before Christ, O Son of God, crucified in the flesh, save us who sing to Thee: Alleuia!

Instead of the Trisagion

**Before Thy Cross, we bow down in worship,
O Master, / and Thy holy Resurrection, we
glorify.**

9th Ode of the Canon (Replaces “It is Truly Meet”)

**Magnify, O my soul, the most precious Cross
of the Lord.**

**Thou art a mystical paradise, O Theotokos,
in which Christ blossomed; through Him
the Life-bearing Wood of the Cross was
planted on earth. Now at its Elevation, as we
bow in worship before it, we magnify thee.**

Communion Hymn (Psalm 4)

**The light of Thy countenance is signed upon
us, O Lord.**

21 NOVEMBER

ENTRANCE OF THE MOST-HOLY THEOTOKOS

Troparion, Tone 4

**Today is the preview of the good will of God,
and the proclamation of the salvation of
mankind: the Virgin appears clearly in
the temple of God, and Christ is foretold
to all. To her, therefore, let us cry with
mighty voices: Rejoice, O thou fulfillment
of the Creator’s Providence!**

Kontakion, Tone 4

The most pure temple of the Savior; the precious bridal chamber and Virgin; the sacred treasure of the glory of God, is led today into the house of the Lord. With her she brings the Grace of the Divine Spirit, of her the angels of God sing in praise: Truly she is the tabernacle of heaven!

9th Ode of the Canon (Replaces “It is Truly Meet”)

The angels beheld the entrance of the Pure One and were amazed! How has the Virgin entered into the Holy of Holies?

As thou art a living temple of God, let no impure hand touch thee, O Theotokos! But let the lips of all believers sing, constantly magnifying thee in joy with the angelic salutation: Truly thou art above all creatures, O Pure One!

Communion Hymn — Psalm 115 (116)

I will receive the cup of salvation and call on the Name of the Lord.

25 DECEMBER

NATIVITY OF OUR LORD GOD AND SAVIOR, JESUS CHRIST

The First Antiphon, Tone 2 — Psalm 110 (111)

I will give thanks to Thee, O Lord, with my whole heart;
I will tell of all Thy wonders.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

In the company of the upright, in the congregation,
great art the works of the Lord!

Ref: Through the prayers of the Theotokos,
O Savior, save us!

They are studied by all who have pleasure in them!

Ref: Through the prayers of the Theotokos,
O Savior, save us!

His work is glory and beauty, and His righteousness
endureth forever.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

Glory..., now and ever.... Amen.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

The Second Antiphon, Tone 2 — Psalm 111 (112)

Blessed is the man who fears the Lord, who greatly
delights in His commandments!

Ref: O Son of God born of the Virgin, save us
who sing to Thee: Alleluia!

His descendants will be mighty in the land; the gen-
eration of the upright will be blessed!

Ref: O Son of God born of the Virgin, save us
who sing to Thee: Alleluia!

Glory and wealth are in His house, and His righteousness endureth forever!

Ref: O Son of God born of the Virgin, save us
who sing to Thee: Alleluia!

A Light rises in the darkness for the upright; the Lord is merciful, compassionate and righteous!

Ref: O Son of God born of the Virgin, save us
who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 4 — Psalm 109 (110)

The Lord said to my Lord: Sit Thou at My right hand!

Troparion: Thy Nativity, O Christ our God,
hath shone to the world the light of wisdom!
For by it, those who worshipped the stars,
were taught by a star to worship Thee, the
Sun of Righteousness, and to know Thee,
the Orient from on high. O Lord, Glory to
Thee!

Until I make Thine enemies Thy footstool!

Troparion: Thy Nativity, O Christ our God....

The Lord sends forth from Zion Thy mighty scepter.
Rule in the midst of Thy foes!

Troparion: Thy Nativity, O Christ our God....

For with Thee is dominion in the day of Thy power
amid the splendor of all Thy saints!

Troparion: Thy Nativity, O Christ our God....

The Introit of the Little Entrance

Deacon: Out of the womb, before the morning star
have I begotten Thee! The Lord has sworn
and will not change His mind. Thou art a
priest forever after the order of Melchizedek.

Choir: *Troparion:* Thy Nativity, O Christ our God....

Glory..., now and ever.... Amen.

Kontakion, Tone 3: Today the Virgin gives
birth to the Transcendent One, and the
earth offers a cave to the Unapproachable
One! Angels, with shepherds, glorify Him!
The wise men journey with the star! Since
for our sake the eternal God was born as a
little child!

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before
Christ, O Son of God, born of the Virgin,
save us who sing to Thee: Alleluia!

Instead of the Trisagion

As many as have been baptized into Christ /
have put on Christ. Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

Magnify, O my soul, the most pure Virgin Theotokos, more honorable and more glorious than the heavenly host!

Speech is our natural gift, O Virgin, but it would be easier, free from all danger, to keep silence in fear: so difficult it is to compose songs of love for thee — but do thou, O Mother, give us strength so that we may fulfil our good intent.

or

I behold a strange, most glorious mystery! Heaven — the cave; The cherubic throne — the Virgin; The manger — the place where Christ lay; the uncontainable God Whom we magnify in song!

Communion Hymn

The Lord has sent redemption to His people!

6 JANUARY

THEOPHANY OF OUR LORD GOD AND SAVIOR, JESUS CHRIST

The First Antiphon, Tone 1 — Psalm 113 (114)

When Israel went forth from Egypt, the house of Jacob from a barabrian people.

***Ref:* Through the prayers of the Theotokos, O Savior, save us!**

Judah became His sanctuary, Israel His dominion.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

The sea looked and fled, Jordan turned back.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

What ails thee, O Sea, that thou hast fled: and thee,
O Jordan, that thou hast turned back?

Ref: Through the prayers of the Theotokos,
O Savior, save us!

Glory..., now and ever.... Amen.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

The Second Antiphon, Tone 1 — Psalm 115 (116)

I love the Lord because He has heard the voice of my
supplication.

Ref: O Son of God baptized in the Jordan, save us
who sing to Thee: Alleluia!

Because He inclined His ear to me, therefore I will
call on Him as long as I live.

Ref: O Son of God baptized in the Jordan, save us
who sing to Thee: Alleluia!

The snares of death encompass me; the pangs of hell
laid hold on me. I suffered distress and anguish, then I
called upon the Name of the Lord.

Ref: O Son of God baptized in the Jordan, save us
who sing to Thee: Alleluia!

Gracious and righteous is the Lord, and our God is
merciful.

Ref: O Son of God baptized in the Jordan, save us
who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 1 — Psalm 117 (118)

O give thanks to the Lord, for He is good, for His mercy
endureth forever!

Troparion: When Thou, O Lord, wast bap-
tized in the Jordan, the worship of the
Trinity was made manifest! For the voice
of the Father bare witness to Thee, and
called Thee His beloved Son! And the
Spirit, in the form of a dove, confirmed
the truthfulness of His word. O Christ our
God Who hast revealed Thyself and hast
enlightened the world, glory to Thee!

Let the house of Israel now say that He is good, that
His mercy endureth forever!

Troparion: When Thou, O Lord, wast bap-
tized in the Jordan....

Let the house of Aaron now say that He is good, that
His mercy endureth forever!

Troparion: When Thou, O Lord, wast baptized in the Jordan....

Let all those who fear the Lord now say that He is good, that His mercy endureth forever!

Troparion: When Thou, O Lord, wast baptized in the Jordan....

The Introit of the Little Entrance

Deacon: Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and hath revealed Himself to us!

Choir: ***Troparion:*** When Thou, O Lord, wast baptized in the Jordan....

Glory..., now and ever.... Amen.

Kontakion, Tone 4: Today Thou hast appeared to the universe, and Thy light, O Lord, has shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable!

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before Christ, O Son of God, baptized in the Jordan, save us who sing to Thee: Alleluia!

Instead of the Trisagion

**As many as have been baptized into Christ /
have put on Christ. Alleluia!**

9th Ode of the Canon (Replaces “It is Truly Meet”)

**Magnify, O my soul, the most pure Virgin
Theotokos, more honorable than the hea-
venly hosts!**

**No tongue is capable of praising thee
worthily: the angelic mind is overawed in
exalting thee, O Theotokos! But accept our
faith, since thou art gracious and knowest
our divine love. Thou art the protectress
of Christians and we praise thee!**

Communion Hymn (Titus 1:11)

**The grace of God has appeared for the
salvation of all.**

2 FEBRUARY

MEETING OF OUR LORD JESUS CHRIST IN THE TEMPLE

Entrance Verse:

Deacon: **The Lord hath made known His salvation;
He hath revealed His righteousness before
the nations.**

Choir: *Troparion, Tone 1:* Rejoice, O Virgin Theotokos, Full of Grace! From thee hast risen the Sun of Righteousness, Christ our God, Who gives Light to those in darkness! Rejoice, also, O righteous elder; thou didst accept in thine arms the Redeemer of our souls, Who grants us the resurrection.

Kontakion, Tone 1: By Thy Nativity, Thou didst sanctify the Virgin's womb, and didst bless Simeon's hands, O Christ God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of mankind!

9th Ode of the Canon (Replaces "It is Truly Meet")

O Virgin Theotokos, hope of all Christians! Protect, preserve, and save those who have hope in thee!

We faithful saw the figure in the shadow of the law and the scriptures: every male child that opened the womb was holy to God. Therefore, we also magnify the First-begotten Son of the Unoriginate Father, the First-born Son of the unwedded Mother!

Communion Hymn — Psalm 115 (116)

I will receive the cup of salvation and call on the Name of the Lord.

25 MARCH

ANNUNCIATION TO THE MOST-HOLY THEOTOKOS

Troparion, Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery: The Son of God becomes the Son of the Virgin as Gabriel announces the good tidings of Grace. Together with him let us cry to the Theotokos: Rejoice, thou who art Full of Grace, the Lord is with thee!

Kontakion, Tone 8

O Victorious Leader of triumphant hosts! We, thy servants, delivered from evil, sing our grateful thanks to thee, O Theotokos! As thou dost possess invincible might set us free from every calamity so that we may sing: Rejoice, O unwedded Bride!

9th Ode of the Canon (Replaces “It is Truly Meet”)

As thou art a living temple of God, let no impure hand touch thee, O Theotokos! But let the lips of all believers sing, constantly magnifying thee in joy with the angelic salutation: Truly thou art above all creatures, O pure one!

Communion Hymn — Psalm 131 (132)

The Lord hath chosen Zion; He hath desired it for His habitation.

6 AUGUST

**TRANSFIGURATION OF OUR LORD GOD AND SAVIOR,
JESUS CHRIST**

The First Antiphon, Tone 2

**Make a joyful noise to the Lord, all the earth! Sing
of His Name, give to Him glorious praise! — *Psalm 65 (66)***

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

**The voice of Thy thunder was in the whirlwind; Thy
lightning lighted up the world; the earth, it trembled
and shook. — *Psalm 76 (77)***

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

**Thou art clothed with honor and majesty, covering
Thyself with light as with a garment. — *Psalm 103 (104)***

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory..., now and ever.... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon, Tone 2

**On the north side of Mount Zion, is the city of the great
King! — *Psalm 47 (48)***

***Ref:* O Son of God Who wast Transfigured on the
Mount, save us who sing to Thee: Alleluia!**

And He brought them to the mountain of His Holiness, this mountain which His right hand had won!

Ref: O Son of God Who wast Transfigured on the Mount, save us who sing to Thee: Alleluia!

The Mount Zion which He loved, He fashioned for His Holy Abode.

Ref: O Son of God Who wast Transfigured on the Mount, save us who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 7

Those who trust in the Lord are like Mount Zion, which cannot be moved, but abideth forever. — *Psalm 124 (125)*

Troparion: Thou wast Transfigured on the mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting Light shine down upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!

As the mountains are 'round about Jerusalem, so the Lord is 'round about His people, from henceforth and forevermore. — *Psalm 124 (125)*

Troparion: Thou wast Transfigured on the mount, O Christ God....

O Lord, who shall abide in Thy dwelling place? Who

shall dwell within Thy holy mountain? — *Psalm 14 (15)*

Troparion: Thou wast Transfigured on the mount, O Christ God...

Who shall ascend the mountain of the Lord? And who shall stand in His Holy Place? — *Psalm 23 (24)*

Troparion: Thou wast Transfigured on the mount, O Christ God...

The Introit of the Little Entrance

Deacon: O send out Thy Light and Thy Truth; let them lead me, let them bring me to Thy holy mountain!

Choir: ***Troparion:*** Thou wast Transfigured on the mount, O Christ God....

Glory..., now and ever.... Amen.

Kontakion, Tone 7: On the mountain wast Thou Transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before Christ, O Son of God, Who wast transfigured on the mount, save us who sing to Thee:

Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

**Magnify, O my soul, the Lord Who was
transfigured on Mount Tabor!**

**Thy birthgiving was incorrupt! God came
from thy womb and He appeared on earth
wearing flesh, and made His dwelling
among men. Therefore, we all magnify thee,
O Theotokos!**

Communion Hymn — Psalm 88 (89)

**O Lord, we shall walk in the light of Thy
countenance, and exult in Thy Name for
ever!**

15 AUGUST

THE DORMITION OF THE MOST-HOLY THEOTOKOS

Troparion, Tone 1

**In giving birth, thou didst preserve thy
virginity, and in falling asleep thou didst
not forsake the world, O Theotokos. Thou
wast translated into life, O Mother of Life,
and by thy prayers thou dost redeem
our souls from death!**

Kontakion, Tone 2

**Neither the tomb, nor death, could hold the
Theotokos, who is constant in prayer and**

our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One Who dwelt in her virginal womb.

9th Ode of the Canon (Replaces “It is Truly Meet”)

The limits of nature are overcome in thee,
O Pure Virgin: for birthgiving remains
virginal and life is united to death! A
virgin after childbearing and alive after
death! Thou dost ever save thine inheritance,
O Theotokos.

Communion Hymn — Psalm 115 (116)

I will receive the cup of salvation and call
on the Name of the Lord.





PASCHAL CYCLE

SIXTH SATURDAY OF LENT (*Resurrection of Lazarus*)

Troparion, Tone 1

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of death; Hosanna in the highest! Blessed is He that comes in the Name of the Lord!

Kontakion, Tone 2

Christ — the Joy, the Truth, and the Light of all, the Life of the World and the Resurrection — has appeared in His goodness, to those on earth. He has become the Image of our resurrection, granting divine forgiveness to all.

Instead of the Trisagion

As many as have been baptized into Christ / have put on Christ. Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

Let us honor the pure Theotokos! She accepted the Fire of Divinity in her womb but was not consumed! Let us magnify her in song!

Communion Hymn — Psalm 8

From the mouths of babes and infants Thou hast founded praise.

ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM
(Palm Sunday)

The First Antiphon, Tone 2 — Psalm 115 (116)

I love the Lord because He hath heard the voice of my supplication.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Because He inclined His ear to me, therefore I will call on Him as long as I live.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The snares of death encompassed me; the pangs of hell laid hold on me.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

I suffered distress and anguish; then I called upon the Name of the Lord.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory..., now and ever.... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon, Tone 2 — Psalm 115 (116)

I kept my faith even when I said: I am greatly afflicted!

Ref: O Son of God Who sat upon the foal, save us who sing to Thee: Alleluia!

What shall I render to the Lord for all His bounty to me?

Ref: O Son of God Who sat upon the foal, save us who sing to Thee: Alleluia!

I will receive the cup of salvation and call on the Name of the Lord.

Ref: O Son of God Who sat upon the foal, save us who sing to Thee: Alleluia!

I will offer my prayers to the Lord in the presence of all His people.

Ref: O Son of God Who sat upon the foal, save us who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 1 — Psalm 117 (118)

O give thanks to the Lord, for He is good, for His mercy endureth forever!

Troparion: By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee: O Vanquisher of death: Hosanna in the highest! Blessed is He that comes in the Name of the Lord!

Let the house of Israel say that He is good, that His mercy endureth forever!

Troparion: By raising Lazarus from the dead...

Let the house of Aaron now say that He is good, that His mercy endureth forever!

Troparion: By raising Lazarus from the dead...

Let all those who fear the Lord now say that He is good, that His mercy endureth forever!

Troparion: By raising Lazarus from the dead...

The Introit of the Little Entrance

Deacon: Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and hath revealed Himself to us!

Choir: ***Troparion:*** By raising Lazarus from the dead...

Glory....

Another Troparion, Tone 4: When we were buried with Thee in Baptism, O Christ God, we were made worthy of eternal life by Thy Resurrection! Now we praise Thee and

sing: Hosanna in the highest! Blessed is He that comes in the Name of the Lord!

Now and ever.... Amen.

***Kontakion, Tone 6:* Sitting on Thy throne in heaven, carried on a foal on earth, O Christ God! Accept the praise of angels and the songs of children, who sing: Blessed is He that comes to recall Adam!**

9th Ode of the Canon (Replaces “It is Truly Meet”)

God is the Lord and hath revealed Himself to us! Celebrate the feast and come with gladness! Let us magnify Christ with palms and branches, singing: Blessed is He that comes in the Name of the Lord!

Communion Hymn — Psalm 117 (118)

Blessed is He that comes in the Name of the Lord! God is the Lord and hath revealed Himself to us!



**PASCHA — THE RESURRECTION OF OUR LORD AND SAVIOR
JESUS CHRIST**

Paschal Beginning of the Liturgy:

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.

Choir: Amen.

Paschal Troparion

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

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

Paschal Verses — Psalm 67 (68)

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

Choir: Christ is risen from the dead.... **(1)**

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

Choir: Christ is risen from the dead.... **(1)**

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

Choir: Christ is risen from the dead.... *(1)*

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

Choir: Christ is risen from the dead.... *(1)*

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

Choir: Christ is risen from the dead.... *(1)*

Priest: Now and ever, and unto ages of ages.
Amen!

Choir: Christ is risen from the dead.... *(1)*

Priest: Christ is risen from the dead, trampling
down death by death! *(1/2)*

Choir: ...and upon those in the tombs bestowing
life.

The First Antiphon, Tone 2 — Psalm 65 (66)

Make a joyful noise to the Lord, all the earth! Sing
of His Name, give to Him glorious praise!

Ref: Through the prayers of the Theotokos,
O Savior, save us!

Say to God: How awesome are Thy deeds! So great
is Thy power that Thine enemies cringe before Thee!

Ref: Through the prayers of the Theotokos,
O Savior, save us!

Let all the earth worship Thee and praise Thee! Let
it praise Thy Name, O Most High!

Ref: Through the prayers of the Theotokos,
O Savior, save us!

Glory..., now and ever.... Amen.

Ref: Through the prayers of the Theotokos,
O Savior, save us!

The Second Antiphon, Tone 2 — Psalm 66 (67)

O God, be bountiful to us and bless us! Show the light
of Thy countenance upon us and have mercy on us!

Ref: O Son of God Who arose from the dead,
save us who sing to Thee: Alleluia!

That we may know Thy way upon the earth, and
Thy salvation among all nations!

Ref: O Son of God Who arose from the dead,
save us who sing to Thee: Alleluia!

Let the people give thanks to Thee, O God! Let all
the people give thanks to Thee!

Ref: O Son of God Who arose from the dead,
save us who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God...

The Third Antiphon — Psalm 67 (68)

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

Troparion: Christ is risen from the dead,
trampling down death by death, and upon
those in the tombs bestowing life! *(1)*

As smoke vanishes, so let them vanish; as wax melts
before the fire!

Troparion: Christ is risen from the dead.... *(1)*

So the sinners will perish before the face of God; but
let the righteous be glad!

Troparion: Christ is risen from the dead.... *(1)*

The Introit of the Little Entrance

Deacon: Bless God in the churches, the Lord, from
the wellsprings of Israel!

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

Hypakoe, Tone 8: Before the dawn Mary and
the women came and found the stone rolled
away from the tomb. They heard the angelic
voice: “Why do you seek among the dead as
a man the one who is everlasting light?
Behold the clothes in the grave! Go and
proclaim to the world: The Lord is risen!
He hath slain death, as He is the Son of God,
saving the race of men!”

Glory..., now and ever.... Amen.

Kontakion, Tone 8: Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, proclaiming “Rejoice” to the myrrhbearing women, granting peace to Thine apostles, and bestowing resurrection on the fallen.

Instead of the Trisagion

As many as have been baptized into Christ /
have put on Christ. Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

The angel cried to the Lady Full of Grace:
Rejoice, O Pure Virgin! Again I say: Rejoice!
Thy Son is risen from His three days in the
tomb! With Himself He hath raised all the
dead! Rejoice, all ye people!

Shine, shine, O New Jerusalem! The glory
of the Lord hath shone on thee! Exult now,
and be glad, O Zion! Be radiant, O pure
Theotokos, in the Resurrection of Him
Whom thou didst bear!

Communion Hymn

Receive the Body of Christ; taste the
fountain of immortality.



MID-FEAST OF PASCHA (*Wednesday of the 4th Week*)

Troparion, Tone 8

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts, let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

Kontakion, Tone 4

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

9th Ode of the Canon (Replaces “It is Truly Meet”)

Virginity is foreign to mothers; childbearing is strange for virgins! But in thee, O Theotokos, both were accomplished! For this, all the earthly nations unceasingly magnify thee!

Communion Hymn — (John 6:56)

He who eats My Flesh and drinks My Blood abides in Me, and I in him.

THE ASCENSION OF OUR LORD AND SAVIOR JESUS CHRIST
(40 days after Pascha — Thursday of the 6th Week)

The First Antiphon, Tone 2 — Psalm 46 (47)

Clap your hands, all ye people! Shout to God with loud songs of joy!

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

For the Lord, the Most High is terrible, and a great King over all the earth!

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

He subdued peoples under us, and nations under our feet!

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

God has gone up with a shout, the Lord with the sound of a trumpet!

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory..., now and ever.... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon, Tone 2 — Psalm 47 (48)

Great is the Lord and greatly is He praised in the city of our God, in His holy mountain!

Ref: O Son of God Who ascended in glory, save us who sing to Thee: Alleluia!

On the north side of Mount Zion, is the city of the great King!

Ref: O Son of God Who ascended in glory, save us who sing to Thee: Alleluia!

Within her citadels God is known when He defends her!

Ref: O Son of God Who ascended in glory, save us who sing to Thee: Alleluia!

For lo, the kings of the world assembled; they came on together!

Ref: O Son of God Who ascended in glory, save us who sing to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God....

The Third Antiphon, Tone 4 — Psalm 48 (49)

Hear this, all nations! Give ear, all inhabitants of the earth!

Troparion: Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit.

Through the blessing they were assured that
Thou art the Son of God, the Redeemer of
the world!

The earth-born and the sons of men, rich and poor
together!

Troparion: Thou hast ascended in glory, O
Christ our God...

My mouth shall speak wisdom; and the meditation of
my heart shall be understanding.

Troparion: Thou hast ascended in glory, O
Christ our God...

I will incline mine ear to a proverb; I will solve my
riddle in psalmody.

Troparion: Thou hast ascended in glory, O
Christ our God...

The Introit of the Little Entrance

Deacon: God has gone up with a shout; the Lord
with the sound of a trumpet!

Choir: *Troparion:* Thou hast ascended in glory, O
Christ our God...

Glory..., now and ever.... Amen.

Kontakion, Tone 6: When Thou didst fulfill
the dispensation for our sake, and unite
earth to heaven: Thou didst ascend in

glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you!

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before Christ, O Son of God, Who ascended in glory, save us who sing to thee: Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

Magnify, O my soul, Christ the Giver of Life,
Who has ascended from earth to heaven!

We magnify thee, O Theotokos, who beyond
reason and understanding gave birth in time
to the Timeless One!

Communion Hymn —Psalm 46 (47)

God has gone up with a shout; the Lord with
the sound of a trumpet.



EIGHTH SUNDAY AFTER PASCHA, PENTECOST — *Feast of the Holy Trinity; The Descent of the Holy Spirit.*

The First Antiphon, Tone 2 — Psalm 18 (19)

The heavens are telling the glory of God: and the firmament proclaims His handiwork.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Day to day pours forth speech, and night to night declares knowledge.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory..., now and ever.... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon, Tone 2 — Psalm 19 (20)

May the Lord hear thee in the day of trouble! May the Name of the God of Jacob protect thee!

***Ref:* O Gracious Comforter, save us who sing
to Thee: Alleluia!**

May He send thee help from the sanctuary and give thee support from Zion!

Ref: O Gracious Comforter, save us who sing
to Thee: Alleluia!

May He remember all thine offerings, and fulfill all thy
plans.

Ref: O Gracious Comforter, save us who sing
to Thee: Alleluia!

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God...

The Third Antiphon, Tone 8 — Psalm 20 (21)

The King shall rejoice in Thy strength, O Lord, and
shall be exceedingly glad in Thy salvation.

Troparion: Blessed art Thou, O Christ our
God, Who hast revealed the fishermen as
most wise by sending down upon them the
Holy Spirit; through them Thou didst
draw the world into Thy net. O Lover of
man, Glory to Thee!

Thou hast given him his heart's desire, and hast not
withheld the request of his lips.

Troparion: Blessed art Thou, O Christ...

For Thou didst meet him with the blessings of goodness;
Thou hast set upon his head a crown of precious stones.

Troparion: Blessed art Thou, O Christ...

The Introit of the Little Entrance

Deacon: Be exalted in Thy strength, O Lord! We
shall sing and praise Thy power!

Choir: *Troparion:* Blessed art Thou, O Christ...

Glory..., now and ever.... Amen.

Kontakion, Tone 8: When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit!

Entrance Hymn (Weekdays through Leavetaking. cf. Rubrics):

Come, let us worship and fall down before Christ, O Gracious Comforter, save us who sing to Thee: Alleluia!

Instead of the Trisagion

As many as have been baptized into Christ / have put on Christ. Alleluia!

9th Ode of the Canon (Replaces “It is Truly Meet”)

Rejoice, O Queen! Glory of mothers and virgins! No mouth, however sweet or fluent, is eloquent enough to praise the worthily! Every mind is overawed by thy childbearing. Therefore with one voice we glorify thee!

Communion Hymn — Psalm 142 (143)

Let Thy good Spirit lead me in the land of righteousness.

APPENDIX IV

DAILY ANTIPHONS

These daily antiphons are sung when there are no verses prescribed to be sung at the Beatitudes from the Menaion.

The First Antiphon — Psalm 91 (92)

It is good to give thanks to the Lord!

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

**To declare Thy mercy in the morning and Thy truth
by night!**

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

**That the Lord our God is righteous and there is no
unrighteousness in Him.**

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Glory....

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

Now and ever... Amen.

***Ref:* Through the prayers of the Theotokos,
O Savior, save us!**

The Second Antiphon— Psalm 92 (93)

The Lord is King; He is robed in majesty.

***Ref:* Through the prayers of all Thy saints, O
Savior, save us!**

**For He hath established the world so that it shall never
be moved!**

***Ref:* Through the prayers of all Thy saints, O
Savior, save us!**

**Thy testimonies are made very sure: Holiness befits
Thy house, O Lord, forevermore.**

***Ref:* Through the prayers of all Thy saints, O
Savior, save us!**

Glory..., now and ever.... Amen.

Only-begotten Son and Immortal Word of God...

The Third Antiphon — Psalm 94 (95)

**Come, let us rejoice in the Lord! Let us make a joyful
noise to God our Savior!**

***Ref:* O Son of God, Who art wondrous in the
saints, save us who sing to Thee: Alleluia!**

**Let us come before His face with thanksgiving; let us
make a joyful noise to Him with songs of praise!**

***Ref:* O Son of God, Who art wondrous in the
saints, save us who sing to Thee: Alleluia!**

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

Ref. O Son of God, Who art wondrous in the saints, save us who sing to Thee: Alleluia!

For in His hands are the ends of the earth; and the heights of the mountains are also His.

Ref. O Son of God, Who art wondrous in the saints, save us who sing to Thee: Alleluia!

And the sea is His, for He has made it; and His hands have fashioned the dry land.

Ref. O Son of God, Who art wondrous in the saints, save us who sing to Thee: Alleluia!



APPENDIX V

DISMISSALS

When giving the dismissal at a daily service or on a Feast of the Theotokos, the priest is not to say: “May Christ our true God, through the prayers of His most pure Mother, and her honorable and glorious Nativity, Dormition, Entrance,” etc., nor similarly, on a Feast of the Forerunner, to mention his nativity or his honorable beheading, nor to mention the repose, uncovering, or the translation of the relics of any other saint.

The proper dismissal on the day of a Feast of the Theotokos is:

May Christ our true God, through the prayers of His most pure Mother, and of all the saints: have mercy on us and save us for He is good and loveth mankind.

For a saint, it is:

May Christ our true God, through the prayers of His most pure Mother; of the holy Apostle, (*Hierarch, Martyr, etc.*) _____, whom we commemorate today; and of all the saints: have mercy on us and save us for He is good and loveth mankind.

For it is not the Nativity of the Theotokos, nor her Entrance into the Temple, etc., nor any occasion commemorated on the Feast of a given saint that we ask to pray to God for us, but only the Theotokos and the saints themselves.

DAYS OF THE WEEK

ON MONDAY MORNINGS:

May Christ our true God, through the prayers of His most pure Mother; by the

protection of the honorable bodiless powers of heaven; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

ON TUESDAY MORNINGS:

May Christ our true God, through the prayers of His most pure Mother; of the honorable and glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

ON WEDNESDAY MORNINGS:

May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of

Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

ON THURSDAY MORNINGS:

May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy and righteous ancestors God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

ON SATURDAY MORNINGS:

May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of the holy, glorious, and right-victorious martyrs; of our venerable and God-bearing fathers; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint(s) *(of the Church)*; of Saint(s) _____ *(of the day)* whom we commemorate today; of the holy

and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

THE FESTAL CYCLE

NATIVITY OF CHRIST:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints John Chrysostom, Archbishop of Constantinople (*or* Basil the Great, Archbishop of Cæsarea in Cappadocia, *if his Liturgy was served*); and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

CIRCUMCISION:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints Basil the Great, Archbishop of Cæsarea in Cappadocia, and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

THEOPHANY:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

MEETING OF THE LORD:

May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

TRANSFIGURATION:

May He Who was Transfigured in glory before His disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

THE PASCHAL CYCLE

PALM SUNDAY:

May He Who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

HOLY MONDAY — HOLY WEDNESDAY MORNING:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

GREAT AND HOLY FRIDAY:

May He Who endured fearful sufferings the life-creating Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

PASCHA SUNDAY — AND ENTIRE BRIGHT WEEK:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

ASCENSION OF OUR LORD:

May He Who in glory ascended from us into heaven and sat at the right hand of the God and Father, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

THE FEAST OF THE HOLY TRINITY — PENTECOST:

May He Who sent the Most Holy Spirit from heaven upon His holy disciples and apostles, in the form of fiery tongues, Christ our true God, through the prayers of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.



APPENDIX VI
THE MONTHLY CALENDAR
SEPTEMBER

- 1. Church New Year (*Indiction*).** St. Simeon the Stylite and his mother, Ven. Martha. Martyr Aithalas. Holy Forty Women Martyrs and Martyr Ammon the Deacon. Martyr Callista and her brothers.
- 2.** Ven. Anthony and Theodosius of the Kiev Caves. Martyr Mamas and his parents Martyrs Theodotus and Rufina. St. John the Faster, Patriarch of Constantinople.
- 3.** Hieromartyr Anthimus, Bishop of Nicomedia, and those with him. Ven. Theoctistus. Blessed John “the Hairy,” Fool-for-Christ at Rostov. St. Phœbe.
- 4.** Hieromartyr Babylas, Bishop of Antioch, and those with him. Holy Prophet and Godseer Moses. St. Joasaph, Bishop of Belgorod.
- 5.** Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Baptist. Virgin Martyr Raïssa.
- 6.** Commemoration of the Miracle of the Archangel Michael at Colossæ. Martyrs Eudoxius, Zeno, and Macarius. St. Archippus. Hieromartyr Maksym (Sandowicz).
- 7.** Forefeast of the Nativity of the Theotokos. Martyr Sozón of Cilicia. St. John, Archbishop and Wonderworker of Novgorod. Ven. Serapion.
- 8. Nativity of our Most-holy Lady, Theotokos, and Ever-Virgin Mary.**

9. **Afterfeast of the Nativity of the Theotokos.** Holy and Righteous Ancestors of God, Joachim and Anna. Martyr Severian of Sebaste. Ven. Joseph, Abbot of Volótsk. Uncovering of the Relics of St. Theodosius, Archbishop of Chernígov.
10. **Afterfeast of the Nativity of the Theotokos.** Martyrs Menodora, Metrodora, and Nymphodora, at Nicomedia. Rt. Blv. Pulcheria, the Empress of the Greeks.
11. **Afterfeast of the Nativity of the Theotokos.** Ven. Theodora of Alexandria. Translation of the Relics of Ven. Sergius and Herman, Wonderworkers of Valaam. St. Euphrosynus the Cook.
12. **Leavetaking of the Nativity of the Theotokos.** Hieromartyr Autonomus, Bishop in Italy. Martyr Julian of Galatia and forty Martyrs with him.
13. **Forefeast of the Elevation of the Cross.** Commemoration of the Founding of the Church of the Resurrection (Holy Sepulcher) at Jerusalem. Hieromartyr Cornelius the Centurion.
14. **Universal Exaltation (Elevation) of the Precious and Lifegiving Cross.** Repose of St. John Chrysostom, Archbishop of Constantinople.
15. **Afterfeast of the Elevation of the Cross.** Greatmartyr Nicetas (Nikita) the Goth. St. Acacius, Bishop of Melitene.
16. **Afterfeast of the Elevation of the Cross.** Greatmartyr Euphemia the All-praised. Ven. Dorotheus, Hermit, of Egypt. Martyr Ludmilla.

17. **Afterfeast of the Elevation of the Cross.** Martyr Sophia, and her three daughters: Faith (Vera), Hope (Nadézhda), and Love (Lyubov', Charity).
18. **Afterfeast of the Elevation of the Cross.** St. Eumenes, Bishop of Gortyna. Martyr Ariadne. Martyrs Sophia and Irene.
19. **Afterfeast of the Elevation of the Cross.** Martyrs Trophimus, Sabbatius, and Dorymedon. Rt. Blv. Theodore, Prince of Smolensk and Yaroslavl', and his children, Ss. David and Constantine. St. Theodore of Tarsus, Archbishop of Canterbury.
20. **Afterfeast of the Elevation of the Cross.** Great-martyr Eustathius (Eustace), Placidus, his wife, Martyr Theopistes, and their children, Martyrs Agapius and Theopistus, of Rome. Holy Martyr and Confessor Michael and his councilor, Theodore, Wonderworkers of Chernígov.
21. **Leavetaking of the Elevation of the Cross.** Apostle Quadratus of the Seventy. Uncovering of the Relics of St. Dimitry, Metropolitan of Rostov. St. Isaac and Meletius, Bishops of Cyprus.
22. Hieromartyr Phocas, Bishop of Sinopè. Prophet Jonah. St. Jonah the Presbyter. Bl. Paraskéva of Divéyevo.
23. **The Conception of the Honorable Glorious Prophet, Forerunner and Baptist John.** Ss. Xanthippa and Polyxena, disciples of the Apostles.
24. New Martyrs of Alaska, Hieromonk Juvenaly and

Peter the Aleut. Holy Protomartyr and Equal-to-the-Apostles Thecla. Ven. Dorothy of Kashin.

- 25.** **Repose of Ven. Sergius (Sérgii), Abbot and Wonderworker of Rádonezh.** Ven. Euphrosyne of Alexandria. Translation of the Relics of St. Herman, Archbishop of Kazan'. Martyr Paphnutius and 546 companions. St. John (Pommer), Archbishop of Riga.
- 26.** Repose of the Holy Apostle and Evangelist John the Theologian.
- 27.** Martyrs Callistratus and his company. Ven. Savvatii, Wonderworker of Solovetskyki Monastery.
- 28.** Ven. Chariton the Confessor, Abbot of Palestine. Martyrdom of St. Wenceslaus (Viachesláv), Prince of the Czechs. Schema-monk Kirill and Schema-nun Maria (parents of Ven. Sergius of Rádonezh).
- 29.** Ven. Cyriacus the Hermit, of Palestine. Martyrs Dada, Gabdelas, and Casdoë. Ven. Theophanes the Merciful of Gaza.
- 30.** Hieromartyr Gregory the Illuminator, Bishop of Greater Armenia. Ven. Gregory, Abbot of Pelshme, Wonderworker of Vologdá. St. Michael, First Metropolitan of Kiev. Martyrs Rhipsime, Gaiana and 35 Holy Virgins with them, of Armenia.

OCTOBER

1. **Protection (Pokrov) of our Most-holy Lady, Theotokos, and Ever-Virgin Mary.** Apostle of the Seventy Ananias. Ven. Romanus the Melodist.
2. Hieromartyr Cyprian, Virgin Martyr Justina, and Martyr Theoctistus, of Nicomedia. Bl. Andrew, Fool-for-Christ, at Constantinople. Repose of Rt. Blv. Princess Anna of Kashin.
3. Hieromartyr Dionysius the Areopagite, Bishop of Athens, and with him Martyrs Rusticus the Presbyter and Eleutherius the Deacon.
4. Hieromartyr Hierotheus, Bishop of Athens. Uncovering of the Relics of St. Gurias, First Archbishop of Kazan, and St. Varsonúphy, Bishop of Tver'. Martyrs Domnina and her daughters Berenice and Prosdoce of Syria.
5. Martyr Charitina of Amisus. Ss. Peter, Aleksy, Jonah, Philip, and Germogén, Metropolitans of Moscow and All Russia. St. Charitina, Princess of Lithuania.
6. Holy and Glorious Apostle Thomas. **Glorification of St. Innocent, Metropolitan of Moscow, Enlightener of the Aleuts, and Apostle to the Americas** (*Sept. 23 O.S.*).
7. Martyrs Sergius and Bacchus in Syria. Ven. Sergius the Obedient, of the Kiev Caves. Ven. Sergius, of Nurma.
8. Ven. Pelagía the Penitent. Virgin Martyr Pelagía of

of Antioch. Ven. Philotheus, Patriarch of Constantinople.

9. Holy Apostle James (Jacob, Son of Alphæus). *Glorification of St. Tikhon, Patriarch of Moscow and All Russia, Enlightener of North America* (Sept. 26th O.S.). Ven. Andronicus, and his wife Athanasia, of Egypt. Righteous forefather Abraham, and his nephew, Lot. Hieromartyr Dionysius (Denis, Denys) Bishop of Paris.
10. Martyrs Eulampius and Eulampia, at Nicomedia, and 200 Martyrs with them. Ven. Amvrosy of Optina.
11. Holy Apostle Philip of the Seventy, one of the 7 Deacons. St. Theophanes the Confessor and Hymnographer, Bishop of Nicæa. Martyrs Zenaïs (Zinaída) and Philonilla, of Tarsus in Cilicia.

On the following Sunday we commemorate the Holy Fathers of the 7th Ecumenical Council.

12. Martyrs Probus, Tarachus, and Andronicus, at Tarsus in Cilicia. St. Cosmas the Hymnographer, Bishop of Majuma. St. Martin the Merciful, Bishop of Tours.
13. Martyrs Carpus, Papyrus, Agathadorus, and Agathonica, at Pergamus. *The “Iveron” (Iberian) Icon of the Most-holy Theotokos.*
14. Martyrs Nazarius, Gervase, Protase, and Celsus, of Milan. Ven. Paraskeva of Serbia.
15. Ven. Euthymius the New, of Thessalonica, Monk of Mt. Athos. Martyr Lucian, Presbyter of Antioch.

16. Martyr Longinus the Centurion, who stood at the Cross of the Lord. Ven. Lóngin the Gatekeeper of the Kiev Caves. Ven. Lóngin of Yarensk.
17. Prophet Hosea. Monk Martyr Andrew of Crete. Martyrs and Unmercenaries Cosmas and Damian in Cilicia, and their brothers.
18. **Holy Apostle and Evangelist Luke.** Martyr Marinus the Elder at Anazarbus.
19. Prophet Joel. Martyr Varus, and with him six Monk Martyrs. Translation of the Relics of Ven. John of Rila in Bulgaria. Bl. Cleopatra and her son John, in Egypt.
20. Greatmartyr Artemius at Antioch. Righteous child Artemius of Verkhol'sk. Ven. Gerasimos the New Ascetic, of Cephalonia. Ven. Matrona of Chios.
21. Ven. Hilarion the Great. Translation of the Relics of St. Hilarion, Bishop of Meglin in Bulgaria. Ven. Hilarion, Schema-monk, of the Kiev Caves.
22. Holy Equal-to-the-Apostles Abercius, Bishop and Wonder-worker of Hieropolis. The Holy Seven Youths (*Seven Sleepers*) of Ephesus. **The Kazan' Icon of the Most-holy Theotokos.**
23. Holy Apostle James (Jacob), the Brother of the Lord. Translation of the Relics of Bl. Jacob of Borovichí, Wonderworker of Novgorod. St. Ignatius, Patriarch of Constantinople.
24. Martyr Arethas and 4299 Martyrs with him. Ven.

Arethus, Sisoë, and Theóphil, Recluses, of the Kiev Caves. **Icon of the Most-holy Theotokos, “The Joy Of All Who Sorrow.”**

- 25.** Martyrs Marcian and Martyrius the Notaries, of Constantinople St. Tabitha, the widow raised from the dead by the Apostle Peter.
- 26.** **Holy and Glorious Greatmartyr Demetrius the Myrrh-gusher of Thessalonica.** Commemoration of the Great Earthquake at Constantinople in 740 A.D.
- 27.** Martyr Nestor of Thessalonica. Ven. Nestor the Chronicler of the Kiev Caves. Uncovering of the Relics of St. Andrew, Prince of Smolensk.
- 28.** Martyrs Terence and Neonila, and their children: Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice. Ven. Stephen of St. Sabbas’ Monastery. Repose of Ven. Job, Abbot and Wonderworker of Pochaev.
- 29.** Martyr Anastasia the Roman. Ven. Abramius the Recluse, and his niece, Bl. Mary, of Mesopotamia.
- 30.** Hieromartyr Zenobius and his sister Zenobia, of Aegæ in Cilicia.
- 31.** Apostles of the Seventy: Stachys, Amplias, Urban, Narcissus, Apelles, and Aristobulus. St. Maura of Constantinople. **Hieromartyr John (Kochurov).**

NOVEMBER

1. Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia, and their mother, St. Theodota.
2. Martyrs Acindynus, Pegasius, Aphthonius, Elpidophorus and Anempodistus, of Persia. St. Marcian of Cyprus.
3. Martyrs Acepsimas the Bishop, Joseph the Presbyter, and Aithalas the Deacon, of Persia. Dedication of the Church of the Greatmartyr George in Lydda.
4. Ven. Joannicius the Great. Hieromartyrs Nicander, Bishop of Myra, and the Presbyter Hermas.
5. Martyr Galacteon and his wife, Epistemis. Repose of St. Jonah, Archbishop of Novgorod. Apostles Patrobus, Hermes, Linus, Gaius, and Philologus, of the Seventy.
6. St. Paul the Confessor, Archbishop of Constantinople. Ven. Varlaam, Abbot of Khutyn'. Repose of St. Herman, Archbishop of Kazan'.
7. Holy 33 Martyrs of Melitene. Ven. Lazarus the Wonderworker of Mt. Galesius.
8. Synaxis of the Archangel Michael and the other Bodiless Powers: the Archangels Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, and Barachiel.
9. Martyrs Onesiphorus and Porphyrius of Ephesus. St. Nektarios, Metropolitan of Pentapolis. Ven. Matrona, Abbess, of Constantinople. **Icon of the Most-holy Theotokos, "She Who is Quick to Hear."**

10. Apostles of the Seventy: Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius. Martyr Constantine, Prince of Georgia.
11. Martyrs Menas of Egypt, Victor at Damascus and Vincent of Spain. Martyr Stephanida of Spain. Repose of Bl. Maxim Fool-for Christ and Wonderworker of Moscow). St. Martin the Merciful, Bishop of Tours.
12. St. John the Merciful, Patriarch of Constantinople. Ven. Nilus the Faster, of Sinai. Ven. Nilus the Myrrh-gusher, of Mt. Athos.
13. St. John Chrysostom, Archbishop of Constantinople. Monk Martyrs Damascene and Damian of the Lavra on Mt. Athos.
14. **Holy and All-praised Apostle Philip.** St. Gregory Palamas, Archbishop of Thessalonica.
15. Holy Martyrs and Confessors Gurias, Samonas, and Abibus of Edessa. Ven. Paísii (Paisius) Velichkovsky.
16. **Holy Apostle and Evangelist Matthew.**
17. St. Gregory the Wonderworker of Neo-Cæsarea. Ven. Nikon, Abbot of Rádonezh, disciple of Ven. Sergius.
18. Martyr Plato of Ancyra. Martyr Romanus the Deacon, of Cæsarea. **Election of St. Tikhon, Patriarch of Moscow and All Russia and Enlightener of North America to the Patriarchal Throne (Nov. 5 O.S.).**

19. Prophet Obadiah (Abdias). Martyr Barlaam of Cæsarea in Cappadocia. Ven. Barlaam and Joasáph, Prince of India, and King Abennar, father of Ven. Joasáph. Repose of St. Philaret, Metropolitan of Moscow.
20. Forefeast of the Entry Into the Temple of the Most-holy Theotokos. Ven. Gregory Decapolites. St. Proclus, Archbishop of Constantinople.
21. The Entry Into the Temple of the Most-holy Theotokos.
22. Afterfeast of the Entry Into the Temple. Apostles of the Seventy Philemon and Archippus, Martyr Apphia, wife of Philemon and Equal-to-the-Apostles, and Onesimus, disciple of St. Paul.
23. Afterfeast of the Entry Into the Temple. St. Amphilochius, Bishop of Iconium. St. Gregory, Bishop of Agrigentum. Repose of Rt. Blv. Great Prince St. Alexander Nevsky, in schema Aleksy.
24. Afterfeast of the Entry Into the Temple. Greatmartyr Catherine of Alexandria. Greatmartyr Mercurius of Cæsarea in Cappadoci. Martyrs Augusta the Empress, Porphyrius the General, and 200 soldiers, martyred at Alexandria with Greatmartyr Catherine.
25. Leavetaking of the Entry Into the Temple. Hieromartyr Clement, Pope of Rome. Hieromartyr Peter, Archbishop of Alexandria. Holy Equal-to-the-Apostles Clement, Bishop of Ochrid and Enlightener of the Bulgarians.

26. Ven. Alypius the Stylite of Adrianopolis. Dedication of the Church of the Greatmartyr George at Kiev. Repose of St. Innocent, First Bishop of Irkutsk.
27. Greatmartyr James (Jacob) the Persian. Ven. Palladius of Thessalonica. St. Jacob, Bishop and Wonderworker of Rostov. Commemoration of the Weeping Icon of the Most-holy Theotokos called “Znameniye” (*The Sign*) at Novgorod in 1170, and the other Icons of the Most-holy Theotokos, “*of the Sign:*” the “Kursk-Root,” “Abalatskaya,” and others.
28. Monk Martyr and Confessor Stephen the New of Mt. St. Auxentius, Martyrs Basil, Stephen, two Gregories, John, Andrew, Peter, Anna, and many others. Martyr Irenarchus and Seven Women Martyrs at Sebaste.
29. Martyr Paramon and 370 Martyrs in Bithynia. Martyr Philumenus. Ven. Acacius of Sinai.
30. Holy and All-praised Apostle Andrew the First-called. St. Frumentius, Archbishop of Abyssinia.

DECEMBER

1. Prophet Nahum, Righteous Philaret the Merciful.
2. Prophet Habákkuk (Abbacum, Avakkum. Ven. Afanásii, Recluse, of the Kiev Caves.
3. Prophet Zephaniah (Sophonias). Ven. Savva (Sabbas), Abbot of Zvenigorod, disciple of Ven. Sergius of Rádonezh.
4. Greatmartyr Barbara and Martyr Juliana, at Helio-polis in Syria. Ven. John of Damascus. **Glorification of Hieromartyr Alexander (Hotovitzky).**
5. Ven. Sabbas the Sanctified. St. Gurias, Archbishop of Kazan’.
6. **St. Nicholas the Wonderworker, Archbishop of Myra in Lycia.**
7. St. Ambrose, Bishop of Milan. Ven. Anthony, Abbot of Siya (Novgorod). Ven. Nilus of Stolbénsk Lake. Ven. John the Faster, of the Kiev Caves.
8. Ven. Patapius of Thebes. Ven. Kirill, Abbot of Chel-mogorsk. Holy 362 Martyrs of Africa, martyred by the Arians. Martyr Anthusa, at Rome.
9. **The Conception by Righteous Anna of the Most-holy Theotokos. Icon of the Most-holy Theotokos, “Unexpected Joy.”**
10. Martyrs Menas, Hermogenes, and Eugraphus, of Alexandria. St. Joasaph, Bishop of Belgorod. Bl. Jovan, King of Serbia and his parents, Stephen and Angelina Brancovich of Albania.

The Holy Forefathers are commemorated on the Sunday that falls between December 10 and December 18.

11. Ven. Daniel the Stylite of Constantinople. Ven. Nikon the Dry of the Kiev Caves. New Hieromartyrs Seraphim (Chichagov), Metropolitan of Petrograd, Archpriests Peter and Aleksy, and Nikolai (Nov. 28 O.S.).
12. St. Spyridon the Wonderworker, Bishop of Tremithus. Ven. Ferapónt (Therapon), Abbot of Monza.
13. *Repose of Ven. Herman of Alaska, Wonderworker of All America.* Martyrs Eustratius, Auxentius, Eugene, Mardarius, and Orestes, at Sebaste. Virgin Martyr Lucia (Lucy) of Syracuse.
14. Martyrs Thyrsus, Leucis, and Callinicus of Apollonia. Martyrs Apolonius, Philemon, Arianus and Theoctychus, of Alexandria.
15. Hieromartyr Eleutherius, Bishop of Illyria, and his mother, Martyr Anthia. Ven. Paul of Latros. St. Stephen the Confessor, Archbishop of Surozh in the Crimea.
16. Prophet Haggai (Aggæus). Martyr Marinus of Rome. Bl. Empress Theophano (Theophania).
17. Holy Prophet Daniel and the Three Holy Youths: Ananias, Azarias and Misael (Shadrach, Meshach and Abednego).

The Holy Fathers are commemorated on the Sunday that falls between December 17 and December 27.

18. Martyr Sebastian at Rome and his companions: Martyrs Nicostratus, Zoë, Castorius, Tranquillinus, Marcellinus, Mark, Claudius, Symphorian, Victorinus, Tiburtius, and Castulus.
19. Martyr Boniface at Tarsus in Cilicia, and Righteous Aglæ (Agläida) of Rome. Ven. Ilya (Elias) of Murom, Wonderworker of the Kiev Caves.
20. **Forefeast of the Nativity of Christ.** Hieromartyr Ignatius the God-bearer, Bishop of Antioch. Repose of St. John of Kronstadt.
21. **Forefeast of the Nativity of Christ.** Virgin Martyr Juliana of Nicomedia, and with her 500 men and 130 women. Repose of St. Peter, Metropolitan of Moscow and Wonderworker of All Russia.
22. **Forefeast of the Nativity of Christ.** Greatmartyr Anastasia, “Deliverer from Bonds”, and her teacher, Martyr Chrysogonus.
23. **Forefeast of the Nativity of Christ.** Holy Ten Martyrs of Crete: Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zoticus, Pompeius, Agathopus, Basilides, and Evaristus. St. Paul, Bishop of Neo-Cæsarea.
24. **Eve of the Nativity of Christ.** Nun Martyr Eugenia of Rome, and with her Martyrs Philip, her father, Protus, Hyacinth, Basilla, and Claudia.

- 25. The Nativity of our Lord God and Savior, Jesus Christ.** The Adoration of the Magi: Melchior, Caspar, and Balthasar. Commemoration of the Shepherds in Bethlehem who were watching their flocks, and went to see the Lord. Massacre of Monk Martyr Jonah and with him 50 Monks and 65 Laymen at St. Tryphon of Pechenga Monastery.
- 26. Second Day of the Feast of the Nativity — Synaxis of the Most-holy Theotokos.** Hieromartyr Euthymius, Bishop of Sardis.
- 27. Third Day of the Feast of the Nativity.** Holy Protomartyr and Archdeacon Stephen. Ven. Theodore Graptus (“the Branded”), the Confessor.
- 28. Afterfeast of the Nativity of Christ.** The 20,000 Martyrs of Nicomedia. Apostle Nicanor the Deacon. Ven. Simeon the Myrrhusher, of Mt. Athos.
- 29. Afterfeast of the Nativity of Christ.** The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem. Ven. Marcellus, Abbot of the Monastery of the “Unsleeping Ones”.
- 30. Afterfeast of the Nativity of Christ.** Virgin Martyr Anysia at Thessalonica. St. Makáry, Metropolitan of Moscow and All Russia.
- 31. Leavetaking of the Nativity of Christ.** Ven. Melania the Younger of Rome. Ven. Chiriacos (Kyriakis) of Tazlu. New Hieromartyrs Thaddeus (Uspensky), Archhbishop of Tver’ and Nikolai (Klement’ev), Archbishop of Velíkií Ustiúg.

JANUARY

1. **The Circumcision of our Lord God and Savior, Jesus Christ.** St. Basil the Great, Archbishop of Cæsarea in Cappadocia. Martyr Basil of Ancyra. **Civil New Year.**
2. Forefeast of the Theophany. Repose of Ven. Seraphim, Wonderworker of Sarov. St. Sylvester, Pope of Rome. Righteous Juliana of Lazarévsk
3. Forefeast of the Theophany. Holy Prophet Malachi. Martyr Gordius at Cæsarea in Cappadocia. Ven. Geneviève of Paris.
4. Forefeast of the Theophany. Synaxis of the Seventy. Apostles. Ven. Theoctistus, Abbot at Cucomo, in Sicily.
5. Eve of the Theophany. Hieromartyr Theopemptus, Bishop of Nicomedia, and Martyr Theonas. Ven. Syncletica of Alexandria. Prophet Micah.
6. **The Holy Theophany of our Lord and Savior, Jesus Christ.**
7. Afterfeast of the Theophany. Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John.
8. Afterfeast of the Theophany. Ven. George the Chozebite, Abbot. Ven. Domnica of Constantinople. St. Emilian the Confessor, Bishop of Cyzicus.
9. Afterfeast of the Theophany. Martyr Polyeuctus of Melitene in Armenia. Hieromartyr Philip, Metropolitan of Moscow and All Russia.

10. **Afterfeast of the Theophany.** St. Gregory, Bishop of Nyssa. St. Dometian, Bishop of Melitene. St. Marcian, Presbyter, of Constantinople. St. Theophan the Recluse, Bishop of Tambov.
11. **Afterfeast of the Theophany.** Ven. Theodosius the Great, the Cenobiarch. Ven. Michael of the Klops Monastery, Fool-for-Christ.
12. **Afterfeast of the Theophany.** Martyr Tatiana of Rome and those who suffered with her. St. Sava, first Archbishop of Serbia.
13. **Afterfeast of the Theophany.** Martyrs Hermylus and Stratonikus of Belgrade. Ven. Eleazar of Anzersk Island (Solovétsky Monastery). St. Hilary, Bishop of Poitiers.
14. **Leaveaking of the Theophany.** The Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias, and others. St. Nina (Nino), Equal-to-the-Apostles and Enlightener of the Georgians.
15. Ven. Paul of Thebes and John Calabytes (*the Hut-dweller*). Ven. Prochorus, Abbot, in the Vranski desert on the River Pshina in Bulgaria.
16. Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter. Bl. Maxim of Tot'ma, Fool-for-Christ. Martyr Danax the Reader, in Macedonia. St. Honoratus, Archbishop of Arles and

founder of the Abbey of Lérins.

17. Venerable and Godbearing Father Anthony the Great.
18. Ss. Athanasius the Great and Cyril, Archbishops of Alexandria.
19. Ven. Macarius the Great of Egypt. Ven. Macarius of Alexandria. St. Mark, Archbishop of Ephesus.
20. Ven. Euthymius the Great. Martyrs Innas, Pinnas, and Rimmas, disciples of the Apostle Andrew, in Scythia.
21. Ven. Maximus the Confessor. Martyr Neophytus of Nicæa. Martyrs Eugene, Candidus, Valerian, and Aquila, at Trebizond. Virgin Martyr Agnes of Rome. Ven. Maxim the Greek.
22. Apostle Timothy of the Seventy. Monk Martyr Anastasius the Persian.
23. Hieromartyr Clement, Bishop of Ancyra, and Martyr Agathangelus. St. Paulinus the Merciful, Bishop of Nola.
24. Ven. Xenia of Rome and her two female slaves. Bl. Xenia of St. Petersburg.
25. St. Gregory the Theologian, Archbishop of Constantinople.
26. Ven. Xenophon, his wife, Mary, and their two sons, Arcadius and John, of Constantinople. Translation of the Relics of Ven. Theodore, Abbot of Studion.

Rt. Blv. David (Dató) III, King of Iberia and Abkhazia.

27. Translation of the Relics of St. John Chrysostom, Archbishop of Constantinople.
28. Ven. Ephraim the Syrian. St. Isaac the Syrian, Bishop of Nineveh.
29. Translation of the Relics of Hieromartyr Ignatius the Godbearer, Bishop of Antioch. Martyrs Silvanus, Bishop of Emesa, Luke the Deacon, and Mocius (Mucius) the Reader.
30. Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom. Hieromartyr Hippolytus, Pope of Rome, and those with him. Bl. Pelagía of Divéyevo.
31. Holy Wonderworkers and Unmercenaries Cyrus and John, and with them Martyrs Athanasia and her daughters: Theoctiste, Theodotia, and Eudoxia, at Canopus in Egypt. Ven. Nikíta of the Kiev Caves, Bishop of Novgorod.

FEBRUARY

1. Forefeast of the Meeting. Martyr Tryphon of Campsada near Apamea in Syria. Ven. Bridget (Brigid) of Ireland.
2. **The Meeting of our Lord and Savior, Jesus Christ in the Temple.**
3. **Afterfeast of the Meeting.** Holy and Righteous Simeon the God-receiver and Anna the Prophetess. Martyr Blaise of Cæsarea in Cappadocia.
4. **Afterfeast of the Meeting.** Ven. Isidore of Pelusium. Rt. Blv. George, Great Prince of Vladimir. Ven. Kirill, Abbot and Wonderworker of Novoezérsk.
5. **Afterfeast of the Meeting.** Repose of St. Theodosius of Chernigov. Holy Martyr Agatha of Palermo in Sicily. **Icon of the Most-holy Theotokos, “Search of the Lost.”**
6. **Afterfeast of the Meeting.** St. Bucolus, Bishop of Smyrna. St. Photius, Patriarch of Constantinople. Virgin Martyr Dorothy, two sisters—Christina and Callista, and Theophilus, at Cæsarea in Cappadocia.
7. **Afterfeast of the Meeting.** St. Parthenius, Bishop of Lampsacus on the Hellespont. Ven. Luke of Hellas. The 1,003 Martyrs of Nicomedia. New Hieromartyrs Vladimir, Metropolitan of Kiev and Galich, Peter, Archbishop of Vorónezh, and others (*Jan. 25 O.S.*).
8. **Afterfeast of the Meeting.** Greatmartyr Theodore

Stratelates (“the General”. Prophet Zechariah. St. Sava II, Archbishop of Serbia.

9. **Leavetaking of the Meeting.** Martyr Nicephorus of Antioch in Syria. Uncovering of the Relics of St. Innocent, Bishop of Irkutsk.
10. Hieromartyr Haralambos, Bishop of Magnesia in Thessaly, and Martyrs Porphyrius, Baptus and three women Martyrs. Virgin Martyrs Ennatha, Valentina and Paula, of Palestine.
11. Hieromartyr Blaise, Bishop of Sebastè. Ven. Dimitry, Wonderworker of Priluk. Rt. Blv. Great Prince Vsevolod (in holy Baptism Gabriel), Wonderworker of Pskov. Righteous Theodora, wife of the Emperor Theophilus the Iconoclast.
12. St. Meletius, Archbishop of Antioch. St. Aleksy, Metropolitan of Moscow and Wonderworker of All Russia. **The “Iveron” (Iberian) Icon of the Most-holy Theotokos.**
13. Ven. Martinian of Cæsarea in Palestine. Ss. Zoë and Photinia (Svetlana, Fatima).
14. Ven. Auxentius of Bithynia. Repose of St. Cyril, Equal-to-the-Apostles and Teacher of the Slavs. Ven. Isaac, Recluse, of the Kiev Caves.
15. Apostle of the Seventy Onesimus. Ven. Paphnutii, Recluse, of the Kiev Caves. Ven. Paphnutius and his daughter, Ven. Euphrosyne, of Alexandria.
16. Martyrs Pamphilius, Valens, Porphyrius, and those

with them. St. Nicholas, Equal-to-the-Apostles, Archbishop of Japan.

- 17.** Greatmartyr Theodore Tyro (the Recruit). Hieromartyr Germogén (Hermogenes), Patriarch of Moscow and Wonderworker of All Russia. **The weeping “Tikhvin” Icon of the Most-holy Theotokos on Mt. Athos.**
- 18..** St. Leo the Great, Pope of Rome. Ven. Cosmas of Yakhromsk. St. Flavian the Confessor, Patriarch of Constantinople.
- 19.** Apostles of the Seventy Archippus (Arkhipp) and Philemon, and the Martyr Apphias.
- 20.** St. Leo, Bishop of Catania in Sicily. Ven. Agafón, Wonderworker of the Kiev Caves. St. Agathon, Pope of Rome.
- 21.** Ven. Timothy of Symbola in Bithynia. St. Eustathius (Eustace), Archbishop of Antioch. **The “Kozel’shchanskaya” Icon of the Most-holy Theotokos.**
- 22.** Uncovering of the Relics of the Holy Martyrs at the Gate of Eugenius at Constantinople. St. Athanasius the Confessor, of Constantinople.
- 23.** Hieromartyr Polycarp, Bishop of Smyrna. Ven. Polycarp of Briansk. Two Monk Martyrs Damian of Philotheou.
- 24.** **First and Second Finding of the Honorable Head of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John.**

- 25. St. Tarasius, Archbishop of Constantinople.
- 26. St. Porphyrius, Bishop of Gaza. Martyr Sebastian.
- 27. Ven. Procopius the Confessor of Decapolis. Ven. Titus the Soldier, of the Kiev Caves. Ven. Thalelæus, Hermit, of Syria. Repose of St. Raphael, Bishop of Brooklyn.
- 28. Ven. Basil the Confessor, Companion of Ven. Procopius at Decapolis. Bl. Nikolai, Fool-for-Christ at Pskov. Ven. Marina (Marana), Cyra (Kira) and Domnica (Domnina), of Syria.
- 29. Ven. John Cassian the Roman (*Commemorated on Feb.28 in non-Leap Years*).

MARCH

1. Martyr Eudoxia of Heliopolis. Martyr Antonina of Nicæa in Bithynia.
2. Hieromartyr Theodotus, Bishop of Cyrenia. St. Arsenius, Bishop of Tver’.
3. Martyr Eutropius of Amasea, and with him Martyrs Cleonicus and Basiliscus.
4. Ven. Gerasimus of the Jordan. Ven. Gerásim of Vologdá. Rt. Blv. Prince Daniel of Moscow.
5. Martyr Conon of Isauria. Virgin martyr Irais (Raíssa) of Antinoë in Egypt.
6. The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetitus, Theophilus, Theodore, Melissenus, Callistus, Basoës and others.
7. The Holy Hieromartyrs of Cherson. Ven. Paul the Simple, disciple of Ven. Anthony the Great. **Icon of the Most-holy Theotokos, “Surety of Sinners” in Odrina and Moscow.**
8. St. Theophylactus, Bishop of Nicomedia. **The “Kursk-Root” Icon of the Most-holy Theotokos.**
9. **The Holy Forty Martyrs of Sebaste.** Righteous Tarasius. **The “Albazin” Icon of the Most-holy Theotokos.**
10. Martyr Quadratus and those with him. St. Athanasius the Patrician, of Alexandria.

11. St. Sophronius, Patriarch of Jerusalem. Repose of St. Euthymius, Bishop of Novgorod.
12. Ven. Theophanes the Confessor, of Sigriane. St. Gregory Dialogus, Pope of Rome. Ven. Simeon the New Theologian.
13. Translation of the relics of St. Nicephorus, Patriarch of Constantinople. Martyr Christina of Persia.
14. Ven. Benedict of Nursia. The “Feodorovskaya” Icon of the Most-holy Theotokos.
15. Martyrs Agapius and the seven with him in Palestine. Martyr Nicander of Egypt.
16. Martyr Sabinas of Egypt. Martyr Papas of Lyconia. Apostle Aristobulus of the Seventy, Bishop of Britain.
17. Ven. Aleksy (Alexius) the Man of God. St. Patrick, Bishop of Armagh, Enlightener of Ireland.
18. Repose of St. Nikolai of Zhicha. St. Cyril, Archbishop of Jerusalem.
19. Martyrs Chrysanthus and Daria, and those with them at Rome. St. Innocent of Komel, disciple of St. Nilus of Sora.
20. The Holy Fathers who were slain at the Monastery of St. Sabbas. Martyr Photina (Svetlana, Fatíma), the Samaritan woman, and her sons.
21. St. James (Jacob, Iago) the Confessor, Bishop of Catania. St. Cyril, Bishop of Catania.
22. Hieromartyr Basil of Ancyra.

23. Martyr Nikon and 199 disciples with him in Sicily. Ven. Nikon, Abbot of the Kiev Caves.
24. Forefeast of the Annunciation. Ven. Zachariah the Recluse. St. Artemius. Martyrs Stephen and Peter of Kazan’.
25. **The Annunciation of our Most-holy Lady, Theotokos and Ever-Virgin Mary.**
26. Leavetaking of the Annunciation. Synaxis of the Archangel Gabriel. Ven. Basil the New, Anchorite, near Constantinople.
27. Martyr Matrona of Thessalonica. The “Glykophylousa” and the “Akathist” Icons of the Most-holy Theotokos on Mt. Athos.
28. Ven. Hilarion the New, Abbot of Pelecete. Ven. Stephen the Wonderworker, Abbot of Tryglia. Martyrs Jonah and Barachisius, and those with them, in Persia.
29. Hieromartyr Mark, Bishop of Arethusa, Martyr Cyril the Deacon, of Heliopolis, and others who suffered under Julian the Apostate.
30. Ven. John Climacus of Sinai, author of *The Ladder*.
31. **Repose of St. Innocent, Metropolitan of Moscow, Enlightener of the Aleuts and Apostle to the Americas.** St. Hypatius the Wonderworker, Bishop of Gangra. Repose of St. Jonah, Metropolitan of Moscow and All Russia. **Appearance of the “Iveron” (Iberian) Icon of the Most-holy Theotokos.**

APRIL

1. Ven. Mary of Egypt. Ven. Euthymius of Suzdal’.
2. Ven. Titus the Wonderworker. Martyr Polycarp of Alexandria.
3. Ven. Nicetas the Confessor, Abbot of Medikion. Virgin Martyrs Theodosia of Tyre, and Irene. **Icon of the Most-holy Theotokos “The Unfading Bloom.”**
4. Ven. Joseph the Hymnographer. Ven. George of Mt. Maleon in the Peloponnesus. St. Isidore, Bishop of Seville.
5. Martyrs Agathopodes the Deacon, Theodulus the Reader, and those with them, at Thessalonica. Translation of the Relics of St. Job, Patriarch of Moscow and All Russia.
6. St. Eutychius, Patriarch of Constantinople. St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs. St. Platonida (Platonis) of Nisibis.
7. **Repose of St. Tikhon, Patriarch of Moscow and All Russia and Enlightener of North America** (*March 25 O.S.*). St. George the Confessor, Bishop of Mitylene.
8. Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and those with them. St. Celestine, Pope of Rome. **The Spanish Icon of the Most-holy Theotokos.**
9. Martyr Euppsychius of Cæsarea in Cappadocia. Monk Martyr Bademus (Vadim) of Persia.

10. Martyrs Terence, Pompeius and Africanus, and those with them, at Carthage.
11. Hieromartyr Antipas, Bishop of Pergamum, disciple of St. John the Theologian. St. Callinicus of Cernica, Bishop of Rimnicului in Romania. **The Appearance of the “Footprint” Icon of the Most-holy Theotokos at Pochaev.**
12. St. Basil the Confessor, Bishop of Parium. Hieromartyr Zeno, Bishop of Verona. Ven. Isaac the Syrian.
13. Hieromartyr Artemon, Presbyter, of Laodicea in Syria Woman Martyr Thomaïs, of Alexandria.
14. St. Martin the Confessor, Pope of Rome. Martyrs Anthony, John and Eustathius of Vilnius.
15. Apostles of the Seventy: Aristarchus, Pudens and Trophimus. Martyrs Basilissa (Vasilissa) and Anastasia of Rome, disciples of Apostles Peter and Paul.
16. Virgin Martyrs Agape, Irene and Chionia, in Illyria. Martyrs Leonidas, Chariessa, Nice (Nika, Victoria), Galina, Calista (Calisa), Nunechia, Basilissa, Theodora, and Irene, of Corinth.
17. Hieromartyr Simeon, Bishop in Persia, and those with him. St. Acacius, Bishop of Melitene. Ven. Zosíma, Abbot of Solovétsky Monastery.
18. Ven. John, disciple of Ven. Gregory of Decapolis. Ven. Evfimii (Euthymius), Enlightener of Karelia.
19. Ven. John of the Ancient Caves in Palestine. St.

Tryphon, Patriarch of Constantinople.

20. Ven. Theodore Trichinas (*the Hair-shirt Wearer*), Hermit, near Constantinople.
21. Hieromartyr Januarius, Bishop of Benevento, and his companions. Hieromartyr Theodore of Perge in Pamphylia, his mother, Philippa, and those with them.
22. St. Theodore the Sykeote, Bishop of Anastasiopolis. Ven. Vitalis (Vitalii) of Gaza.
23. **Holy Glorious Greatmartyr, Victorybearer and Wonderworker George.** Martyr Alexandra the Empress, wife of Diocletian.
24. Martyr Sabbas Stratelates (*the General*) of Rome, and 70 soldiers with him. Ss. Iorest and Sava Brancovici, Metropolitans of Ardeal and Confessors (Romania).
25. **Holy Apostle and Evangelist Mark.**
26. Hieromartyr Basil, Bishop of Amasea. St. Stephen, Bishop of Perm.
27. Hieromartyr Simeon, the kinsman of the Lord. Ven. Stephen, Abbot of the Kiev Caves and Bishop of Vladimir in Volyn’.
28. Apostles Jason and Sosipater of the Seventy, the Virgin Cercyra, and those with them. Martyrs Dada, Maximus, and Quinctilian, at Dorostolum.
29. Nine Martyrs at Cyzicus: Theognes, Rufus, Anti-

pater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon. Ven. Memnon the Wonderworker.

- 30.** Holy Apostle James (Jacob), the brother of St. John the Theologian. St. Ignatii (Ignatius) Brianchaninov, Bishop of Stavropol'. **The “Passion” Icon of the Most-holy Theotokos.**

MAY

1. Prophet Jeremiah. Ven. Paphnutius, Abbot of Boróvsk. Rt. Blv. Tamára, Queen of Georgia.
2. St. Athanasius the Great, Patriarch of Alexandria. Translation of the Relics of the Holy Passionbearers Boris and Gleb.
3. Martyrs Timothy the Reader and his wife Maura of Antinoë in Egypt. Repose of Ven. Theodosius, Abbot of the Kiev Caves Monastery and Founder of Cœnobitic Monasticism in Russia. The “Svenskaya” Icon of the Most-holy Theotokos.
4. Virgin Martyr Pelagía of Tarsus in Asia Minor. Ven. Nicephorus the Albanian of Mt. Athos.
5. Greatmartyr Irene of Thessalonica.
6. Righteous Job the Long-suffering. Ven. Micah, disciple of Ven. Sergius of Rádonezh. Martyr Barbarus in Thessaly, who was a robber.
7. Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem in 351 A.D. Repose of St. Alexis Toth, Confessor and Defender of Orthodoxy in America. Repose of Ven. Nilus the Myrrh-gusher of Lavra. The “Zhirovitskaya” Icon of the Most-holy Theotokos.
8. Holy Apostle and Evangelist John the Theologian. Ven. Arsenius the Great.
9. Prophet Isaiah. Martyr Christopher of Lycia, and

with him Martyrs Callinica and Aquilina. Translation of the Relics of St. Nicholas the Wonderworker from Myra to Bari.

10. Apostle Simeon the Zealot. Bl. Thaïs (Taísia) of Egypt.
11. Commemoration of the Founding of Constantinople. Hieromartyr Mocius (Mucius), Presbyter, of Amphipolis in Macedonia. **Holy Equals-to-the-Apostles Cyril and Methodius, First Teachers of the Slavs.**
12. St. Epiphanius, Bishop of Cyprus. St. Germanus (Herman), Patriarch of Constantinople. Glorification of Hieromartyr Germogén (Hermogenes), Patriarch of Moscow and All Russia.
13. Virgin Martyr Glyceria at Heraclea, and with her, Martyr Laodicius, Keeper of the Prison. Righteous Virgin Gkykéria of Novgorod.
14. Martyr Isidore of Chios. Ven. Isidore, Fool-for-Christ, Wonderworker of Rostov. First opening of the Relics of St. Tikhon of Zadonsk.
15. Ven. Pachomius the Great, Founder of Cœnobitic Monasticism. St. Isaiah, Bishop and Wonderworker of Rostov.
16. Ven. Theodore the Sanctified, disciple of Ven. Pachomius the Great. Translation of the Relics of Ven. Ephraim of Perekóp.
17. Apostle Andronicus of the Seventy and his fellow-laborer, Junia. St. Euphrosyne (Princess Eudoxia) of Moscow.

18. Martyr Theodotus of Ancyra, and those with him. Martyrs Heraclius, Paulinus, and Benedimus.
19. Hieromartyr Patrick, Bishop of Prussa, and his companions. Rt. Blv. Dimitry Donskoy, Grand Prince of Moscow.
20. Martyr Thalelæus at Aegæ in Cilicia, and his companions, Martyrs Alexander and Asterius. Uncovering of the Relics of St. Aleksy, Metropolitan of Moscow and Wonderworker of All Russia.
21. Holy Equals-to-the-Apostles Emperor Constantine and his mother, Helen (Elena). St. Constantine and his children, Ss. Michael and Theodore, Wonderworkers of Múrom. The Meeting of the Vladimir Icon of the Most-holy Theotokos.
22. Martyr Basiliscus, Bishop of Comana.
23. St. Michael the Confessor, Bishop of Synnada. Uncovering of the Relics of St. Leonty, Bishop and Wonderworker of Rostov.
24. Ven. Simeon the Stylite (the Younger) of the Wonderful Mountain. Ven. Nikita the Stylite, Wonderworker of Pereyaslavl'—Zalesski. St. Vincent of of Lérins.
25. Third Finding of the Honorable Head of the Holy Glorious Prophet, Forerunner and Baptist John. Hieromartyr Urban, Pope of Rome.
26. Apostles Carpus and Alphæus of the Seventy. Great-martyr George the New at Sofia. St. Augustine of

Canterbury, Evangelizer of England.

27. Hieromartyr Therapon, Bishop of Sardis. Translation of the Relics of Ven. Nilus of Stolbensk.
28. St. Nicetas, Bishop of Chalcedon. St. Ignatii (Ignatius), Bishop and Wonderworker of Rostov. St. Germanus (Germaine, Herman), Bishop of Paris. Ven. Nun Elena of Divéyevo.
29. Virgin Martyr Theodosia of Tyre. Repose of Bl. John of Ustiug, Fool-for-Christ. **Icon of the Most-holy Theotokos, “Surety of Sinners.”**
30. Ven. Isaac, Founder of the Dalmatian Monastery at Constantinople
31. Apostle Hermes of the Seventy. Martyr Hermias at Comana. Martyr Philosophus at Alexandria.

JUNE

1. Martyr Justin the Philosopher and those with him at Rome. Ven. Agápit, Unmercenary Physician, of the Kiev Caves.
2. St. Nicephorus the Confessor, Patriarch of Constantinople. Greatmartyr John the New of Sochi, who suffered at Belgrade.
3. Martyr Lucillian and those who suffered with him at Byzantium: Claudius, Hypatius, Paul, Dionysius and the Virgin, Paula.
4. St. Metrophanes, First Patriarch of Constantinople. St. Zosimas of Cilicia, Bishop of Babylon in Egypt.
5. Hieromartyr Dorotheus, Bishop of Tyre. Ven. Abba Dorotheus of Palestine.
6. Ven. Bessarion the Wonderworker, of Egypt. Ven. Hilarion the New, Abbot of the Dalmatian Monastery. Virgin Martyrs Archelais, Thecla, and Susanna, beheaded at Salerno.
7. Hieromartyr Theodotus, Bishop of Ancyra.
8. Translation of the Relics of the Greatmartyr Theodore Stratelates. Glorification of St. John of Kronstadt.
9. St. Cyril, Archbishop of Alexandria. Ven. Kirill, Abbot of Belozérsk St. Columba, Enlightener of Scotland.
10. Hieromartyr Timothy, Bishop of Prussa.
11. Holy Apostles Bartholomew and Barnabas. **Icon**

of the Most-holy Theotokos, “It is truly meet”
(*Axion Estin*).

12. Ven. Onuphrius the Great and Ven. Peter of Mt. Athos. Finding of the Relics and the second glorification of Rt. Blv. Anna of Kashin.
13. Martyr Aquilina of Byblos in Syria. St. Triphyllius, Bishop of Leucosia (Nicosia) in Cyprus. Martyr Antonina of Nicæa.
14. Prophet Elisha. St. Methodius, Patriarch of Constantinople.
15. Prophet Amos. St. Jonah, Metropolitan of Moscow. The “Marianica” Icon of the Most-holy Theotokos.
- 16 St. Tychon (Tikhon, Tycho), Bishop of Amathus in Cyprus. Ven. Tikhon of Kaluga. Ven. Tikhon of Luchovsk.
17. Martyrs Manuel, Sabel, and Ismael, of Persia.
18. Martyr Leontius and those with him at Tripoli in Syria. Ven. Leonty, Canonarch, of the Kiev Caves. The “Bogoliubskaya” Icon of the Most-holy Theotokos.
19. Holy Apostle Jude, the brother of the Lord. Ven. Paisius the Great. Repose of St. Job, Patriarch of Moscow and All Rus’.
20. Hieromartyr Methodius, Bishop of Patar. Martyrs Innas, Pinnas, and Rimmas, disciples of Apostle Andrew in Scythia. Icon of the Most-holy Theotokos, “Hodigitria” (*The Guide*) at the Monastery of Xenophontos on Mt. Athos.

21. Martyr Julian of Tarsus in Cilicia. Hieromartyr Terence (Tertius), Bishop of Iconium.
22. Hieromartyr Eusebius, Bishop of Samosata. Martyrs Zeno and his servant, Zenas, of Philadelphia. St. Alban, Protomartyr of Britain.
23. Martyr Agrippina of Rome. **The Meeting of the Vladimir Icon of the Most-holy Theotokos.**
24. **Nativity of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John.**
25. Virgin Martyr Febronia of Nisibis. Ss. Peter and Fevronia, Wonderworkers of Múrom.
26. St. David of Thessalonica. St. John, Bishop of the Goths in the Crimea. **The appearance of the Tikhvin Icon of the Most-holy Theotokos.**
27. St. Sampson the Hospitable of Constantinople. Ven. George the Georgian of Mt. Athos.
28. Ven. Sergius and Herman, Wonderworkers of Valaam. **Icon of the Most-holy Theotokos, “The Three Hands.”**
29. **The Holy Glorious and All-laudable Leaders of the Apostles, Peter and Paul.**
30. **Synaxis of the Holy, Glorious and All-praised Twelve Apostles:** Peter, Andrew, James and John, the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew, James, the son of Alphæus, Jude, the brother of James, Simon the Zealot, and Matthias.

JULY

1. Holy and Wonderworking Unmercenaries Cosmas and Damian, Martyrs at Rome. Translation of the Relics of Ven. John of Rila from Trnovo to Rila in Bulgaria.
2. The Placing of the Honorable Robe of the Most-holy Theotokos at Blachernæ. Repose of St. John (Maximovitch), Bishop of Shanghai and San Francisco (*June 19 O.S.*).
3. Martyr Hyacinth of Cæsarea in Cappadocia. Translation of the Relics of Hieromartyr Philip, Metropolitan of Moscow. Bl. John of Moscow, Fool-for-Christ. **Icon of the Most-holy Theotokos, the “Milk-Giver” of Chilandari Monastery on Mt. Athos.**
4. St. Andrew, Archbishop of Crete. Ven. Martha, mother of Ven. Simeon the Stylite (the Younger).
5. Ven. Athanasius, Founder of the Great Lavra and Cœnobitic Monasticism on Mt. Athos, and his six disciples. **Uncovering of the Relics of Ven. Sergius (Sérgii) of Rádonezh.**
6. Ven. Sisoës the Great. Ven. Sisoës, Schema-monk, of the Kiev Caves. Uncovering of the Relics of Holy Princess Juliana Ol’shánskaya.
7. Ven. Thomas of Mt. Maleon. Ven. Acacius of Sinai. Ven. Evdokia (in monasticism Euphrosyne), Grand Duchess of Moscow.
8. Holy Greatmartyr Procopius of Cæsarea in Pales-

tine. Righteous Prokópy, Fool-for-Christ, Wonder-worker of Ustiug. **Appearance of the Kazan' Icon of the Most-holy Theotokos. The Sitka Icon of the Most-holy Theotokos, and the Weeping Novgorod Icon of the Most-holy Theotokos, "Of Tender Feeling."**

9. Hieromartyr Pancratius, Bishop of Taormina in Sicily. Ven. Patermuthius and Coprius, Ascetics of Egypt.
10. Holy 45 Martyrs at Nicopolis in Armenia. The Placing of the Honorable Robe of the Lord at Moscow. Ven. Anthony of the Kiev Caves, Founder of Monasticism in Russia. **The Konevskaya Icon of the Most-holy Theotokos.**
11. Greatmartyr Euphemia the All-praised. Bl. Olga (in Baptism Elena), Princess of Russia.
12. Martyr Proclus and Hilary of Ancyra. Ven. Michael of Maleinus.
13. Synaxis of the Archangel Gabriel. Ven. Stephen of St. Sabbas' Monastery. St. Julian, Bishop of Cenomanis (Le Mans) in Gaul. **Icon of the Most-holy Theotokos, "It is truly meet" (*Axion Estin*).**
14. Apostle Aquila of the Seventy. Ven. Onesimus of Magnesia. Repose of Ven. Nicodemos the Hagiorite.
15. **Holy Equal-to-the-Apostles Great Prince Vladimir (in Baptism Basil), Enlightener of the Russian Lands.** Martyr Cyricus (Quiricus) and his mother, Julitta, of Tarsus.
16. Hieromartyr Athenogenes, Bishop of Heracleopolis,

and his ten disciples. Martyrs Paul and two sisters, Chionia (Thea) and Alevtina (Valentina), at Cæsarea in Palestine.

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils. If July 16 falls on a Monday, Tuesday or Wednesday, we celebrate the Holy Fathers on the preceeding Sunday. If July 16 falls on a Thursday, Friday or Saturday, we celebrate the Holy Fathers on the following Sunday.

- 17.** Greatmartyr Marina (Margaret) of Antioch in Pisidia. Ven. Irenarchus, Abbot of Solovétsky Monastery. Ven. Andrei Rublev. Royal Passionbearers Tsar Nicholas (Nikolai), Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiána, Maria and Anastasía (*July 4 O.S.*).
- 18.** Martyr Emilian of Silistria in Bulgaria. Martyr Hyacinth of Amastris. Nun Martyrs Grand Duchess Elizabeth and Barbara (*July 5 O.S.*). **The “Tolga” Icon of the Most-holy Theotokos.**
- 19.** Ven. Macrina, sister of St. Basil the Great. Uncovering of the Relics of Ven. Seraphim of Sarov. Bl. Stephen, King of Serbia, and his mother, St. Militsa.
- 20.** Holy Glorious Prophet Elijah.
- 21.** Prophet Ezekiel. Ven. Simeon of Emessa, Fool-for-Christ, and his fellow ascetic, Ven. John (ca. 590).
- 22.** Holy Myrrhbearer and Equal-to-the-Apostles Mary Magdalene. Translation of the Relics of Hieromartyr Phocas, Bishop of Sinopè.

23. Martyrs Trophimus, Theophilus, and 13 others in Lycia. Hieromartyr Apollinaris, Bishop of Ravenna. Commemoration of the Miraculous Appearance of the Pochaev Icon of the Mother of God. Icon of the Most-holy Theotokos, “The Joy of All Who Sorrow” (with coins) in St. Petersburg.
24. Martyr Christina of Tyre. Holy Martyrs and Passion-bearers Boris and Gleb.
25. The Dormition of the Righteous Anna, mother of the Most-holy Theotokos. Holy Women Olympias (Olympiada) the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna.
26. The Repose of St. Jacob (Netsvetov), Enlightener of the Peoples of Alaska. Martyr Parasceva of Rome.
27. Holy Greatmartyr and Healer Panteleimon. Holy Equal-to-the-Apostles Clement, Bishop of Ochrid and Enlightener of the Bulgarians.
28. Holy Apostles of the Seventy and Deacons: Prochorus, Nicanor, Timon, and Parmenas. The Smolensk “Hodigitria” Icon of the Most-holy Theotokos.
29. Martyr Callinicus of Gangra in Asia Minor.
30. Apostles Silas and Silvanus of the Seventy, and those with them: Crescens, Epenetus, and Andronicus.
31. Forefeast of the Procession of the Honorable and Lifegiving Cross of the Lord. Righteous Eudocimus of Cappadocia. Martyr Julitta at Cæsarea. St. Germanus, Bishop of Auxerre.

AUGUST

1. Procession of the Honorable Wood of the Lifegiving Cross of the Lord (*First of the three “Feasts of the Savior” in August*). Holy Seven Maccabean Martyrs.
2. Translation of the Relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople, and the finding of the Relics of the Righteous Nicodemus, Gamaliel, and Abibas. Bl. Basil of Moscow, Fool-for-Christ.
3. Ven. Isaac, Dalmatus, and Faustus, Ascetics of the Dalmatian Monastery at Constantinople.
4. Holy Seven Youths (“Seven Sleepers”) of Ephesus. Martyr Eudoxia of Persia.
5. **Forefeast of the Transfiguration.** Martyr Eusignius of Antioch. Righteous Nonna, mother of St. Gregory the Theologian.
6. **The Holy Transfiguration of our Lord and Savior, Jesus Christ.**
7. **Afterfeast of the Transfiguration.** Martyr Dometius of Persia and two disciples. Ven. Hor (Horus) of the Thebaid. Virgin Potamia the Wonderworker.
8. **Afterfeast of the Transfiguration..** St. Emilian the Confessor, Bishop of Cyzicus. Translation of the Relics of Ven. Zosimas and Sabbatius of Solovétsky Monastery. Ven. Gregory of Sinai.
9. **Afterfeast of the Transfiguration.** Apostle Matthias. Glorification of Ven Herman of Alaska, Wonder-

worker of All America.

10. **Afterfeast of the Transfiguration.** Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Bishop of Rome, and Martyrs Felicissimus and Agapitus.
11. **Afterfeast of the Transfiguration.** Holy Martyr and Archdeacon Euplus (Euplius) of Catania. Virgin Martyr Susanna and those with her.
12. **Afterfeast of the Transfiguration.** Martyrs Anicletus and Photius (Photinus) of Nicomedia, and many with them.
13. **Leavetaking of the Transfiguration. St. Tikhon, Bishop of Vorónezh, Wonderworker of Zadonsk and All Russia.** Translation of the Relics of St. Maximus the Confessor. New Hieromartyr Benjamin, Metropolitan of Petrograd and those with him. (*July 31 O.S.*). **The Icon “Passion” of the Most-holy Theotokos.**
14. **Forefeast of the Dormition.** Prophet Micah. Translation of the Relics of Ven. Theodosius of the Kiev Caves.
15. **The Dormition (“Falling asleep”) of our Most-holy Lady, Theotokos, and Ever-Virgin Mary.**
16. **Afterfeast of the Dormition.** Translation of the Image “Not-made-by-hands” of our Lord Jesus Christ from Edessa to Constantinople. (*Third “Feast of the Savior in August”*). The “Feodorovskaya” Icon

of the Most-holy Theotokos.

17. **Afterfeast of the Dormition.** Martyr Myron, Presbyter, of Cyzicus. Ven. Alypius the Iconographer, of the Kiev Caves. Bl. Theodoretus, Enlightener of the Lapps.
18. **Afterfeast of the Dormition.** Martyrs Florus and Laurus of Illyria. Repose of Ven. John, Abbot of Rila.
19. **Afterfeast of the Dormition.** Martyr Andrew Stratelates and the 2593 soldiers with him in Cilicia. **The “Donskaya” Icon of the Most-holy Theotokos.**
20. **Afterfeast of the Dormition.** Prophet Samuel.
21. **Afterfeast of the Dormition.** Apostle Thaddeus of the Seventy. Martyr Bassa (Vassa) of Edessa and her sons Theogonius, Agapius, and Pistus.
22. **Afterfeast of the Dormition.** Martyr Agathonicus of Nicomedia and his companions: Martyrs Zoticus, Theoprepis, Acindynus, Severian, Zeno, and others who suffered under Maximian.
23. **Leavetaking of the Dormition.** Martyr Lupus, slave of St. Demetrius of Thessalonica. Hieromartyr Irenæus, Bishop of Lyons.
24. Hieromartyr Eutychius, disciple of St. John the Theologian. Translation of the Relics of St. Peter, Metropolitan of Moscow and All Russia. St. Kozma of Berat, Evangelizer of Southern Albania. **The “Petrovskaya” Icon of the Most-holy Theotokos.**

25. Return of the Relics of the Apostle Bartholomew from Anastasiopolis to Lipari. Holy Apostle Titus of the Seventy, Bishop of Crete.
26. Martyrs Adrian and Natalia and 33 companions, at Nicomedia. Ven. Adrian, of Ondrusov at Valaam. **The Meeting of the “Vladimir” Icon of the Most-holy Theotokos.**
27. Ven. Pœmen the Great. Hieromartyr Kuksha and Ven. Pimen, of the Kiev Caves. Ven. Pœmen of Palestine. St. Cæsarius, Bishop of Arles.
28. Uncovering of the Relics of Ven. Job, Abbot and Wonderworker of Pochaev. Ven. Moses the Black of Scete. Righteous Anna the Prophetess, the daughter of Phanuel, who met the Lord at the Temple in Jerusalem. Martyr Susanna, Princess of Georgia.
29. **The Beheading of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John.**
30. Ss. Alexander, John, and Paul the New, Patriarchs of Constantinople. Translation of the Relics of Rt. Blv. Great Prince Alexander Nevsky. Uncovering of the Relics of St. Daniel, Prince of Moscow.
30. The Placing of the Cincture (Sash) of the Most-holy Theotokos. Hieromartyr Cyprian, Bishop of Carthage. St. Gennadius, Patriarch of Constantinople.

THE END
GLORY BE TO GOD

