



**THE  
DIVINE AND HOLY  
LITURGY**

of our  
**Father among the Saints  
John Chrysostom  
Archbishop of Constantinople**



**THIS FINAL DRAFT EDITION OF THE  
COMMON ENGLISH TRANSLATION  
OF THE DIVINE AND HOLY LITURGY OF  
SAINT JOHN CHRYSOSTOM  
HAS BEEN APPROVED FOR USE IN THE EPARCHY OF NEWTON,  
*AD EXPERIMENTUM* UNTIL 31 OCTOBER 2010,  
BY  
HIS GRACE, ARCHBISHOP CYRIL S. BUSTROS  
EPARCH OF NEWTON**

# DECREE



**IN THE NAME OF THE FATHER  
AND OF THE SON AND OF THE HOLY SPIRIT,  
ONE GOD FOREVER AND EVER.  
AMEN.**

**WHEREAS**, His Beatitude, our Holy Patriarch Gregorios III, together with the Bishops of the English-speaking Eparchies of the Melkite Greek Catholic Church have approved the final draft of the official English translation of the Divine and Holy Liturgy of Saint John Chrysostom,

**WE, ARCHBISHOP CYRIL,**  
By the grace of God, Eparch of Newton,

**HEREBY DECREE** that this English translation of the Divine and Holy Liturgy of Saint John Chrysostom herein attached, is the sole, official translation of the Divine and Holy Liturgy of Saint John Chrysostom to be used by all the Clergy in all the churches of the Eparchy of Newton whenever this Liturgy is prescribed to be served, and that all other usages are hereby suppressed.

**LET THIS DECREE** take effect on the fifteenth day of February in the Year of Our Lord, the two thousand and ninth, and remain in effect until the last day of October in the Year of Our Lord, the two thousand and tenth, at which time His Beatitude together with the Bishops of the English-speaking Eparchies of the Melkite Church will convene to give final approval to the text.

**WHEREUNTO**, I hereby set my hand and affix my seal, this twenty-seventh day of January in the Year of Our Lord, the two thousand and ninth, the Feast of the Transfer of the Holy Relics of our Father among the Saints John Chrysostom.

✠ **Archbishop CYRIL Bustros**  
**Eparch of Newton**

## INSTRUCTION

### COMMON ENGLISH TRANSLATION OF THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

*Christ is among us! He is and always will be!*

My dear and reverend brothers in the Holy Presbyterate and the Diaconate in Christ,

“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.”

This dogmatic proclamation, which has been chanted for nearly two millennia in the Churches of the East after the reception of Holy Communion, proclaims to us the awesome purpose for which the Divine and Holy Liturgy is served. Indeed, the Divine Liturgy is the “source and summit” of our life in Christ, and it is by means of the Divine Liturgy that we enter into and participate in the Mystery of Christ’s Incarnation, Death and Resurrection, and are divinized by the descent of the Holy Spirit.

“We hand on to you what we ourselves have received” — from the hand of Our Lord Himself and from the His Holy Apostles—these Awesome Mysteries which have been formed and nurtured by the breath of the Spirit in the Church and given over to us by the hand of holy Tradition. And so, I am pleased to present to you the final draft of the Common English translation of the Divine and Holy Liturgy of Saint John Chrysostom.

#### **Text of the new English Translation**

This text is the result of a great deal of study, effort and prayer. Beginning with the official Greek text and continuing with the official Arabic translation of the Greek approved by the Holy Synod of Melkite Bishops and promulgated by His Beatitude, our Holy Patriarch Gregorios III, on 15 February 2005, we are now blessed that

the official English translation has come to us. We are most grateful for all those whose labors have made this translation possible, especially the members of the Committee on the Divine Liturgy who worked for three years in order to present its recommendations to the Bishops of the English-speaking Eparchies.

It should be noted at the outset that this “new text” of the English translation of the Divine Liturgy differs very little from the text that has been in use in the Eparchy of Newton for many years. In fact, it is substantially the same, inasmuch as the liturgical text is also a doctrinal text according to our ancient principle: *lex orandi statuit lex credendi*. However, the slight changes that do appear in the text when compared with the former text are worthy of some comment.

Of course, it goes without saying that translating involves choosing certain words over other possible, and, at times, equally appropriate, words. Nonetheless, an official text must make choices. At times, such choices will be minor, while at other times such choices may be considered significant, given the fact that language also communicates certain subjective nuances that may appeal differently to different people.

Allow me comment on a few of these choices. First, the use of *now and always and forever and ever* was chosen as the conclusion of the Trinitarian doxologies over *both now and always and unto ages of ages*, the usage of most Orthodox Churches. As with almost all the words of the Divine Liturgy, these particular words come from Holy Scripture, specifically from Revelation 4:9. It should be noted that every major modern translation of these words in Scripture—including the King James Version, the *Jerusalem Bible*, the New Revised Standard Version, the *New American Bible*, as well as the *Orthodox Study Bible*—employs the former, *forever and ever*. Hence, given this, as well as the fact that the usage of *forever and ever* has been the norm in the official English text of the Divine Liturgy for many years, we saw no valid reason to adopt the other usage.

Secondly, the use of the expression, *be propitious to me*, wherever it appears has been changed to the simpler form, *forgive me*. Whereas the meaning of the expression, *be propitious to me*, is archaic and somewhat awkward, the expression, *forgive me*, is clear and accessible in conveying the same meaning.

### **Use of the New English Translation**

It is the intention of His Beatitude, our Holy Patriarch Gregorios III, together with all the Bishops of the English-speaking Eparchies that this new English translation be the sole, official text of the Divine Liturgy of Saint John Chrysostom used in all the English-speaking Eparchies, *ad experimentum*, for a period of two years, concluding in October 2010. At this time, the Patriarch and the Bishops of the English-speaking Eparchies will convene to finalize the official English text.

In this way, we will offer with one voice our worship and praise to God, as we pray in the Divine Liturgy: "And grant that, with one mouth and one heart, we may glorify and extol Your most magnificent name, Father, Son and Holy Spirit, now and always and forever and ever. Amen."

Given this twenty-seventh day of January in the Year of Our Lord, the two thousand and ninth, the Feast of the Transfer of the Holy Relics of our Father among the Saints John Chrysostom, at our Eparchial Chancery, West Roxbury, Massachusetts.

✠ **Archbishop Cyril S. Bustros**  
**Eparch of Newton**

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# THE KAIROS SERVICE

## PRAYERS BEFORE THE HOLY DOORS

*When the time comes for celebrating the Divine Liturgy, the Priest and the Deacon bow to the Hierarch. Then they proceed in andirion, exorason and kalymavkion to the closed Holy Doors. The Deacon stands to the right of the Priest. They make three metanias saying in a low voice:*

O God, forgive me the sinner and have mercy on me. *(Three times)*

**Deacon:** Give the blessing, Master.

**Priest:** Blessed is our God at all times, now and always and forever and ever. Amen.

Heavenly King, Consoler, the Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come, O Good One, and dwell in us, cleanse us of all stain, and save our souls.

**Deacon:** Holy God, Holy Mighty One, Holy Immortal One, have mercy on us. *(Three times)*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

All-Holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.

Lord, have mercy. *(Three times)*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever 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 evil.

**Priest:** For Thine is the kingdom and the power and the glory, Father, the Son and the Holy Spirit, now and always and forever and ever.

**Deacon:** Amen.

**Priest:** Have mercy on us, Lord, have mercy on us. At a loss for any defense, we sinners offer this prayer to You, the Master: have mercy on us.

**Deacon:** Glory be to the Father and to the Son and to the Holy Spirit.

Lord, have mercy on us, for we have put our trust in You. Rise not in anger against us, remember not our transgressions, but in the depth of Your mercy look upon us even now and save us from our enemies: for You are our God and we are Your people, we are all the work of Your hands and we constantly call upon Your name.

**Priest:** Now and always and forever and ever. Amen.

*The Holy Doors and curtains are opened at this moment*

Blessed Theotokos, open the portal of your deep mercy to us who put our trust in you, so that we may not be brought

to confusion, but through you may be delivered from adversity, for you are the salvation of the Christian fold.

*They stand before the icon of Christ, with their heads uncovered and bowed in worship, they say:*

**Priest:** Before Your most pure image we bow in worship, O Good One, begging forgiveness for our stumblings, Christ God, because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's yoke those You had created. For this reason we cry out to You in thanksgiving: "You, our Savior, have filled all things with joy when You came to save the world."

*They kiss the icon of Christ. Then they go before the icon of the Theotokos and say:*

O Theotokos, since you became a fountain of mercy, count us worthy of your compassion; look upon a people that has sinned, show forth your power as you always do. Because we have put our trust in you, we hail you as once did Gabriel, the captain of the angels.

*They kiss the icon, return before the Holy Doors, heads uncovered, and bow down. The Priest alone recites this prayer, raising his hands in supplication:*

**Priest:** Lord, stretch forth Your hand from Your dwelling place on high, and strengthen me for Your ministry now forthcoming, so that I may stand without condemnation before Your awesome Judgment Seat and complete the unbloody sacrifice. For Yours is the power and the glory for ever and ever. Amen.

*Then they make three metanies before the Holy Doors, bow to the Hierarch, to both choirs and to the people for forgiveness. They enter the Holy Place, the Priest from the North Door and the Deacon from the South Door, saying:*

**I shall enter into Your dwelling place; before Your holy temple I will bow in fear of You.**

*They make three metanies before the Holy Table. The Priest kisses the Holy Gospel and the Holy Table, and the Deacon the Table only. Then they go to the Sacristy to vest.*

# VESTING PRAYERS

## VESTING OF THE DEACON

*The Deacon, holding his vestments, comes to the Priest and says:*

**Deacon:** Bless, Master, the sticharion and the orarion.

**Priest:** Blessed ✠ is our God at all times, now and always and forever and ever.

**Deacon:** Amen.

*The Deacon kisses the right hand of the Priest. Then he withdraws to another part of the Holy Place, puts his vestments on a table and bows three times, saying:*

O God, forgive me the sinner and have mercy on me. *(Three times)*

*He kisses each piece saying:*

*For the sticharion:*

My soul rejoices in the Lord, for He has clothed me with a robe of salvation and covered me with a garment of happiness; as a bridegroom He has crowned me, and as a bride He has adorned me with gems.

*Then the Deacon drapes the orarion over his left shoulder so that one end hangs down in front of him. He brings the other end around his back, under his right arm, and over his left shoulder so that it hangs down behind him.*

*For the right epimanikion:*

Your right hand, Lord, is made glorious in might; Your right hand, Lord, has crushed the enemies; and in the fullness of Your glory, You have routed the adversary.

*For the left epimanikion:*

Your hands have made me and fashioned me: give me understanding and I shall learn Your commandments.

*Going to the Prothesis, he arranges the holy vessels, putting the Diskos on the left side of the Prothesis and the Chalice on the right side.*

## VESTING OF THE PRIEST

*The Priest, facing East, bows three times before his vestments saying:*

O God, forgive me the sinner and have mercy on me. *(Three times)*

*He blesses all his vestments saying:*

Blessed ✠ is our God at all times, now and always and forever and ever.

*Blessing each piece, he kisses it and puts it on, saying:*

*For the sticharion:*

My soul rejoices in the Lord, for He has clothed me with a robe of salvation and covered me with a garment of happiness; as a bridegroom He has crowned me, and as a bride He has adorned me with gems.

*For the epitachelion:*

Blessed is God who pours out grace upon His priests: as oil upon the head, which ran down unto the beard, the beard of Aaron, even to the hem of his garment, at all times, now and always and forever and ever. Amen.

*For the zone:*

Blessed is God who girds me with strength and makes my way blameless and strengthens my feet like the hart's, at all times, now and always and forever and ever. Amen.

*For the right epimanikion:*

Your right hand, Lord, is made glorious in might; Your right hand, Lord, has crushed the enemies; and in the fullness of Your glory, You have routed the adversary.

*For the left epimanikion:*

Your hands have made me and fashioned me: give me understanding and I shall learn Your commandments.

*For the epigonation (if he is entitled to wear it)*

Gird Your sword at Your side, Mighty One, in Your splendor and beauty. String Your bow; go forth, reign for the sake of truth, meekness and righteousness. Your right hand shall lead You wonderfully, at all times, now and always and forever and ever. Amen.

*For the phelonion:*

Your priests, O Lord, shall clothe themselves with righteousness, and Your saints shall rejoice in joy, at all times, now and always and forever and ever. Amen.

## WASHING OF THE HANDS

*The Priest and Deacon go to the basin and wash their hands, saying:  
(Psalm 26: 6-12)*

I will wash my hands in innocence,  
and go around Your altar, O Lord:

I shall listen to the sound of Your praise,  
and declare all Your wonderful works.  
O Lord, I have loved the beauty of Your house,  
and the place of the tabernacle of Your glory.

Destroy not my soul together with the ungodly,  
nor my life with bloodthirsty men:  
in whose hands are iniquities,  
and their right hand is filled with bribes.

But I have walked in my innocence:  
redeem me, and have mercy upon me.  
My foot is upon the rightful road,  
In the assemblies I will bless You, O Lord.

*They both proceed to the Prothesis.*



# THE PROTHESIS

## PREPARATION OF THE HOLY GIFTS

*The Priest stands before the Prothesis. The Deacon stands to his right. They bow three times, saying:*

O God, forgive me the sinner and have mercy on me (*Three times*).

*The Priest raises his hands, saying:*

**Priest:** You have redeemed us from the curse of the Law by Your precious Blood. By being nailed to the cross and wounded with the lance, You have become for us the fountain of immortality. Glory to you, our Savior.

**Deacon:** Bless, Master.

**Priest:** Blessed is our God at all times, now and always and forever and ever. Amen.

*Five or seven prosphora are used for the Divine Liturgy. The Priest takes what is necessary for the day's liturgy and prepares the rest as antidoron. For simplification, only one prosphoron need be used.*

*In the event of a large number of communicants, a second Diskos, or even more, may be prepared for the Communion of the faithful.*

*Taking the first prosphoron in his left hand and the holy lance in his right hand, the Priest makes the sign of the cross on it with the lance, saying each time:*

**Priest:** In remembrance of our Lord, God and Savior Jesus Christ. *(Three times)*

*The Deacon, standing with reverence at the right hand of the Priest and holding the orarion with the three fingers of his right hand, points to the prosphoron. At each cutting he says:*

**Deacon:** Let us pray to the Lord.

*The Priest thrusts the holy lance into the right side of the seal and makes an incision, saying:*

Like a sheep, He was led to the slaughter.

*Into the left side of the seal, saying:*

Like a spotless lamb silent before its shearer, He opens not His mouth.

*Into the top side of the seal, saying:*

In His humiliation, His judgment was taken away.

*And into the bottom side, saying:*

And who shall declare His generation?

**Deacon:** Lift up, Master.

*The Priest, thrusting the lance obliquely under the seal, lifts it out, saying:*

For His life was taken away from the earth.

*And he puts it upside down on the Diskos.*

**Deacon:** Immolate, Master.

*The Priest immolates the Lamb by incising a cross in it without cutting it through and says:*

**Priest:** The Lamb of God who takes away the sin of the world is immolated for the life and salvation of the world.

*Then he turns the Lamb over with the seal facing up.*

**Deacon:** Pierce, Master.

*He pierces it on the right side, below the letters IC, saying:*

**Priest:** One of the soldiers pierced His side with a lance, and at once there poured forth blood and water, and he who saw it bore witness, and his witness is true.

*The Deacon pours wine and a little water into the Chalice, saying to the Priest:*

**Deacon:** Bless, Master, this holy union.

**Priest:** Blessed ✠ is the union of Your holy things, at all times, now and always and forever and ever. Amen.

*The Priest takes a second prosphoron or cuts the triangular portion from the same prosphoron, saying:*

In honor and memory of our most highly blessed and glorious Lady the Theotokos and ever-virgin Mary, through whose prayers do You, Lord, receive this sacrifice upon Your Altar in Heaven.

*He places the particle on the Diskos to the left of the Lamb, saying:*

At Your right stood the Queen, clothed in an embroidered mantle of gold.

*He takes a third prosphoron or cuts a particle from the first one, puts it on the Diskos to the right of the Lamb, starting the first row, and says:*

In honor and memory of the great captains of the angelic armies, Michael and Gabriel, and of all the heavenly bodiless powers.

*He cuts another particle and places it below the first, saying:*

Of the honorable and glorious prophet and forerunner John the Baptist; of the holy glorious prophets Moses and Aaron, Elias and Elisha, and David son of Jesse; of the Three Holy Youths and the prophet Daniel; and of all the holy prophets.

*He cuts another particle and places below the previous, saying:*

Of the holy, glorious and illustrious Apostles Peter and Paul and of all the holy Apostles.

*He cuts another particle and starts a second row, saying:*

Of our fathers among the saints the great hierarchs and universal teachers Basil the Great, Gregory the Theologian and John Chrysostom, Athanasios and Cyril, Nicholas of Myra, and all the holy hierarchs.

*He cuts another particle and places below the previous, saying:*

Of the holy first martyr and archdeacon Stephen, of the holy great martyrs Demetrios, George and Theodore the Recruit, and of all the holy men and women martyrs.

*He cuts another particle and places below the previous, saying:*

Of our saintly fathers the God-Bearers Anthony the Great, Euthymios, Sabbas, Onouphrios, Athanasios of Athos, and all our other venerable fathers and mothers.

*He cuts another particle and starts a third row, saying:*

Of the holy wonderworkers laboring without pay Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaos, and of all the holy ones laboring without pay.

*He cuts another particle and places it below the previous, saying*

Of the holy and just ancestors of Christ God, Joachim and Ann, of St. *N.* patron of this holy church (*or* this holy monastery), of St. *N.* whose memory we celebrate today, and of all the saints, through whose prayers visit us, O God.

*He cuts another particle and places it below the previous, saying:*

Of our father among the saints John Chrysostom, Archbishop of Constantinople.

*He takes a fourth prosphoron or cuts a particle from the same one and places it below the holy Lamb saying:*

Remember, Master who love mankind, all the Orthodox Bishops, our Father and Bishop *N*, his honorable presbyterate, the diaconate in Christ, and all the clergy, (*in monasteries*, our venerable Father Superior *N.*), our brothers and fellow ministers, priests, deacons, and all our brethren whom in the depth of Your compassion You have called to communion with you, all-good Master.

*He cuts another particle, places it next to the previous and commemorates by name those of the living whom he will, first the bishop who ordained him, if he is still alive.*

*He takes a fifth prosphoron or cuts a particle from the same one and begins another row, saying:*

In memory and for the remission of sins of the blessed founders of this holy church (*or* monastery).

*He cuts another particle, places it beside the preceding one, commemorates the bishop who ordained him, if deceased, and mentions by name those of the deceased whom he wishes, saying:*

Remember all our Orthodox fathers and brethren who have fallen asleep in the hope of resurrection to eternal life and in communion with You, O Lord who love mankind.

*Then the Priest cuts particles in remembrance of those whom the Deacon wishes among the living and the dead and places them in the appropriate rows on the Diskos.*

*The Priest cuts a final particle and places it with the other particles saying:*

Remember also, Lord, my own unworthiness and pardon my transgressions, the deliberate and the indeliberate.

*Individual particles for the Communion of the Faithful can be cut and added to the Diskos at this point.*

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

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

**Priest:** We offer ✠ You incense, Christ our God, for an odor of spiritual fragrance. Receive it on Your altar in Heaven, and send down upon us in return the grace of Your All-Holy Spirit.

*The Priest holds the asterisk for the Deacon to cense.*

**Deacon:** Let us pray to the Lord.

*The Priest opens the Asterisk and places it over the bread on the Diskos, saying:*

**Priest:** And the star came to rest over the place where the Child was.

*The Priest holds the veil of the Diskos for the Deacon to cense.*

**Deacon:** Let us pray to the Lord. Adorn, Master.

*The Priest covers the Diskos with the veil, saying:*

**Priest:** The Lord is King, He has put on splendor; the Lord has put on might and has girded Himself with strength.

*He takes the second veil and holds it for the Deacon to cense.*

**Deacon:** Let us pray to the Lord. Veil, Master.

*The Priest covers the Chalice with the veil, saying:*

**Priest:** Your majesty, O Christ, has covered the heavens and the earth is filled with your praise.

*Finally he takes the large veil and holds it for the Deacon to cense.*

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

*The Priest covers both the Diskos and the Chalice, saying:*

**Priest:** Cover us over with the cover of Your wings; drive away from us every enemy and foe; make life peaceful for us. Lord, have mercy on us and on Your world, and save our souls, for You are good and love mankind.

*Taking the censer from the Deacon, the Priest censes the oblations three times, saying each time:*

**Priest:** Blessed are You, our God, who were pleased so to do, glory to You at all times.

*The Deacon says each time:*

**Deacon:** Now and always and forever and ever. Amen.

*The Deacon takes the censer from the Priest. They both reverently bow three times. The Deacon says:*

**Deacon:** For the offering of these precious gifts, let us pray to the Lord.

*Raising his hands, the Priest recites the Offering Prayer:*

O God, our God, who sent forth the Heavenly Bread, food for the whole world, our Lord and God Jesus Christ, as a Savior, Redeemer and Benefactor to bless and sanctify us: be pleased to bless ✠ this offering and to accept it on Your Altar in Heaven. In Your goodness and love for mankind, remember both those who offer it and those for whom it is offered. Hold us uncondemned in the celebration of Your divine mysteries, for hallowed and glorified is Your most noble and magnificent name, of the Father, the Son and the Holy Spirit, now and always and forever and ever.

**Deacon:** Amen.

*The Priest concludes the Prothesis, saying:*

Glory to You, Christ God, our hope, glory to You.

**Deacon:** Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

Lord, have mercy. *(Three times)*

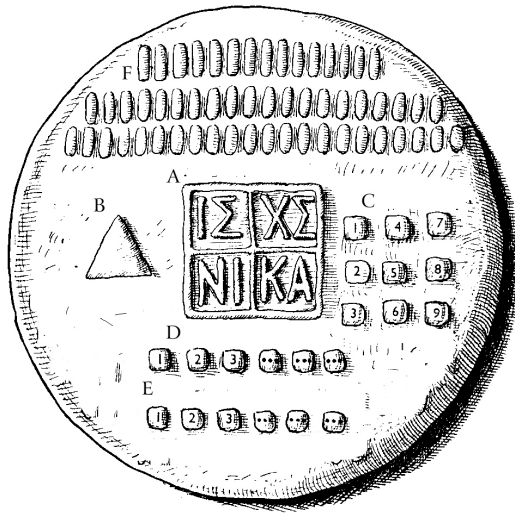
Give the blessing, Master, in the name of the Lord.

**Priest:** May Christ our true God, (who is risen from the dead, *if it is a Sunday*) through the prayers of His all-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 loves mankind.

**Deacon:** Amen.



A – The Lamb

B – The Theotokos

C – The Ranks of the Saints

1. The Angels
2. The Prophets
3. The Apostles
4. The Hierarchs
5. The Martyrs
6. The Monastics
7. The Holy Unmercenaries
8. Patron of the Church and Saint of the Day
9. St. John Chrysostom

D – The Living

E – The Deceased

## F – Particles for the Communion of the Faithful

# THE GREAT DOXOLOGY

## FROM ORTHROS

1. Glory to You, Who show forth the light! Glory to God in the highest. Peace on earth and good will among men.
2. We praise You, we bless You, we worship You, we glorify You, and we give thanks to You for the splendor of Your glory.
3. O Lord King, O Heavenly God, Father Almighty, O Lord, Only-begotten Son, Jesus Christ, and You, All-Holy Spirit.
4. O Lord God, O Lamb of God, O Son of the Father, who take away the sin of the world, have mercy on us, O You who take away the sins of the world.
5. Accept our supplication, O You who are enthroned at the right hand of God the Father, and have mercy on us.
6. For You alone are Holy, You alone are the Lord Jesus Christ, in the glory of God the Father. Amen.
7. Every day will I bless You, and sing to Your name, always and forever and ever.
8. Deign, O Lord, to keep us this day without sin.
9. Blessed are You O Lord, God of our Fathers; praised and glorified is Your name forever. Amen.
10. O Lord, let Your mercy rest upon us for we have placed our trust in You.

11. Blessed are You, O Lord, teach me Your statutes. *(Three times)*

12. O Lord, You have been for us a refuge from age to age. I said: Lord, have mercy on me and heal my soul, for I have sinned against You.

13. O Lord, to You I come for shelter, teach me to obey Your will, for You are my God.

14. For with You is the fountain of life, and in Your light we shall see light.

15. Extend Your mercy upon those who confess You.

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us. *(Three times)*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

Holy Immortal One, have mercy on us.

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

*To be followed by the Troparion of Sunday or the feast commemorated.*

*For ordinary Sundays: If it is the 1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> or 7<sup>th</sup> tone, the following Troparion is chanted in the 2<sup>nd</sup> tone or in the same tone as the Doxology:*

Today salvation has come to the world; let us sing to Him who is risen from the tomb, the author of our life, for He has crushed death by His death and bestowed upon us victory and great mercy.

*If it is the 2nd, 4th, 6th or 8th tone, the following Troparion is chanted in the 2nd tone or in the same tone as the Doxology:*

When You rose from the tomb and broke the fetters of Hades, You abolished the sentence of death, O Lord, and thus delivered all men from the snares of the enemy. Appearing to the Apostles, You sent them out to preach, and through them, bestowed Your peace upon the world: O You who alone are full of mercy.

# THE DIVINE AND HOLY LITURGY OF SAINT JOHN CHRYSOSTOM

*The Deacon censes the Holy Table saying:*

Being God, You were present in the tomb by Your body, and yet in Hades by Your soul, in Paradise with the thief, and enthroned, O Christ, with the Father and the Holy Spirit, filling all things but encompassed by none.

*The Deacon censes the Holy Place, the holy icons and the whole nave, reciting Psalm 50. Then he enters the Holy Place by the South Door, censes the Holy Table and the Prothesis again and the Priest. He returns the censer to the server and joins the Priest.*

*The Priest and the Deacon on his right stand before the Holy Table. They uncover their heads, and raise their hands saying the following prayer:*

**Priest and Deacon:** Heavenly King, Consoler, the Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of Life, come, O Good One, and dwell in us, cleanse us of all stain, and save our souls.

*They bow three times saying:*

Glory to God in the highest, on earth peace, good will to men. *(Twice)*

O Lord, You shall open my lips and my mouth will declare Your praise. *(Once)*

*The Priest kisses the Gospel and the Holy Table, while the Deacon kisses the Holy Table only.*

*Bowing his uncovered head, and holding the edge of the orarion with three fingers of his right hand, the Deacon says:*

**Deacon:** It is the time for us to work for the Lord. Give the blessing, Master.

**Priest:** Blessed ✠ is our God at all times, now and always and forever and ever.

**Deacon:** Amen. Pray for me, Master.

**Priest:** May the Lord direct your steps to every good deed.

**Deacon:** Holy Master, remember me.

*Blessing the Deacon, the Priest says:*

**Priest:** May the Lord remember you in His Kingdom at all times, now and always and forever and ever.

**Deacon:** Amen

*He kisses the Priest's right hand, bows before the Holy Table, replaces his hat and exits the Holy Place from the North Door, and standing before the Holy Doors, he reverently bows three times saying:*

O Lord, You shall open my lips and my mouth will declare Your praise. *(Three times)*

*He uncovers his head and proclaims in a mighty voice:*

**Deacon:** Give the blessing, Master.

*Lifting the Holy Gospel Book with both hands and making with it the sign of the cross over the Antimension, the Priest proclaims:*

**Priest:** Blessed is the Kingdom ✠ of the Father and the Son and the Holy Spirit, now and always and forever and ever.

**All:** Amen

*The Deacon replaces his hat and intones the Litany of Peace in a strong voice while standing before the Holy Doors, holding the edge of the orarion with the three fingers of his right hand and slightly raising it forward.*

## THE LITANY OF PEACE

**Deacon:** In peace let us pray to the Lord

**All:** Lord, have mercy. *(To be repeated after each petition)*

For peace from on high and the salvation of our souls, let us pray to the Lord.

For peace in the whole world, the well-being of the holy Churches of God and the union of all, let us pray to the Lord.

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

For (our Father and Patriarch *N.*, *if present*) our Father and (Arch)Bishop *N.*, his honorable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

*On the feasts of the Lord and the Theotokos, their octaves and leave-takings, the four following petitions may be replaced by special petitions.*

For the government and for the armed forces, that they may be upheld in every good deed, let us pray to the Lord.

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



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

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

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

Help us, save us, have mercy on us and protect us, O God, by your grace.

Let us remember our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

**All:** To You, O Lord.

## THE ORDER OF ANTIPHONS

*It is permitted to chant the three traditional Antiphons in full or to use only one of them, according to the decision made by the Holy Synod in 1969. For Feasts of our Lord and of the Theotokos, their octaves, and their leave-takings, proper Antiphons are said. They can be found in the service of the feasts. On ordinary Sundays and weekdays, other antiphon prayers may be said (see p. 103). Here the Antiphons, or the Typika psalms and Beatitudes, which can be found on pp. 31 ff are done*

*If only one antiphon is being sung the Deacon enters the Holy Place by the South Door and stands on the right of the Priest, while the Priest recites one of the following Antiphon prayers.*

*Otherwise, the Deacon moves from before the Holy Doors and stands before the Icon of the Theotokos pointing to the Icon of our Lord with the edge of the orarion in his right hand.*

**Priest:** O Lord our God whose power is without compare, whose glory is incomprehensible, whose mercy is beyond measure and whose love for mankind is beyond words: be pleased, Master, in the depth of Your compassion, to look on us and on this holy place, and grant us and those praying with us the riches of Your compassion and Your tender mercy.

*He ends it with the following Ekphonesis:*

For all glory, honor and worship, are Your due, Father, Son and Holy Spirit, now and always and forever and ever.

All: Amen

## FIRST ANTIPHON

**Sunday** (Ordinary) Ps. 65

*The Reader:* Shout joyfully to the Lord, all the earth, sing praise to His name.

**All:** Through the prayers of the Theotokos, O Savior, save us!

2. Say to God: "How awesome are Your deeds! So great is Your power that Your enemies cringe before You."

**All:** Through the prayers of the Theotokos, O Savior, save us!

3. Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High.

**All:** Through the prayers of the Theotokos, O Savior, save us!

**All:** Glory be to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

**All:** Through the prayers of the Theotokos, O Savior, save us!

*Greek:* Tes-prez-viy-yes tis The-o-to-ku, So-ter so-son-i-maas

*Arabic:* Be-sha-fa'atee Waa-li-da-til-ilaah, yaa Mu-khal-lis(u) khal-lisna.

**Weekday** (Ordinary) Ps. 91

*The Reader:* It is good to give thanks to the Lord, and to sing praises to Your name, O Most High.

2. To proclaim Your mercy in the morning, and Your faithfulness throughout the night.

3. For the Lord our God is upright and there is no wrong in Him.

*The Deacon returns to his place before the holy Doors and says the Little Synapte:*

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

**All:** Lord, have mercy.

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

**All:** Lord, have mercy.

**Deacon:** Let us remember our all-holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever-virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

**All:** To You, O Lord.

**Priest:** O Lord our God, save Your people and bless Your inheritance, safeguard the fullness of Your Church in peace, sanctify those who love the beauty of Your house; in return, raise them to glory by Your divine power and do not forsake us who put our hope in You.

*He ends it with the following Ekphonesis:*

For Yours is the dominion, and Yours is the kingdom and the power and the glory, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen

*The Deacon moves and stands before the Icon of the Lord, pointing to the Icon of the Theotokos.*

## SECOND ANTIPHON

**Sunday** (Ordinary) Ps 66

*The Reader:* Be gracious to us, O God, and bless us; let Your face shine on us, and have mercy on us.

**All:** O Son of God who are risen from the dead, save us who sing to You:  
Alleluia!

2. That Your name may be known upon earth, among all nations Your salvation.

**All:** O Son of God who are risen from the dead, save us who sing to You:  
Alleluia!

3. Let all the peoples praise You, O God, let all the peoples praise You.

**All:** O Son of God who are risen from the dead, save us who sing to You:  
Alleluia!

**All:** Glory be to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever.  
Amen.

**Weekday** (Ordinary) Ps 92

*The Reader:* The Lord reigns. He is clothed in majesty; robed is the Lord and girt about with strength.

**All:** Through the prayers of Your saints, O Lord, save us!

2. For He has made the world firm, which shall not be moved.

**All:** Through the prayers of Your saints, O Lord, save us!

3. Holiness befits Your house, O Lord, for length of days.

**All:** Through the prayers of Your saints, O Lord, save us!

## HYMN OF THE INCARNATE WORD

*By Emperor Justinian (6<sup>th</sup> c.)*

**All:** O Only-Begotten Son and Word of God, immortal as You are, You condescended for our salvation to be incarnate of the holy Theotokos and ever-Virgin Mary, and

without undergoing change, You became man; You were crucified, O Christ God, and You crushed death by Your death; You who are One of the Holy Trinity, equal in glory with the Father and the Holy Spirit, save us.

*The Deacon returns to his place before the holy Doors and says the Little Synapte:*

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

**All:** Lord, have mercy.

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

**All:** Lord, have mercy.

**Deacon:** Let us remember our all-holy, spotless, most highly blessed and glorious lady the Theotokos and Ever-Virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

**All:** To You, O Lord.

**Priest:** O You who have granted us to pray together in harmony, and who promised that when two or three are gathered to call upon Your name, You will give what they ask, do You now fulfill what Your servants ask, so far as it is good, granting us in this world the knowledge of Your truth, and in the world to come, eternal life.

*He ends it with the following Ekphonesis*

For You are good, O our God, and You love mankind and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

*The Deacon enters the Holy Place from the South Door, stands on the right of the Priest and prepares for the Entrance.*

### THIRD ANTIPHON

**Sunday** (Ordinary) Ps. 94      **Weekday** (Ordinary) Ps. 94

*The Reader:* Come let us sing joyfully to the Lord; let us shout with joy to God our Savior.

**All:** *The Resurrectional or Festal Troparion*

**All:** O Son of God who are wonderful in Your saints, save us who sing to You: Alleluia!

2. Let us come into His presence with thanksgiving, and let us joyfully sing psalms to Him.

**All:** *The Resurrectional or Festal Troparion*

**All:** O Son of God who are wonderful in Your saints, save us who sing to You: Alleluia!

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

**All:** *The Resurrectional or Festal Troparion*

**All:** O Son of God who are wonderful in Your saints, save us who sing to You: Alleluia!

*For pastoral reasons, if only one Antiphon is done, the three Antiphon prayers may be distributed over the weekdays as follows: the first prayer, on Monday and Thursday; the second, on Tuesday and Friday and the third on Wednesday and Saturday.*

#### **For Sundays and Commemorations of the Third Class**

*For pastoral reasons, the Antiphons may be varied on Sundays according to the different tones. We may use "Through the prayers of the Theotokos..." for Tones 1 and 5; the Psalm "Bless the Lord, O my soul..." for Tone 2 and 6; the Psalm "Praise the Lord, O my soul..." for Tone 3 and 7; the Beatitudes for Tones 4 and 8. In this system "O Son of God who are risen..." is reserved for Pascha.*

**Instead of the First Antiphon:  
The First Psalm of the Typika**  
(Psalm 102)

*This Psalm may be chanted in full or only some of its verses, preceded and finished by the refrain. It may also be sung like the Antiphons, with the refrain repeated after each of the verse groups: 1, 2 and 3. When finished with the Typika proceed immediately to "Only-Begotten Son..."*

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

1. Bless the Lord, O my soul, and all that is in me bless His holy name.

Bless the Lord, O my soul, and forget none of His blessings.

Who pardons all your sins and heals all your diseases.

Who ransoms your life from corruption and crowns you with love and mercy.

Who fills your life with what is good and your youth is renewed like the eagle's.

The Lord brings about justice and vindication for all the oppressed.

He has made known His ways to Moses and His will to Israel's children.

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

2. The Lord is compassionate and merciful, long-suffering and rich in mercy. His contention is not forever nor shall His anger always last.

He deals not with us as our sins demand, nor does He repay our evil deeds.

For as high as the heavens stand over the earth, so high has the Lord extended His love for those who fear Him.

As far as the East stands away from the West, so far has He put our sins from us.



As kind as a father is towards his children, so kind is the Lord for those who fear Him.

For He Himself knows well how we were formed, Remember, we are only dust.

A man! His days resemble grass: as a flower of the field, so shall he bloom.

The wind sweeps over him and he is gone; his place knows him no more.

But the mercy of the Lord is from all eternity and to all eternity for those who fear Him.

And His justice is upon the children of children of those who keep His covenant and remember His laws to obey them.

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

3. The Lord has established His throne in Heaven: over all things His kingship is supreme.

Bless the Lord, all you His angels, you strong and mighty ones who obey His word on hearing the sound of His decrees.

Bless the Lord, all you His powers, His attendants who obey His will.

Bless the Lord, all you His works in every place of His dominion. Bless the Lord, O my soul.

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

**Instead of the Second Antiphon:  
The Second Psalm of the Typika**  
(Psalm 145)

*It may be chanted as explained in the previous note.*

**Refrain:** Praise the Lord, O my soul. I will praise the Lord as long as I live. I will sing to my God as long as I last.

1. Trust not in princes nor in the sons of men, in whom there is no salvation.

His breath shall go forth, and he shall return to his earth; on that day all his plans shall perish.

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

**Refrain:** Praise the Lord, O my soul. I will praise the Lord as long as I live. I will sing to my God as long as I last.

2. He is the One who made Heaven and earth, the sea and all that is in them.

Who keeps the truth forever, making judgment for the oppressed and giving food to the hungry.

**Refrain:** Praise the Lord, O my soul. I will praise the Lord as long as I live. I will sing to my God as long as I last.

3. The Lord releases the captives; the Lord gives sight to the blind.

The Lord lifts up those who are bowed down; the Lord loves the upright.

The Lord protects strangers; He supports the orphans and the widows, but destroys the way of the wicked.

The Lord shall reign forever, your God, O Zion, from generation to generation.

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

**Instead of the Third Antiphon:  
The Beatitudes**

**Refrain:** In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are they who mourn, for they shall be comforted.  
Blessed are the meek, for they shall possess the earth.  
Blessed are they who hunger and thirst for justice, for they shall be satisfied.

**Refrain:** In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

2. Blessed are the merciful, for they shall obtain mercy.  
Blessed are the clean of heart, for they shall see God.  
Blessed are the peacemakers, for they shall be called the children of God.

**Refrain:** In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

3. Blessed are those who suffer persecution for justice's sake, for theirs is the Kingdom of Heaven.  
Blessed are you when men reproach you and persecute you, and speaking falsely, say all manner of evil against you for My sake.  
Rejoice and exult, because your reward is great in Heaven.

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

## THE LITTLE ENTRANCE

*At the end of the Antiphon, when we start singing "Glory...now...", the Priest and the Deacon bow before the Holy Table three times and remove their hats. The Priest takes the Holy Gospel and hands it to the Deacon. The Deacon kisses the Priest's hand and the Gospel Book, which he raises to the height of his forehead, while placing the edge of his orarion over the top of the Gospel Book. They proceed behind the Holy Table, and exit through the North Door preceded by the candle-bearers, (the Ripidia, the Cross and the Censer bearers). They all proceed through the church until they reach the Choir. They stop*

*before the Holy Doors. Slightly inclining towards the Priest, the Deacon says in a low voice:*

**Deacon:** Let us pray to the Lord.

*The Priest recites quietly either one of the two following prayers, while bowing his head:*

### **Entrance Prayer**

**Priest:** Master and Lord, our God, who have established in Heaven the ranks and armies of angels and archangels to minister to Your glory; at our entrance, make the holy angels enter also, to minister with us and with us to glorify Your goodness. For all glory, honor and worship are Your due, Father, Son and Holy Spirit, now and always and forever and ever. Amen.

### **Alternate prayer**

O Lord, Creator and Benefactor of the whole universe, receive the church assembling before You. Do what is good for each one. Bring all to perfection and make us worthy of Your Kingdom. Through the grace, mercy and love for mankind of Your Only-Begotten Son, with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

*The Deacon, pointing with the edge of the orarion to the East, says in a low voice:*

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

*Blessing, the Priest says in a low voice:*

**Priest:** Blessed is the entering into Your Holy Places, at all times, now and always and forever and ever. Amen.

*The Deacon presents the Gospel Book to the Priest who kisses it, while the Deacon kisses the Priest's hand. Then the Deacon proceeds towards the Holy Doors. When the Choir has finished singing, the Deacon raises the Gospel Book with both hands and making with it the sign of the Cross, he proclaims with a mighty voice:*

**Deacon:** Wisdom. Let us stand. (*Sophia. Orthee.*)

**ISODIKON**  
(Entrance Hymn)

*The priest chants the Entrance Hymn and while "O Son of God..." is being chanted, he enters the Holy Place following the Deacon.*

***On Sundays:***

**Priest:** Come let us worship and bow down before Christ. O Son of God, who are risen from the dead, save us who sing to You: Alleluia.

***On ordinary weekdays:***

**Priest:** Come let us worship and bow down before Christ. O Son of God, who are wonderful in Your saints, save us who sing to You: Alleluia

**1. Fixed feasts:**

***From September 14 to 21:***

Extol the Lord our God and worship at His footstool for He is holy.

O Son of God who were crucified in the flesh, save us who sing to You: Alleluia.

***From December 25 to 31:***

From the womb before the morning star I begot You. The Lord has sworn and will not change His mind: "You are a priest forever, according to the order of Melchizedek." O

on of God, who were born from the Virgin, save us who sing to You: Alleluia.

*For January 1:*

Come let us worship Christ and bow down before Him. O Son of God who were circumcised in the flesh...

*From January 6 to 14:*

Blessed is He who comes in the name of the Lord. The Lord is God and He has appeared to us. O Son of God who were baptized by John in the Jordan river...

*From February 2 to the leave-taking of the feast:*

The Lord has made His salvation known; He has revealed His justice for all nations to see. O Son of God who were carried in the arms of Simeon the Just...

*On March 25:*

Proclaim from day to day the salvation of our Lord. O Son of God who were incarnate from the Virgin...

*From August 6 to 13:*

Tabor and Hermon rejoice in Your name.

*Or:*

From You is the fountain of life; and in Your light we shall see light.

O Son of God, who were transfigured on Mount Tabor...

**2. Movable feasts:**

*Lazarus Saturday:*

Come let us worship Christ and bow down before Him. O Son of God who are risen from the dead...

*Palm Sunday:*

Blessed is He who comes in the name of the Lord; the Lord is God and He has appeared to us.  
O Son of God who entered Jerusalem in great glory...

*From the Great and Holy Easter Sunday until its leave-taking:*

In your assemblies bless the Lord. From the springs of Israel. O Son of God who are risen from the dead...

*St. Thomas week:*

Praise the Lord, O Jerusalem. Give glory to your God, O Zion. O Son of God who joined the Disciples while the doors were closed...

*From Ascension Thursday until its leave-taking:*

God ascended amid shouts of joy; the Lord, amid trumpet blasts. O Son of God who ascended in glory to heavens...

*From Pentecost Sunday until its leave-taking:*

Ascend O Lord in Your might; we sing and give praise to Your power. O Good Consoler, save us who sing to You...

*From Thursday of the Divine Body until its leave-taking:*

Extol the Lord our God and worship at His footstool for He is holy. O Son of God, Heavenly Bread...

## THE TROPARIA & KONTAKION

### The Hymns of the Day

*The celebrant(s) alternate with the Choir the singing of the hymns as indicated for the feasts; then the Troparion of the saint of the day or the proper Troparion of the weekday (propers of the week p. 127) may be chanted. The Troparion of the patron of the church is then sung. The Troparia are concluded with the chanting of the final Kontakion. Other Kontakia for the Feasts of the Lord, of*

*the Theotokos, their octaves and leave-takings, according to the prescriptions of the Typicon, can be found in the table below.*

*On Sundays, on the Feasts of our Lord and of the Theotokos, and on 3<sup>rd</sup> class feasts, while the Clergy and the Choir alternate singing the hymns of the day, the celebrant may cense the four sides of the Holy Table, the Icons and the Choirs, while the Deacon faces him with a lighted candle in his hand.*

## **Table of Kontakia for the Year**

### **Final Kontakion for Fixed Feasts:**

*September 1:* of the Church's New Year's Day.

*From September 2 to 12:* of the Nativity of our Lady

*September 7:* of the Preparation of the Nativity

*September 13:* of the Preparation of the Holy Cross

*From September 14 to 21:* of the Holy Cross

*From September 22 to November 7:* O Never-Failing...

*From November 8 to 25:* of the Presentation of our Lady

*November 20:* of the Preparation of the feast

*From November 26 to December 24:* of the Preparation of the

Nativity of Our Lord

*December 9:* of the feast of the Maternity of St. Ann

*From December 25 to 31:* of the Nativity of Our Lord.

*January 1:* of the Circumcision of the Lord

*From January 2 to 5:* of the Preparation of Theophany

*From January 6 to 14:* of the Theophany

*From January 15 to the leave-taking of the Presentation:* of the Presentation of Our Lord

*February 1:* of the Preparation of the feast

*From February 2 to the leave-taking of the Presentation:* of the Presentation of Our Lord

*March 24:* of the Preparation of the Annunciation

*March 25:* of the Annunciation



*From the leave-taking of Pentecost to June 22: O Never-Failing...*

*June 23: of the Visitation*

*From June 24 to July 26: O Never-Failing...*

*From July 27 to August 12: of the Transfiguration*

*August 1 (except on Sunday): of the Holy Cross*

*August 5: of the Preparation of the Transfiguration*

*From August 6 to August 13: of the Transfiguration*

*August 14: of the Preparation of the Dormition*

*From August 15 to 23: of the Dormition of our Lady*

*From August 24 to 30: of the Nativity of our Lady*

*August 31: of the Cincture of our Lady*

### **Final Kontakion for Movable Feasts:**

*Sunday of the Pharisee and the Publican: proper*

*Sunday of the Prodigal Son: proper*

*Saturday of the Deceased: proper*

*Sunday of the Meat-fare: proper*

*Saturday of the Cheese-fare: the God-bearing Fathers*

*Sunday of the Cheese-fare: proper*

*First Saturday of Lent: O Never-Failing...*

*First four Sundays of Lent: We your servants...*

*Fifth Saturday of Lent: We your servants... (O Never-Failing... after March 25)*

*Fifth Sunday of Lent: We you servants... (O Never-Failing... after March 25)*

*Lazarus Saturday: proper*

*Palm Sunday: proper*

*From Great and Holy Easter Sunday until the Sunday of the Blind Man: of Glorious Pasch*

*St. Thomas week: of St. Thomas*

*Myrrhbearers week:* of the Myrrhbearers

*Paralytic week:* of the Paralytic

*From Mid-Pentecost until its leave-taking (except for Sunday):*  
of Mid-Pentecost

*Samaritan Woman week:* of the Samaritan

*Blind-Man week:* for the Blind-Man

*From Ascension Thursday to its leave-taking:* of the  
Ascension

*Saturday of the Deceased:* of the deceased

*From Pentecost Sunday until its leave-taking:* of Pentecost

*From Sunday of All-Saints until Wednesday:* of the  
Presentation of the Divine Body

*From Thursday of the Divine Body to its leave-taking:* of the  
Divine Body

### **Final Kontakion for ordinary Sundays and Weekdays**

O Never-Failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Theotokos, to intercede for us, for you have always protected those who honor you.

### **Final Kontakion for ordinary Saturdays**

*(8<sup>th</sup> Tone)*

O Lord, Creator of the universe, the world offers You as first-fruits of the earth the God-bearing martyrs. Through their intercessions, protect your Church in permanent peace, for the sake of the Theotokos, O Most-Merciful One.

*The Priest prays one of the two following prayers either privately during the singing of the hymns or publicly following the final Kontakion.*

### **The Trisagion Prayer of St. John Chrysostom**

O Holy of Holies, our only holy God, You repose in the holy places; You are holy and possess ineffable glory in Yourself. Holy is God who transforms everything by His word. Holy is God whom the living glorify with ceaseless praise. Holy is God whom myriads of holy angels and archangels worship and glorify, trembling in fear of beholding Him. Holy is God who gazes with sleepless eye upon the Cherubim, lending His ear to their ceaseless song of praise. Holy is God whom the Seraphim carry on their six wings; who accepts the hymn of victory they sing to Him in endless flight, saying: "Holy, Holy, Holy the Lord of Sabaoth." You are Holy, O our God whom the Principalities, Powers and Dominations worship in Heaven and human beings serve and praise on earth. O Lover of Mankind, accept from the mouth of us sinners the thrice-holy hymn offered to You by us and all Your people. Grant us Your abundant mercy and compassion through the intercession of the holy Theotokos and all the saints who have pleased You since the world began.

### **The Trisagion Prayer of St. Basil the Great**

**Priest:** God, the Holy, who rest among the saints, whom the Seraphim praise with the thrice-holy hymn, whom the Cherubim glorify, whom all the heavenly powers worship; who brought all things into being out of nothingness; who created man in Your own image and likeness and adorned him with all Your favors; who give wisdom and understanding to anyone asking for them; who do not turn

away from the sinner but have set up repentance for salvation; who have rendered us, Your lowly and worthless servants, worthy to stand at this time before the glory of Your Holy Altar and to offer You due worship and praise. Receive, Master, from the mouth of us sinners the thrice-holy hymn, and visit us in Your kindness. Forgive us every transgression, deliberate and indeliberate, sanctify our souls and bodies, and grant that we may serve You in holiness all the days of our life, through the prayers of the Holy Theotokos and of all the saints who have pleased You since the world began.

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

**Priest:** For You are Holy, O our God, and we render glory to You, Father, Son and the Holy Spirit, now and always...

*The Deacon turns to face the people from the Holy Doors and completes the Ekphonesis.*

**Deacon:** ...and forever and ever.

**All:** Amen.

### THE TRISAGION HYMN

*The choir and the celebrants alternate in singing the Trisagion Hymn: the choir sings it twice, then the celebrants once. Each time, the celebrants and the people bow, making the sign of the cross:*

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us. *(Three times)*

*Arabic:* Qud-doo-son-il-laah, Qud-doo-son-il-qa-wee, Qud-doo-son-il-la-thee, laa ya-moo-tur-ham-na.

*Greek: A-gi-os o The-os, A-gi-os is-khi-ros, A-gi-os a-tha-na-tos, e-le-i-son i-mas*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

Holy Immortal One, have mercy on us.

**Deacon:** Dy-na-mis

**All:** Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

*On the Feasts of the Nativity of our Lord and the Theophany, their octaves, and their leave-takings (unless it is a Sunday); on Lazarus Saturday; Great and Holy Saturday; Easter Sunday, its week and its leave-taking; on Pentecost Sunday, its octave, and its leave-taking, the Trisagion is replaced by the following hymn:*

All of you who have been baptized into Christ, have put on Christ. Alleluia. *(Three times)*

*Greek: O-si is Chris-ton e-vap-tis-thi-te, Chris-ton e-ne-dhi-sas-the. Al-le-lu-ia.*

*Arabic: An-tu-mul-la-theen bil-Ma-see-hi-ta-mat-tum, al-Ma-seeh qad la-bis-tum. Alleluia.*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever, Amen.

Have put on Christ. Alleluia.

**Deacon:** Dy-na-mis.

**All:** All of you who have been baptized into Christ, have put on Christ. Alleluia.

*On the Feast of the Exaltation of the Holy Cross, its octave and its leave-taking; on August 1<sup>st</sup>; and on the Third Sunday of Great Lent, the following hymn is chanted:*

We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection. *(Three times)*

*Greek: Ton Stav-ron su pros-ki-noo-men Dhes-po-ta, ke tin a-gi-an su A-na-sta-sin dho-xa-zo-men.*

*Arabic: Li-sa-lee-bi-ka ya Say-yi-da-na nas-jud, wa-li-qi-yaa-ma-ti-kal-mu-qad-da-sa nu-maj-jid.*

Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever, Amen.  
and we give praise to your Holy Resurrection..

**Deacon:** Dy-na-mis.

**All:** We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

*For the sake of liturgical enhancement, it is allowed to extend this hymn to the whole octave of the feast and its leave-taking, even if it falls on a Sunday.*

*During the singing of the last part of the hymn, the Deacon turns to the Priest saying quietly:*

**Deacon:** Give the order, Master.

*They both go to the High Throne (Cathedra) behind the Altar. While going there, the Priest says quietly:*

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

**Deacon:** Bless, Master, this High Throne.

**Priest:** Blessed are You on the throne of glory of Your Kingdom, seated upon the Cherubim, at all times, now and always and forever and ever. Amen.

## THE EPISTLE

*When the Choir has finished singing the Trisagion, the Deacon proceeds to the Holy Doors and says:*

**Deacon:** Let us be attentive! (*Pros-kho-men or fal-nus-ghee*)

*The Reader, standing in the middle of the central aisle of the church facing the Altar, chants the verses of the Prokimenon (preliminary Psalm):*

*The Reader chants the refrain.  
The Reader chants the verse.*

*The People repeat it.  
The People repeat the refrain*

**Deacon:** Wisdom! (*So-phi-a or al-hikma*)

*Turning to the People, the Reader proclaims the title of the Epistle:*

**Reader:** A reading from the Epistle of St. *N* to ... (or from the Acts of the Apostles)

**Deacon:** Let us be attentive! (*Pros-kho-men or fal-nus-ghee*)

*The Reader chants the Epistle in a liturgical melody, with a calm and articulate voice, without dragging the chant.*

*Before the end of the Epistle, the Priest comes and stands before the Holy Table. The Deacon, head uncovered, holding the edge of his orarion, approaches the Priest and says quietly:*

**Deacon:** Bless, Master, the herald of the Gospel according to the holy and glorious Apostle and Evangelist *N*.

**Priest:** God grant through the prayers of the holy and glorious Apostle and Evangelist *N*. that you proclaim the

Good News with great power for the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

**Deacon:** Amen.

*At the conclusion of the Epistle, the Reader turns to the Altar to be blessed by the Priest, who says aloud:*

**Priest:** Peace ☩ be to you, Reader.

*The Deacon, standing before the Holy Doors, takes the censer from the server and censures the Holy Table, the Icons and the People from the Holy Doors; then returns the censer to the server. The Priest hands the Deacon the Holy Gospel. The Deacon takes the Gospel from the Priest, kissing his hand. When the Alleluia verses are chanted, he raises it up and goes out from the Holy Doors to the Ambon or the appropriate place, preceded by the candle-holders, and stands there.*

## THE HOLY GOSPEL

*The Epistle Reader, turning again to the Altar, chants the Alleluia verses as follows:*

**All:** Alleluia. Alleluia. Alleluia.

*Reader reads the first verse.*

**All:** Alleluia. Alleluia. Alleluia.

*Reader reads the second verse.*

**All:** Alleluia. Alleluia. Alleluia.

### Prayer Before the Gospel

**Priest:** Shine in our hearts, Master who love mankind, the pure light of Your divine knowledge and open the eyes of our mind that we may understand the announcing of Your Good News; set in us the fear of Your blessed commandments, so that, trampling all carnal desires, we may live according to the Spirit, both willing and doing



everything that pleases You. For You are the light of our souls and bodies, O Christ God, and we render glory to You, and to Your Eternal Father and to Your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever. Amen.

*Then, turning to the people, the Deacon proclaims from the Holy Doors:*

**Deacon:** Wisdom. Let us stand and listen to the Holy Gospel (*Sophia. Orthee.*).

**Priest:** Peace ☩ be to all.

**All:** And to your spirit.

**Deacon:** A reading from the Holy Gospel according to Saint *N.* the Evangelist.

**All:** Glory to You, O Lord. Glory to You.

**Priest:** Let us be attentive! (*Proskhomen* or *Fal-nus-ghee*).

*The Deacon chants the Gospel in a liturgical melody, with a calm and articulate voice, without dragging the chant. At the end of the Gospel we sing:*

**All:** Glory to You, O Lord. Glory to You.

*The Deacon walks to the Holy Doors, preceded by the candle-bearers, and returns the Gospel Book to the Priest, kissing his hand.*

*The Priest takes it, kisses it and says to the Deacon in a low voice:*

**Priest:** Peace be to you, herald of the Gospel.

*Then he blesses the people with the Gospel Book and places it on the Holy Table.*

## HOMILY

## THE EKTENE (Ecumenic Petitions)

*Following the homily, the Deacon stands before the Holy Doors and recites the Ektene. After each petition, we sing: "Lord, have mercy" (Three times). In order to preserve the structure of the Liturgy, the Ektene should not be omitted. For other options concerning this ektene see the rubric in Appendix 6 p. 137.*

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

**All:** Lord, have mercy. *(three times - to be repeated after each petition.)*

Lord Almighty, God of our fathers, we pray to You, hear us and have mercy.

Have mercy on us, O God, in Your great mercy, we pray to You, hear us and have mercy.

*After the third petition, some other appropriate ecumenic petitions may be said (See samples in Appendix, p. 137. If this optional practice is used then the four petitions given below would be omitted. The final petition, however, must be retained.*

Again, we pray for our Father and (Arch)Bishop *N.* and for his honorable presbyterate.\*

*\* In case there are guest Patriarchs or Bishops, they will be mentioned by name or by this general expression "our Father(s) and Patriarch(s) NN or our Father(s) and (Arch)bishop(s) NN". In monasteries, the general superior is mentioned as follows: "Again we pray for our Father General N and for all our brothers in Christ."*

Again, we pray for the priests, the deacons, the monks, the nuns, and for all our brothers and sisters in Christ.

Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city (*or for the brethren of this holy monastery*).

Again, we pray for the blessed and ever to be remembered founders of this holy church (*or monastery*), and for our Orthodox fathers and brethren who here or elsewhere lie asleep in the Lord.

Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil, those who sing and all the people here present who await from You great and abundant mercy.

**Deacon:** Wisdom!

### **Prayer of the Ektene**

**Priest:** Lord our God, receive from Your servants this insistent supplication, have mercy on us in the fullness of Your mercy, and incline Your compassion towards us and all Your people who await from You abundant mercy.

### **Catechumen Prayers**

*If there are Catechumens, the following prayers and litanies are done at this point. The Priest recites just one of the following prayers (for brevity): the prayer of the Ektene, or the First Prayer of the Faithful, or the Second Prayer of the Faithful or any other prayer of the faithful, p. 145, and ends it with the following Ekphonesis: That being ever protected... Otherwise, he follows the old Order of the Liturgy.*

*He ends it with the following Ekphonesis:*

For You are merciful, O God, and You love mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

**Deacon:** Catechumens, pray to the Lord

**All:** Lord, have mercy.

**Deacon:** Let us faithful pray for the catechumens.

**All:** Lord, have mercy.

**Deacon:** That the Lord may have mercy on them.

**All:** Lord, have mercy.

**Deacon:** That He instruct them in the word of truth.

**All:** Lord, have mercy.

**Deacon:** That He open to them the Gospel of righteousness.

**All:** Lord, have mercy.

**Deacon:** That He join them to His holy, catholic and apostolic Church.

**All:** Lord, have mercy.

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

**All:** Lord, have mercy.

**Deacon:** Catechumens, bow your heads to the Lord.

**All:** To You, O Lord.

*The Priest recites the following prayer:*

**Priest:** Lord, our God, dwelling on high and watching over the lowly, who sent forth as Salvation to the human race Your Only-begotten Son, God, our Lord Jesus Christ: look upon Your servants the catechumens who have bowed

their heads to You, and in due time make them worthy of the bath of regeneration, the remission of sins and the robe of incorruption. Join them to Your holy, catholic and apostolic Church, and number them among Your chosen flock.

*He proclaims:*

That with us they too may glorify Your most noble and magnificent name, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

*The Priest unfolds the Antimension.*

**Deacon:** All catechumens, depart. Catechumens, depart. All catechumens, depart. Let no catechumen remain.

**Deacon:** All we faithful, again and again in peace let us pray to the Lord.

**All:** Lord, have mercy.

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

**All:** Lord, have mercy.

**Deacon:** Wisdom.

### **First Prayer of the Faithful**

**Priest:** We thank You, Lord God of Hosts, for having made us worthy to stand at this moment before Your Holy Altar, and throw ourselves on Your mercies for our sins and the faults of the people. Accept, O God, our entreaty; make us worthy to offer You prayers and supplications and unbloody sacrifices for all Your people; and by the power of Your Holy Spirit strengthen us whom You have

appointed to this, Your ministry: so that at all times and places, without blame or offense, with the testimony of a clear conscience, we may call upon You; and that hearing us You may have mercy on us in the plenitude of Your goodness.

**Priest:** For all glory, honor and worship are Your due, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

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

**All:** Lord, have mercy.

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

**All:** Lord, have mercy.

**Deacon:** Wisdom! (*Sophia!*)

### **Second Prayer of the Faithful**

**Priest:** Again and many times we fall down before You, O Good One and Lover of Mankind, and ask you to regard our supplication and to cleanse our souls and bodies from all defilement of flesh and spirit. Grant that we may stand without blame or condemnation before your Holy Altar. Upon these also who pray with us, O God, bestow increase of life and faith and spiritual insight. Give them ever to minister to You in fear and love, to share without blame or condemnation in Your holy Mysteries and to be made worthy of Your heavenly Kingdom.

*Then he proclaims:*

That being ever protected by Your power we may render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen

## THE GREAT ENTRANCE

### The Cherubic Hymn

**All:** We who mystically represent the Cherubim, and sing to the Life-Giving Trinity the thrice-holy hymn, let us lay aside all earthly cares, to receive the King of all.

*The Priest prays the following prayer quietly during the Cherubic Hymn.*

**Priest:** No one given to carnal lusts and pleasures is worthy, O King of Glory, to meet or approach You or to serve You, for to minister to You is great and awesome even for the very powers of Heaven. Yet, because of Your ineffable and boundless love for mankind, You became man without undergoing change or alteration, and became our High Priest, and as Master of all, conferred upon us the priestly function of this Liturgy and unbloody sacrifice. Indeed, You alone, O Lord our God, are Master of all in Heaven and on earth, You who are seated upon the throne of the Cherubim, Lord of the Seraphim and King of Israel, You the Holy One who rest among the saints. It is to You, then, I implore who alone are good and ready to listen. Look down upon me, Your sinful and unprofitable servant; cleanse my soul and heart from evil thinking, and fit me with the power of Your Holy Spirit, so that clothed with the grace of the priesthood, I may stand before this Your

Holy Table and offer Your Holy and Spotless Body and Precious Blood.

Before You I come; I bow down and pray You: do not turn Your face away from me, do not reject me from among Your children, but make it right that these gifts be offered to You by me, Your sinful and unworthy servant.

For You are the One who offer and are offered, who receive and are distributed, Christ our God, and we render glory to You and to Your Eternal Father and to Your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever. Amen.

*The Priest is joined by the Deacon; they both bow three times, repeating quietly the Cherubic Hymn:*

**Priest:** We who mystically represent the Cherubim, and sing to the Life-Giving Trinity the thrice-holy hymn, let us lay aside all earthly cares, to receive the King of all.

**Deacon:** Invisibly escorted by angel hosts. Alleluia. Alleluia. Alleluia.

*Then the Priest kisses the Antimension. Then he blesses the censer and takes it from the Deacon. He censures the Table from its four sides, while the Deacon proceeds opposite him with a lighted candle in his hand. The Deacon exits the Holy Place before the Priest and stands facing East, while the Priest censures the icons, the two Choirs and the People from the Holy Doors saying quietly: "We have seen the Resurrection of Christ... (on Sundays) and Psalm 50 "O God, have mercy on me ..." until the verse "A crushed and humble heart God will not spurn." He may add whatever he wishes from the penitential Psalms. Both bow asking for forgiveness from those in the Holy Place and from the people, then they proceed to the Prothesis. The Priest censures it and returns the censer to the server. The Priest and the Deacon bow three times saying quietly "O God, forgive me the sinner and have mercy on me." The Deacon then says to the Priest in a low voice:*



**Deacon:** Lift up, Master.

*The Priest lifts up the outer veil from the oblations and places it on the Deacon's shoulders, saying quietly:*

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

*The Priest takes the covered Diskos and reverently hands it to the Deacon who holds it at the level of his forehead with both hands and walks ahead of the Priest. The Priest holds the holy Chalice with both hands and raises it to the level of his forehead. They both leave from the North Door, preceded by the candle, fans (ripidia) and cross-bearers. They process through the church.*

*The Deacon solemnly proclaims:*

**Deacon:** May the Lord God remember us all in His kingdom at all times, now and always and forever and ever.

**All:** Amen

*If additional Diskoi and Chalices are prepared, they are not to be carried in the procession, but transferred directly from the Prothesis to the Altar following the procession.*

*When they reach the Holy Doors, the Deacon enters the Holy Place and stands to the right of the Table, holding the Diskos. Raising the Chalice, the Priest turns to the people from the Holy Doors and prays for whomever he wishes from the living and the deceased.*

*He finishes by saying:*

**Priest:** May the Lord God remember us all in His kingdom at all times, now and always and forever and ever.

**All:** Amen. Invisibly escorted by angel hosts. Alleluia! Alleluia! Alleluia!

*When the Priest enters the Holy Place, the Deacon says to him in a low voice:*

**Deacon:** May the Lord God remember your priesthood in His Kingdom at all times, now and always and forever and ever.

*The Priest replies in a low voice:*

**Priest:** May the Lord God remember your diaconate in His Kingdom at all times, now and always and forever and ever.

*The Priest places the Chalice on the Holy Table, then he takes the Diskos from the Deacon and places it on the left of the Chalice. He picks up the outer veil from the Deacon's shoulders; the Deacon censures it; the Priest covers the oblations with it saying quietly:*

**Priest:** The noble Joseph, taking down Your Spotless Body from the wood and wrapping it in a clean shroud with aromatic spices, carefully laid it in a new tomb.

*Taking the censer from the Deacon, he censures the oblations three times, saying each time:*

**Priest:** Then shall they offer calves upon Your altar.

*The Priest returns the censer and bows his head towards the East, saying to the Deacon:*

**Priest:** Remember me, my brother and fellow celebrant.

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

**Priest:** Pray for me, my fellow celebrant.

**Deacon:** The Holy Spirit will come upon you and the power of the Most High will overshadow you.

**Priest:** The Spirit Himself will celebrate with us all the days of our lives.

*Bowing his head and holding the edge of the orarion with his fingers, the Deacon says:*

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

**Priest:** May the Lord God remember you in His Kingdom at all times, now and always and forever and ever.

**Deacon:** Amen.

*Then he kisses the Priest's hand, leaves from the North Door, proceeds to his customary place and says:*

### LITANY OF THE GIFTS

**Deacon:** Let us complete our prayer to the Lord.

**All:** Lord, have mercy. *(To be repeated after each petition)*

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

*Optional:*

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

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

Help us, save us, have mercy on us and protect us, O God, by Your grace.

*The Priest prays the following prayer:*

## Prayer of Offering

**Priest:** Lord God Almighty who alone are holy, who accept the sacrifice of praise from those who call upon You with their whole heart, accept also the prayer of us sinners and bring us to Your Holy Altar. Make us fit to offer You spiritual gifts and spiritual sacrifices for our sins and the faults of the people. Make us worthy to find grace in Your eyes, that our sacrifice may become acceptable to You, and that the good Spirit of Your grace may abide with us and with the gifts here laid out and with all Your people.

*The Priest proclaims aloud:*

Through the mercies of Your Only-Begotten Son, with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

**All:** Amen.

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

**Priest:** Peace ✠ be to all.

**All:** And to your spirit.

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

**All:** The Father, the Son and the Holy Spirit, Trinity, one in essence and undivided. *After "The Father, the Son...", "I will love You, Lord..." may also be sung.*

*The Priest and the Deacon make three metanies where they stand saying each time:*

I will love You, Lord, my strength; the Lord is my fortress, my refuge and my deliverance.

*The Priest kisses the veiled oblations, starting with the Diskos, then the Chalice, then the Holy Table. The Deacon kisses the cross on the edge of the orarion. Turning to the people, the Priest says:*

**Priest:** Christ is among us.

**People:** He is and always will be.

*Meanwhile, especially during solemnities, the concelebrants give the kiss of peace to each other in the Holy Place, while the faithful greet each other from their places, repeating the same greeting each time.*

## THE CREED

*If there are Catechumens, then immediately before the Creed, the Deacon turns to the faithful and says:*

**Deacon:** The Doors! The Doors! In wisdom let us be attentive!

**Deacon:** In wisdom let us be attentive!

*The Hierarch or the whole people recite the Nicene-Constantinopolitan Creed, while the Priest, raising the outer veil, fans with it over the oblations. When the passage “He rose again on the third day” is reached, he kisses the veil, folds it and puts it aside.*

I believe in one God, Father Almighty, Creator of Heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Only-Begotten Son of God, 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. He was crucified for us under Pontius Pilate,

suffered, and was buried. He rose again on the third day in accordance with the Scriptures, ascended into Heaven, and is enthroned at the right hand of the Father. He will come again with glory to judge the living and the dead and of His Kingdom there shall be no end.

And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets. And in one, holy, catholic, and apostolic Church. I profess one baptism for the remission of sins. I look forward to the resurrection of the dead and the life of the world to come. Amen.

### THE ANAPHORA

**Deacon:** Let us stand well, let us stand in awe, let us be attentive to offer the holy oblation in peace.

**All:** A mercy of peace, a sacrifice of praise.

*The Deacon bows, enters the Holy Place through the South Door and stands on the right side of the Priest.*

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

*If the celebrant is a Bishop he blesses the people with the Trikirion.*

**All:** And with your spirit.

*The Priest raises his hands and proclaims:*

**Priest:** Let us lift up our hearts.

**All:** We lift them up to the Lord.

*Turning to the East, the Priest bows his head and crosses his hands*

**Priest:** Let us give thanks to the Lord.

**All:** It is fitting and right.

*The Priest recites the following prayer aloud, while the Deacon fans the gifts.*

**Priest:** It is fitting and right to sing to You, to bless You, to praise You, to give thanks to You, to worship You in every place of Your dominion; for You are God, beyond description, beyond understanding, invisible, incomprehensible, always existing, always the same, You and Your Only-Begotten Son and Your Holy Spirit. Out of nothing, You brought us into being, and when we had fallen, raised us up again; and You have left nothing undone until You brought us to Heaven and graciously gave us Your future Kingdom. For all these things, we thank You and Your Only-Begotten Son and Your Holy Spirit: for all these blessings, known and unknown, manifest and hidden, that were lavished upon us. We thank You also for this Liturgy which You are pleased to accept from our hands, though there stand before You thousands of archangels and myriads of angels, Cherubim and Seraphim, six-winged, many-eyed, soaring on their pinions,

*The Priest proclaims with a mighty voice.*

**Priest:** Singing, proclaiming, shouting the hymn of victory and saying:

*The Deacon raises the Asterisk, forms with it the sign of the cross over the Diskos, kisses it and puts it aside.*

**All:** Holy, Holy, Holy, Lord of Sabaoth, Heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.

*The Priest continues aloud:*

**Priest:** With these blessed powers, O Master who love mankind, we too cry out and say: Holy are You and all-holy, You and Your Only-Begotten Son and Your Holy Spirit. Holy are You and all-holy and magnificent is Your glory: who so loved Your world as to give Your Only-Begotten Son, that every one who believes in Him shall not perish but may have eternal life. When He had come and fulfilled all that was appointed Him to do for our sake, on the night on which He was delivered up, or rather delivered Himself up for the life of the world, taking bread in His holy, spotless and blameless hands, giving thanks and blessing, sanctifying and breaking it, gave it to His holy Disciples and Apostles and said:

*Here, the Priest bows his head, reverently points to the Diskos and proclaims with a devout voice, while the Deacon also points with the edge of his orarion to the Diskos:*

**Priest:** Take, eat, this is My Body, which is broken for you for the remission of sins.

**All:** Amen.

*The Priest and the Deacon bow. The Deacon points to the Chalice:*

**Priest:** Likewise the Chalice after He had supped saying:

*The Priest, his head bowed, reverently points to the Chalice and proclaims:*



**Priest:** Drink of this all of you, this is My Blood of the new covenant, which is shed for you and for many for the remission of sins.

**All:** Amen.

*The Priest and Deacon bow. The Priest continues the prayer aloud:*

**Priest:** Remembering, therefore, this precept of salvation and everything that was done for our sake, the cross, the tomb, the resurrection on the third day, the ascension into Heaven, the enthronement at the right hand, the second and glorious coming again:

*The Deacon, or the Priest if there is no Deacon, holds the Diskos with his right hand and the Chalice with his left hand; crossing the right hand over the left hand; he traces with the Diskos and the Chalice the form of a cross over the Antimension, raising them up high, as the Priest proclaims:*

We offer You Your own, from what is Your own, in all and for the sake of all.

**All:** We praise You, we bless You, we give thanks to You, O Lord, and we pray to You, O our God.

*The Priest continues to pray aloud:*

**Priest:** Moreover, we offer You this spiritual and unbloody worship, and we ask and pray and entreat: send down Your Holy Spirit upon us and upon these gifts here offered.

*The Deacon points with the edge of the orarion to the holy bread:*

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

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

**Deacon and People:** Amen.

*The Deacon points at the Chalice with his orarion.*

**Deacon:** Bless the holy Chalice, Master

**Priest:** And that which is in this Chalice ✠ the precious Blood of Your Christ.

**Deacon and People:** Amen.

*The Deacon points to both the Chalice and the Diskos with his orarion.*

**Deacon:** Bless both, Master.

**Priest:** Changing them ✠ by Your Holy Spirit.

**Deacon and People:** Amen. Amen. Amen.

*They both bow down to the floor. The Priest continues the prayer:*

**Priest:** So that, to those who partake of them, they may be for the cleansing of the soul, for the remission of sins, for the communion of Your Holy Spirit, for the fullness of the Kingdom of Heaven, for intimate confidence in You, and not for judgment or condemnation.

*The Deacon fans the gifts.*

**Priest:** Again, we offer You this spiritual worship for those resting in the faith, the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul who has run the course in the faith.

*Blessing the censer, he censens the Holy Table proclaiming:*

Especially for our all-holy, spotless, most highly-blessed and glorious Lady, the Theotokos and Ever-virgin Mary.

*He returns the censer to the Deacon who censens the Holy Table all around, remembering whomever he wishes of the living and the deceased, while all sing the following hymn:*

## HIRMOS

*(Hymn to the Theotokos)*

**All:** It is truly right to call you blessed, O Theotokos. You are ever-blessed and all-blameless, and the Mother of our God. Higher in honor than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God the Word in virginity. You are truly Theotokos, you do we exalt.

*For the feasts of our Lord and of the Theotokos their octaves and their leave-takings, we sing the Hirmos of the Ninth Ode of the feast instead of "It is truly right..." The schedule of these changeable Hirmoi can be found in the table below.*

## Table of Hirmoi for the Year

### For the Fixed Feasts

**From 8 to 12 September:** The Nativity of Our Lady

**From 14 to 21 September:** The Holy Cross

**From 21 to 25 November:** The Presentation of Our Lady

**From 25 to 31 December:** The Nativity of Our Lord

**From 6 to 14 January:** The Theophany

**From the 2<sup>nd</sup> of February until its leave-taking:** The Presentation of Our Lord

**The 25<sup>th</sup> of March:** The Annunciation

**From 6 to 13 August:** The Transfiguration

**From 15 to 23 August:** The Dormition of Our Lady.

## For the Movable Feasts

The Fifth Saturday of Lent: The Saturday of the Akathist  
Saturday of Lazarus the Just: proper

Palm Sunday: proper

From Pascha until its leave-taking: Pascha

Thomas Sunday and octave: proper

Mid-Pentecost and its week, except on Sunday: proper

From Ascension Thursday until its leave-taking: proper

From Pentecost Sunday until its leave-taking: proper

From Thursday of the Divine Body until its leave-taking: proper

*During the singing of the Hirmos, the Priest continues:*

**Priest:** For the holy prophet and forerunner John the Baptist, for the holy glorious Apostles worthy of all praise, for holy *N.* whose memory we honor today, and for all Your saints at whose supplications visit us, O God. And remember all those (*he mentions whomever he wishes among the deceased*) who have fallen asleep before us in the hope of resurrection to eternal life and give them rest where the light of Your face keeps watch. Again, we pray You: remember, Lord, all the Orthodox bishops rightly dispensing the word of Your truth, all the presbyterate, the diaconate in Christ, and all the ranks of the clergy and the monastics. Again, we offer You this spiritual worship for the whole world, for the holy, catholic and apostolic Church; for those who lead pure and honorable lives; for our civil authorities; for the government and the armed forces. O Lord, grant them peaceful rule that we too in their tranquility may lead a calm and quiet life in all virtue and honor. (*He mentions whomever he wishes among the living.*)

*The Priest proclaims the commemoration of the ecclesiastical hierarchy:*

**Priest:** First, Lord, remember our Father *N.* Pope of Rome, our Most Blessed Patriarch *N.*, our Father and (Arch)bishop *N.* Graciously bestow them to Your holy Churches in peace, safety, honor, health, long life, rightly dispensing the word of Your truth.

*In monasteries, the Superior is mentioned here:*

For our Father and Superior, the Priest *N.*

*The Deacon (from the Holy Doors, facing the people):*

**Deacon:** And for the Priest *N.* who offers these holy gifts;

*The Deacon (or in his absence, the Priest) continues:*

For our government, protected by God; for the salvation and help of the people here present; for those whom each of us has in mind; and for all men and women.

**All:** Remember all men and women.

*Or:* Sanctify them in their ministry and protect all the faithful.

*Here, the server presents to the Priest the tray of Antidoron which will be distributed at the end of the Liturgy. The Priest holds it near the Holy Gifts saying:*

Remember, Lord, Your servants the faithful who offered these holy gifts. Grant them peace, health, salvation; heal their sick and grant rest to the souls of their deceased.

**Priest:** Remember, Lord, this city (*or* this monastery) in which we dwell, and every city and country-place and the faithful dwelling in them.

Remember, Lord, the travelers by sea, air and land, the sick, the suffering, the captives, and their salvation.

Remember, Lord, those who bring offerings and those who support Your holy Churches, and those who are mindful of the poor, and upon us all send down Your mercies.

*The Priest concludes the Anaphora with the following Ekphonesis:*

**Priest:** And grant that with one mouth and one heart we may glorify and extol Your most noble and magnificent name, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen

*The Deacon receives a blessing from the Priest and leaves the Holy Place through the North Door. He stands at his usual place before the Holy Doors and recites the following petitions.*

*The Priest turns to the people and blesses them (if the celebrant is a Bishop, he blesses the faithful with the Dikirion), saying:*

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

**All:** And with your spirit.

### PREPARATION FOR HOLY COMMUNION

**Deacon:** Now that we have remembered all the saints, again and again in peace let us pray to the Lord.

**All:** Lord, have mercy. *(To be repeated after each petition)*

For the precious gifts here offered and sanctified, let us pray to the Lord.

That our God who loves mankind, having received these gifts on His holy and mystical altar in Heaven as a sweet spiritual fragrance, may send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

*Optional:*

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

Help us, save us, have mercy on us and protect us, O God, by Your grace.

### THE AITESIS

That this whole day may be perfect, holy, peaceful and without sin, let us ask the Lord.

**All:** Grant this, O Lord. *(To be repeated after each petition.)*

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

For the forgiveness and remission of our sins and offenses, let us ask the Lord.

For what is good and profitable to our souls and for peace in the world, let us ask the Lord.

That the rest of our life may be spent in peace and repentance, let us ask the Lord.

That the end of our life may be Christian, painless, unashamed and peaceful, and for a good defense before the awesome Judgment Seat of Christ, let us ask.

Let us ask for unity of faith and the communion of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ God.

**All:** To You, O Lord.

*The Priest recites the following prayer:*

**Priest:** To You, Master who love mankind, we commend our whole life and hope. We ask You, we pray You, we entreat You: make us worthy to partake of Your heavenly and awesome mysteries of this sacred and spiritual Table, with a pure conscience, for the remission of sins, for indulgence towards failures, for the communion of the Holy Spirit, for the inheritance of the Kingdom of Heaven and intimate confidence in You, and not for judgment or condemnation.

*He proclaims aloud:*

And make us worthy, Master, to dare with confidence and without condemnation to call You Father, O God of Heaven and to say:

### THE LORD'S PRAYER

**All:** 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 evil.

*Meanwhile, the Deacon changes his orarion, crossing it on his back and shoulders in the fashion of a Subdeacon.*



**Priest:** For Thine is the Kingdom and the power and glory, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

**Priest:** Peace ☩ be to all.

**All:** And to your spirit.

**Deacon:** Bow your heads to the Lord.

**All:** To You, O Lord.

### PRAYER OF INCLINATION

**Priest:** We thank You, invisible King who in Your measureless power have fashioned all things and in the abundance of Your mercy have brought all things out of nothing into being.

Master, look down from Heaven upon those who bow their heads to You, for they bow them not to flesh and blood, but to You the awesome God.

Be pleased, then, Master, to guide our lives for our good, according to the need of each one. Sail with those who sail; travel with those who travel, heal the sick, O Physician of our souls and bodies.

*He proclaims aloud:*

Through the grace and mercies and love for mankind of Your Only-Begotten Son, with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

**All:** Amen

**Priest:** Lord Jesus Christ our God, give heed from Your holy dwelling place and from the throne of glory of Your kingdom, and come to make us holy, O You who are enthroned on high with the Father and yet are present here though unseen to us. And by the might of Your hand give us a share of Your spotless Body and precious Blood, and through us, to all the people.

*Priest and Deacon bow three times from their places, saying each time:*

O God, forgive me the sinner and have mercy on me.

### ELEVATION, BREAKING OF THE LAMB, AND COMMUNION

*The Priest raises the Lamb with both hands. When the Deacon sees this, he proclaims with a mighty voice:*

**Deacon:** Let us be attentive. *(Then he immediately enters the Holy Place.)*

*The Priest proclaims:*

**Priest:** Holy gifts for the holy.

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

*The cantor or the choir starts the communion hymn.*

### KINONIKON (Communion Hymn)

**On Sundays** *(Psalm 148: 1)*

Praise the Lord from the heavens! Praise Him in the highest. Alleluia.

## On Weekdays:

*Monday* – in honor of the Angels (*Psalm 103: 4*)

You make Your angels like winds and Your ministers like blazing fires. Alleluia.

*Tuesday* – in honor of the Forerunner, John the Baptist  
(*Psalm 111: 6 - 7*)

The just shall be remembered forever. Alleluia.

*Wednesday* – in honor of the Cross and the Theotokos  
(*Psalm 115: 13*)

I will take the Chalice of salvation and call upon the name of the Lord. Alleluia.

*Thursday* – in honor of the Holy Apostles (*Psalm 18: 5*)

Their voice has gone forth over the whole world, and their words to the limits of the universe. Alleluia

*Friday* – in honor of the Cross (*Psalm 4: 7*)

Let the light of Your face shine on us, O Lord. Alleluia.

(or *Psalm 73:12*):

O Christ God, You brought about salvation in the midst of the earth. Alleluia.

*Saturday* – in honor of all the Saints and the Departed  
(*Psalm 32:1*)

Rejoice in the Lord, you just. Praise Him, all you upright of heart.

*Or:* (*Psalm 64: 5*)

O Lord, blessed are those You chose and adopted. Alleluia.

*Or:* (*Psalms 32: 1*)

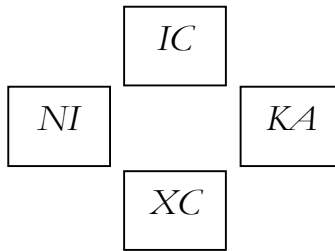
Rejoice in the Lord, you just. Praise Him, all you upright of heart.

*At this point, the curtains of the Holy Doors are closed.*

*The Deacon stands on the right of the Priest who is holding the Lamb and says in a low voice:*

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

*The Priest breaks the Lamb in four pieces and reverently places them on the Diskos in the form of a cross:*



**Priest:** Broken and distributed is the Lamb of God, broken and not dismembered, always eaten and never consumed, but making holy those who receive it.

*The Deacon points to the Holy Chalice and says:*

**Deacon:** Master, fill the Holy Chalice.

*Taking the upper part (IC) and making with it the sign of the cross over the Chalice, he drops it into the Chalice saying:*

**Priest:** The fullness ✠ of faith of the Holy Spirit.

**Deacon:** Amen.

*The server brings the Thermarion containing the Zeon to the Deacon, who presents it to the Priest saying:*

**Deacon:** Master, bless the Zeon.

**Priest:** Blessed ✠ is the fervor of Your saints, at all times, now and always and forever and ever. Amen.

*Then the Deacon pours the Zeon in the form of a cross into the Chalice saying:*

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

*The Deacon returns the Thermarion to the server. Then, both the Deacon and the Priest bow and recite the following prayers of preparation for communion. After the Kinonikon and psalm verses, the people may recite one of them or more.*

I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest. I believe also that this is really Your spotless Body and that this is really Your precious Blood. Wherefore, I pray to You: have mercy on me and pardon my offenses, the deliberate and the indeliberate, those committed in word and in deed, whether knowingly or inadvertently, and count me worthy to share without condemnation Your spotless Mysteries, for the remission of sins and for eternal life. Amen.

Receive me now, O Son of God, as a participant in your Mystical Supper, for I will not reveal Your mystery to Your enemies, nor give You a kiss like Judas, but like the thief, I confess You: remember me, Lord, in Your kingdom.

Lord, I am not worthy that You should enter under the stained roof of my soul, but as You accepted to be born in a cave and laid down in a manger for animals, and to enter the house of Simon the Leper, and to receive, when she approached You, the sinful woman who resembled me: deign to enter both into the manger of my senseless soul

and into my stained body, the body of a dead and leprous man. And as You did not recoil when the mouth of the sinful woman kissed Your spotless feet, likewise, my Master and God, do not shun the sinner that I am, but in Your goodness and love for mankind, grant that I may become a communicant of Your All-Holy Body and Blood.

O our God, remit, forgive, excuse my transgressions by which I sinned against You, knowingly or inadvertently, in word or in deed. In Your goodness and love for mankind, hold me excused for all of them. Through the prayers of Your all-pure and ever-virgin Mother, grant that I may partake without condemnation of Your precious and spotless Body, for the healing of my soul and body. For Yours in the kingdom and the power and the glory, forever and ever. Amen.

May the reception of Your Holy Mysteries, Lord, be for me not to judgment or condemnation, but to the healing of my soul and body.

*If a Bishop and many priests are concelebrating, the Hierarch distributes the Holy Bread to the priests first, then he receives Holy Communion himself. They consume the Holy Bread at the same time with reverence. Finally they proceed to partake from the Holy Chalice.*

## HOLY COMMUNION

*The Priest puts on his right palm the portion of the Lamb marked with XC and attentively consumes it with reverence saying:*

**Priest:** Behold, I approach my immortal King and God. The Precious and Holy Body of our Lord, God, and Savior Jesus Christ is given to me, the Priest *N.*, for the remission of my sins and for eternal life.

*Then he calls the Deacon saying:*

**Priest:** Deacon, approach.

*The Deacon approaches from the left side of the Altar, bows down and says:*

**Deacon:** Behold, I approach my immortal King and God. Give me, Master, the precious and Holy Body of our Lord, God, and Savior Jesus Christ, for the remission of my sins and for eternal life.

*The Priest takes a portion of the Holy Bread and puts it on the right hand palm of the Deacon, which rests crosswise on the left hand, saying:*

**Priest:** The Precious and Holy Body of our Lord, God, and Savior Jesus Christ is given to you, the Deacon *N.*, for the remission of your sins and for eternal life.

*The Deacon kisses the Priest's hand, goes behind the Holy Table and reverently consumes the Holy Bread.*

*The Priest takes the Holy Chalice with the eiliton saying:*

**Priest:** Behold, I again approach my immortal King and God. The Precious and Holy Blood of our Lord, God, and Savior Jesus Christ is given to me the priest *N.*, for the remission of my sins and for eternal life.

*He drinks three sips, wipes the edge of the Chalice with the eiliton, then his lips, and finally kisses the Chalice saying:*

This has touched my lips and will remove my transgressions and wash away my sins.

*He calls the Deacon again:*

**Priest:** Deacon, approach again.

*The Deacon proceeds from behind the Altar to the right side saying:*

**Deacon:** Behold, I again approach my immortal King and God. Give me Master, the Precious and Holy Blood of our Lord, God, and Savior Jesus Christ, for the remission of my sins and for eternal life.

**Priest:** The precious and Holy Blood of our Lord, God and Savior Jesus Christ is given to you, the Deacon *N.*, for the remission of your sins and for eternal life.

*The Deacon takes the Chalice with his right hand, putting the eiliton under his chin with his left hand. The Priest gives him three sips saying:*

This has touched your lips and will remove your transgressions and wash away your sins.

*At this moment, the Altar curtain is open. The Deacon bows down once. He takes the Chalice, walks to the Holy Doors, and raises it high for the people to see, saying:*

**Deacon:** Approach with fear of God, with faith and with love.

**All:** Amen, Amen. Blessed is He who comes in the name of the Lord. The Lord is God and He has appeared to us.

*The faithful approach with their arms crossed on their breast. Each one says his name clearly before receiving the Holy Eucharist. The Priest takes the Diskos, dips the Holy Bread in the Chalice held by the Deacon who stands on his left side, and gives the Holy Eucharist to each of the faithful saying:*

**Priest:** The servant (handmaid) of God *N.*, receives the precious and Holy Body and Blood of our Lord, God, and Savior Jesus Christ



**Deacon:** for the remission of his (*her*) sins and for eternal life. Amen.

*During Communion, the Choir sings:*

Receive me now, O Son of God, as a participant in Your mystical supper, for I will not betray Your mystery to Your enemies, nor give You a kiss like Judas, but like the thief I confess You: Remember me, O Lord, in Your kingdom.

*It is permitted to sing the Communion hymn (Kinonikon), Psalms or any liturgical or scriptural hymns after "Receive me now..." but not instead of it.*

## THANKSGIVING

*Following Communion, the Priest blesses the people saying:*

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

**All:** 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.

*On the feasts of the Lord, their octaves and their leave-takings, this hymn is replaced by the Troparion of the feast. On the Saturday of the Dead preceding Pentecost, we sing: "Unique Creator..."*

*The Priest and the Deacon carry the oblations back to the Altar. The Priest empties the remaining portions into the Chalice and covers it. He places the folded Asterisk on the Diskos and covers it. Then he censes the oblations three times saying:*

**Priest:** May You be exalted above the heavens, O God, and Your glory above all the earth. (*Three times*)

*He hands the covered Diskos to the Deacon who holds it at the level of his forehead, turns to the people, and carries it from the Holy Table to the Prothesis without saying anything. He puts it down, then restores his orarion to its usual position. The Priest takes the covered Chalice, turns to the people and says:*

**Priest:** Blessed is our God at all times, now and always and forever and ever.

*Then he carries it to the Prothesis, puts it down, and returns to the Holy Table.*

**All:** Amen.

*The following hymn may be added:*

**All:** Let our mouth be filled with Your praise, O Lord, for You have counted us worthy to share Your holy, immortal, and spotless Mysteries; keep us in sanctification that we may sing Your glory, meditating on Your holiness all the day. Alleluia, Alleluia, Alleluia.

*Leaving by the North Door, the Deacon stands at his usual place before the Holy Doors and says*

**Deacon:** Let us stand. Now that we have received the divine, holy, spotless, immortal, heavenly, life-giving, awesome Mysteries of Christ, let us give worthy thanks to the Lord.

**All:** Lord, have mercy.

*Optional:*

Help us, save us, have mercy on us and protect us, O God, by Your grace.

**All:** Lord, have mercy.

Let us ask that this whole day may be perfect, holy, peaceful and without sin, and let us commend ourselves and one another and our whole life to Christ God.

**All:** To You, O Lord.

### PRAYER OF THANKSGIVING

*As he folds the Antimension, the Priest prays the following prayer and the People may join him.*

We thank You, Master who love mankind, benefactor of our souls, for having today made us worthy of Your heavenly and immortal Mysteries. Make straight our paths, establish us in Your fear, guard our lives, steady our footsteps, through the prayers and supplications of the glorious Theotokos and Ever-Virgin Mary and all Your saints.

*Taking the Holy Gospel Book and making with it the sign of the cross over the Antimension and replacing in on the Altar, the Priest concludes with the following Ekphonesis:*

For You are our sanctification, and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

**Priest:** Let us go forth in peace.

**All:** In the name of the Lord.

**Deacon:** Let us pray to the Lord.

**All:** Lord, have mercy.

## PRAYER BEHIND THE AMBON

*The Priest exits by the Holy Doors, letting his phelonion fall over his hands, stands before the icon of the Lord and chants the following prayer:*

**Priest:** O Lord who bless those who bless You, and sanctify those who trust in You, save Your people and bless Your inheritance; safeguard the fullness of Your Church; sanctify those who love the beauty of Your house; in return, raise them to glory by Your divine power and do not forsake us who put our hope in You. Give peace to Your world, to Your Churches, to Your priests, to the government and to the armed forces, and to all Your people; for every good gift and every perfect grace is from above, coming down from You, the Father of Lights; and to You we render glory, thanksgiving and worship, Father, Son and Holy Spirit, now and always and forever and ever.

**All:** Amen.

Blessed be the name of the Lord, now and forever. *(Three times)*

*The Priest enters the Holy Place through the Holy Doors, turns to the Prothesis and recites the following prayer:*

**Priest:** O You who are the fulfillment of the Law and the Prophets, Christ our God, who fulfilled the whole providential plan of the Father, fill our hearts with joy and gladness, at all times, now and always and forever and ever. Amen.

*The Deacon enters the Holy Place through the South Door. When the Choir has finished singing, the Deacon says from the Holy Doors:*

**Deacon:** Let us pray to the Lord.

**All:** Lord, have mercy.

*The Priest turns to the people and blesses them saying:*

**Priest:** May the blessing ✠ of the Lord and His mercy be upon you through His grace and love for mankind, at all times, now and always and forever and ever.

**All:** Amen.

*If there is a procession or any blessing, it takes place here. Following the procession or the blessing the Priest recites the great Apolysis. If a memorial service is held, the Priest blesses the people and recites the great Apolysis, then proclaims "Blessed is our God..." to start the Memorial Service which will be ended by the Apolysis proper to it.*

### APOLYSIS

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

*Optional:*

**All:** Glory be to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

Lord, have mercy. *(Three times)*

Give the blessing, Master, in the name of the Lord.

***On Sundays and Feast days:***

**Priest:** May Christ our True God...*On Sundays:* who is risen from the dead, *(On feasts of the Lord: the Apolysis of the feast pp. 86-87),* through the prayers of His spotless and all-pure Mother, and of His glorious Apostles who are worthy of all praise, and of our father among the saints John Chrysostom, Archbishop of Constantinople, and through the intercession of St. *N.*, patron of this holy church (*or* monastery) and of St. *N.* whose memory we celebrate today, and of the holy and just ancestors of Christ God,

Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for He is good and loves mankind.

**All:** Amen.

*Apolysis on ordinary weekdays:*

May Christ our True God, through the prayers of His spotless and all-pure Mother, *And he continues:*

*Monday:* and through the intercession of the heavenly, honorable and bodiless powers of Heaven, and of His glorious Apostles who are worthy of all praise,...

*Tuesday:* and through the intercession of the glorious Prophet the Forerunner, John the Baptist, and of His glorious Apostles who are worthy of all praise,...

*Wednesday & Friday:* and through the power of the Glorious and Life-Giving Cross, and of His glorious Apostles who are worthy of all praise,...

*Thursday:* and of His glorious Apostles who are worthy of all praise, and of our Father among the Saints Nicholas the Wonderworker, Archbishop of Myra in Lycia...

*Saturday:* and of His glorious Apostles who are worthy of all praise, and through the intercession of the holy, glorious and triumphant martyrs, and of our God-Bearing Fathers...

*Everyday:* and of our father among the saints John Chrysostom, Archbishop of Constantinople, and through the intercession of St. *N.*, patron of this holy church (*or* monastery) and of St. *N.* whose memory we celebrate today, and of the holy and just ancestors of Christ God,

Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for He is good and loves mankind. **All:** Amen.

**Priest:** Through the prayers of our Holy Fathers (*or* Holy Master *if the Bishop or Patriarch is present*), Lord Jesus Christ our God, have mercy on us and save us.

**All:** Amen.

### Apolysees for the Fixed Feasts of the Lord and the Theotokos

*From 14 to 21 September:*

May Christ our true God who is risen from the dead...

*From 25 to 31 December:*

May Christ our true God who was born in a cave and laid in a manger for our salvation...

*On 1 January:*

May Christ our true God who accepted to be circumcised on the eighth day for our salvation...

*From 6 to 14 January:*

May Christ our true God who accepted to be baptized by John in the Jordan for our salvation...

*From 2 February until the leave-taking of the feast:*

May Christ our true God who accepted to be carried in the arms of Simeon the Just for our salvation...

*On 25 March:*

May Christ our true God who accepted to be incarnate from the Virgin for our salvation...

*From 6 to 13 August:*

May Christ our true God who was transfigured in glory on Mount Tabor for our salvation...

## Apolyses for the Movable Feasts

### *The two Saturdays of the Dead:*

May Christ our true God who has dominion over the living and the dead...

### *Saturday of Lazarus the Just:*

May Christ our true God who is risen from the dead...

### *Palm Sunday:*

May Christ our true God who entered Jerusalem in great glory...

### *For Great and Glorious Pascha and during the Pentecostarion:*

May Christ our true God who is risen from the dead...

### *St. Thomas week:*

May Christ our true God who has trampled death and confirmed Thomas in faith for our salvation...

### *Ascension Thursday until its octave:*

May Christ our true God who ascended in glory to Heaven for our salvation...

### *Pentecost Sunday until its octave:*

May Christ our true God who sent down His Holy Spirit from Heaven in form of tongues of fire upon His holy Disciples and Apostles for our salvation...

### *Thursday of the Divine Body until its octave:*

May Christ our true God who gave us His Body and Blood as true food and drink for our salvation...

## DISTRIBUTION OF THE ANTIDORON

*The Deacon goes to the Prothesis and consumes the remaining consecrated Body and Blood with reverence, paying special attention not to drop or leave any portion. Then he leaves the Holy Place and removes his vestments. Meanwhile, the Priest distributes the blessed bread (Antidoron) to the faithful from the Holy Doors, saying to each person:*

**Priest:** May the blessing of the Lord and His mercy be upon you.



*During the distribution of the Antidoron, one of the following hymns may be chanted:*

- ❖ *Let our mouths be filled...*
- ❖ *It is truly right to call you blessed...*
- ❖ *The hymn to the Theotokos (Hirmos of the 9<sup>th</sup> Ode) during feasts of the Lord or of the Theotokos.*
- ❖ *Any other appropriate hymn.*

## PRAYERS FOR THE REMOVAL OF VESTMENTS

*The Priest enters the Holy Place and removes his vestments saying:*

Now You shall dismiss Your servant in peace, O Lord, according to Your word, because my eyes have seen Your salvation, which You have prepared before the face of all peoples: a light to the revelation for the Gentiles and the glory of Your people Israel.

*Then the Trisagion Prayers: "Holy God..." until the end of the Lord's Prayer. After the Ekphonesis "For Thine is the kingdom and the power and the glory..." he recites the Troparion of the day and the Troparion of St. John Chrysostom:*

The grace that shines forth from your mouth like a torch has enlightened the universe, bestowed treasures of generosity upon the world and shown us the depth of your humility. While you teach us by your words, Father John Chrysostom, pray to the Word, Christ our God, that He may save our souls.

Lord, have mercy. *(Twelve times)*

Glory be to the Father...Now and always...

O higher in honor than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God the Word in virginity. You are truly Theotokos; you do we exalt.

May Christ our True God (who is risen from the dead) have mercy on us and save us through the prayers of His all-pure Mother, of our Father among the saints John Chrysostom, Archbishop of Constantinople, and of all the saints, for He is good and loves mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

*The Priest bows, thanks God for His many blessings, and leaves the Holy Place praising the Lord.*

## THANKSGIVING AFTER HOLY COMMUNION

*When you have had the sublime privilege of partaking of the mystical and Life-Giving oblations, praise the Lord at once and thank Him sincerely, saying to him fervently from the bottom of your heart:*

Glory be to You, O God! *(Three times)*

*Then recite the following Thanksgiving Prayers:*

I give thanks to You, O Lord my God, for You have not rejected me, a sinner, but have made me worthy to share in Your sanctifying mysteries. I thank You for having granted that I, unworthy as I am, be a partaker of these pure and heavenly Gifts. O Lord and Lover of Mankind, who died

and are risen for us, who gave us these awesome and Life-Giving mysteries for the good of our bodies and the sanctification of our souls: make them serve for the healing of my soul and body, that they may set to flight every foe, enlighten the eyes of my heart, give peace to the powers of my mind, inspire me with a faith in which there is no shame, a sincere love, a deep wisdom, and obedience to Your commandments. May they increase in me Your divine grace, and make me dwell in Your Kingdom. Being preserved by them in Your holiness, I will remember Your love at all times, and from now on, I will live not for myself, but for You, my Lord and Benefactor. And thus having spent my earthly life in the hope of life without end, I will one day reach eternal rest where the sound of rejoicing never ceases, where the delight of those who look upon the beauty of Your face has no bounds. For You are truly the object of our desire, and the inexpressible joy of those who love You, Christ our God, and all creatures glorify You for ever and ever. Amen.

### **Prayer by Basil the Great**

Master, Christ God, King forever, Maker of all things, I thank You for all the favors You granted me, and particularly for having given me Your pure and Life-Giving mysteries. I pray You, O gracious God and Lover of Mankind: keep me under Your protection and under the shadow of Your wings; grant that, until my last breath, I may worthily receive Your holy mysteries with a clean conscience, for the remission of my sins and for life everlasting. For You are the Bread of Life, the fountain of holiness, and the provider of graces. And to You we render

glory, together with Your Father and Your Holy Spirit, now and always and forever and ever. Amen.

### **Prayer by Simeon the Translator**

O You, who graciously give Your flesh to me as food, who are a fire consuming the unworthy: consume me not, O my Creator, but rather pass through all the parts of my body, into all my joints, my heart, my soul; burn, O Good Lord, the thorns of my transgressions, cleanse my soul and purify all my thoughts. Ever shelter, guard, and keep me in Your love. Chasten me, purify me, and control all my passions. Adorn me, teach me, and enlighten me always. Show me how to be a tabernacle of Your Holy Spirit, and in no way the dwelling-place of sin, that from me, Your habitation, and because of the communion of Your holy Mysteries, every evil deed and passion may flee as from fire. I bring to You all the Saints, especially Your pure and most holy Mother, to intercede for me. O most compassionate Christ, accept their prayers in my favor, and make me, who worship You, to be a child of light: for You alone are the sanctification and the splendor of our souls, and to You, our God and our Master, we shall render glory and honor for ever and ever. Amen

Lord Jesus Christ our God, let Your Holy Body guide me to eternal life, and Your Precious Blood be a forgiveness of my sins.

May the partaking of this oblation be for me a cause of joy, health and happiness. And on Your awesome Second Return, make me worthy—sinner as I am—to stand on the right of Your glorious throne, through the intercession of Your all-pure Mother and all Your saints. Amen

## Prayer to the Most Holy Theotokos

Most holy Lady, Theotokos, light of my poor soul, my hope, my protection, my refuge, my comfort and my joy: I thank you for having enabled me to be a partaker of the most Pure Body and the most Precious Blood of your Son. Enlighten the eyes of my heart, you who carried the source of immortality. O most tender and loving Mother of the merciful God, have mercy on me, and grant me a repentant and contrite heart with humility of mind. Recall my thoughts from wandering into all kinds of distractions, and make me worthy always, even to my last breath, to receive without condemnation the most pure mysteries of Christ for the healing of my soul and body. Give me tears of repentance and thanksgiving, that I may chant and praise You all the days of my life, You who are ever blessed and glorified. Amen.

## APPENDIX 1

### THE MEMORIAL SERVICE

*This service is celebrated at the end of the Divine Liturgy on the two Saturdays of the Dead (Saturday before Meatfare Sunday and Saturday before Pentecost Sunday) and whenever the Liturgy is celebrated for the repose of the soul of a deceased person.*

*Before the Liturgy, the Sacristan prepares a table on which he spreads a white cloth for Sundays and Easter time or a dark-colored cloth for ordinary weekdays. On the table he places the Holy Cross between two candlesticks. Before the Cross he puts the tray of cooked wheat (Kolyva) or the Memorial holy bread with three lit candles in the middle, to indicate that those fallen asleep in the Lord will rise with Him in glory, illumined by His Resurrection.*

*As the Priest recites the Ambon prayer, the Sacristan brings the Memorial Table to the middle of the Choir in front of the Holy Doors. The candle-bearers stand on the right and the left of the table. After the Apolysis, the celebrant begins the Memorial Service standing at the Holy Doors and facing the people:*

**Priest:** Blessed is our God at all times, now and always and forever and ever.

**All:** Amen.

*The Priest and the Choir alternate in chanting the following pieces in the fourth tone:*

With the souls of the righteous who repose in peace, grant rest O Savior, to the soul of Your servant (or handmaid) and bestow upon them (or it) the blessed life which is from You, O Lover of Mankind.

Within Your peace where all Your saints repose grant rest, O Savior, to the soul of Your servant (handmaid) for You alone are immortal.

Glory be...

You are our God who descended into Hades and released the bonds of the suffering captives. O Savior, grant rest also to the soul of Your servant (handmaid).

Now and always...

O Mother of God, the only Virgin immaculate and pure, you ineffably have given birth to God, intercede with Him for the salvation of the soul of your servant (handmaid).

*Censing the Memorial Table the Deacon recites the following Synapte for the Deceased.*

**Deacon:** Have mercy on us, O God, in Your great mercy, we pray to You, hear us and have mercy.

**All:** Lord, have mercy. Lord, have mercy. Lord, have mercy.

*On Saturdays of the Dead, the following petition is inserted:*

Again we pray for the repose of all Christians of blessed memory, fallen asleep in the Lord in the true faith: popes, patriarchs, rulers, archbishops, bishops, priests, deacons, monastics and our forefathers, who have departed since the very beginning, and that to them be remitted every transgression deliberate and indeliberate.

Again let us pray for the repose of the soul of the departed servant (*or* handmaid) of God **N.**, that to him (her) may be remitted every transgression both deliberate and indeliberate.

**All:** Lord, have mercy. Lord, have mercy. Lord, have mercy.

That the Lord God may grant his (her) soul to rest where the just repose.

**All:** Lord, have mercy. Lord, have mercy. Lord, have mercy.

Let us ask the mercies of God, the Kingdom of Heaven, and the forgiveness of his (her) sins, and the dwelling with Christ, our immortal King and God. Let us pray to the Lord.

**All:** Lord, have mercy.

*The Priest censes during the following prayer.*

**Priest:** O God of all spirits and of all flesh, who have destroyed death, overcome the devil, and given life to the world: grant, O Lord, to the soul of Your servant (handmaid) *N* who has departed from this life, that he (she) may rest in a place of light, in a place of happiness, in a place of peace, where there is no pain, no grief, no sighing. And since You are the gracious God and Lover of Mankind, forgive him (her) every sin he (she) has committed by thought, or word, or deed, for there is no one who lives and does not sin: You alone are without sin, Your righteousness is everlasting, and Your word is true. For You are the resurrection and the life, and the repose of Your departed servant (handmaid) *N.*, O Christ our God, and we render glory to You, together with Your eternal Father and Your All-holy, Good and Life-Giving Spirit, now and always and forever and ever.

**People:** Amen.



*The Choir chants the following Kontakion in the eighth tone:*

O Christ God, with the saints grant rest to the soul of Your servant (handmaid), in a place where there is no pain, no grief, no sighing, but everlasting life.

*The Hierarch recites the following Oikos:*

You are the only immortal One, O Creator and Maker of man. We are mortals: out of the earth we were fashioned and to the same earth we shall return, as you have said and ordered, O my Maker: "*Dust you are and to the dust you will return.*" We all go down to the dust singing: Alleluia, Alleluia, Alleluia.

**Priest:** Glory to You, Christ God our hope, Glory to You.

May Christ our true God, who has dominion over the living and the dead (*Sunday*: who is risen from the dead) have mercy on us, and save us through the prayers of His all-pure Mother, of His holy and glorious Apostles who are worthy of all praise, of our venerable and God-bearing fathers, and of all the saints,

- and may He establish in the mansions of the just the soul of His departed servant (handmaid) *N.*,

**People:** Amen

- grant him (her) rest in the bosom of Abraham,

**People:** Amen

- and number him (her) among the saints,

**People:** Amen

-for He is good and loves mankind.

**People:** Memory eternal! (*Three times*)

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

**People:** Amen.

## APPENDIX 2

### CHURCHING OF AN INFANT ON THE 40<sup>TH</sup> DAY

*On the fortieth day, the mother and the child come to the Church and stand in the Narthex. The Priest, wearing his exorasson and epitrachelion, meets them at the Church door and says:*

**Priest:** Blessed is our God at all times, now and always and forever and ever.

**Reader:** Amen.

*Holding her child, the mother bows her head. The Priest makes the sign of the cross over them and, putting his hand on the head of the child, says:*

**Priest:** Let us pray to the Lord.

**Reader:** Lord, have mercy.

**Priest:** O Lord God Almighty, Father of our Lord Jesus Christ, by Your word You created all creatures both rational and irrational. Bless ✠ this child; enable him (her) to reach maturity; sanctify him (her); give him (her) understanding, wisdom and intelligence. Since You have brought him (her) into existence and have shown him (her) the natural light of day,\* grant that at the time appointed by You, he (she) may be accounted worthy of the supernatural light of Heaven and be included within Your holy flock.

*\*If the child has been baptized, the Priest ends the prayer saying: For You are good, O our God, and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.*

Through Your Only-Begotten Son, with whom You are blessed, together with Your All-holy, Good and Life-Giving Spirit, now and always and forever and ever.

**Reader:** Amen

*Putting his hand on the mother's head, the Priest says:*

**Priest:** Let us pray to the Lord.

**Reader:** Lord, have mercy.

**Priest:** O Lord our God, who came for the salvation of the human race, come also to Your handmaid *N.*, and through the prayers of Your honorable presbyterate, make her worthy to seek shelter in Your holy Church, to enter the temple of Your glory, and to receive the precious Body and Blood of Your Christ. That with us she may glorify Your holy name, Father, Son and Holy Spirit, now and always and forever and ever.

**Reader:** Amen.

*The Priest blesses the child and says:*

**Priest:** Let us pray to the Lord.

**Reader:** Lord, have mercy.

**Priest:** O Lord our God, on the fortieth day You were presented as an infant in the temple according to the Law by Mary, Your holy and ever-virgin Mother, and You were carried in the arms of Simeon the Just: therefore, Lord

Almighty, Creator of All, bless this child who is presented to You. Make him (her) grow in every good deed which pleases You, and through the sign of Your cross, dispel from him (her) every adverse power, for You are the guardian of children, O Lord.\* Make him (her) worthy of holy baptism and of the grace of the elect of Your kingdom, and guard him (her) with us, through the grace of the holy, consubstantial and undivided Trinity.

*\*If the child has been baptized, the Priest says: Make him (her) through holy baptism worthy of the grace of the elect of Your Kingdom.*

For all glory, thanksgiving and worship belong to You and also to Your eternal Father and Your all-holy, good and Life-Giving Spirit, now and always and forever and ever.

**Reader:** Amen.

**Priest:** Peace ☩ be to all.

**Reader:** And to your spirit.

**Priest:** Bow your heads to the Lord.

**Reader:** To You, O Lord!

**Priest:** O God, Father Almighty, through the mouth of Isaiah, the most eloquent of the prophets, You foretold for us the incarnation of Your Only-Begotten Son and our God from a Virgin. By Your benevolence, and the cooperation of the Holy Spirit, in the last days, He has become a child from her for the salvation of mankind; and being Himself a true law-giver, He permitted Himself to be brought into the Holy Temple after the days of purification were fulfilled according to the prescriptions of Your holy Law and

assented to be carried in the arms of Simeon the Just. We recognize the prototype of this mystery in the aforementioned prophet, revealed to us by the tongs of embers. We, being faithful, also imitate this mystery. Now, O Lord, Protector of the children, bless this child with his (her) parents and godparents.\* Grant that, at the time appointed by You, he (she) may be born again of water and the Spirit and number him (her) among the holy flock of Your reason-endowed sheep who pray in the name of Your Christ.

*\* If the child has been baptized, the Priest ends the prayers here and passes immediately to the Ekphonesis*

For You are the One who dwells on high and watch over the lowly, and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

**Reader:** Amen.

*The Priest takes the child in his arms, faces the Holy Doors, and makes with it the sign of the cross, saying:*

The servant (handmaid) of God **N** is churchd in the name of the Father and the Son and the Holy Spirit.

*Then he enters the church saying:*

I will enter Your house and I will worship at Your holy temple.

*In the middle of the church he repeats:*

The servant (handmaid) of God **N** is churchd in the name of the Father and of the Son and of the Holy Spirit.

*He advances again towards the Holy Doors saying:*

In the midst of the assembly I will praise You.

*Having reached the Holy Doors, he says for a third time:*

The servant (handmaid) of God *N.* is churched in the name of the Father and of the Son and of the Holy Spirit.

*He enters the Holy Place through the Holy Doors with the child, be it a boy or a girl. Leaving through the North Door he says:*

Now You shall dismiss Your servant in peace, O Lord, according to Your word, because my eyes have seen Your salvation, which You have prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of Your people Israel.

*The Priest returns the child to the mother, ending the Service by the little dismissal:*

### **Dismissal**

**Priest:** Glory to You, Christ God, our hope, Glory to You! May Christ our true God have mercy on us and save us through the prayers of His all-pure Mother, of His holy and glorious Apostles worthy of all praise, and of all the saints, for He is good and loves mankind.

Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

**Reader:** Amen.

## APPENDIX 3

### ANTIPHON PRAYERS

#### For Weekdays

1. O Lord God, who keep all things in Your divine hands; who treat us all with patience and forgive our sins, remember Your mercy and compassion; visit us in Your kindness; protect our lives by the grace of Your Holy Spirit, for You are merciful and love mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

2. O Lord God, teach us Your righteousness, Your commands and Your statutes. Illumine the eyes of our minds. Keep every darkness away from our hearts. Bestow upon us the Sun of Justice. Protect our lives from every evil by the seal of Your Holy Spirit, so that we may give a good defense before the Judgment Seat of Your Christ, for Yours is the kingdom, the power and the glory, Father, Son and Holy Spirit, now and always and forever and ever.

3. O Christ God, True Light, who illumine and sanctify everyone coming into the world, let the light of Your countenance shine upon us, so that we may see the awesome light of Your Divinity. Direct our steps to the fulfillment of Your commands, for You are our salvation, O Christ God, and to You we render glory and to Your eternal Father and All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.



4. O Christ God, grant Your servants a prompt and steadfast consolation when our souls are despondent. Do not abandon us in time of ordeals. Do not keep away from us in tribulations, but always rescue us promptly. Come close to us, You who are present in all places. And as You always were with Your disciples, so be also with those who long for You, for You are our life and our salvation and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

5. O God, Lord of Sabaoth, in Your great love for us You sent Your Only-Begotten Son for the salvation of our human race, do not let our hearts be inclined to evil words and thoughts, but fill our hearts with longing for You. Guide us by Your light, so that we may walk in the way of Your commands and attain eternal life, for You are good and love mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

6. O Lord God who by nature are good and rich in compassion, deliver us who implore Your name, from the darkness of our sins. Justify us by faith, make us rejoice in grace and act in hope, for You love mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

7. O God who desires for all mankind to be saved, behold us. Listen to our supplication. Do not despise our tears. Accept our sighing. Grant us Your mercy and Your love. Make us worthy of Your holy Mysteries, for You are a merciful God and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

## **For Those Who Have Fallen Asleep in the Lord**

8. O Lord God, give rest to the souls of Your servants in the city of the living, where there is no pain, no grief, no sighing. And since You love mankind, remit to them all the sins of their life, for You alone are without sin, and You are the Master of the living and the dead, and to You we render glory, thanksgiving and worship, Father, Son and Holy Spirit, now and always and forever and ever.

9. O Lord, Lover of Mankind, give rest in the city of the living, in the dwelling of the just, to Your departed servants whose memory we celebrate today. And if they have sinned during their life, forgive them in Your compassion and grant the world Your great mercy, for You are our life and our resurrection, and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

## APPENDIX 4

### SUNDAY SERVICE OF TYPICA AND BEATITUDES IN THE EIGHT TONES

#### TONE 1

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Through the forbidden food, the enemy led Adam out of Paradise; but through the Cross, Christ led the Thief back into it when he cried aloud, "Remember me, O Lord, when You come into Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~I bow in worship before Your Passion and glorify Your holy Resurrection. With Adam and the Good Thief, I cry aloud, "Remember me, O Lord, when You come into Your Kingdom!"

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

~O sinless Lord, You willingly suffered crucifixion and burial; but You rose as God, raising up Adam with You, as he cried aloud, "Remember me, O Lord, when You come into Your Kingdom!"

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~On the third day, You raised up the Temple of Your Body from the tomb; together with Adam, O Christ our God, You raised up the whole human race which cries aloud, "Remember me, O Lord, when You come into Your Kingdom!"

Blessed are You when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~Early in the morning, the ointment-bearing women came lamenting to Your tomb, O Christ our God. They found an angel robed in white sitting on the stone, and crying out, "Whom do you seek? Christ is risen! Weep no more!"

Rejoice and exult because your reward is great in Heaven.

~Your Apostles arrived at the mountain to which You had directed them, O Lord. When they saw You, O Savior, they worshipped You. You sent them out to the nations to teach and baptize them.

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

~Let us worship the Father and glorify the Son and Holy Spirit; let us sing together with one voice, "O Holy Trinity, save us!"

Now, and always and for ever and ever. Amen.

~O Christ, Your people present Your Mother as our intercessor before You. By her prayers, show us Your compassion, O God of all goodness; thus we shall be able to glorify Your holy Resurrection, O Lord!

**Troparion of the Resurrection** (*Tone 1*)

After the stone was sealed by the Jews and while the soldiers were watching Your spotless Body, You rose, O Savior, on the third day, bestowing life to the world. Wherefore, the heavenly powers cried out to You, O Giver of life: Glory to Your Resurrection, O Christ, glory to Your kingdom, glory to Your economy, O You who alone are the Lover of Mankind.

*Or*

While the stone was sealed by the Jews and the soldiers were watching Your sacred body, You rose, O Savior, on the third day, giving life to the world. Wherefore, O Giver of Life, the Powers of Heaven cried out: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Plan of Redemption, O You who alone are the Lover of Mankind.

**TONE 2**

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Making use of the words of the Good Thief, O Christ, we cry out to You: "Remember us, O Lord, when You come into Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~We offer You Your Cross: in Your love for mankind, O Lord, You accepted it for the remission of our sins.

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

~We bow in worship before Your Burial and Resurrection, O Master; through them You delivered the whole world from corruption, O Lover of Mankind!

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~By Your death, O Lord, the reign of death was destroyed; and by Your holy Resurrection, O God our Savior, You saved the world!

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

~When those who had been sleeping in darkness in the depths of Hades saw Your Light, O Christ, they awoke to the Resurrection.

Rejoice and exult, because your reward is great in Heaven.

~Risen from the tomb, You met the ointment-bearing women; and told them to proclaim Your Resurrection to Your Disciples!

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

~Let us glorify the eternal Father! Let us bow down before the Son! With faith, let us all sing the praises of the Holy Spirit!

Now and always and forever and ever. Amen.

~Hail, fiery Throne! Hail, unwedded Bride! Hail, O Virgin who gave birth to our God for mankind!

**Troparion of the Resurrection** *(Tone 2)*

When You descended to death, O immortal Life, You destroyed Hades by the splendor of Your divinity, and when You raised the dead from below the earth, all the heavenly powers cried out to You: O Giver of Life, Christ our God, glory to You

*Or*

When You descended to death, O Immortal Life, You destroyed Hades by the splendor of Your Divinity, and

when You raised the dead from under the ground, all the Powers of Heaven cried out: O Christ our God, the Giver of Life, glory to You.

### TONE 3

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Adam, our first father, transgressed Your commandment, O Christ, and You banished him from Paradise. But You granted entrance to it, O compassionate One, to the Good Thief who confessed You on the Cross as he cried aloud, "Remember me, O Savior, when You come into Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~Through our fault, O Lord and Giver of Life, You condemned us to the curse of death. But suffering in Your Body, O sinless Master, You brought us back to life, and we cry aloud, "Remember us also when You come into Your Kingdom."



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

~Risen from among the dead, O Lord, You raised us up from our passions by Your holy Resurrection; and You destroyed all the power of death, O Savior. Thus, we the faithful cry aloud, "Remember us also when You come into Your Kingdom!"

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~By Your three day burial, O Lord, You awakened the dead in Hades, granting them life; in Your goodness, You are the Giver of immortal life for all the faithful, who ceaselessly cry aloud, "Remember us also when You come into Your Kingdom!"

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~You first appeared to the ointment-bearing women, O Savior, risen from the dead, crying out, "Rejoice!" And through them, You revealed Your rising to Your friends. We cry aloud to You: "Remember us also when You come into Your Kingdom!"

Rejoice and exult, because your reward is great in Heaven.

~On the mountain, Moses stretched out his arms, prefiguring the Cross, and he triumphed over Amalek. Having Your Cross as an aid in our struggle with the

demons, we all cry out to You in faith, "Remember us also when You come into Your Kingdom!"

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

~O faithful, let us sing to the Father, the Son and the Holy Spirit, the one God, the one Lord: for the Trinity, one Sun with a triple radiance, enlightens all those who cry aloud, "Remember us also when You come into Your Kingdom!"

Now and always and forever and ever. Amen.

~Hail, divine Gate through which the Creator passed, without breaking the seals, when He took flesh from you! Hail, light Cloud, bearing Christ, the divine Rain! Hail, heavenly Ladder and Throne! Hail, holy Mountain, fertile and unquarried by man!

**Troparion of the Resurrection** *(Tone 3)*

Let all in Heaven rejoice and all on earth be glad. For the Lord has exerted power with His arm: By death He has trampled upon death and has become the first-born from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

*Or*

Let the heavens rejoice and the earth be glad! For the Lord has done a wondrous deed by His arm: He has crushed Death by His death, becoming the first to rise from the dead. He has delivered us from the mouth of Hades and bestowed great mercy upon the world.

## tone 4

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Because of the forbidden Tree, Adam was exiled from Paradise; but because of the Tree of the Cross, the Thief entered therein. The one, by tasting the fruit, disregarded the commandment of the Creator. The other, sharing Your Crucifixion, confessed Your Divinity, saying: "Remember me in Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~Lifted up on the Cross, O Lord, You broke down the power of Death, erasing the sentence written against us; grant us the repentance of the Thief, O Christ our God, that, we Your faithful servants, may cry out to You like him: "Remember us also in Your Kingdom!"

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

~With the blow of the lance on the Cross, You tore up the sentence written against us. Counted among the dead, You imprisoned the prince of Hades, delivering all mankind from the prison of death by Your Resurrection which enlightens us all. Lord, Lover of Mankind, we cry aloud to You: "Remember us also in Your Kingdom!"

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~Crucified and risen from the tomb on the third day, O all-powerful God, You raised up Adam, the first-formed man, along with You, O only Immortal One! Lord, make me worthy also to walk the way of repentance, that with my whole heart in the fervor of faith, I may ceaselessly cry out to You: "Remember me, O Savior, in Your Kingdom!"

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~For our sake, the Impassible One became a man acquainted with suffering and was nailed to the Cross in order to raise us up with Himself; thus, together with the Cross, we glorify Your Sufferings and holy Resurrection by which we have been renewed and saved, as we cry aloud: "Remember us also in Your Kingdom!"

Rejoice and exult, because your reward is great in Heaven.

~Risen from the dead and despoiling the kingdom of Death, He appeared to the ointment-bearing women, greeting them with joy. Let us the faithful entreat Him to deliver us from corruption, crying out to Him ceaselessly

the words of the Good Thief: "Remember us also in Your Kingdom!"

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

~O faithful, with one heart, let us glorify the Father, the Son and the Holy Spirit; let us call upon the One God in Three Persons, undivided, inaccessible, without confusion, for He has saved us from the fires of punishment!

Now and always and forever and ever. Amen.

~Your Mother, O Lord, bore You in a virginal manner and remained a virgin after childbirth; we offer her as our intercessor before You. At her prayers, grant remission of sins to those who never cease to cry out: "Remember us also in Your Kingdom!"

**Troparion of the Resurrection** *(Tone 4)*

The women disciples of the Lord having heard from the angel the joyful announcement of the Resurrection, and having rejected the ancestral sentence, proudly told the Apostles: Death is despoiled, Christ God is risen, bestowing to the world great mercy.

*Or*

The Women disciples of the Lord heard from the angel the joyful news of the Resurrection, and casting away the ancestral sentence, they announced with pride to the Apostles: Death is vanquished, Christ our God is risen! And has bestowed great mercy upon the world.

## tone 5

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~On the cross, the Good Thief had faith in Your Divinity, O Christ, and he confessed You with a sincere heart, crying out: "Remember me, O Lord, in Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~On the tree of the Cross, You made life flower forth for us, and You abolished the curse coming from the forbidden tree; O Savior and Creator, we sing to You with one voice.

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

~By Your death, O Christ, You have broken the power of Death, raising up all those who died since Adam; they sing to You as the true God and Savior of mankind.

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~The holy women came to Your tomb, O Savior, seeking to embalm the Giver of Life; but an angel appeared to them and said: "The Lord is risen!"

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~O Christ, when You were crucified between two thieves, the one was rightly condemned for his blasphemy, but the other by his confession became a citizen of Paradise.

Rejoice and exult, because your reward is great in Heaven.

~The holy women came to the choir of Apostles and cried aloud: "Christ is truly risen! Let us worship Him as our Master and Creator!"

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

~O Trinity One and Undivided, God creative and all-powerful, Father, Son and Holy Spirit: we sing to You as our Savior and true God!

Now and always and forever and ever. Amen.

~Hail, sealed Gate and living Temple of the Lord! Hail, unconsumed fiery Throne! Hail, Mother of Emmanuel, Christ, our God, who is with us!

### **Troparion of the Resurrection** *(Tone 5)*

Let us, O faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, for He was pleased to be lifted in the flesh upon

the cross, and to endure death, and to raise the dead by His glorious Resurrection.

*Or*

Let us, O Faithful, praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by His glorious Resurrection.

### **TONE 6**

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Remember me, O God my Savior, when You come into Your Kingdom; save me, O only Lover of Mankind!

Blessed are the clean of heart, for they shall see God.

~Adam was ensnared by the forbidden tree; but by the tree of the Cross You saved the Good Thief who cried out to You: "In Your Kingdom, Lord, remember me!"



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

~Having broken the gates and bars of Hades, O Giver of Life, You raised up all those who cried out to You, O Savior: "Glory to Your holy Resurrection!"

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~Remember me, O Lord: by Your burial, You triumphed over Death, O God of compassion; and by Your Resurrection, You filled all things with joy!

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~The ointment-bearing women who came to the tomb heard an Angel announce: "Christ is truly risen, enlightening the whole world!"

Rejoice and exult, because your reward is great in Heaven.

~With one voice, let us all sing to Christ who was nailed to the wood of the Cross and saved the world from error!

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

~Let us glorify the Father, the Son and the Spirit of holiness, saying to the undivided Trinity: "Save our souls, we entreat You!"

Now and always and forever and ever. Amen.

~In a wondrous manner, O Virgin, you conceived and gave birth in these latter days to your own Creator; save the faithful who magnify you!

**Troparion of the Resurrection** *(Tone 6)*

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb seeking Your spotless body; then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord who rose from the dead, glory to You.

*Or*

The Angelic Powers appeared at Your tomb, and the guards became as dead men, and Mary stood by the Sepulcher seeking Your spotless Body. You despoiled Hades and yet were not tempted by it, You met the Virgin, O Bestower of Life. O Lord who rose from the dead, glory to You.

**TONE 7**

In Your Kingdom, remember us, O Lord, when You come into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Pleasing to the eyes and good for food was the fruit which caused my fall; but Christ is the Tree of Life from which I can eat without dying. I cry aloud with the Good Thief: "Remember me, O Lord, in Your Kingdom!"

Blessed are the clean of heart, for they shall see God.

~Placed on the Cross, O God of compassion, You erased the sentence of the ancient sin of Adam, and You saved all mankind from error; thus we sing to You, O Benefactor and Lord!

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

~You nailed our sins to the Cross, O God of compassion, trampling upon Death by Your death. You awakened all who had fallen asleep in death; thus we prostrate ourselves before Your holy Resurrection.

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~The serpent emptied his bitter venom into the ears of Eve; but on the Tree of the Cross, Christ poured forth the sweetness of life upon the world. Remember me, O Lord, in Your Kingdom!

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~You were laid in the tomb as a mortal, O Christ, the Life of All; but, shattering the bars of Hades, You rose on the third

day in glory and power, granting light to the whole world.  
Glory to Your holy Resurrection, O Lord!

Rejoice and exult, because your reward is great in Heaven.

~Risen from the dead on the third day, the Lord bestowed His peace upon His disciples; blessing them, He sent them out and said: "Lead all mankind into the Kingdom of God!"

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

~The Father is Light. The Son is Light, and also the Holy Spirit is Light; but the Three are only one Light: for in the Three Persons there is but one God, consubstantial and coeternal, without division or confusion, now and always.

Now and always and forever and ever. Amen.

~You brought the Son and Word of the eternal Father into the world in the flesh in a manner known only to you; thus, we who have been divinized through you, O Virgin Theotokos, cry aloud to you: "Hail, O Hope of Christians!"

**Troparion of the Resurrection** *(Tone 7)*

You destroyed death by Your cross, You opened Paradise to the thief. You changed the weeping of the myrrh-bearers, and commanded Your Apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

*Or*

Through Your Cross You destroyed Death, You opened Paradise to the Thief, and turned into joy the mourning of the ointment-bearing Women, and You ordered Your

Apostles to proclaim that You rose, O Christ God,  
bestowing great mercy upon the world.

### TONE 8

In Your Kingdom, remember us, O Lord, when You come  
into Your Kingdom.

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

Blessed are the meek, for they shall possess the earth.

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

Blessed are they who hunger and thirst for justice, for they  
shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

~Remember us, O Christ, Savior of the world, as You  
remembered the Good Thief upon the Cross. Make us all  
worthy, O only compassionate Lord, to share in Your  
heavenly Kingdom!

Blessed are the clean of heart, for they shall see God.

~Listen Adam! Rejoice with Eve! For he who once stripped  
you both and took us captive by treachery has been  
overcome by the Cross of Christ!

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

~You accepted to be nailed upon the tree of the Cross, O  
Savior, in order to save Adam who had been cursed

because of the forbidden tree. You restored to him the likeness of Your image, O God of all goodness, and a dwelling-place in Paradise.

Blessed are those who suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

~Today Christ is risen from the tomb, granting eternal life to all the faithful; He announced great joy to the ointment-bearing women after His sufferings and His divine Resurrection.

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you for My sake.

~Rejoice, O wise ointment-bearing women who were the first to behold the Resurrection of Christ, and who announced to His disciples the restoration of the whole world.

Rejoice and exult, because your reward is great in Heaven.

~You Apostles, friends of Christ in this life, destined to share His throne of glory in Heaven, intercede with Him as disciples, that we may stand before Him without fear.

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

~Unity sharing the same throne, Trinity without beginning, Essence without division in whom the glory is shared, Majesty who by nature precede all time: save the faithful who sing to You!

Now and always and forever and ever. Amen.

~Hail, spacious Dwelling of God! Hail, Ark of the New Covenant! Hail, Vessel in which the heavenly Manna is stored for all mankind!

**Troparion of the Resurrection** *(Tone 8)*

You descended from on high O Compassionate One; and consented to burial for three days that You might free us from suffering. O Lord our life and our resurrection, glory to You!

*Or*

O Merciful One, You came down from on high, and endured burial for three days in order to save us from suffering. O our Life and our Resurrection, glory to You.

## APPENDIX 5

### PROPERS FOR WEEKDAYS

#### Monday

*(For the Angels)*

##### **Troparion** *(Tone 4)*

O Captains and Leaders of the armies of Heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend our knee and cry out with perseverance: "Deliver us from danger. O Princes of the Powers on high!"

##### **Theotokion** *(Tone 4)*

To the one who was reared in the Temple, close to the Holy of Holies and who was full of faith, wisdom and perfect virginity, Gabriel, the Captain and Leader, offered respects and greetings from Heaven when he said: "Hail, O Blessed One! Hail, O Glorified One! The Lord is with you."

##### **Kontakion** *(Tone 4)*

O Princes of the leaders of God's armies, servants of the divine glory, instructors of men and commanders of angels: ask whatever is good for us, and bountiful mercy, O Princes of the leaders of the angels!

##### **Prokimenon** *(Tone 4)*

Ps. 103:4; 102:1

You make spirits Your messengers // and flaming fires  
Your attendants.

**Stichon:** Bless the Lord, O my soul! May all that is  
in me bless His holy name.



**Alleluia** (*Tone 2*)

Ps. 147:1-2

Give praise to the Lord from the heavens, praise Him in the heights.

**Stichon:** Praise Him all you His angels, praise Him, all you His powers.

**Kinonikon**

Ps. 103:4

You make Your angels like winds, and Your ministers like blazing fires. Alleluia!

## **Tuesday**

*(For the Forerunner)*

**Troparion** (*Tone 2*)

The memory of the just is mentioned with praise. As for you, O Forerunner, the Lord's witness is enough: indeed, you were greater than the prophets since you were found worthy to baptize in the waters the One they could but announce. You have fought for the sake of truth and proclaimed to those in Hades that God who appeared in the flesh has taken away the sins of the world and bestowed His great mercy upon us.

**Theotokion** (*Tone 2*)

O Theotokos and Virgin forever, through you we have been made to share the divine nature: you have given birth for us to the Incarnate God. Wherefore we all exalt you with great devotion.

**Kontakion** (*Tone 2*)

O prophet of God and forerunner of grace, we have found buried in the earth as a rose of great holiness your head

from which we always obtain our healing. As of old, you are now preaching repentance to the world.

**Prokimenon** (*Tone 7*)

Ps. 63:11,2

The just shall rejoice in the Lord and place his hope in Him.  
// All those with an upright heart shall be praised.

**Stichon:** O God, hear my voice when I pray to You;  
save my life from the dreadful enemy.

**Alleluia** (*Tone 2*)

Ps. 91: 13-14

The just shall bloom like the palm tree; he shall grow like  
the cedar in Lebanon.

**Stichon:** Those who are planted in the Lord's house  
shall flourish in the courts of our God.

**Kinonikon**

Ps. 111:6-7

The just man shall be remembered forever; and bad report  
he shall not fear. Alleluia!

## Wednesday

*(For the Precious and Life-Giving Cross  
and the Theotokos)*

**Troparion** (*Tone 1*)

O Lord, save Your people and bless Your inheritance,  
granting peace to the world. And preserve Your  
community by the power of Your Cross.

*Or:*

O Lord, save Your people and bless Your inheritance.  
Grant victory to our country over its enemies and preserve  
Your community by the power of Your Cross.

*Or:*

O Lord, save Your people and bless Your inheritance. Strengthen our public authorities in every good deed and protect Your nation by the power of Your Cross.

**Theotokion** (*Tone 1*)

O Pure One, we have obtained your protection. Through your intercession, we have been kept from harm and surrounded at all times with the grace of your Son's cross. Wherefore we exalt you with great devotion.

**Kontakion** (*Tone 2*)

O Christ our God who chose by Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of our public authorities; strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory!

*Or:*

O Christ our God who chose by Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of Your servants, the faithful, bestowing upon them victory over their enemies, so that Your true alliance may be for them a weapon of peace and a standard of victory!

**Prokimenon** (*Tone 3*)

Lk 1:46-48

My soul magnifies the Lord // and my spirit rejoices in God my Savior.

**Stichon:** Because He has regarded the lowliness of His handmaid, for behold, henceforth all generations shall call me blessed.

**Alleluia** (*Tone 8*)

Ps. 131: 8,11

Arise, O Lord, and go up to Your repose, You and the ark  
of Your holiness.

**Stichon:** The Lord made a truthful oath to David from  
which He shall never depart: Of the fruit of your loins, I  
will place one upon your throne.

**Kinonikon**

Ps. 115:13

I will take the Chalice of salvation and call upon the name  
of the Lord. Alleluia!

## **Thursday**

*(For the Apostles and St. Nicholas)*

**Troparion of the Apostles** (*Tone 3*)

O holy Apostles, intercede with the Merciful God that He  
may grant our souls the forgiveness of sins.

**Troparion of Nicholas** (*Tone 4*)

O Father and Hierarch Nicholas, the holiness of your life  
has set you before your flock as a rule of faith, an example  
of meekness and a teacher of self-restraint. Wherefore you  
acquired greatness through humility and spiritual wealth  
through poverty. Pray to Christ God that He may save our  
souls.

**Theotokion** (*Tone 3*)

O Virgin Theotokos, we acknowledge that the Word of the  
Father, Christ our God, was incarnate of you, the only pure  
one, the only blessed one. Wherefore we sing to you a  
hymn of praise and we exalt you.

**Kontakion of the Apostles** (*Tone 8*)

O Lord, You have taken up to their eternal rest and to the enjoyment of Your good things the two infallible preachers of divine truths and leaders of the Apostles, for You have accepted their struggles and their death as being better than any holocaust, O You who alone know the secrets of hearts!

**Kontakion of St. Nicholas** (*Tone 3*)

In Myra, you proved yourself to be a priest, a servant of divine things, O Saint, for you fulfilled the Gospel of Christ, O holy one: you gave up your life for your people and saved the innocent from death. You have been sanctified, for you were a great guide towards the things of God.

**Prokimenon** (*Tone 8*)

Ps. 18:5,2

Through all the earth their voice resounds, // and to the end of the world their message.

**Stichon:** The heavens declare God's glory and the firmament proclaims the work of His hand.

**Alleluia** (*Tone 1*)

Ps. 88:6,8

The heavens shall proclaim Your wonders, O Lord, and Your truth in the assembly of the saints.

**Stichon:** God is glorified in the council of the saints, great and awesome to all those around Him.

**Kinonikon**

Ps. 18:4

Their voice has gone forth over the whole world, and their words to the limits of the universe. Alleluia!

## Friday

*(For the Precious and Life-Giving Cross)*

*One of the Antiphon Prayers for the Exultation of the  
Life-Giving Cross may be recited.*

### **Troparion** *(Tone 1)*

O Lord, save Your people and bless Your inheritance, granting peace to the world. And preserve Your community by the power of Your Cross.

*Or:*

O Lord, save Your people and bless Your inheritance. Grant victory to our country over its enemies and preserve Your community by the power of Your Cross.

*Or:*

O Lord, save Your people and bless Your inheritance. Strengthen our public authorities in every good deed and protect Your nation by the power of Your Cross.

### **Theotokion** *(Tone 1)*

O Pure One, we have obtained your protection. Through your intercession, we have been kept from harm and surrounded at all times with the grace of your Son's Cross. Wherefore we exalt you with great devotion.

### **Kontakion** *(Tone 2)*

O Christ our God who chose by Your free volition to be elevated upon the holy Cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of our public authorities; strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory!

*Or:*

O Christ our God who chose by Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of Your servants, the faithful, bestowing upon them victory over their enemies, so that Your true alliance may be for them a weapon of peace and a standard of victory!

**Prokimenon** (*Tone 7*)

Ps. 98:5,1

Exalt the Lord our God, and worship at His footstool, // for He is holy.

**Stichon:** The Lord is reigning: let the peoples rage; He is enthroned upon the Cherubim: let the earth quake.

**Alleluia** (*Tone 1*)

Ps. 73:2,12

Remember Your congregation which You have acquired from the beginning: You redeemed the scepter of Your inheritance.

**Stichon:** God is our king forever: He brought about salvation in the midst of the earth.

**Kinonikon**

Ps. 73:12

O Christ God, You brought about salvation in the midst of the earth. Alleluia!

*Or:*

Ps. 4:7

Let the light of Your countenance shine upon us, O Lord. Alleluia!

## Saturday

*(For all the Saints and all those Fallen Asleep in the Lord)*

### **Troparion of All the Saints** *(Tone 2)*

O you Apostles, Martyrs, Prophets, Hierarchs, Righteous Ones and Holy Women who have fought the good fight and kept the faith, since you have acquired favor with the Savior, we beseech you to intercede with Him in His goodness that He may save our souls.

### **Troparion of Those Fallen Asleep** *(Tone 8)*

O Lord in Your goodness remember Your servants and forgive every sin they have committed in their life, for there is none without sin but Yourself who have power to grant rest to the departed.

### **Theotokion** *(Tone 2)*

O Holy Mother, Mother of the Inexpressible Light, we honor you with angelic hymns and we all exalt you with great devotion.

### **Kontakion** *(Tone 8)*

O Christ God, with the saints, grant rest to the souls of Your servants in a place where there is no pain, no grief, no sighing, but everlasting life.

### **Prokimenon** *(Tone 6)*

Ps. 31:11,1

Be glad in the Lord and rejoice, you just; // exult all you upright of heart.

**Stichon:** Happy are those whose faults are taken away,  
and whose sins are covered.



**Alleluia** (*Tone 6*)

Ps. 64:5; Sir. 44:14

Blessed the one You have chosen and adopted: he shall  
dwell in Your courts.

**Stichon:** And his name shall survive for ever and ever.

**Kinonikon**

Ps. 64:4

Blessed are those You chose and brought to dwell in Your  
courts, O Lord. Alleluia!

*Or:*

Ps. 32:1

Be glad in the Lord and rejoice, you just; exult, all you  
upright of heart. Alleluia!

## APPENDIX 6

### OTHER ECUMENIC PETITIONS

*The Ektene after the Gospel may be shortened or varied, by asking pre-indicated people, lay or not, to intone the petitions. The readers should stand in the middle of the central aisle and form two groups facing each other, with the Deacon, if present, standing between them. The Priest or the Deacon should end each petition by proclaiming in a solemn tone: "We pray to You, hear us and have mercy." The first three petitions found on page 50 must be maintained. The final petition of the Ektene, found on page 51, must always be maintained as well, because it contains an invocation for the people present.*

1. Again, we pray for the Holy Church: may the face of Christ shine forth in her humility and love, in her poverty and service, that all nations may come to the knowledge of Jesus Christ, we pray to You, Lord, hear us and have mercy.
2. Again, we pray for the Holy Church: keep her in love and renew her in faith, that she may be propagated all over the world, we pray to You, Lord, hear us and have mercy.
3. Again, we pray for the Holy Church: established as a light for the world, may all nations through her find a way to Your knowledge and to eternal life, we pray to You, Lord, hear us and have mercy.
4. Again, we pray for all Christians: grant them love and harmony to be together as one, we pray to You, Lord, hear us and have mercy.

5. Again, we pray for all Christians: strengthen in their hearts the right faith and preserve them from all heresies, and gather them together in Your Church, making them children of light, we pray to You, Lord, hear us and have mercy.
6. Again, we pray for all Christians: purify their hearts from hypocrisy and pride, direct their steps in the way of Your commandments through humility and penitence, and orient them towards reconciliation and unity of faith and love, we pray to You, Lord, hear us and have mercy.
7. Again, we pray for all Your people whom You have chosen as Your own, as a royal priesthood and a holy nation, to offer to Your divine Majesty, the sacrifice of praise, from one end of the world to the other, we pray to You, Lord, hear us and have mercy.
8. Again, we pray for our rulers: pour into their hearts what is good for Your Church and Your people, we pray to You, Lord, hear us and have mercy.
9. Again, we pray for all leaders and public servants: enlighten their minds, lead them in the way of understanding and fruitful cooperation, may they make right what is wrong and build up the Kingdom of Heaven on earth, we pray to You, Lord, hear us and have mercy.
10. Again, we pray for all citizens: grant them faith and love, and sow in their hearts the seeds of understanding

and peace, we pray to You, Lord, hear us and have mercy.

11. Again, we pray for all nations: let Your light shine upon them and strengthen the spirit of justice and forgiveness, the spirit of love, tolerance and peace, we pray to You, Lord, hear us and have mercy.
12. Again, we pray for Your holy people: may they hear and respond to the priestly and religious callings of Your Holy Spirit, we pray to You, Lord, hear us and have mercy.
13. Again, we pray for those who live in virginity, piety, faithfulness, or in seclusion from the world: confirm them in their vocations, strengthen them by Your grace and reward them with Your heavenly gifts, we pray to You, Lord, hear us and have mercy.
14. Again, we pray for all those who toil and serve with zeal in Your vineyard: support them and inspire their works according to the wisdom of the Cross, so that Your light may shine upon all nations, we pray to You, Lord, hear us and have mercy.
15. Again, we pray for Your worshippers, here gathered with us in this liturgy: grant them mercy, life, peace, good health and salvation; for their intentions and their needs, we pray to You, Lord, hear us and have mercy.
16. Again, we pray for all those who participate in the One Bread and One Cup: unite them in the communion of the one Holy Spirit, we pray to You, Lord, hear us and have mercy.

17. Again, we pray for Christian families: keep them in peace and harmony and protect them from every danger and enemy, we pray to You, Lord, hear us and have mercy.
18. Again, we pray for the youth: enlighten them, strengthen them in faith, confirm them in hope and perfect them in love, we pray to You, Lord, hear us and have mercy.
19. Again, we pray for those who return to You through repentance and ask for Your forgiveness: have mercy on them, purify their hearts, and renew them by Your Holy Spirit, we pray to You, Lord, hear us and have mercy.
20. Again, we pray for those who walk in darkness: shine upon them the light of Your divine face, lead them to repentance, and purify their hearts by the Blood of Christ who gave Himself up for the salvation of the world, we pray to You, Lord, hear us and have mercy.
21. Again, we pray for ourselves: illumine our minds by the light of Your knowledge, lead us in the way of Your commandments and never let us be separated from You, we pray to You, Lord, hear us and have mercy.
22. Again, we pray for ourselves: keep us from the pride of the Pharisee and teach us the humility of the Publican, liberating us from the slavery of sin, we pray to You, Lord, hear us and have mercy.
23. Again, we pray for ourselves: purify us and renew in us Your good Spirit, in order to show the image of Christ in our hearts, our words and our deeds, for our mutual

uplifting and for the perfection of the mystical body of Christ, we pray to You, Lord, hear us and have mercy.

24. Again, we pray for ourselves: protect us from the death brought about by sin, grant us awakened minds, wise thoughts, sober hearts, and steady our footsteps in the way of Your commandments, we pray to You, Lord, hear us and have mercy.

25. Again, we pray for the sick, the captives and all those who are in ordeals or afflicted: be their strength, comfort and healing, we pray to You, Lord, hear us and have mercy.

26. Again, we pray for every sorrowful Christian soul in need of mercy and help: that Christ our God may bring them comfort and healing, we pray to You, Lord, hear us and have mercy.

27. Again, we pray for those who are tired in soul and body: comfort them through the grace of Your Holy Spirit, and may the crucified and risen Savior be for them light, strength and healing, we pray to You, Lord, hear us and have mercy.

28. Again, we pray for those who are far away and those who are near, for whom Christ suffered, died and rose: unify them and make of them one heart and one body by the power of the Cross and the love of Christ our God, we pray to You, Lord, hear us and have mercy.

29. Again, we pray for our brothers and friends who are far away: guard them in Your love, keep them from every evil and stumbling, and bring them together with us to

Your heavenly Kingdom, we pray to You, Lord, hear us and have mercy.

30. Again, we pray for the servants of God, the travelers and the immigrants: may they enjoy good health and be filled with Your earthly and heavenly goods, we pray to You, Lord, hear us and have mercy.
31. Again, we pray for the travelers journeying to salvation: in their earthly travels may they be accompanied and protected by Christ our God from all harm and hardships, we pray to You, Lord, hear us and have mercy.
32. Again, we pray for those approaching holy illumination: open their hearts and minds, may they be enlightened by the light of knowledge and piety and be joined to the mystical body of Your beloved Only-Begotten Son, we pray to You, Lord, hear us and have mercy.
33. Again, we pray for those awaiting redemption and salvation: enlighten their hearts and lead them to the Way of Your Truth: Your beloved Son, Jesus Christ, we pray to You, Lord, hear us and have mercy.
34. Again, we pray for those sitting in darkness and the shadow of death: may they behold the light of Christ and be renewed by His holy Resurrection, we pray to you, Lord, hear us and have mercy.
35. Again, we pray for those awaiting holy illumination: strengthen and enlighten them through knowledge and piety, make them worthy in due time to receive new

birth of water and the Spirit, we pray to You, Lord, hear us and have mercy.

36. Again, we pray for all of us renewed by Holy Baptism: make of us a light for the nations and witnesses for Christ by our faith and our love, we pray to You, Lord, hear us and have mercy.

37. Again, we pray for our relatives, friends and benefactors: confirm in their hearts faith, love and peace, renewing them by Your knowledge day after day, we pray to You, Lord, hear us and have mercy.

38. Again, we pray for those who are merciful to us and those who serve us, those who love us and those who hate us: fill their hearts with love, grant them what they ask for their salvation and eternal life, we pray to You, Lord, hear us and have mercy.

39. Again, we pray for those who persecute us and hate us: have mercy on them, fill their hearts and ours with forgiveness and perfect love, we pray to You, Lord, hear us and have mercy.

40. Again, we pray for those who are faithful in fasting, prayer and repentance: enlighten their mind, accept their devotion and confirm in their hearts faith and love, we pray to You, Lord, hear us and have mercy.

41. Again, we pray for ourselves: bless our holy intentions, enlighten our minds and open our hearts to progress in all knowledge and love, we pray to You, Lord, hear us and have mercy.



42. Again, we pray for ourselves: grant us peace of mind, fill us with the Holy Spirit, impart upon us strength from on high and make us Your witnesses in the whole world, we pray to You, Lord, hear us and have mercy.
43. Again, we pray for ourselves: make us worthy to share in the redemptive work of Your Only-Begotten Son with faith and love, bearing in our hearts and bodies the signs of the risen Christ, we pray to You, Lord, hear us and have mercy.
44. Again, we pray for our departed relatives and benefactors, who have fallen asleep in the hope of resurrection to eternal life: have mercy on them and grant them to rest where the light of Your face shines, we pray to You, Lord, hear us and have mercy.

## APPENDIX 7

### OTHER PRAYERS OF THE FAITHFUL

*Taken from the prayers of Orthros and the Prayers of the Faithful of the Liturgy of St. John Chrysostom, the following prayers may be used instead of prayers on pp. 52 and 53.*

1. O Lord our God, be mindful of us sinners as we call upon Your holy Name, and put us not to shame for having placed our hope in Your mercy, but grant us all the means of salvation. Make us worthy to love and revere You with all our heart, and to accomplish Your will in all things and to partake of Your holy Mysteries. That being ever protected by Your power, we may render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.
2. O Master and holy God, at Your word light came forth out of darkness. Accept us who adore You and give thanks to You with all our heart. Grant us all our requests if they lead to salvation. Make us children of light and heirs to Your eternal rewards. In the abundance of Your mercies, O Lord, remember Your people who call upon Your love for mankind. Upon us all pour down Your great mercy and make us worthy to partake of Your holy Mysteries. That being ever protected by Your power, we may give glory to You, to the Father, the Son and the Holy Spirit, now and always and forever and ever.
3. O Treasury of all graces and overflowing fountain, heavenly Father: we adore You and beseech You, calling

down Your mercies and compassions to support and assist us. O Lord, remember us who pray to You; accept our prayer that rises like incense before You; grant that not one of us be lost: surround us instead with Your love and make us worthy to partake of Your holy Mysteries. That being ever protected by Your power, we may render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

4. O Lord our God, who have called us by a holy calling to render homage to Your righteous judgment: accept our prayers and requests. Grant us faith invincible, hope unshakable, love unfeigned. Bless our deeds and works, our words and desires. Grant that we may spend this day praising, singing and blessing the lavishness of Your ineffable bounty and make us worthy to partake of Your holy Mysteries. That being ever protected by Your power, we may render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.
5. O Lord our God, loving to the just and merciful to the sinner, who call all people to salvation: receive our supplications and direct our lives in the way of Your commandments. Sanctify our souls, set our minds aright, cleanse our thoughts. Deliver us from any affliction, wrath, danger and need. Surround us with Your holy Angels, so that, guided and guarded in their camp, we may reach the oneness of the Faith and the knowledge of Your unutterable glory, and partake of Your holy Mysteries. That being ever protected by Your power, we may render glory to You, to the Father, the

Son and the Holy Spirit, now and always and forever and ever.

6. Almighty Lord, who enlightens every human being coming into the world, hear our supplications and bestow Your abundant mercy upon Your inheritance. Arm us with Your righteousness. Guard us with Your might. Deliver us from every ordeal and from all the snares of the enemy. Grant that all the days of our life may be perfect, holy and peaceful. And make us worthy of Your holy Mysteries, that being ever protected by Your power, we may give glory to You, to the Father, the Son and the Holy Spirit, now and always and forever and ever.
7. O Lord our God, we beseech You, through the mercies You have always bestowed upon our life: send down once more Your assistance upon those who stand in the presence of Your holy glory, expecting from You abundant mercy. Grant that, having served You unceasingly with fear and love, we may come to praise Your inexpressible bounty. And make us worthy of Your holy Mysteries, that being ever protected by Your power, we may render glory to You, to the Father, the Son and the Holy Spirit, now and always and forever and ever.

## APPENDIX 8

### OTHER PRAYERS OF THANKSGIVING

*May replace the prayer on p.82.*

1. We thank You, Lord our God, for allowing us to partake of Your immortal mysteries. May our partaking become for us a fountain of blessings, life and growth in virtue. For You are our sanctification and to You we render glory...
2. We thank You, Lord our God, Lover of All, for You have granted us to participate in the mysteries of Your beloved Son. Since we have partaken of His Body and Blood, may they be for the enlightenment of our hearts and the purification of our souls, so that we become your living temples. For You are our sanctification and to You we render glory...
3. We thank You, Most Merciful Lord, for You have given us Your Holy Body and precious Blood as the food of everlasting life and for the healing of our diseases. Sanctify our minds and our hearts, and make us worthy to partake of Your glorious mysteries, avoiding sin and growing in Your divine Life. For You are our sanctification and to You we render glory...
4. We thank you, Lord our God, for willing that Your Only-Begotten Son be incarnate and immolated as a lamb for our salvation. We implore You: may His Pure Body and Precious Blood be for us a forgiveness of sins, a communion of the Holy Spirit, and the fullness of the

Kingdom of Heaven. For You are our sanctification and to You we render glory...

5. We thank you, Lord our God, that You made us worthy to receive Your bounty. Trusting in You, we have partaken of Your Body and your Blood. Dwell in us, divine Savior, and make us dwell in You as You promised. From Your bounty, make us also worthy to enjoy eternal life following our resurrection on the Last Day. For You are our sanctification and to You we render glory...
6. We thank You, Master who love mankind, that You have bestowed upon us the mysteries of Your beloved Son. May His Holy Body and Precious Blood be for us the forgiveness of sin and the source of eternal life. And may this communion be for us a cause of joy, health and intimacy with Him, so that we may stand at His right in his Second Coming. For You are our sanctification and to You we render glory...
7. We thank You, Lord God of our salvation, who provide everything for our life. You gave us the Body of Your beloved Son and His Precious Blood as food for this life and the provision for life everlasting. We ask You to bestow upon us Your grace and love and to make us worthy to act for Your glory and for our salvation in piety and faith through the grace of Your Christ. For You are our sanctification and to You we render glory...
8. We thank You, Master who love mankind, for having bestowed upon us these Life-Giving mysteries. May they enlighten our hearts, bring peace to our souls, give us un failing faith and love. Preserved by their power,

may we recall Your blessings at all times living not for ourselves, but for You, our Master, and for our brethren whom You love. For You are our sanctification and to You we render glory...

