

Great Vespers
and Daily Vespers

WITH

The Divine Liturgies
of St. John Chrysostom
and St. Basil the Great

IN CONTEMPORARY ENGLISH

*WITH NOTES FOR SERVING
AND EXPLANATORY NOTES.*

For Liturgical Use Only
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**Holy Transfiguration
Orthodox Church**

a mission of the Orthodox Church in America

Ames, Iowa

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Holy Transfiguration Orthodox Church
621 Kellogg Street
Ames, Iowa 50010

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First Printing: 2018

Holy Transfiguration Orthodox Church
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Great Vespers

When served apart from Matins

NOTE: BECAUSE GREAT VESPERS IS CONSIDERED PART OF VIGIL, THE NINTH HOUR DOES NOT PRECEDE IT. IN SOME INSTANCES, A GREAT CENSING IS DONE AS AT VIGIL. THE PRIEST (LED BY A DEACON WITH CANDLE, IF ONE SERVES) BEGINS THE CENSING OF THE ALTAR AREA, UNTIL AFTER THE HOLY DOORS.

THE PRIEST STANDS BEFORE THE HOLY TABLE:

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

READER: Amen.

FROM PENTECOST TO GREAT AND HOLY SATURDAY:

Glory to You, our God; glory to You!

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

FROM PASCHA TO THE LEAVE-TAKING OF PASCHA:

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (2.5x)

PEOPLE: ...and upon those in the tombs bestowing life!

The Trisagion Prayers

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

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

O all-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

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 the evil one.

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

READER: Amen.

Lord, have mercy. (12x)

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

READER: Come, let us worship God our King.

Come, let us worship and fall down before Christ our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

Come, let us worship and fall down before Him.

PSALM 103(104) MAY BE SUNG AT GREAT VESPERS.

READER: Bless the Lord, O my soul!

O Lord my God, You are very great:

You are clothed with honor and majesty,

Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

Who makes His angels spirits,

His ministers a flame of fire.

You who laid the foundations of the earth,

So that it should not be moved forever,

You covered it with the deep as with a garment;

The waters stood above the mountains.

At Your rebuke they fled;

At the voice of Your thunder they hastened away.

They went up over the mountains;

They went down into the valleys,

To the place which You founded for them.

You have set a boundary that they may not pass over,

That they may not return to cover the earth.

He sends the springs into the valleys;

They flow among the hills.

They give drink to every beast of the field;
The wild donkeys quench their thirst.
By them the birds of the heavens have their home;
They sing among the branches.
He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.
He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
And wine that makes glad the heart of man,
Oil to make his face shine,
And bread which strengthens man's heart.
The trees of the Lord are full of sap,
The cedars of Lebanon which He planted,
Where the birds make their nests;
The stork has her home in the fir trees.
The high hills are for the wild goats;
The cliffs are a refuge for the rock badgers.
He appointed the moon for seasons;
The sun knows its going down.
You make darkness, and it is night,
In which all the beasts of the forest creep about.
The young lions roar after their prey,
And seek their food from God.
When the sun rises, they gather together
And lie down in their dens.
Man goes out to his work
And to his labor until the evening.
O Lord, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your possessions –
This great and wide sea,
In which are innumerable teeming things,
Living things both small and great.
There the ships sail about;
There is that Leviathan
Which You have made to play there.
These all wait for You,
That You may give them their food in due season.
What You give them they gather in;
You open Your hand, they are filled with good.
You hide Your face, they are troubled;

You take away their breath, they die and return to their
dust.
You send forth Your Spirit, they are created;
And You renew the face of the earth.
May the glory of the Lord endure forever;
May the Lord rejoice in His works.
He looks on the earth, and it trembles;
He touches the hills, and they smoke.
I will sing to the Lord as long as I live;
I will sing praise to my God while I have my being.
May my meditation be sweet to Him;
I will be glad in the Lord.
May sinners be consumed from the earth,
And the wicked be no more.
Bless the Lord, O my soul!
The sun knows its going down.
You make darkness, and it is night,
O Lord, how manifold are Your works!
In wisdom You have made them all.
Glory to the Father, and to the Son, and to the Holy Spirit:
both now and ever, and unto ages of ages. Amen.
Alleluia, Alleluia, Alleluia. Glory to You, O God! (*TWICE*).
Alleluia, Alleluia, Alleluia. Glory to You, O God, O our God
and our Hope, glory to You.

*AFTER THE CENSING THE HOLY DOORS ARE CLOSED. THE CURTAIN REMAINS
OPEN. A PRIEST WITHOUT A DEACON TAKES THE LITANY BEFORE THE HOLY
DOORS.*

*NOTE: THE PRAYERS ON THE NEXT FEW PAGES ARE FOR THE PRIEST TO SAY
QUIETLY AS PSALM 103(104) IS CHANTED. SOMETIMES THESE PRAYERS ARE
SAID PRIOR TO THE BEGINNING OF VESPERS, SO THAT THE CENSING MAY NOT BE
HURRIED.*

NEXT IS THE GREAT LITANY, ON PAGE 8.

THE DEACON SHOULD WATCH THE PRIEST FOR THE COMPLETION OF THE PRAYERS OF LIGHT, RECITED QUIETLY BY THE PRIEST:

PRAYER I

O Lord, compassionate and loving, long-suffering and greatly merciful, listen to our prayer and give heed to the voice of our supplication. Make with us a favorable covenant, guide us along your ways that we may live in your truth, gladden our hearts that we may fear your holy name: for You are great and You perform wondrous deeds. You are the only God and none among the gods is like You, O Lord. You are greatly merciful and able in your power to assist, support and save all those who place their hope in your holy name.

For all glory, honor and adoration, are your due, Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen.

PRAYER II

O Lord, in your indignation rebuke us not, chastise us not in your wrath, but deal with us according to your loving kindness, O Physician and Healer of our souls! Guide us to the harbor of your will, enlighten the eyes of our hearts that we may know your truth, and grant that the remainder of this day and all the time of our life may be peaceful and without sin, through the prayers of the holy Theotokos and of all the saints.

For yours is the might, and yours is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and ever and unto ages of ages. Amen.

PRAYER III

O Lord, our God, be mindful of us sinners and your unprofitable servants, as we call upon your holy name, and put us not to shame for having placed our hope in your mercy, but graciously grant us, O Lord, all the means of salvation; make us worthy to love and fear You with all our heart, and to accomplish your will in all things.

For You are the Gracious One and the Lover of Mankind, and we send up glory to You, Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen.

PRAYER IV

O Lord who are celebrated by the holy Powers in never silenced hymns and unceasing doxologies: fill our mouths with your praise, that we may exalt your holy name; give us part and lot with all those who fear You in truth and who keep your commandments - through the intercession of the holy Mother of God and of all your saints.

For all glory, honor and adoration are your due, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYER V

O Lord, Lord, who hold all things together in your spotless hands, who are long-suffering towards us all, and who grieve at our wickedness: be mindful of your compassion and mercy and look down upon us in your bounty. Grant us to escape for the remainder of this day from the manifold deceits of the evil one and keep our life free from all assaults through the grace of your All-Holy Spirit.

Through the 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 ever, and unto the ages of ages. Amen.

PRAYER VI

O God, great and wonderful, who pursue all things with ineffable love and universal providence, who govern all things, who provided us with the bounties of this world and assured us through your kindness of obtaining the promised kingdom; O Lord who through all the blessings already received this day have kept us away from evil: grant that we may spend its remaining hours without blame before your holy glory, and that we may sing your praise, O You the only Gracious One and the Lover of Mankind.

For You are our God and we send up glory to You, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYER VII

O God, great and most-high, who alone are the source of immortality, who dwell in light beyond reach and who created all things in wisdom, dividing light from darkness,

setting up the sun to govern the day, the moon and stars to rule the night; who have deemed us poor sinners worthy to reach this hour and to come into your presence with our thanks and to offer you our evening praise, O Lord and Lover of Mankind: let our prayers go up to You like incense and accept them as a sweet fragrance; grant that this evening and the coming night may be spent in peace; clothe us with an armor of light; save us from nightly fear and from all things that lurk in darkness, and grant that the sleep You have given us to refresh us from our wickedness may be free from all satanic dreams and imaginations.

Yes, truly, O Lord, Giver of all good things, may we remember your name throughout the night, and, enlightened by the practice of your commandments, may we rise in gladness of soul and supplications for our sins and those of your people. Look down upon them with mercy through the intercession of the holy Theotokos.

For You are the Gracious One and the Lover of Mankind, and we send up glory to You, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

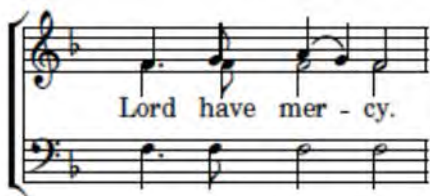
WHEN THE PRIEST COMPLETES THE PRAYERS OF LIGHT, THE DEACON COMES OUT THROUGH THE NORTH DOOR AND STANDS BEFORE THE ICON OF THE THEOTOKOS, THEY BOTH BOW THREE TIMES BEFORE THE ICON AND BOW TO EACH OTHER. CELEBRANT IN.

A PRIEST SERVING WITHOUT A DEACON REMAINS ON THE SOLEA AND TAKES THE GREAT LITANY BEFORE THE HOLY DOORS.

Great Litany

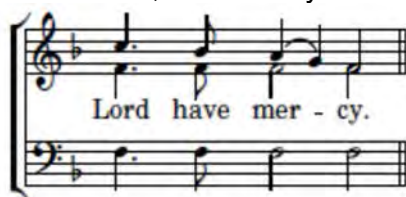
DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



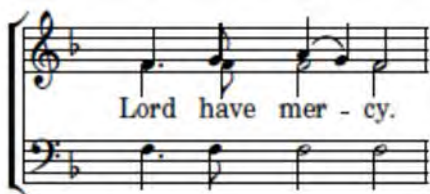
For the peace from above and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.



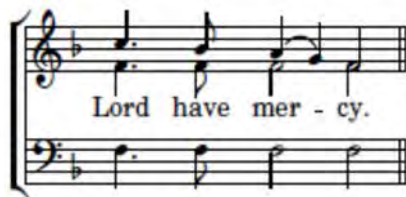
For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



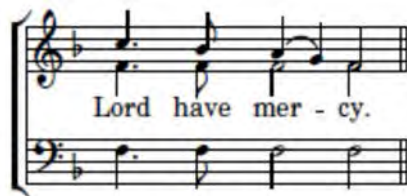
For our Metropolitan *N*,
for our Archbishop *N*,
OR for our Bishop *N*,
the honorable Priesthood, the Diaconate in Christ, and for
all the clergy, and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.



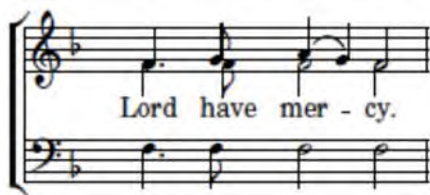
For this country, its President, for all civil authorities, and
for the armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.



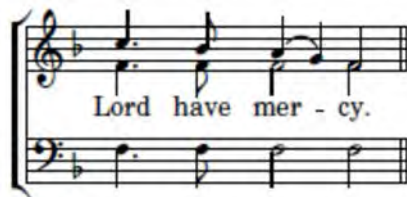
For this city, for every city and land, and for the faithful
dwelling in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.



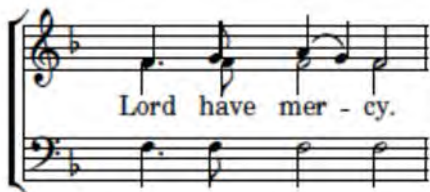
For seasonable weather, for abundance of the fruits of the
earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.



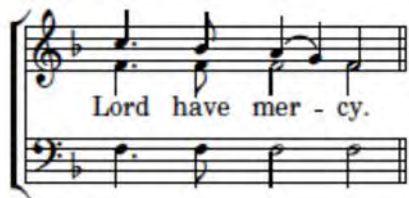
For travelers by land, by sea, and by air, for the sick and the suffering, for captives, and their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.



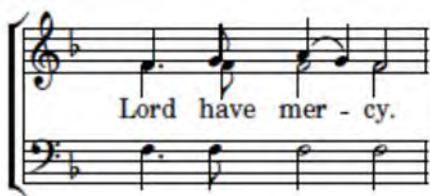
That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



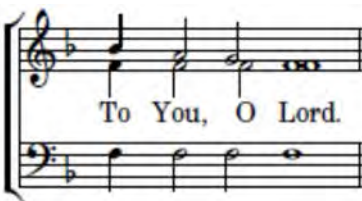
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



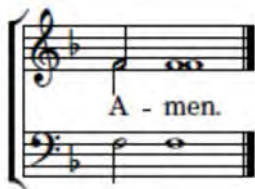
Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You O Lord.



PRIEST (EXCLAMATION): For to You are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.



IF DEACON SERVES ALONE, REMAIN AT ICON OF XC. PRIEST SERVING WITHOUT A DEACON REENTERS THE SANCTUARY.

Kathisma / “Blessed is the man ...” (Psalm 1)

CANTOR (TYPICALLY SOPRANO OR TENOR VOICE):



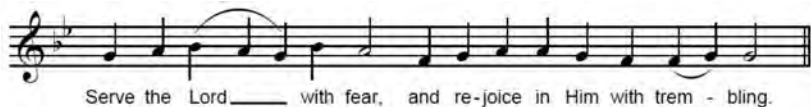
REFRAIN:



CANTOR:



REFRAIN



REFRAIN



REFRAIN



REFRAIN



REFRAIN



REFRAIN



REFRAIN

THEN, ALLELUIA (X3) REPEATED THREE TIMES:



AFTER, THE DEACON SAYS THE LITTLE LITANY. IF THE KATHISMA IS NOT DONE, NEITHER IS THE LITANY:

Little Litany

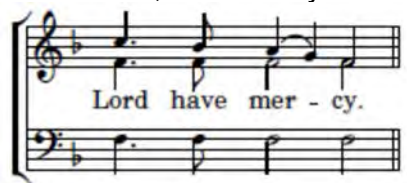
DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



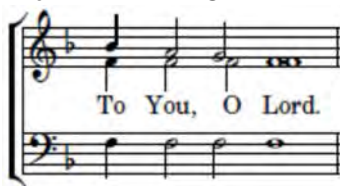
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



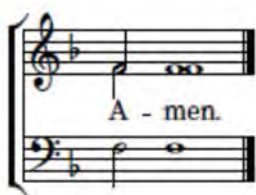
Commemorating our most holy, most pure, most blessed, and glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You O Lord.



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

PEOPLE: Amen.



Lord, I Call ...

(SUNG IN THE TONE OF THE WEEK)

NOTE: THE TEXT FOR THIS HYMN AND THE VERSES, WHICH CHANGE FROM DAY TO DAY, IS FOUND IN THE SUPPLEMENTAL MATERIAL DISTRIBUTED AS YOU ENTERED THE NAVE OF THE CHURCH.

AFTER THE FIRST STICHARION IS SUNG:

PSALM 140 (141)

READER (CHANTED): Set, O Lord, a watch before my mouth,
and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse
with excuses in sins, with men that work iniquity; and I
will not join with their chosen.

The righteous man will chasten me with mercy and reprove
me; as for the oil of the sinner, let it not anoint my
head.

For yet more is my prayer in the presence of their
pleasures; swallowed up near by the rock have their
judges been.

They shall hear my words, for they be sweetened; as a
clod of earth is broken upon the earth, so have their
bones been scattered nigh unto hades.

For unto You, O Lord, O Lord, are mine eyes, in You have
I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and
from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I
pass by.

PSALM 141 (142)

With my voice unto the Lord have I cried, with my voice
unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction
before Him will I declare.

When my spirit was fainting within me, then You knew my
paths.

In this way where I have walked they hid for me a snare.
I looked upon my right hand, and beheld, and there was
none that did know me.

Flight has failed me, and there is none that watches out for
my soul.

I have cried unto You, O Lord; I said: You are my hope,
You are my portion in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

READER: 10. Bring my soul out of prison, that I may give thanks to Your name!

(INSERT STICHERA (VERSES) STARTING HERE WHEN THERE ARE 10 APPOINTED VERSES)

READER: 9. The righteous will surround me; for You will deal bountifully with me.

(VERSE)

PSALM 129(130)

READER: 8. Out of the depths I cry to You, O Lord. Lord, hear my voice!

(WHEN THERE ARE 8 APPOINTED VERSES)

READER: 7. Let Your ears be attentive to the voice of my supplications!

(VERSE)

READER: 6. If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

(WHEN THERE ARE 6 APPOINTED VERSES)

READER: 5. For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

(VERSE)

READER: 4. From the morning watch until night, from the morning watch, let Israel hope on the Lord!

(WHEN THERE ARE 4 APPOINTED VERSES)

READER: 3. For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

(VERSE)

PSALM 116 (117)

READER: 2. Praise the Lord, all nations! Praise Him, all peoples!

(VERSE)

READER: 1. For His mercy is abundant towards us; and the truth of the Lord endures forever.

(VERSE)

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

HERE, ON CERTAIN DAYS, THE APPROPRIATE DOXASTICHON [GLORY VERSE] IS INSERTED FROM THE MENAION.

OTHERWISE THE READER CONTINUES: Now and ever and unto ages of ages. Amen.

(THE ENTRANCE TAKES PLACE DURING THIS VERSE.)

PEOPLE: [SING THE THEOTOKION. ON SATURDAY EVENING THE THEOTOKION IS THE DOGMATIKON OF THE TONE OF THE WEEK]

DEACON: Wisdom! Stand upright!

O Gladsome Light

PEOPLE:

O Glad-some Light of the ho-ly glo-ry of the im-mor-tal Fa-
ther, heav-en-ly, ho-ly, bless-ed Je-sus Christ!
Now that we have come to the set-ting of the sun—and be-
hold the light of eve-ning we praise—God:—Fa-ther, Son, and Ho-ly
Spir-it. For meet it is at all times to wor-ship
You—with voic-es of praise.—O—Son—of God and

The musical score is written for a piano accompaniment and a vocal line. It consists of six systems of music. Each system has a vocal line (treble clef) and a piano line (bass clef). The key signature is one flat (B-flat major or D minor). The tempo is not specified. The lyrics are written below the vocal line.



DEACON: Let us attend.

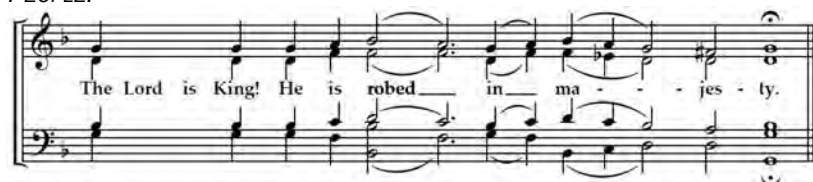
PRIEST: † Peace be to all.

DEACON: Wisdom.

AND THEN THE PROKEIMENON OF THE DAY: OTHER DAYS ARE FOUND IN DAILY VESPERS.

ON SATURDAY EVENING, TONE 6: The Great Prokeimenon for the Lord's Day in the sixth tone: The Lord is king, / He is robed in majesty.

PEOPLE:



DEACON: The Lord is robed with strength and has girded Himself.

PEOPLE: The Lord is king, He is robed in majesty.

DEACON: For he has established the world, which shall not be moved.

PEOPLE: The Lord is king, He is robed in majesty.

DEACON: Holiness befits Your house, O Lord, forevermore.

PEOPLE: The Lord is king, He is robed in majesty.

DEACON: The Lord is king...

PEOPLE:



PARAMOEAS (OLD TESTAMENT READINGS) ARE READ HERE IF PRESCRIBED:

DEACON: Wisdom!

READER: The reading is from N.

DEACON: Let us attend!

IF NO DEACON, THE PRIEST SAYS THIS LITANY FROM INSIDE THE ALTAR:

Augmented Litany

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

PEOPLE: Lord, have mercy.



O Lord Almighty, God of our Fathers, hear us and have mercy.

PEOPLE: Lord, have mercy.



Have mercy on us, O God, according to Your great mercy, hear us and have mercy.

PEOPLE: Lord, have mercy. (x3)



Again we pray for our Metropolitan N.,
for our Archbishop N.,
for our Bishop N.,
and for all our brethren in Christ.

PEOPLE: Lord, have mercy. (x3)

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

PEOPLE: Lord, have mercy. (x3)

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy place and all our fathers, mothers, brothers, sisters and kindred, the Orthodox

departed this life before us, who here and in all the world,
lie asleep in the Lord.

PEOPLE: Lord, have mercy. (x3)

Again we pray for mercy, life, peace, health, salvation, and
visitation for [the servants of God *N.N.*, and] the people of
this holy place, and for the pardon and remission of their
sins.

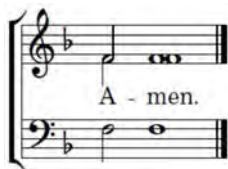
PEOPLE: Lord, have mercy. (x3)

Again we pray for those who bring offerings and do good
works in this holy and all-honorable place, for those who
labor and those who sing, and for all the people here
present, who await from You great and rich mercy.

PEOPLE: Lord, have mercy. (x3)

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

PEOPLE: Amen.



*DEACON STANDS BEFORE THE ICON OF CHRIST. PRIEST SERVING WITHOUT A
DEACON OUT, NO PHELONION.*

Vouchsafe (Grant) O Lord ...

ALL: Vouchsafe, O Lord, to keep us this night without sin
Blessed are You, O Lord, the God of our fathers, and praised
and glorified is Your name forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our
hope on You.

Blessed are You, O Lord: teach me Your statutes.

Blessed are You, O Master: make me to understand Your
commandments.

Blessed are You, O Holy One: enlighten me with Your precepts.
Your mercy, O Lord, endures forever. Do not despise the works
of Your hands.

To You belongs worship, to You belongs praise, to You belongs
glory; to the Father and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

The musical score is written for piano and voice. It consists of five systems of music, each with a treble and bass staff. The key signature is one flat (B-flat). The lyrics are written below the notes. The first system is: "Vouchsafe, O Lord, to keep us this night with - out sin." The second system is: "Blessed are You, O Lord, the God of our Fa - thers,". The third system is: "and praised and glorified is Your Name for - e - ver. A - men." The fourth system is: "Let Your mercy be upon us, O Lord, even as we have set our hope on You." The fifth system is: "Blessed are You, O Lord, teach me Your sta - tutes. Blessed are You, O Master,".

make me to understand Your com - mand - - - ments.

Blessed are You, O Holy One, enlighten me with Your pre - cepts.

Your mercy, O Lord, endures forever: O despise not the works of Your hands.

To You belong worship, to You be - long praise,

to You be - long glo - - - ry:

to the Father, and to the Son, and to the Ho - ly Spi - rit,

now and ever and up : to al - ges of a - ges. A - men.

Evening Litany

DEACON: Let us complete our evening prayer unto the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



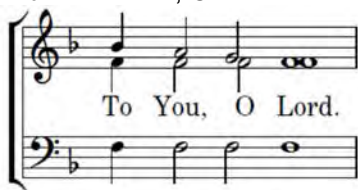
A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

PEOPLE: To You, O Lord.



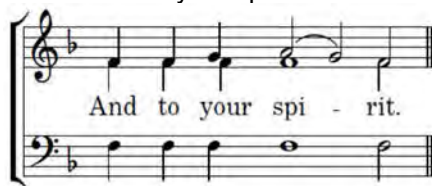
EXCLAMATION: For You are a good God and the Lover of Mankind, and to You we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

PEOPLE: Amen.



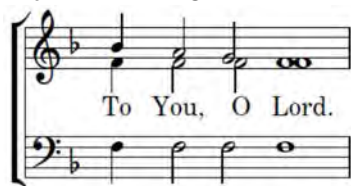
PRIEST: † Peace be to all.

PEOPLE: And to your spirit.



DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You O Lord.



DEACON IN.

PRIEST (QUIETLY): *O Lord our God, Who bowed the heavens and came down for the salvation of the human race: Look upon Your servants and Your inheritance, for to You, the dread Judge Who loves mankind, have Your servants bowed their heads and submissively inclined their necks, awaiting help not from men, but entreating Your mercy, and looking confidently for Your salvation. Protect them at all times, both during the present evening and in the approaching night, from every adverse action of the devil, and from vain thoughts and evil imaginations.*

PRIEST EXCLAMATION: Blessed and most-glorified be the majesty of Your Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

PEOPLE: Amen.



PRIEST SERVING ALONE ENTERS THE SANCTUARY. THE LITYA MAY BE SERVED HERE.

Aposticha (Sunday, for the Resurrection)

NOTE: THE VERSES CHANTED BY THE READER OCCASIONALLY CHANGE – SEE THE INSERT FOR THOSE CHANGES, AS WELL AS THE STICHERA TO BE SUNG.

(FIRST STICHERA)

READER: The Lord is King; He is robed in majesty!

(SECOND STICHERA)

READER: For He has established the world, so that it shall never be moved.

(THIRD STICHERA)

READER: Holiness befits Your house, O Lord, forevermore!

(FOURTH STICHERA)

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

(FESTAL STICHERA, IF APPOINTED – CHECK THE MENAION)

READER: now and ever, and unto ages of ages. Amen.

(THEOTOKION)

The Prayer of St. Simeon

PEOPLE:

Lord, now let Your servant de - part in peace, ac - cord - ing
to Your word: for my eyes have seen Your sal - va - tion,
which You have prepared before the face of all peo - ple, a light to
en - lighten the Gen - tiles, and to be the glo - ry
of Your peo - ple Is - ra - el.

Trisagion Prayers

READER (CHANTED): Holy God! Holy Mighty! Holy Immortal!

Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's
sake!

Lord, have mercy. (3x)

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

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 the evil one.

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

READER: Amen.

Apolytikion (Dismissal Troparion)

TROPARION (RESURRECTION, TONE OF THE WEEK)

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

FESTAL TROPARION (IF APPOINTED — SEE MENAION)

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

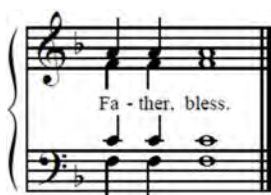
*RESURRECTIONAL DISMISSAL THEOTOKION (RESURRECTION, TONE OF THE
WEEK)*

DURING THE "NOW AND EVER ..." DEACON OUT.

*IF ONLY A PRIEST SERVES, THE DOORS REMAIN CLOSED AND THE PRIEST COMES
OUT BEFORE THE HOLY DOORS.*

DEACON: Wisdom!

PEOPLE: Father, bless.



PRIEST: Christ our God, the Existing One, is blessed always,
now and ever, and unto ages of ages.

PEOPLE: Amen. Preserve, O God, ...

A - men. Pre - serve, O God, the holy Orthodox faith and Orthodox Chris - tians
un - to a - ges of a - ges.

PRIEST: Most Holy Theotokos, save us.

PEOPLE: More honorable than the Cherubim ...

More hon'ra - ble than the Cherubim, and more glorious beyond compare than the ser - aphim
without corruption you gave birth to God the Word true Theotokos we mag - ni - fy you.

PRIEST: Glory to You, O Christ God, our Hope, glory to You.

PEOPLE: Glory ... now and ever ... Lord, have mercy (x3).
Father, bless.

Glory to the Father and to the Son and to the Holy Spi - rit,
both now and ever and unto ages of a - ges, a - men.
Lord have mercy, Lord have mercy, Lord have mer - cy. Fa - ther, bless.

AND THE PRIEST PRONOUNCES THE DISMISSAL.

IF OF THE DAY:

May (SATURDAY EVE: He Who rose from the dead,) Christ our true God, through the prayers of His Most-pure Mother;

SUNDAY EVE: by the protection of the honorable bodiless powers of Heaven; of the holy, glorious, and all-laudable Apostles;

MONDAY EVE: of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles;

TUESDAY THURSDAY EVE: by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles;

WEDNESDAY EVE: of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy, glorious, and all-laudable Apostles;

FRIDAY EVE: of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers;

of Saint *N. (OF THE DAY)*, whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and loves Mankind.

Daily Vespers

with the Ninth Hour

NOTE: ON OCCASIONS, THE EVENING AFTER AN ALL-NIGHT VIGIL, NINTH HOUR IS NOT SUNG. IF THAT IS THE CASE, THE BEGINNING OF NINTH HOUR IS READ UNTIL THE PSALMS, AND IMMEDIATELY THE READER SHOULD SKIP TO PSALM 103(4) IN VESPERS (ON PAGE 35).

TYPICALLY, DAILY VESPERS IS SERVED BY A PRIEST ALONE.

*THE CURTAIN IS **NOT** OPENED.*

THE PRIEST STANDS BEFORE THE HOLY TABLE:

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

READER: Amen.

READER: Glory to You, our God; glory to You!
O Heavenly King, the Comforter, the Spirit of Truth,
everywhere present and filling all things. Treasury of
Blessings and Giver of Life, come and abide in us and
cleanse us from every impurity and save our souls, O
Good One!

The Trisagion Prayers

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

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's
sake!

Lord, have mercy. (3x)

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

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 the evil one.

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

READER: Amen.

Lord, have mercy. (12x)

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

READER: Come, let us worship God our King.

Come, let us worship and fall down before Christ our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

Come, let us worship and fall down before Him.

OUTSIDE OF LENT: PSALM 83, 84, 85 (84, 85, 86 IN THE HEBREW)

PSALM 83 (84)

How lovely is Your tabernacle,
O Lord of hosts!

My soul longs, yes, even faints
For the courts of the Lord;

My heart and my flesh cry out for the living God.

Even the sparrow has found a home,
And the swallow a nest for herself,

Where she may lay her young –
Even Your altars, O Lord of hosts,

My King and my God.
Blessed are those who dwell in Your house;
They will still be praising You.

Blessed is the man whose strength is in You,
Whose heart is set on pilgrimage.

As they pass through the Valley of Baca,
They make it a spring;

The rain also covers it with pools.

They go from strength to strength;
The God of gods shall be seen.

O Lord God of hosts, hear my prayer;
Give ear, O God of Jacob!

O God, behold our shield,
And look upon the face of Your anointed.

For a day in Your courts is better than a thousand.

I would rather be a doorkeeper in the house of my God
Than dwell in the tents of wickedness.

For the Lord God is a sun and shield;
The Lord will give grace and glory;
No good thing will He withhold
From those who walk uprightly.
O Lord of hosts,
Blessed is the man who trusts in You!

PSALM 84 (85)

Lord, You have been favorable to Your land;
You have brought back the captivity of Jacob.
You have forgiven the iniquity of Your people;
You have covered all their sin.
You have taken away all Your wrath;
You have turned from the fierceness of Your anger.
Restore us, O God of our salvation,
And cause Your anger toward us to cease.
Will You be angry with us forever?
Will You prolong Your anger to all generations?
Will You not revive us again,
That Your people may rejoice in You?
Show us Your mercy, Lord,
And grant us Your salvation.
I will hear what God the Lord will speak,
For He will speak peace
To His people and to His saints;
But let them not turn back to folly.
Surely His salvation is near to those who fear Him,
That glory may dwell in our land.
Mercy and truth have met together;
Righteousness and peace have kissed.
Truth shall spring out of the earth,
And righteousness shall look down from heaven.
Yes, the Lord will give what is good;
And our land will yield its increase.
Righteousness will go before Him,
And shall make His footsteps our pathway.

PSALM 85 (86)

Bow down Your ear, O Lord, hear me;
For I am poor and needy.
Preserve my life, for I am holy;
You are my God;

Save Your servant who trusts in You!
Be merciful to me, O Lord,
For I cry to You all day long.
Rejoice the soul of Your servant,
For to You, O Lord, I lift up my soul.
For You, Lord, are good, and ready to forgive,
And abundant in mercy to all those who call upon You.
Give ear, O Lord, to my prayer;
And attend to the voice of my supplications.
In the day of my trouble I will call upon You,
For You will answer me.
Among the gods there is none like You, O Lord;
Nor are there any works like Your works.
All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.
For You are great, and do wondrous things;
You alone are God.
Teach me Your way, O Lord;
I will walk in Your truth;
Unite my heart to fear Your name.
I will praise You, O Lord my God, with all my heart,
And I will glorify Your name forevermore.
For great is Your mercy toward me,
And You have delivered my soul from the depths of
Sheol.
O God, the proud have risen against me,
And a mob of violent men have sought my life,
And have not set You before them.
But You, O Lord, are a God full of compassion, and
gracious,
Longsuffering and abundant in mercy and truth.
Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.
Show me a sign for good,
That those who hate me may see it and be ashamed,
Because You, Lord, have helped me and comforted me.
Glory to the Father, and to the Son, and to the Holy Spirit,
Now and ever and unto ages of ages. Amen.

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

Lord, have mercy. (3x)

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

(TROPARION FROM THE MENAION, IF APPOINTED)

Now and ever and unto ages of ages. Amen.

O Lord, Who for our sake were born of a virgin and have endured crucifixion, trampling down death by death and as God revealing the Resurrection: Despise not the works of Your hands, but show Your love for mankind, O merciful one. Accept the prayers made on our behalf by her who gave You birth, and save Your despairing people, O our Savior.

For Your holy name's sake, do not abandon us forever; do not annul Your covenant; do not take Your mercy from us, for the sake of Abraham Your beloved, and Isaac Your servant, and Israel Your holy one.

The Trisagion Prayers

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

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

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

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

READER: Amen.

ON NON-LENTEN DAYS, IF THERE IS A KONTAKION OF THE DAY:

READER: (KONTAKION FROM THE MENAION)

READER: Lord, have mercy. (12x)

Prayer of the Hours

READER: You who at every season and every hour, in heaven and on earth, are worshipped and glorified, O Christ our God, who are long-suffering, merciful, and compassionate; who loves the just and shows mercy upon the sinner; who calls all to salvation through the promise of blessings to come: O Lord, in this hour receive our supplications, and direct our lives according to Your commandments; sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds, deliver us from all tribulations, evil, and distress. Compass us about with Your holy Angels, that guided and guarded by them, we may attain to the unity of the faith and to the knowledge of Your unapproachable glory, for You are blessed unto ages of ages. Amen.

Lord, have mercy. (3x)

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

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

In the name of the Lord, Father, bless.

PRIEST: O God, be merciful to us and bless us, and show the light of Your countenance upon us, and have mercy upon us.

READER: Amen.

Open Curtain.

DURING THE PRAYER OF THE NINTH HOUR, THE PRIEST COMES OUT TO THE SOLEA BEFORE THE HOLY DOORS, VESTED ONLY IN HIS EPITRACHELION.

The Prayer of the Ninth Hour (by St. Basil the Great):

READER: O Master and Lord, Jesus Christ our God, Who are long-suffering towards our sins and have brought us even to this present hour, in which, hanging upon the life-creating Cross, You have opened to the good thief the way into Paradise, and destroyed death by death: be merciful to us, Your humble and sinful and unworthy servants. For we have sinned and transgressed, and we are not worthy to lift up our eyes and look upon the height of heaven, since we have forsaken the path of Your righteousness and have walked according to the desires of our own hearts. But we implore You: in Your boundless goodness, spare us, O Lord, according to the abundance of Your mercy, and save us for Your holy name's sake, for our days are consumed in vanity. Deliver us from the hand of the adversary, forgive us our sins, and kill the passions of the flesh, that putting off the old man, we may be clothed with the new, and may live for You, our master and protector; and that so, following Your ordinances, we may attain to eternal rest in the place where all the joyful dwell. For You, O Christ our God, are indeed the true joy and gladness of those that love You, and to You we ascribe glory, together with Your Father, Who is without beginning, and Your most holy, good, life-creating Spirit, now and ever and unto ages of ages. Amen.

Vespers

AT THE END OF THE NINTH HOUR, THERE IS NO DISMISSAL. THE PRIEST REMAINS BEFORE THE HOLY DOORS, BOWS THREE TIMES, AND SAYS:

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

READER: Amen.

READER: Come, let us worship God our King.

Come, let us worship and fall down before Christ our King
and our God.

Come, let us worship and fall down before Christ Himself,
our King and our God.

Come, let us worship and fall down before Him.

PSALM 103(104) IS TYPICALLY READ (CHANTED) AT DAILY VESPERS.

READER: Bless the Lord, O my soul!

O Lord my God, You are very great:

You are clothed with honor and majesty,
Who cover Yourself with light as with a garment,
Who stretch out the heavens like a curtain.
He lays the beams of His upper chambers in the
waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
Who makes His angels spirits,
His ministers a flame of fire.
You who laid the foundations of the earth,
So that it should not be moved forever,
You covered it with the deep as with a garment;
The waters stood above the mountains.
At Your rebuke they fled;
At the voice of Your thunder they hastened away.
They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
You have set a boundary that they may not pass over,
That they may not return to cover the earth.
He sends the springs into the valleys;
They flow among the hills.
They give drink to every beast of the field;
The wild donkeys quench their thirst.
By them the birds of the heavens have their home;
They sing among the branches.
He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.
He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
And wine that makes glad the heart of man,
Oil to make his face shine,
And bread which strengthens man's heart.
The trees of the Lord are full of sap,
The cedars of Lebanon which He planted,
Where the birds make their nests;
The stork has her home in the fir trees.
The high hills are for the wild goats;
The cliffs are a refuge for the rock badgers.
He appointed the moon for seasons;
The sun knows its going down.

You make darkness, and it is night,
In which all the beasts of the forest creep about.

The young lions roar after their prey,
And seek their food from God.

When the sun rises, they gather together
And lie down in their dens.

Man goes out to his work
And to his labor until the evening.

O Lord, how manifold are Your works!
In wisdom You have made them all.

The earth is full of Your possessions –
This great and wide sea,

In which are innumerable teeming things,
Living things both small and great.

There the ships sail about;
There is that Leviathan

Which You have made to play there.
These all wait for You,

That You may give them their food in due season.
What You give them they gather in;

You open Your hand, they are filled with good.
You hide Your face, they are troubled;

You take away their breath, they die and return to their
dust.

You send forth Your Spirit, they are created;
And You renew the face of the earth.

May the glory of the Lord endure forever;
May the Lord rejoice in His works.

He looks on the earth, and it trembles;
He touches the hills, and they smoke.

I will sing to the Lord as long as I live;

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

May my meditation be sweet to Him;
I will be glad in the Lord.

May sinners be consumed from the earth,
And the wicked be no more.

Bless the Lord, O my soul!

The sun knows its going down.

You make darkness, and it is night,
O Lord, how manifold are Your works!
In wisdom You have made them all.

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

Alleluia, Alleluia, Alleluia. Glory to You, O God! (*Twice*)
Alleluia, Alleluia, Alleluia. Glory to You, O God, O our God
and our Hope, glory to You.

*THE CURTAIN REMAINS OPEN. THE PRIEST TAKES THE LITANY BEFORE THE
HOLY DOORS.*

*NOTE: THE PRAYERS BELOW ARE FOR THE PRIEST TO SAY QUIETLY AS PSALM
103(4) IS CHANTED. SOMETIMES THESE PRAYERS ARE SAID PRIOR TO THE
BEGINNING OF VESPERS, SO THAT THE CENSING MAY NOT BE HURRIED. **NEXT IS
THE GREAT LITANY, ON PAGE 40.***

PRAYER I

*O Lord, compassionate and loving, long-suffering and greatly merciful,
listen to our prayer and give heed to the voice of our supplication. Make
with us a favorable covenant, guide us along your ways that we may live
in your truth, gladden our hearts that we may fear your holy name: for
You are great and You perform wondrous deeds. You are the only God
and none among the gods is like You, O Lord. You are greatly merciful
and able in your power to assist, support and save all those who place
their hope in your holy name.*

*For all glory, honor and adoration, are your due, Father, Son and Holy
Spirit, now and ever and unto ages of ages. Amen.*

PRAYER II

*O Lord, in your indignation rebuke us not, chastise us not in your wrath,
but deal with us according to your loving kindness, O Physician and
Healer of our souls! Guide us to the harbor of your will, enlighten the
eyes of our hearts that we may know your truth, and grant that the
remainder of this day and all the time of our life may be peaceful and
without sin, through the prayers of the holy Theotokos and of all the
saints.*

*For yours is the might, and yours is the kingdom and the power and the
glory, of the Father and the Son and the Holy Spirit, now and ever and
unto ages of ages. Amen.*

PRAYER III

*O Lord, our God, be mindful of us sinners and your unprofitable
servants, as we call upon your holy name, and put us not to shame for
having placed our hope in your mercy, but graciously grant us, O Lord,
all the means of salvation; make us worthy to love and fear You with all
our heart, and to accomplish your will in all things.*

*For You are the Gracious One and the Lover of Mankind, and we send
up glory to You, Father, Son and Holy Spirit, now and ever and unto
ages of ages. Amen.*

PRAYER IV

*O Lord who are celebrated by the holy Powers in never silenced hymns
and unceasing doxologies: fill our mouths with your praise, that we may
exalt Your holy name; give us part and lot with all those who fear You in*

truth and who keep your commandments - through the intercession of the holy Mother of God and of all your saints.

For all glory, honor and adoration are your due, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYER V

O Lord, Lord, who hold all things together in your spotless hands, who are long-suffering towards us all, and who grieve at our wickedness: be mindful of your compassion and mercy and look down upon us in your bounty. Grant us to escape for the remainder of this day from the manifold deceits of the evil one and keep our life free from all assaults through the grace of your All-Holy Spirit.

Through the 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 ever, and unto the ages of ages. Amen.

PRAYER VI

O God, great and wonderful, who pursue all things with ineffable love and universal providence, who govern all things, who provided us with the bounties of this world and assured us through your kindness of obtaining the promised kingdom; O Lord who through all the blessings already received this day have kept us away from evil: grant that we may spend its remaining hours without blame before your holy glory, and that we may sing your praise, O You the only Gracious One and the Lover of Mankind.

For You are our God and we send up glory to You, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYER VII

O God, great and most-high, who alone are the source of immortality, who dwell in light beyond reach and who created all things in wisdom, dividing light from darkness, setting up the sun to govern the day, the moon and stars to rule the night; who have deemed us poor sinners worthy to reach this hour and to come into your presence with our thanks and to offer you our evening praise, O Lord and Lover of Mankind: let our prayers go up to You like incense and accept them as a sweet fragrance; grant that this evening and the coming night may be spent in peace; clothe us with an armor of light; save us from nightly fear and from all things that lurk in darkness, and grant that the sleep You have given us to refresh us from our wickedness may be free from all satanic dreams and imaginations.

Yes, truly, O Lord, Giver of all good things, may we remember your name throughout the night, and, enlightened by the practice of your commandments, may we rise in gladness of soul and supplications for our sins and those of your people. Look down upon them with mercy through the intercession of the holy Theotokos.

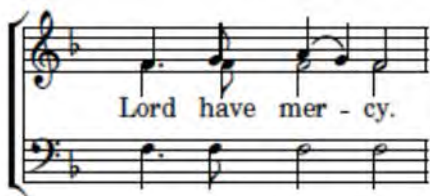
For You are the Gracious One and the Lover of Mankind, and we send up glory to You, Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRIEST REMAINS ON THE SOLEA AND TAKES THE GREAT LITANY BEFORE THE HOLY DOORS.

Great Litany

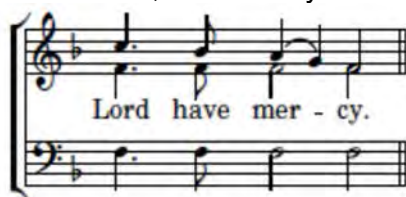
DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



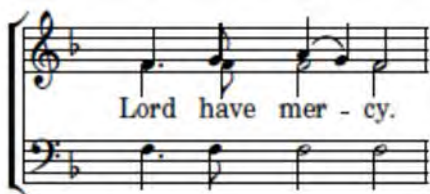
For the peace from above and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.



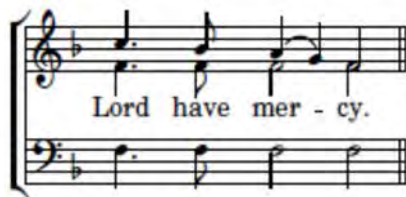
For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



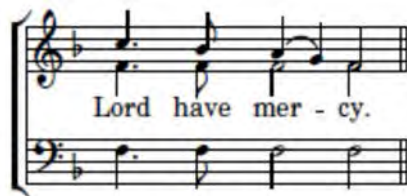
For our Metropolitan *N*,
for our Archbishop *N*,
OR for our Bishop *N*,
the honorable Priesthood, the Diaconate in Christ, and for
all the clergy, and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.



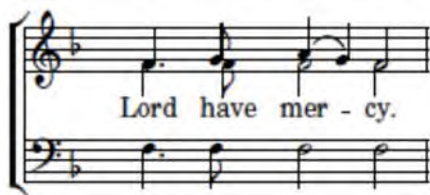
For this country, its President, for all civil authorities, and
for the armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.



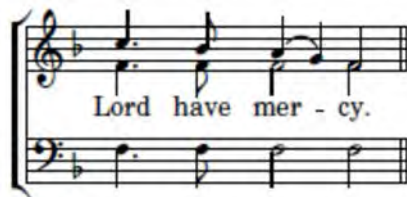
For this city, for every city and land, and for the faithful
dwelling in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.



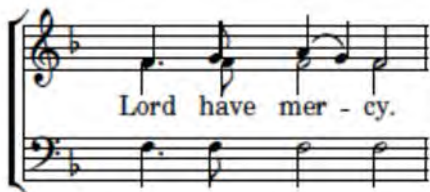
For seasonable weather, for abundance of the fruits of the
earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.



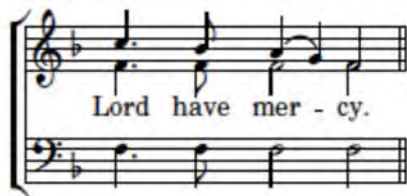
For travelers by land, by sea, and by air, for the sick and the suffering, for captives, and their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.



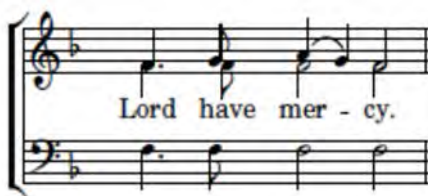
That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



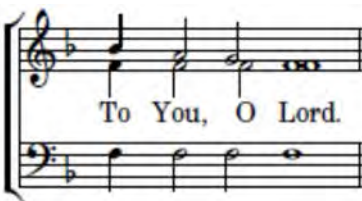
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



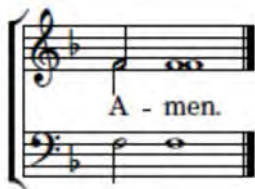
Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You O Lord.



PRIEST (EXCLAMATION): For to You are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.



CLERGY REENTER THE SANCTUARY.

THE KATHISMA FROM THE PSALTER IS NOT TYPICALLY DONE IN DAILY VESPERS AT HOLY TRANSFIGURATION.

AFTER ANY KATHISMA, THE PRIEST SAYS THE LITTLE LITANY.

IF THE KATHISMA IS NOT DONE, NEITHER IS THE LITANY:

Little Litany

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

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: To You O Lord.



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

PEOPLE: Amen.



Lord, I Call ...

(SUNG IN THE TONE OF THE WEEK)

THERE IS NO ENTRANCE (TYPICALLY) AT DAILY VESPERS.

NOTE: THE TEXT FOR THIS HYMN AND THE VERSES, WHICH CHANGE FROM DAY TO DAY, IS FOUND IN THE SUPPLEMENTAL MATERIAL DISTRIBUTED AS YOU ENTERED THE NAVE OF THE CHURCH.

AFTER THE FIRST STICHARION IS SUNG:

PSALM 140 (141)

READER (CHANTED): Set, O Lord, a watch before my mouth,
and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse
with excuses in sins, with men that work iniquity; and I
will not join with their chosen.

The righteous man will chasten me with mercy and reprove
me; as for the oil of the sinner, let it not anoint my
head.

For yet more is my prayer in the presence of their
pleasures; swallowed up near by the rock have their
judges been.

They shall hear my words, for they be sweetened; as a
clod of earth is broken upon the earth, so have their
bones been scattered nigh unto hades.

For unto You, O Lord, O Lord, are mine eyes, in You have
I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and
from the stumbling-blocks of them that work iniquity.
The sinners shall fall into their own net; I am alone until I
pass by.

PSALM 141 (142)

With my voice unto the Lord have I cried, with my voice
unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction
before Him will I declare.

When my spirit was fainting within me, then You knew my
paths.

In this way where I have walked they hid for me a snare.
I looked upon my right hand, and beheld, and there was
none that did know me.

Flight has failed me, and there is none that watches out for
my soul.

I have cried unto You, O Lord; I said: You are my hope,
You are my portion in the land of the living.

Attend unto my supplication, for I am brought very low.
Deliver me from them that persecute me, for they are
stronger than I.

*READER: 10. Bring my soul out of prison, that I may give
thanks to Your name!*

*(INSERT STICHERA (VERSES) STARTING HERE WHEN THERE ARE 10 APPOINTED
VERSES)*

*READER: 9. The righteous will surround me; for You will deal
bountifully with me.*

(VERSE)

PSALM 129(130)

*READER: 8. Out of the depths I cry to You, O Lord. Lord,
hear my voice!*

(WHEN THERE ARE 8 APPOINTED VERSES)

*READER: 7. Let Your ears be attentive to the voice of my
supplications!*

(VERSE)

*READER: 6. If You, O Lord, should mark iniquities, Lord, who
could stand? But there is forgiveness with You.*

(WHEN THERE ARE 6 APPOINTED VERSES)

*READER: 5. For Your name's sake I have waited for You, O
Lord, my soul has waited for Your word; my soul has
hoped on the Lord.*

(VERSE)

*READER: 4. From the morning watch until night, from the
morning watch, let Israel hope on the Lord!*

(WHEN THERE ARE 4 APPOINTED VERSES)

READER: 3. For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

(VERSE)

PSALM 116 (117)

READER: 2. Praise the Lord, all nations! Praise Him, all peoples!

(VERSE)

READER: 1. For His mercy is abundant towards us; and the truth of the Lord endures forever.

(VERSE)

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

HERE, ON CERTAIN DAYS, THE APPROPRIATE DOXASTICHON [GLORY VERSE] IS INSERTED FROM THE MENAION.

OTHERWISE THE READER CONTINUES: Now and ever and unto ages of ages. Amen.

PEOPLE: [SING THE THEOTOKION. ON SATURDAY EVENING THE THEOTOKION IS THE DOGMATIKON OF THE TONE OF THE WEEK]

O Gladsome Light

PEOPLE:

O Glad-some Light of the ho-ly glo - ry of the im-mor-tal Fa -

ther, heav - en - ly, ho - ly, bless - ed Je - sus Christ!

Now that we have come to the set-ting of the sun— and be -

hold the light of eve - ning we praise God: Fa-ther, Son, and Ho-ly

Spir - it. For meet it is at all times to wor-ship

You with voic - es of praise, O Son of God and

Giv - er of Life! There-fore all the world glo-ri-fies You.

*IF SERVING ALONE, THE PRIEST REMAINS AT THE HOLY TABLE.
AND THEN THE PROKEIMENON OF THE DAY:*

Sunday: eighth tone

PRIEST: Wisdom. The prokimenon in the *Eighth* tone. Come, bless the Lord, * all you servants of the Lord.

PEOPLE:



PRIEST: You that serve in the house of the Lord, even in the courts of the house of our God.

PEOPLE:



PRIEST: Come, bless the Lord ...

PEOPLE:



Monday: fourth tone

PRIEST: Wisdom. The prokimenon in the *Fourth* tone. The Lord hears me *when I call on him.

PEOPLE:



PRIEST: When I called, the God of my righteousness heard me.

PEOPLE:



PRIEST: The Lord hears me ...

PEOPLE:



Tuesday: first tone

PRIEST: Wisdom. The prokimenon in the *First* tone. Your loving mercy, O Lord, * shall follow me all the days of my life.

PEOPLE:



PRIEST: The Lord is my shepherd; therefore can I lack nothing: he makes me to lie down in a green pasture.

PEOPLE:



PRIEST: Your loving mercy, O Lord,

PEOPLE:



Wednesday: fifth tone

PRIEST: Wisdom. The prokimenon in the *Fifth* tone. Save me, O God, by Your name, * by Your power prove me right.

PEOPLE:



PRIEST: Hear my prayer, O God: hearken unto the words of my mouth.

PEOPLE:



PRIEST: Save me, O God, by Your name,

PEOPLE:



Thursday: sixth tone

PRIEST: Wisdom. The prokimenon in the *Sixth* tone. My help is from the Lord *who made heaven and earth.

PEOPLE:



PRIEST: I lifted up mine eyes unto the hills: from whence will my help come?



PRIEST: My help is from the Lord

PEOPLE:



Friday: seventh tone

NOTE: IF BEFORE A SOUL SATURDAY, SEE NEXT PAGE.

PRIEST: Wisdom. The prokimenon in the *Seventh* tone.

You, O God, are my helper, *and Your mercy shall come to me.

PEOPLE:

You, — O God, are my help - er
and Your mer - cy shall come to me.

PRIEST: Rescue me from my enemies, O God: and deliver me from them that rise up against me.

PEOPLE:

You, — O God, are my help - er
and Your mer - cy shall come to me.

PRIEST: You, O God, are my helper ...

PEOPLE:

and Your mer - cy shall come to me.

On Friday evenings before a Soul Saturday:

PRIEST: Wisdom! In the *Eighth* Tone, Alleluia, Alleluia, Alleluia!

PEOPLE:



PRIEST: Blessed are they whom You have chosen and taken to Yourself, O Lord!

PEOPLE:



PRIEST: Their memory is from generation to generation.

PEOPLE:



PARAMOEAS (OLD TESTAMENT READINGS) ARE READ HERE IF PRESCRIBED:

DEACON: Wisdom!

READER: The reading is from *N*.

DEACON: Let us attend!

Vouchsafe (Grant), O Lord ...

*VOUCHSAFE, O LORD ... IS ALWAYS **READ**, NOT SING, AT DAILY VESPERS.*

PRIEST EXITS BY THE NORTH DOOR AND STANDS BEFORE THE HOLY DOORS.

READER: Vouchsafe, O Lord, to keep us this night without sin

Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You.

Blessed are You, O Lord: teach me Your statutes.

Blessed are You, O Master: make me to understand Your commandments.

Blessed are You, O Holy One: enlighten me with Your precepts.

Your mercy, O Lord, endures forever. O despise not the works of Your hands.

To You belong worship, to You belong praise, to You belong glory; to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Evening Litany

PRIEST: Let us complete our evening prayer unto the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



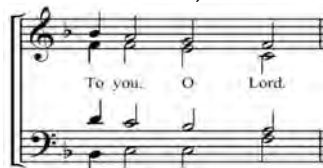
A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

PEOPLE: To You, O Lord.



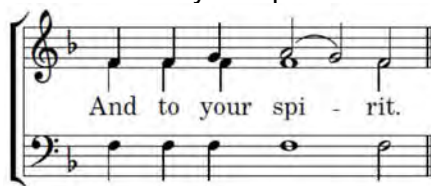
EXCLAMATION: For You are a good God and the Lover of Mankind, and to You we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

PEOPLE: Amen.



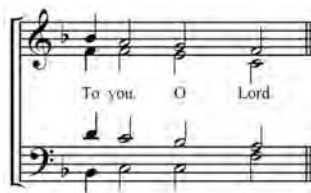
PRIEST: † Peace be to all.

PEOPLE: And to your spirit.



PRIEST: Let us bow our heads unto the Lord.

PEOPLE: To You O Lord.



DEACON IN.

PRIEST (PRAYER AT THE BOWING OF HEADS): O Lord our God, Who bowed the heavens and came down for the salvation of the human race: Look upon Your servants and Your inheritance, for to You, the dread Judge Who loves mankind, have Your servants bowed their heads and submissively inclined their necks, awaiting help not from men, but entreating Your mercy, and looking confidently for Your salvation. Protect them at all times, both during the present evening and in the approaching night, from every adverse action of the devil, and from vain thoughts and evil imaginations.

PRIEST EXCLAMATION: Blessed and most-glorified be the majesty of Your Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

PEOPLE: Amen.



PRIEST SERVING ALONE ENTERS THE SANCTUARY.

Aposticha

NOTE: THE VERSES FOR DAILY VESPERS ARE FOUND IN THE MENAION.

(FIRST STICHERA)

READER: (FIRST VERSE)

(SECOND STICHERA)

READER: (SECOND VERSE)

ETC.

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

(FESTAL STICHERA, IF APPOINTED — CHECK THE MENAION)

READER: now and ever, and unto ages of ages. Amen.

(THEOTOKION)

The Prayer of St. Simeon

READER (CHANTED, NOT SUNG):

Lord, now let Your servant depart in peace, according to Your word, for my eyes have seen Your salvation which You have prepared before the face of all peoples. A light to enlighten the Gentiles and to be the glory of Your people, Israel.

Trisagion Prayers

READER (CHANTED): Holy God! Holy Mighty! Holy Immortal!

Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's
sake!

Lord, have mercy. (3x)

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

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 the evil one.

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

READER: Amen.

Apolytikion (Dismissal Troparia)

*THE PEOPLE SING THE APPOINTED TROPARIA, WITH "GLORY ..., NOW AND EVER
..."*

TROPARION

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

FESTAL TROPARION (IF APPOINTED – SEE MENAION)

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

DURING THE "NOW AND EVER ..." DEACON OUT.

*AT THE "NOW AND EVER ..." THE PRIEST EXISTS BY THE SOUTH DOOR AND
OFFERS THE AUGMENTED LITANY IN FRONT OF THE HOLY DOORS.*

DISMISSAL THEOTOKION

Augmented Litany

PRIEST: Have mercy on us, O God, according to Your great mercy, hear us and have mercy.

PEOPLE: Lord, have mercy. *THRICE*



Again we pray for our Metropolitan *N*,
for our Archbishop *N*,
for our Bishop *N*,
and for all our brethren in Christ.

PEOPLE: Lord, have mercy. (3X)

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

PEOPLE: Lord, have mercy. (3X)

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy place and all our fathers, mothers, brothers, sisters and kindred, the Orthodox departed this life before us, who here and in all the world, lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3X)

Again we pray for mercy, life, peace, health, salvation, and visitation for [the servants of God *N.N.*, and] the people of this holy place, and for the pardon and remission of their sins.

PEOPLE: Lord, have mercy. (3X)

Again we pray for those who bring offerings and do good works in this holy and all-honorable place, for those who labor and those who sing, and for all the people here present, who await from You great and rich mercy.

PEOPLE: Lord, have mercy. (3X)

PRIEST: For You are a merciful God and the Lover of Mankind, and unto You do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.



DEACON: Wisdom!

PEOPLE: Father, bless.



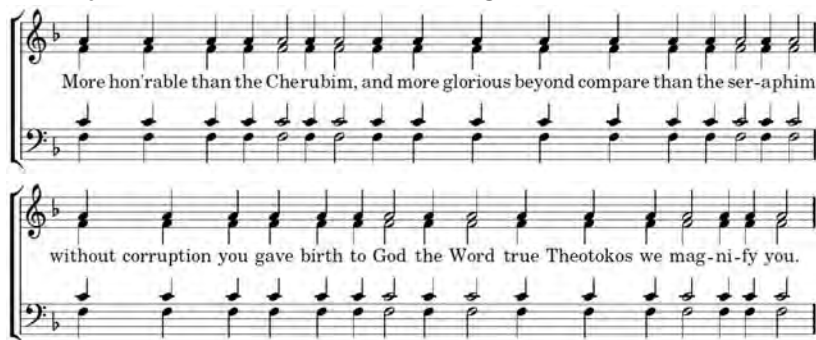
PRIEST: Christ our God, the Existing One, is blessed always,
now and ever, and unto ages of ages.

PEOPLE: Amen. Preserve, O God, ...



PRIEST: Most Holy Theotokos, save us.

PEOPLE: More honorable than the Cherubim ...



PRIEST: Glory to You, O Christ God, our Hope, glory to You.

PEOPLE: Glory ... now and ever ... Lord, have mercy (x3).
Father, bless.



AND THE PRIEST PRONOUNCES THE DISMISSAL, WITHOUT THE CROSS.

PRIEST: May Christ our true God, through the prayers of His Most-pure Mother;

SUNDAY EVE: by the protection of the honorable bodiless powers of Heaven;

MONDAY EVE: of the honorable and glorious Prophet, Forerunner and Baptist John;

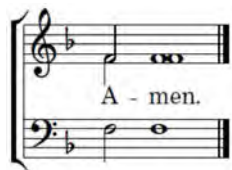
TUESDAY AND THURSDAY EVE: by the power of the precious and lifegiving Cross;

WEDNESDAY EVE: of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;

of the holy, glorious, and all-laudable Apostles; of Saint *N.* (*OF THE DAY*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

FRIDAY EVE ONLY: May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint *N.* (*OF THE DAY*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and loves mankind.

PEOPLE: Amen.



THERE IS NO VENERATION OF THE CROSS AT DAILY VESPERS.

The Divine Liturgy of St. John Chrysostom¹

THIS FIRST PART OF THE DIVINE LITURGY, REFERRED TO AS THE "SYNAXIS" OR GATHERING TOGETHER OF THE FAITHFUL IN THE CHURCH, LEADS US THROUGH PRAYERS FOR THE CHURCH AND THE WORLD, THE SINGING OF VERSES FROM THE PSALMS AND THE HYMNS COMPOSED FOR THE DAY OR THE CURRENT SEASON (CALLED TROPARIA AND KONTAKIA), THE VENERATION AND READING OF HOLY SCRIPTURE, AND A SERMON GUIDING OUR REFLECTION ON THE SCRIPTURE THAT HAS BEEN READ.

IF NOT OPENED DURING THE HOURS, THE HOLY DOORS ARE OPENED.

PRIEST: O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and filling all things. Treasury of Blessings, and Giver of Life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

DURING THE PASCHAL SEASON: Christ is risen from the dead . . . (3X)

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

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

THE PRIEST KISSES THE HOLY GOSPEL, AND THE HOLY TABLE, THE DEACON(S), THE HOLY TABLE ONLY.

DEACON²: It is time for the Lord to act. Let us begin the service of the Lord. Bless, Master.

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

DEACON: Pray for me, Master.

PRIEST: May the Lord direct Your steps.

DEACON: Remember me, holy Master.

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

DEACON: Amen.

DEACON OUT, STANDS BEFORE HOLY DOORS.

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

DEACON (ALOUD): Bless, Master.

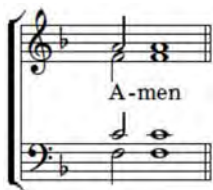
THE PRIEST BLESSES THE HOLY TABLE WITH THE GOSPEL BOOK:

¹ In honor of St. John Chrysostom, who was a 4th-century patriarch of Constantinople, the cultural center of the eastern Church at the time, and Chrysostom its great preacher. Much of the text was inherited from the earliest church, although certain prayers of commemoration used in the Liturgy may well have been written by him.

² Note that in this text, parts that are omitted when a deacon is not serving are indicated with the smaller type size, and are set apart from the text with lines.

PRIEST: Blessed is the Kingdom³ of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.⁴



FROM PASCHA TO THE LEAVE-TAKING OF PASCHA (ASCENSION) THE FOLLOWING IS SUNG. ON PASCHA, DURING BRIGHT WEEK, AND ON THE LEAVE-TAKING OF PASCHA, THE FOLLOWING IS SUNG ALONG WITH "Let God arise."

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (2x) Christ is risen from the dead, trampling down death by death,

PEOPLE: And upon those in the tombs bestowing life.

The Great Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

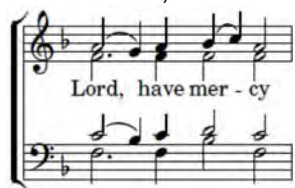


For the peace from above and for the salvation of our souls, let us pray to the Lord.

³ Jewish worship begins with a blessing of God, and this impulse continues in the Church. Blessing is the basic biblical form of adoration, used throughout the Liturgy. When the act of worship is going to include something "sacramental," meaning something which makes present (mystically *and* really) the divine life of God in Christ, then the usual formula (which is "Blessed is our God...") is changed to "Blessed is the Kingdom...".

⁴ "Amen" means "let it be so!" Thus we affirm the Kingdom announced by the priest not merely in terms of some geographic paradise in the depths of space or, worse, some Utopian dreamworld, but rather as that state of being that is in accordance with the nature of God and that was proclaimed and actualized by Jesus Himself. "The Kingdom" announces that nothing less than communion with God will be the term of reference for our worship here today.

PEOPLE: Lord, have mercy.



For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For this holy place and for those who enter with faith, reverence and fear of God⁵, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For our Metropolitan *N*,
 for our Archbishop *N*,⁶
 [OR for our Bishop *N*,]
 the honorable Priesthood, the Diaconate in Christ, and for
 all the clergy, and the people, let us pray to the Lord.

⁵ The fear of God, which the Bible calls the beginning of wisdom, refers to a sense of awe, of holy fear, not the state of being frightened.

⁶ We remember the heads of our local diocese (the Bishop) and the national church body (the Metropolitan) through whom we are connected to the whole Church. "Remember your leaders who preached the word of God to you" (Hebrews 13:7).

PEOPLE: Lord, have mercy.



For this country, its President, for all civil authorities, and for the armed forces⁷, let us pray to the Lord.

PEOPLE: Lord, have mercy.



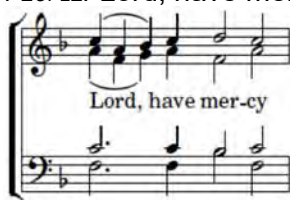
For this city, for every city and land⁸, and for the faithful dwelling in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



⁷ Praying for the armed forces in the midst of prayers about peace is not merely a paradoxical patriotic custom: we should not forget that the church, encouraged by Holy Scripture, prayed for the armed forces at a time when those very armed forces were persecuting her, and for their civil leaders. "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority..." (1 Timothy 2:1-2).

⁸ "Seek the peace and prosperity of the city... Pray to the Lord for it, because if it prospers, you too will prosper" (Jeremiah 29:7).

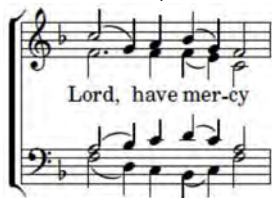
For travelers by land, by sea, and by air, for the sick and the suffering, for captives, and their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.



That we may be delivered from all affliction, wrath, danger, and necessity⁹, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



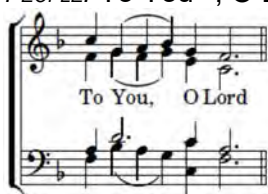
Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos¹⁰ and ever-virgin Mary with all the saints, let us commend¹¹ ourselves and each other, and all our life unto Christ our God.

⁹ In the spirit of psalmist, "I sought the Lord, and he answered me; he delivered me from all my fears" (Psalm 34:4).

¹⁰ "Theotokos" is a Greek word meaning "the one who bore God:" being a term of honor for the Virgin Mary and a statement about the divine nature of Jesus. It is sometimes translated simply as "Mother of God."

¹¹ This "commending" is priestly in tone, as in the story of Hannah commending her son Samuel to God at the altar of Shiloh: "I prayed for this child, and the Lord has granted me what I asked of Him. So now I give him to the Lord. For his whole life he will be given to the Lord" (1 Samuel 1:27).

PEOPLE: To You¹², O Lord.



THE PRIEST SAYS THE PRAYER OF THE FIRST ANTIPHON:

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

EXCLAMATION: For unto You are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit¹³, now and ever and unto ages of ages.

PEOPLE: Amen.



¹² "Thee" or "You"? Some Orthodox parishes in this country use the King James/Elizabethan form, others use modern English. In the Orthodox Church in America, the former is still the official usage, for the Divine Liturgy at least. It remains a fact that in the original biblical language, the "thee" form was intended to express the familiarity of common personal relations, and not to be a unique way of addressing the Divine. While this usage remains in languages like Greek and Old Church Slavonic, English has lost the distinction between "familiar" and "formal" second-person pronouns.

¹³ The earliest Christian prayers ended by giving glory to the Father, to Whom the corporate prayers of the church were addressed. Early Christians prayed to the Father through the Son, in the Holy Spirit, as is still often echoed in Western churches' liturgies. Since the fourth century it became the custom of the Eastern Church to say "Glory to the Father and to the Son and to the Holy Spirit," in response to the Arians, who were those who felt that the Son should not be glorified together with God.

The First Antiphon¹⁴

NOTE: ON CERTAIN OCCASIONS, PRIMARILY FEAST DAYS, THE ANTIPHONS BELOW ARE REPLACED WITH ALTERNATIVES. THESE WILL BE PROVIDED IN THE BULLETIN.

Bless the Lord, O my soul! Blessed are You, O Lord!
Bless the Lord, O my soul; and all that is within me, bless
His holy name!

Bless the Lord, O my soul, and forget not all His benefits.
Who forgives all your iniquity, who heals all your
diseases.

The Lord is compassionate and merciful, long suffering
and of great goodness.

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

The musical score is written for two voices (Soprano and Bass) in a B-flat major key, indicated by two flats in the key signature. It consists of four systems of music, each with a vocal line and a corresponding lyric line. The lyrics are: "Bless the Lord, O my soul! Blessed are You, O Lord! Bless the Lord, O my soul! and all that is with-in me, bless His ho-ly name! Bless the Lord, O my soul! And forget not all His ben-i-fits. Who for-gives all your in-i-qui-ty who heals all your dis-eas-es. The Lord is com-pas-sion-ate and mer-ci-ful,". The music is written in a simple, hymn-like style with a steady rhythm.

¹⁴ "Antiphon" - the word describes the ancient Hebrew form of worship where psalms or refrains were sung alternately by choirs at opposite sides of the place of worship; this practice continued in Christian worship and is still to be seen, especially in Orthodox monasteries. In parish churches, however, a single choir or chanter is the norm, for practical reasons.



Little Litany¹⁵

AT THE COMPLETION OF THE FIRST ANTIPHON:

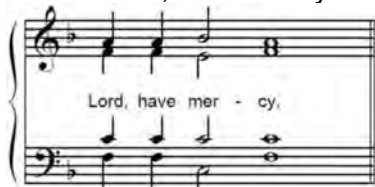
DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

¹⁵ The word "litany" here means simply a formal series of short "petitions" (prayer requests), often united by a common theme or purpose.

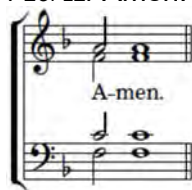
PEOPLE: To You, O Lord.



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

EXCLAMATION: For Yours is the dominion, and Yours is the Kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.¹⁶

PEOPLE: Amen.



The Second Antiphon

CHECK FOR ADDITIONAL COMMEMORATIONS.

Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generations.

¹⁶ Throughout the prayers of the Church, and in individual prayers also, you will see Orthodox Christians make the Sign of the Cross on themselves, particularly at the invocation of the Trinity. Making the sign of the cross over oneself (also called blessing oneself) is second nature to the Orthodox. Paradoxically, it is a gesture that springs from the knowledge that our encounter with God is anything but routine: blessing yourself is a Trinitarian "gestured prayer," invoking the grace of God's love on ourselves in the midst of our encounter with Him in worship.

Glo - ry to the Fa - ther, and to the Son And to the Ho - ly Spi - rit.

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

I will sing praises to my God while I have be - ing.

Put not your trust in princes, in sons of men

in whom there is no sal - va - tion. When his breath de - parts

He returns to his earth, on that ve - ry day his plans per - ish

The Lord will reign for - ev - er your God, O Zion, to all gen - er - a - tions.

Hymn of Justinian the Great¹⁷

Now and ever and unto ages of ages, amen.

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

The musical score is written for piano and voice. It consists of four systems of music. Each system has a piano part on the left (treble and bass staves) and a vocal part on the right (treble staff). The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are written below the vocal staff.

Now and ever and unto a - ges of a - ges. A - men.

On - ly - be - got - ten Son and Im - mor - tal Word of God,

Who for our sal - va - tion willed to be in - car - - - nate

of the Ho - ly Theotokos and ever - Vir - gin Ma - - - ry,

¹⁷ This hymn "O Only Begotten Son" was written about AD 535, quite possibly by the Emperor Justinian. It is a brief summary of the theology of salvation (see John 1:1-14).

Who with - out change, be - came man and were cru - ci - fied,

O Christ our God, tramp - ling down death by death,

Who are one of the Ho - ly Tri - ni - ty, glo - ri - fied with the Father, and

the Ho - ly Spi - rit: Save us!

Little Litany

AT THE COMPLETION OF THE SECOND ANTIPHON:

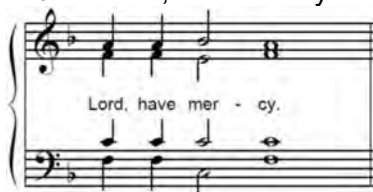
DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer - cy.

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

PEOPLE: Lord, have mercy.



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

PEOPLE: To You, O Lord.



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

EXCLAMATION: For You are a good God and love mankind, and unto You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The Third Antiphon and The Little Entrance¹⁸

AT "Blessed are the Merciful ..." *THREE METANIAS, KISS THE ALTAR TABLE. THE PRIEST PICKS UP THE HOLY GOSPEL AND GIVES IT TO THE DEACON. TO HIGH PLACE AND OUT, TO HOLY DOORS.*

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

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

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

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

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

Blessed are the merciful, for they shall obtain mercy.

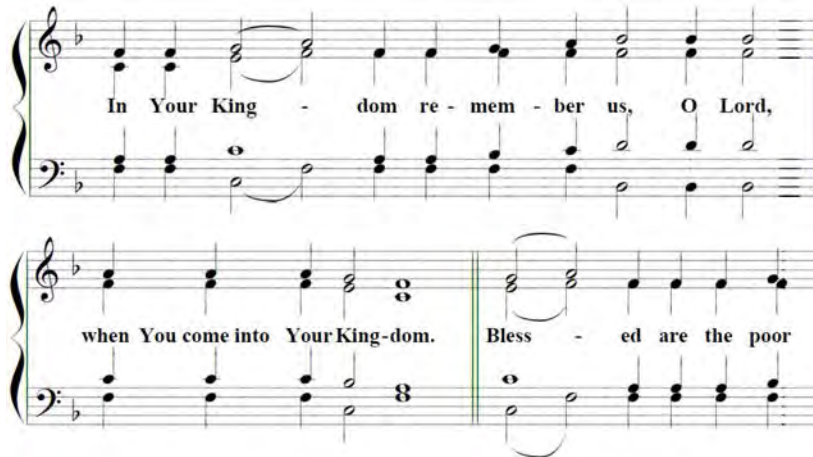
Blessed are the pure in heart, for they shall see God.

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

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

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

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



¹⁸ This procession, called the Little Entrance, developed out of what used to be the formal procession of all the faithful into the church, led by the celebrant, singing a form of the following psalms, hymns and prayers; today, with the faithful already gathered, the clergy and servers continue to express this "entry" of the members of the church into the temple as they process amongst the people with the Holy Gospel, returning to the altar.

The musical score is written for piano and voice. It consists of six systems of music. Each system has a piano part on the left (treble and bass staves) and a vocal part on the right (treble staff). The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are the Beatitudes from the Gospel of Matthew.

in spir - it, for theirs is the kingdom of heav - en.

Bless - ed are those who mourn, for they shall be com - for - ted.

Bless - ed are the meek, for they shall in - her - it the earth.

Bless - ed are those who hunger and thirst af - ter right - eous - ness,

for they shall be filled. Bless - ed are the mer - ci - ful,

for they shall ob - tain mer - cy.

Bless - ed are the pure in heart, for they shall see God.

Bless - ed are the peace ma - kers,

for they shall be called sons of God.

Bless - ed are they that are persecut - ed for right - eous - ness sake,

for theirs is the kingdom of heav - en.

Bless - ed are you when men shall re - vile you and per - se - cute you,

and shall say all manner of evil against you falsely, for My sake.

Re-joice, and be ex-ceed-ing-ly glad, for great is your reward

in heav-en.

DEACON (QUIETLY): *Let us pray to the Lord.*

PRIEST (QUIETLY RECITES THE PRAYER OF THE ENTRANCE): *O Master, Lord our God, Who has appointed in heaven orders and hosts of angels and archangels for the service of Your glory: Grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness. For unto You is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.*

The Introit of the Little Entrance

WITH THE GOSPEL ON THE LEFT SHOULDER, QUIETLY, THE DEACON: *Bless, Master, the Holy Entrance.*

PRIEST: † *Blessed is the entrance of Your saints always, now and ever, and unto ages of ages.*

PRIEST GRASPS AND KISSES GOSPEL, DEACON KISSES PRIEST'S HAND.

AFTER ANTIPHON, CELEBRANT MAKES THE SIGN OF THE CROSS WITH THE GOSPEL.

DEACON: **Wisdom! Stand upright!**

AND THE INTROIT, IF APPOINTED.

PEOPLE: **O Come, let us worship and fall down before Christ, Who rose from the dead, O Son of God, save us who sing to You: Alleluia.**

O come, let us wor - ship and fall down
 be - fore Christ! *Save us, O Son of God. ^{**for Sundays:} Who rose from the dead:
 save us who sing un - to You. Al - le - lu - ia.
 Al - le - lu - ia. Al - le - lu - ia.

****FOR SUNDAYS AND PASCHALTIDE:** "...Who rose from the dead..."

****FOR FEASTS OF THE THEOTOKOS:** "...through the prayers of the Theotokos..."

****FOR MON.-SAT.:** "...Who are glorious in Your saints..."

SERVING WITHOUT A DEACON, THE PRIEST (HOLDING THE GOSPEL ON HIS LEFT SHOULDER) KISSES THE DOORPOST ICON OF CHRIST, THEN BLESSES THE PEOPLE WITH HIS HAND, THEN KISSES THE DOORPOST ICON OF THE THEOTOKOS AND REENTERS THE SANCTUARY.

THE DEACON NOW ENTERS THE SANCTUARY, RETURNS THE HOLY GOSPEL TO THE HOLY TABLE AND KISSES IT.

THE CHOIR SINGS THE APPOINTED TROPARIA AND KONTAKIA¹⁹. SEE THE BULLETIN FOR THESE PROPERTS (VARIABLE HYMNS).

AS THE CHOIR AND PEOPLE SING, THE PRIEST PRAYS QUIETLY:

¹⁹ These hymns are selected because they pertain to the theme of the day. The theme of every Sunday is the Resurrection. There may also be special festal hymns or seasonal hymns sung with the Resurrection hymns at this point.

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

AT NOW AND EVER ... AND THE LAST KONTAKION, THE DEACON APPROACHES AND REVERENCES THE HIGH PLACE, KISSES THE SOUTH SIDE OF THE HOLY TABLE, AND HOLDS HIS ORARION TO RECEIVE A BLESSING FROM THE PRIEST:

DEACON (QUIETLY): Bless, Master, the time of the Thrice-Holy.

DEACON OUT THROUGH HOLY DOORS.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.



PRIEST: For You are holy, O our God, and unto You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

IF NO DEACON, PRIEST CONTINUES: and unto ages of ages.

IF DEACON IS SERVING, POINT TO ICON OF CHRIST WITH ORARION

DEACON: O Lord, save the pious...

PEOPLE: O Lord, save the pious...

DEACON: ...and hear us.

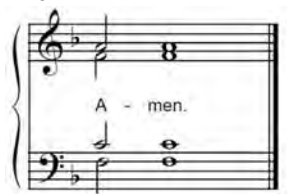
PEOPLE: ...and hear us.

TURNING, LEADING WITH ORARION:

DEACON: ...And unto ages of ages.

DEACON IN

PEOPLE: Amen.



The Trisagion Hymn

NOTE: THIS HYMN IS OCCASIONALLY REPLACED WITH FESTAL HYMNS. PLEASE SEE THE BULLETIN IF THAT IS THE CASE.

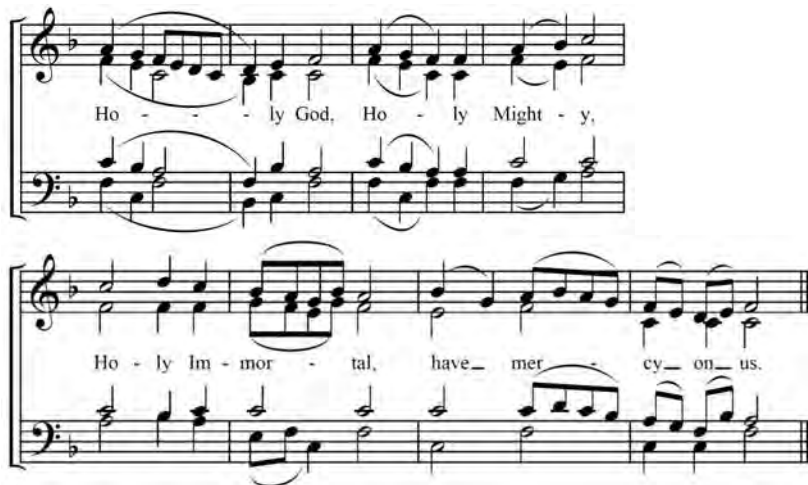
PEOPLE: (REPEAT THREE TIMES) Holy God, Holy Mighty, Holy Immortal have mercy on us!

THEN:

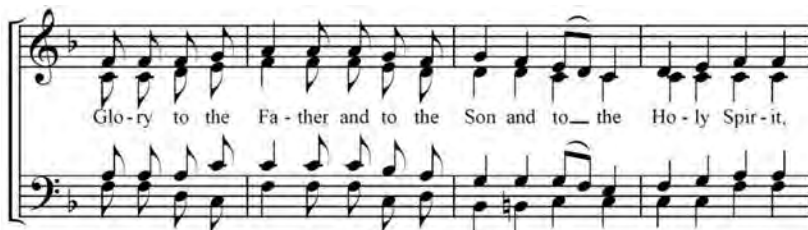
Glory to the Father and to the Son and to the Holy Spirit.

Holy Immortal have mercy on us.

Holy God, Holy Mightly, Holy Immortal have mercy on us!



THEN:



both now and e - ver, and un - to a - ges of a - ges. A - men.

Ho - ly Im - mor - tal, have mer - cy on us.

Ho - ly God, Ho - ly Might - y,

Ho - ly Im - mor - tal, have mer - cy on us.

THE PRIEST SERVING ALONE BLESSES THE EPISTLE READER BEFORE MOVING TO THE HIGH PLACE.

DEACON: *Command, Master.*

AS THEY GO TO THE HIGH PLACE, THE PRIEST SAYS:

PRIEST: *Blessed is He that comes in the name of the Lord.*

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

PRIEST (BLESSING THE HIGH PLACE²⁰): † *Blessed are You on the throne of the glory of Your Kingdom, Who sits upon the Cherubim; always, now and ever and unto ages of ages.*

²⁰ The "High Place" is that spot directly behind the altar where, archaeology tells us, there was always a seat for the presiding Bishop, flanked by his presbyters. In the absence of the Bishop, priests still stand to the right or left of it as his delegates, and the place is censured with special attention whenever the church is

DEACON, NORTH SIDE OF HIGH PLACE

DEACON, CARRIES THE BOOK OF THE EPISTLES, GIVES TO THE CELEBRANT OR BISHOP TO REVERENCE, THEN PROCEEDS OUT THE HOLY DOORS.

The Epistle

DEACON: Let us attend!

PRIEST: †Peace be unto all!

DEACON/READER: And to Your spirit!

DEACON: Wisdom!

PRIEST SERVING ALONE RETURNS TO THE ALTAR TABLE AND IS GIVEN THE CENSER.

THE DEACON ASKS THE BLESSING AND DOES THE LESSER CENSING.

DEACON: Bless, Master, the censer.

PRIEST: † We offer You incense, O Christ our God, for an odor of spiritual fragrance. Receive it upon Your heavenly Altar, and send down upon us in turn the grace of Your all-Holy Spirit.

THE PROKEIMENON, EPISTLE READING, ALLELUIA VERSES, AND GOSPEL READING CAN BE FOUND IN THE BULLETIN.

DEACON/READER: The Prokeimenon in the N tone. (THE DEACON OR READER CHANTS THE PROKEIMENON).

PEOPLE: (SINGS THE PROKEIMENON ANTIPHONALLY)

AFTER THE CONCLUSION OF THE PROKEIMENON:

DEACON: Wisdom!

DEACON/READER: The reading from ...

DEACON: Let us attend!

DEACON/READER: READS THE EPISTLE PERICOPÉ.

AFTER THE EPISTLE, THE PRIEST: † Peace be to you.

DEACON/READER: And to your spirit. In the N Tone, Alleluia! Alleluia! Alleluia!

PEOPLE: Alleluia! Alleluia! Alleluia!

censed. In Greek and Middle Eastern practice a throne was also placed in front of the iconostasis and on the right, perhaps because it was growing increasingly invisible with the development of the icon screen, but also reflecting imperial court ritual in the Byzantine Empire.



DEACON/READER: *CHANTS THE VERSE*

PEOPLE: Alleluia! Alleluia! Alleluia!

DEACON/READER: *CHANTS THE VERSE*

PEOPLE: Alleluia! Alleluia! Alleluia!

PRAYER BEFORE THE GOSPEL

PRIEST: *Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and to You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

DEACON RECEIVES THE BOOK OF THE HOLY GOSPELS HOLDING THE ORARION IN HIS RIGHT HAND, AND BRINGS IT AROUND THE ALTAR TABLE ON THE NORTH SIDE, PRECEDED BY CANDLES.

THE DEACON ASCENDS THE AMBON AND CROSSES THROUGH THE HOLY DOORS AND PROCEEDS TO THE NORTH SIDE OF THE ALTAR. HOLDING THE GOSPEL UPRIGHT ON THE LECTERN, THE DEACON SAYS:

DEACON: Bless, Master, him who proclaims the good tidings of the holy Apostle and Evangelist *N.* (Matthew, Mark, Luke, OR John the Theologian).

PRIEST: May God, through the prayers of the holy, glorious, and all laudable Apostle and Evangelist *N.*, enable you to proclaim the good tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

DEACON: Amen.

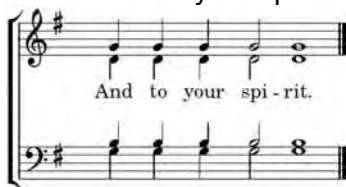
The Gospel²¹

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

²¹ In the Orthodox Church, the Sunday Gospel lectionary is repeated on a yearly cycle (not every 3 years, as in the Roman Catholic or other "western" traditions).

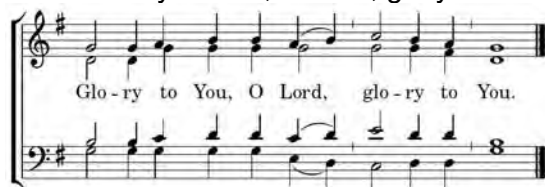
PRIEST (FACING THE PEOPLE): †Peace be unto all.

PEOPLE: And to your spirit.



DEACON: The reading from the Holy Gospel according to ...

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



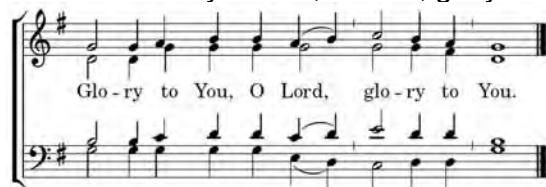
DEACON: Let us attend!

THE DEACON KISSES THE ALTAR AND RETURNS THE EPISTLE BOOK TO ITS APPOINTED PLACE AS THE GOSPEL IS READ.

THE DEACON (OR PRIEST, IF NO DEACON IS SERVING) READS THE APPOINTED GOSPEL PERICOPHE.

IF A DEACON READS, PRIEST: † Peace be unto you who have proclaimed the Gospel.

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



THE DEACON, COMING BACK TO THE HOLY DOORS, GIVES THE BOOK OF THE HOLY GOSPELS TO THE PRIEST, KISSING HIS HAND, WHO BLESSES THE FAITHFUL WITH IT. THE GOSPEL BOOK IS THEN PLACED STANDING ON THE ALTAR TABLE ABOVE THE ANTIMENSION.

THE PRIEST BLESSES THE PEOPLE WITH THE GOSPEL BOOK AND STANDS THE BOOK UP ON THE ALTAR TABLE ABOVE THE ANTIMENSION.

A SERMON IS OFFERED.

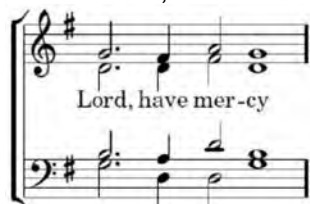
A lectionary of the Old Testament has yet to be revived in the Eastern Church, as has been done in the West. In the Orthodox Church Old Testament readings have survived and are read for the eves of great feasts.

The Augmented Litany²²

DEACON OUT. NOTE: IF ONLY TWO DEACONS SERVE, THE DEACON TAKES THIS LITANY.

DEACON: Let us all say with all our soul and with all our mind, let us say.²³

PEOPLE: Lord, have mercy.



O Lord Almighty, the God of our fathers, hear us and have mercy.

PEOPLE: Lord, have mercy.

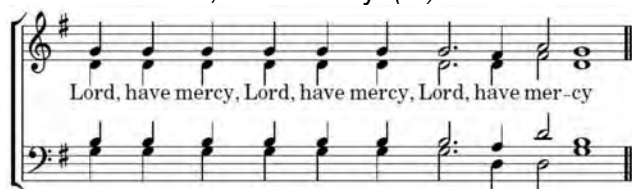


Have mercy on us, O God, according to Your great goodness, hear us and have mercy.

²² This litany differs from other litanies in that the priest is the one who prays. Be aware that in litanies it is not the priest, but the whole congregation who prays to God. Normally, the priest (or deacon) is addressing the people, not God, as he announces the focus of the next cause for prayer. It is the congregation as a whole that then in unison addresses God with "Lord have mercy" or "Grant it O Lord" ... another indication of the depth of what we mean by "the priesthood of all believers." So why is this litany different? It was a late addition to the Liturgy, and remained flexible as to its content. Its origin is in the penitential processions of supplication which were held in Constantinople on the anniversaries of great disasters; it was no doubt in imitation of this practice that this litany was introduced, which explains why the petitions in it have an emphatically penitential character, as does the priest's prayer that accompanies it.

²³ "Let us say..." This cry, and others in the Liturgy like it (such as "Wisdom!") were said by the deacon, and in some cases still are when a deacon is serving with the priest. They bring to mind a vast worshipping throng in an age before microphones, when the deacon would stand in the midst of the church and loudly proclaim, in order to keep the worship focused. This is still, essentially, the intention of these words.

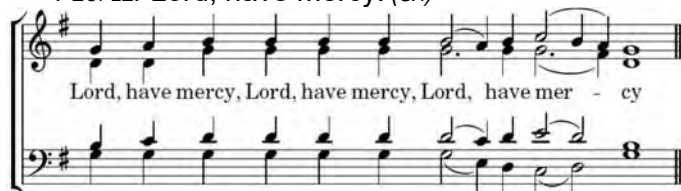
PEOPLE: Lord, have mercy. (x3)



Again we pray for our Metropolitan N.,
our Archbishop N., [OR our Bishop N.],
for priests, deacons, and all other clergy; and for all our
brethren in Christ.

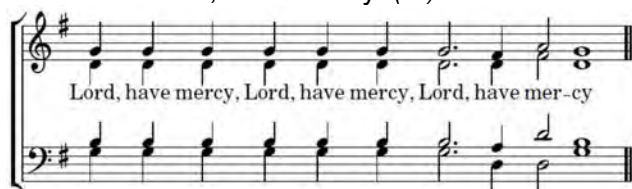
UNFOLD BOTTOM OF ANTIMENSION AND KISS AT THE NAME OF THE HIERARCH
THAT CONSECRATED IT.

PEOPLE: Lord, have mercy. (3x)



Again we pray for this Country, its President, for all civil
authorities, and for the armed forces.

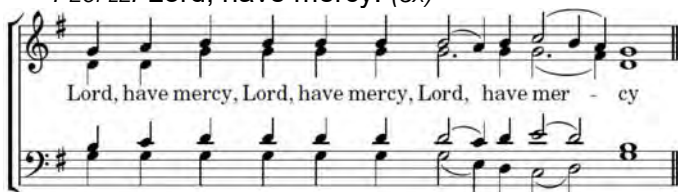
PEOPLE: Lord, have mercy. (3x)



Again we pray for the blessed and ever-memorable holy
Orthodox patriarchs; and for the blessed and ever-
memorable founders of this holy place, and all our fathers,
mothers, brothers, sisters and kindred, the Orthodox
departed this life before us²⁴, (especially N.N.), who here
and in all the world lie asleep in the Lord.

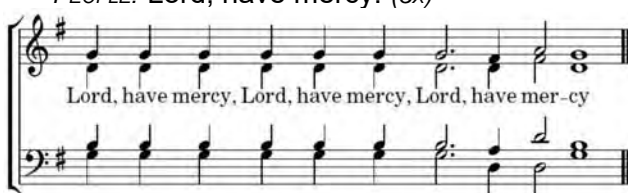
²⁴ We pray for those departed this life before us (the dead) because "precious in the sight of the Lord is the death of His saints" (Psalm 116). Not even death itself can separate us from the love of God (Romans 8), the Lord of the living and of the dead (Romans 14). Jesus Himself prayed for those who had died.

PEOPLE: Lord, have mercy. (3X)



Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God [*N.N.*, and for], the people of this holy temple, and for the pardon and remission of their sins.

PEOPLE: Lord, have mercy. (3X)

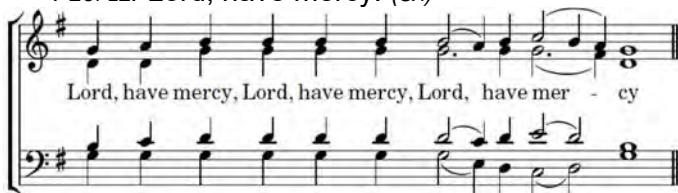


SPECIAL PETITIONS ARE INSERTED HERE.

THE THIRD (SECOND, IF ONLY TWO) DEACON MOVES AT THIS POINT. DO NOT WAIT FOR DEACON.

Again we pray for those who bring offerings and do good works in this holy and all-venerable place, for those who labor and those who sing; and for all the people here present, who await Your great and rich mercy.

PEOPLE: Lord, have mercy. (3X)



PRIEST (QUIETLY, PRAYER OF FERVENT SUPPLICATION): O Lord our God, accept this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercies. Send down Your bounties upon us and upon all Your people, who await the rich mercy that comes from You.

EXCLAMATION: For You are a merciful God, and love mankind, and to You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



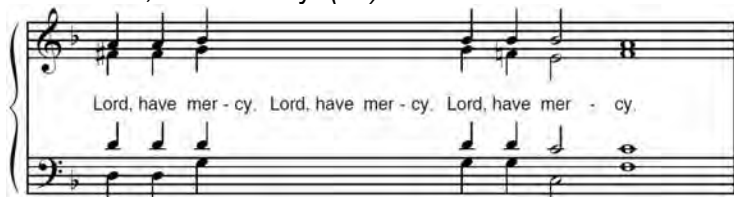
IF SERVING A WEEKDAY OR NON-FESTAL LITURGY, THE LITANY FOR THE DEPARTED IS SUNG HERE AS SHOWN BELOW. OTHERWISE, CONTINUE ON PAGE 94.

PRIEST HAS CENSER AND CENSES SLOWLY. DEACON SHOULD HAVE THE COMMEMORATION LIST FROM THE PRIEST.

The Litany for the Departed

DEACON: Have mercy on us, O God, according to Your great goodness, we ask You, hear us and have mercy.

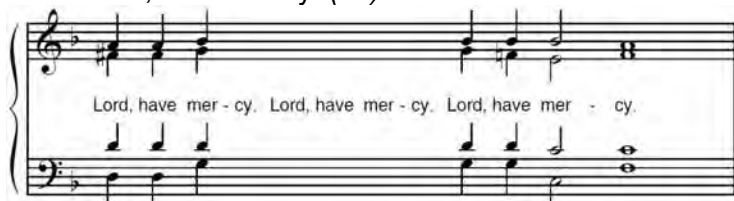
CHOIR: Lord, have mercy. (3x)



Again, we pray for the repose of the soul(s) of the servant(s) of God N., departed this life; and that he (she, they) may be pardoned all his (her, their) sins, both voluntary and involuntary.

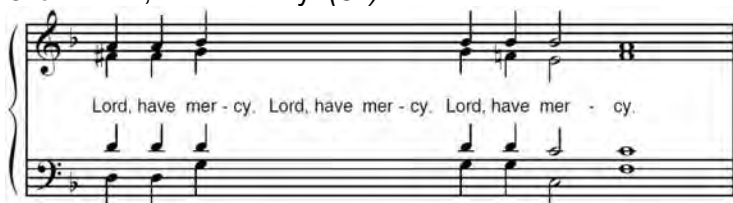
RETURN THE COMMEMORATION LIST TO THE PRIEST.

CHOIR: Lord, have mercy. (3x)



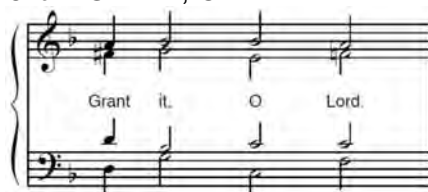
That the Lord God will establish their (his, her) soul(s) where the just repose.

CHOIR: Lord, have mercy. (3x)



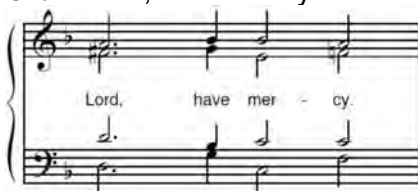
The mercies of God, the Kingdom of Heaven, and the remission of their (*his, her*) sins, let us ask of Christ, the immortal King and God.

CHOIR: Grant it, O Lord.



DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.



PRIEST: O God of spirits, and of all flesh, Who trampled down death and has overthrown the Devil, and given life to Your world; You, the same Lord, give rest to the soul(s) of Your departed servant(s) N.N., in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he (she) has (they have) committed, whether by word or deed or thought. For You are a good God and love mankind; because there is no man who lives yet does not sin; for You only are without sin; Your righteousness is to all eternity; and Your word is truth.

EXCLAMATION: For You are the Resurrection, the Life, and the Repose of Your servant(s) N.N. who is (are) fallen asleep, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-

holy, good, and life-creating Spirit, now and ever and unto ages of ages.

CHOIR: Amen.



CLOSE DOORS – EXCEPT ON PASCHA AND IN BRIGHT WEEK!

NOTE: IF THE LITURGY OF ST. BASIL THE GREAT IS BEING SERVED, PLEASE TURN TO PAGE 143, WHERE THAT LITURGY CONTINUES.

The Litany for the Catechumens

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



That He may teach them the word of truth.

PEOPLE: Lord, have mercy.



That He may reveal to them the Gospel of righteousness.

PEOPLE: Lord, have mercy.



UNFOLD UPPER PART OF ANTIMENSION. THE PRIEST MAKES THE SIGN OF THE CROSS OVER IT WITH THE SPONGE, THEN KISSES THE SPONGE AND LAYS IT ON THE RIGHT SIDE OF THE ANTIMENSION.

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

PEOPLE: Lord, have mercy.



Help them, save them, have mercy on them, and keep them, O God, by Your grace.

PEOPLE: Lord, have mercy.



Bow your heads to the Lord, you catechumens.

PEOPLE: To You, O Lord.



PRIEST: *O Lord our God, Who dwells on high and regards the humble of heart; Who has sent forth as the salvation of the race of men Your only-begotten Son and God, our Lord Jesus Christ: Look down upon Your servants the catechumens N.N., who have bowed their necks before You; make them worthy in due time of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to Your Holy, Catholic, and Apostolic Church, and number them with Your chosen flock.*

EXCLAMATION: That with us they may glorify Your all honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



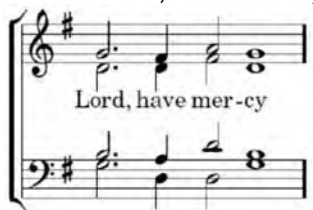
DEACON: ~~All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumens remain.~~

THE REMAINDER OF THE DIVINE LITURGY IS CALLED THE "LITURGY OF THE EUCHARIST" BECAUSE ITS PURPOSE IS TO COMPLETE THE COMMUNION MEAL WHICH WAS JESUS' MANIFESTATION OF HIMSELF IN THE OLD TESTAMENT PASSOVER, EMBODYING THE MYSTERY OF GOD AND HIS COMMUNITY. THIS SECTION CONTAINS PRAYERS, BLESSINGS, A CONFESSION OF FAITH, AND A COMMEMORATION OF THE SAVING ACTS OF GOD, ALL OF WHICH CALL US TO PRIESTLY BEARING AND PARTICIPATION IN THE HEART OF CHRISTIAN WORSHIP: COMMUNION IN THE BODY AND BLOOD OF JESUS CHRIST, OFFERED BY HIM ALONE AND OFFERED ONCE, ALWAYS THERE AND ACCESSIBLE TO US IN SACRAMENTAL WORSHIP.

The Litany of the Faithful²⁵

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

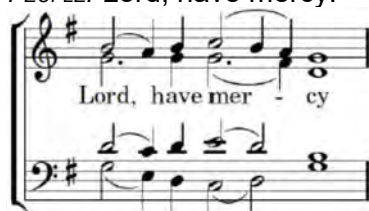
PEOPLE: Lord, have mercy.



²⁵ Historically, at this point in the service, those who were not baptized Orthodox Christians were dismissed and only the "faithful" remained.

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

PEOPLE: Lord, have mercy.



DEACON: Wisdom!

PRIEST: *We thank You²⁶, O Lord God of Hosts, Who has accounted us worthy to stand even now before Your holy altar, and to fall down before Your compassion for our sins and for the errors of all Your people. And enable us also, whom You have placed in this Your service, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness.*

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

PEOPLE: Amen.

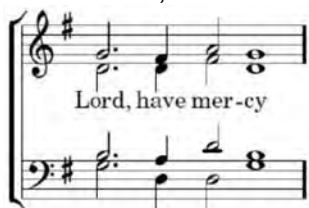


CENSING FOR CHERUBIC HYMN MAY BEGIN HERE, IF MULTIPLE DEACONS ARE SERVING.

²⁶ Who are "we," who have been accounted worthy to "stand before Your holy altar"? There is no doubt that in the understanding of the later church, it was assumed that the "we" referred to the priests. But in the early church, this is the point where the Liturgy actually began, and the prayers are still called "prayers of the faithful." It is not unreasonable to assume that the distinction that came to be made between priest and people was not so clear then as it became in the later life of the church, and therefore that the "we" implies all those gathered in worship. In this case the "errors of all Thy people" means the errors of all, wherever they may be. (We pray later that God will remember the Saints, the Church, the Bishops, "and all mankind.")

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

PEOPLE: Lord, have mercy.



THE NEXT FOUR PETITIONS ARE SAID **ONLY** BY A DEACON IF ONE SERVES:

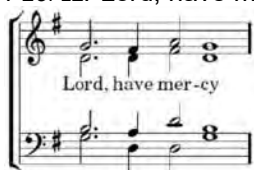
For the peace from above and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.



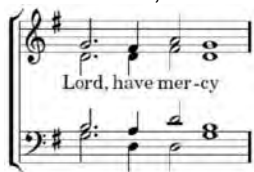
For this holy place and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

PEOPLE: Lord, have mercy.



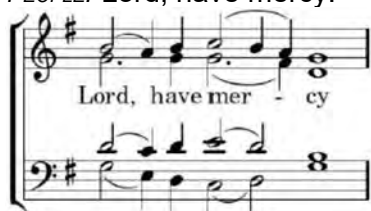
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.

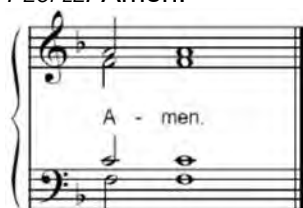


DEACON: Wisdom!

PRIEST: *Again and often times we fall down before You, O God, Who loves mankind, that looking down upon our petition You would cleanse our souls and bodies from all defilement of flesh and spirit; and grant us to stand blameless and without condemnation before Your holy altar²⁷. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them to worship You blamelessly with fear and love, and to partake without condemnation of Your Holy Mysteries, and to be accounted worthy of Your heavenly Kingdom.*

PRIEST: That guarded always by Your might, we may send up glory to You: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.



THE HOLY DOORS ARE NOW OPENED. DEACON (OR PRIEST IF SERVING ALONE) DOES LESSER CENSING

²⁷ On which side of the altar did the bishop (and later the priest) stand? As inferred from the earliest descriptions of the Liturgy by Justin Martyr (about the year 160), the Bishop stands at the head of the faithful, facing the altar with them. If this is true, much can be deduced from this, especially nowadays, with so much interest in the nature of the priesthood and its relation to Christ. At any rate, the practice was so normative in the 400s that, in at least two churches in Constantinople, the bishop could not stand behind the altar facing the people because there were steps going down on the east (back) side of the altar to a small crypt below.

PEOPLE: Let us who mystically represent the Cherubim²⁸,
and who sing the Thrice-Holy hymn to the life-creating
Trinity, now lay aside all earthly cares.

The musical score is written for piano accompaniment in G major (one sharp) and 4/4 time. It consists of four systems of music, each with a treble and bass staff joined by a brace. The lyrics are written below the notes. The first system begins with a piano (*p*) dynamic marking. The second system includes a key signature change to A major (two sharps) for the final measure. The third system ends with a double bar line and a repeat sign. The fourth system begins with a piano (*p*) dynamic marking. The lyrics are: "Let us who mys - tic - ly, who mys - tic - ly, rep - re - sent the Cher - u - bim, the Cher - u - bim, rep - re - sent the Cher - u - bim, and who sing the thrice ho - ly hymn, who sing the thrice".

²⁸ Cherubim, which is the Hebrew plural for cherub, are one of the many bodiless or angelic hosts described in prophetic visions as waiting on God in heavenly service. (Others are seraphim, thrones, archangels, etc.) In later church tradition they became associated with deacons, who also serve at the Altar of God, which is why angelic figures are often depicted on the side or "deacon's" doors leading to the altar.

ho - ly hymn to the life cre - a - ting Trin - i - ty,

to the life cre - a - ting, life cre - a - ting Trin - i - ty.

Now lay - a side all cares, now lay a - side all

earth - ly cares. now lay a - side, all earth - ly cares,

all earth - ly cares, lay a - side all earth - ly, earth - ly

cares.

THE CHERUBIC HYMN IS REPEATED AS NEEDED.

AS THE CHOIR SINGS THE CHERUBIC HYMN:

PRIEST (ALWAYS QUIETLY): *No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve You, O King of Glory; for to minister to You is great and awesome even to the heavenly powers. Nevertheless through Your unspeakable and boundless love for mankind, You have become man, yet without change or alteration, and as Ruler of All have become our High Priest, and gave to us the ministry of this liturgical and bloodless sacrifice.*

For You alone, O Lord our God, rule over those in heaven and on earth; Who is borne on the throne of the Cherubim; Who is Lord of the Seraphim and King of Israel; Who alone is Holy and rests in the saints. Therefore, I entreat You Who is good and ready to listen: Look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Table, and perform the Sacred Mystery of Your Holy and Pure Body and Precious Blood.

For I draw near to You, and bowing my neck I implore You: Do not turn Your face away from me, nor cast me out from among Your children; but make me, Your sinful and unworthy servant, worthy to offer gifts to You. For You are He that offers and is offered, that accepts and is distributed, O Christ our God, and to You we send up glory, together with Your Father, Who is from everlasting, and Your Most-holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

THE PRIEST OR DEACON BEGINS THE CENSING OF THE ALTAR.²⁹

²⁹ As in the Old and New Testaments, sweet smelling incense is burned. Many churches use the pure resin of the frankincense tree, which grows throughout biblical lands; it is not as sweet or as bothersome to those who have mild reactions to chemical fragrances-as some perfumed incense, being the natural ancient fragrance. Censing, which existed in the Temple of Jerusalem, was later opposed by Christians because of its pagan connotations (the Christians were persecuted for not burning incense before the image of the Emperor), but was then reintegrated in the church. In Christian worship censing is prescribed either as an act of preparation/sanctification (censing of altar before the offertory) or as an expression of sacred respect (censing of icons and of the congregation):

AFTER THE CENSING IS COMPLETED:

PRIEST (WITH HANDS RAISED): *Let us who mystically represent the Cherubim, and who sing the Thrice-Holy hymn to the life-creating Trinity, now lay aside all earthly cares.*

DEACON: *That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia! (METANIA)*

DEACON: *Lift up, Master.*

THE PRIEST PUTS THE LARGE AER ON THE DEACON'S LEFT SHOULDER SAYING:

PRIEST: *Lift up your hands to the holy place and bless the Lord.*

THEY BOTH GO FORTH ON THE NORTH SIDE, PRAYING, AND PRECEDED BY SERVERS WITH LIGHTED CANDLES, AND THE DEACON WITH THE CENSER.

Great Entrance³⁰

DEACON: His Beatitude, the Most Blessed N, Archbishop of Washington, Metropolitan of All America and Canada;

His Eminence, the Most Reverend N., Archbishop of
TOLEDO AND THE BULGARIAN DIOCESE

(OR, His Grace, the Right Reverend N., Bishop of CITY AND DIOCESE;)

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

recognizing in each person the image of God and the high calling toward holiness). Aside from numerous references to the practice in the psalms, it also occurs in Christian visions of heavenly worship such as the Revelation of St. John: "Another angel, who had a golden censer, came and stood at the altar. He was given much incense...the smoke of the incense, together with the prayers of the saints, went up before God" (Revelation 8). This is, incidentally, the source of the Eastern Church's practice of placing the relics of saints under the altar when possible – a recognition that the Church is built on the foundation of the saints.

³⁰ The following procession, called the Great Entrance, grew out of the simple act of carrying the bread and wine to the altar from the room where the deacons had prepared it. As church architecture changed, its functional aspect diminished and its symbolic aspect increased. While the procession was probably always to some degree expressive of something more than merely carrying bread from A to B, as time went by, the separate location where the gifts were prepared became assimilated into the altar area, and the modern procession, having lost most of its functional purpose, serves mainly to reveal symbolically to us what was always there: that the offering is made by the whole church in Christ, as she makes a journey from worldliness to the things of God.

The priest goes to the table of oblation (small table off to the side, where the bread and wine are prepared for the offering). During the procession we commemorate our archpastors (the Bishop and Metropolitan), whose accountability to the communion of apostolic bishops testifies that the bread and wine we offer here is one with the eucharistic offering of the Church wherever she may be, and throughout her generations.

IF THE BISHOP IS CELEBRATING, THE DEACON COMMEMORATES ONLY THE CELEBRANT (AND ANY OTHER) BISHOP(S) (AND THE ABBOT, IF A MONASTERY). THE BISHOP WILL COMMEMORATE THE METROPOLITAN:

DEACON: His Eminence, the Most Reverend N., Archbishop of TOLEDO AND THE BULGARIAN DIOCESE

(OR, His Grace, the Right Reverend N., Bishop of CITY AND DIOCESE;)

may the Lord God remember them in His Kingdom, always, now and ever, and unto ages of ages.

THE DEACON ENTERS THE ALTAR AND KNEELS ON THE SOUTHWEST CORNER OF THE HOLY TABLE, HOLDING THE DISCOS. IF THE BISHOP SERVES, THE DEACON KNEELS AT THE HOLY DOORS AND THE GIFTS ARE HANDED TO HIM WHILE THE DEACON CENSES.

This land, our president, our governor, all those in civil authority, and those who serve in our armed forces, may the Lord God remember them in His Kingdom, always, now and ever ...

Widows, orphans, the homeless, the hungry, the suffering and oppressed, [*especially N.N.,*]

For all those persecuted and held captive for the faith, [*especially N.N.,*]

Those who are absent from this service for a worthy cause, all of the sick and afflicted, [*especially N.N.,*]

may the Lord God remember them in His Kingdom, always, now and ever ...

The ever-memorable founders and benefactors of this Holy House, all of our departed fathers, mothers, brothers, sisters and kindred, [*especially N.N.,*]

may the Lord God remember in His Kingdom always, now and ever ...

PRIEST, BLESSING WITH THE CHALICE: † You and all Orthodox Christians, may the Lord God remember in His Kingdom always, ...

AS THE PRIEST ENTERS THE ALTAR:

DEACON: May the Lord God remember your priesthood (BISHOP: high priesthood) in His Kingdom.

PRIEST: May the Lord God remember your diaconate in His Kingdom, always, now and ever, and unto ages of ages.

PEOPLE: Amen. That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts. Alleluia, Alleluia, Alleluia!

A-men. *f* That we may re - ceive,

that we may re - ceive the King of All,

Who comes in - vis - i - bly up - borne by the an - gel - ic hosts,

Al - le - lu - ia, Al - le - lu - ia,

Al - le - lu - ia.

THE PRIEST RE-ENTERS THROUGH THE HOLY DOORS
CLOSE HOLY DOORS AND CURTAIN

THE PRIEST SETS THE HOLY CHALICE DOWN ON THE HOLY TABLE AND THEN, TAKING THE HOLY DISKOS FROM THE DEACON, SETS IT DOWN, SAYING:³¹

PRIEST: *The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.*

In the tomb with the body and in Hades with the soul, as God; in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

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

THE PRIEST TAKES THE VEILS FROM THE HOLY DISKOS AND CHALICE, PLACING THEM ON THE HOLY TABLE, AT THE CORNERS UNDER ANY BLESSING CROSSES:

PRIEST: *The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.*

THE PRIEST CENSES THE AER, THEN COVERS THE GIFTS. HE THEN TAKES THE CENSER AND CENSES THE GIFTS:

PRIEST: *Do good to Zion in Your good pleasure, and let the walls of Jerusalem be built. Then shall You be pleased with the sacrifice of righteousness, with burnt offerings and whole-burnt offerings; then bulls will be offered on Your altar.*

THE PRIEST GIVES UP THE CENSER.

PRIEST: *Pray for me, my concelebrant.*

DEACON: *The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you.*

PRIEST: *The Holy Spirit Himself shall minister together with us all the days of our life.*

DEACON: *Remember me, holy Master.*

PRIEST: † *May the Lord God remember you in His Kingdom always, now and ever and unto ages of ages.*

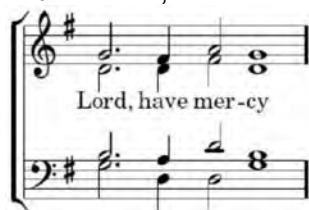
DEACON: *Amen.*

³¹ The gifts are set on the table. "Let us then with confidence draw near to the throne of grace, that we may receive mercy" (Hebrews 14:16).

The Litany of Supplication

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.



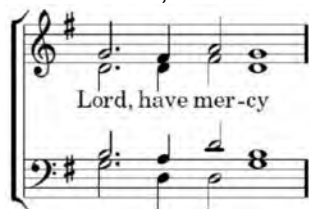
For the precious Gifts now offered, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



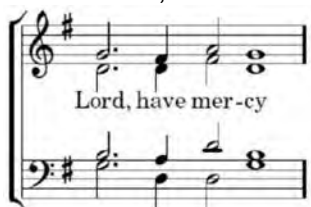
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



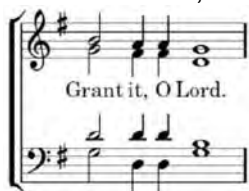
Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



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

PEOPLE: Grant it, O Lord.



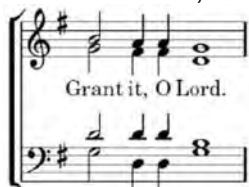
An angel of peace³², a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

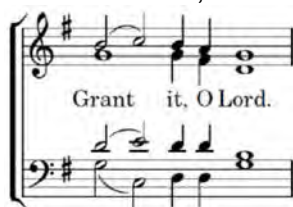
PEOPLE: Grant it, O Lord.



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

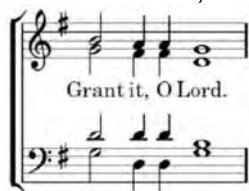
³² "Are not angels ministering spirits sent to serve those who will inherit salvation?" (Hebrews 1:14).

PEOPLE: Grant it, O Lord.



That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



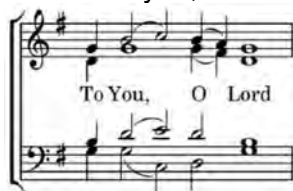
A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

PEOPLE: To you, O Lord.



PRIEST: O 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 bear it to Your holy altar, enabling us to offer unto You gifts and spiritual sacrifices for our sins and for the errors of the people. Make us worthy to find grace in Your sight, that our sacrifices may be acceptable unto You, and that the good spirit of Your grace may dwell upon us³³ and upon these Gifts here offered, and upon all Your people:

EXCLAMATION: Through the compassions of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

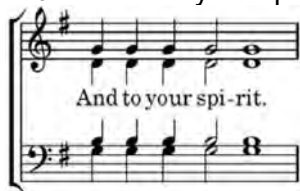


OPEN CURTAIN.

The Peace

PRIEST: † Peace be to all.

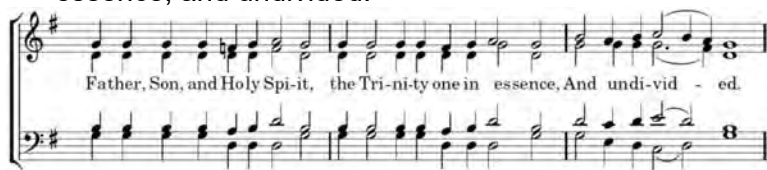
PEOPLE: And to your spirit.



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

³³ Here, as later at the consecration of the bread and wine, the Spirit of God is invoked not just on the gifts, but on all the people present. The Church is not separate from what is revealed in the sacrament.

PEOPLE: Father, Son, and Holy Spirit! The Trinity one in essence, and undivided!³⁴



PRIEST: *I will love You, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer.*

AND HE THEN KISSES THE HOLY THINGS, WHICH REMAIN COVERED. IF THERE ARE MORE PRIESTS, THEY KISS THE HOLY THINGS AND EACH OTHER ON THE SHOULDER.

THE CELEBRANT SAYS: Christ is in our midst. AND ANSWER: He is and ever shall be.

DEACON: The doors! The doors!³⁵ In wisdom, let us attend!

THE PRIEST LIFTS THE LARGE AER AND RAISES IT UP AND DOWN OVER THE HOLY GIFTS.

The Symbol of Faith (the Creed)³⁶

ALL: I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

³⁴ Although we are quite used to seeing our clergy exchange the kiss of peace, among the people the gesture has largely fallen away in many Orthodox churches. Some parishes, especially new missions, have revived it. One reason why its revival has had mixed reviews seems to be that when it is revived, it is done as a well-intentioned but subjective personal gesture (by shaking hands, even bear-hugs, and so forth), and our liturgical instincts might arguably require a more "liturgical" kiss of peace, meaning one which expresses more than just our subjective feelings. On the one hand, the faithful do not always feel comfortable with informal expression, and yet on the other hand, having sadly ceased to think of our role in worship as priestly, we do not seem at home enough with our liturgical expression to perform this gesture in the symbolic manner used by the celebrants.

³⁵ "The doors!" In the early church, the doors to the church (not the doors on the iconostasis) were closed at this time. This expressed the Christian awareness that its sacramental life was at the heart of a great mystery, one which was vulnerable to both persecution and misunderstanding. Our modern church life, for better or for worse, does not hold this awareness with the same intensity. In some new translations, the above words are therefore left out altogether. In the early church, the catechumens (those preparing for baptism but not yet initiated into the life of the church) would have left the church by this time. In some parishes today you may still hear the catechumens being dismissed, even though, like the closing of the doors, the words are no longer accompanied by any action.

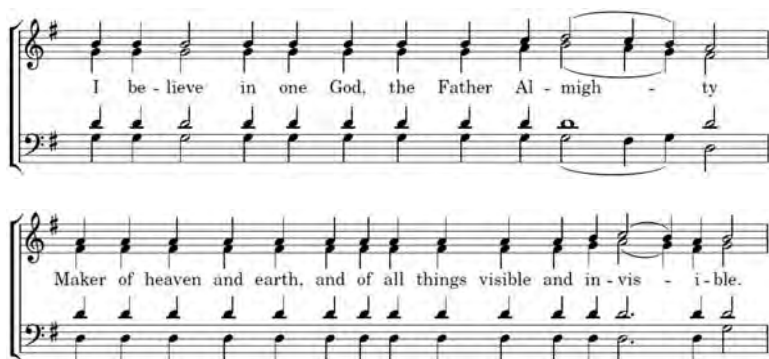
³⁶ The Nicene-Constantinopolitan Creed (sometimes called "The Symbol of Faith") is the church's clear and economical expression of what her understanding is regarding words like God, Jesus Christ, Holy Spirit, and Church. It is a summary of church teaching compiled at two great conventions of her bishops in the years 325 and 381, held in Nicea and Constantinople (modern day Istanbul, Turkey). It grew out of the spiritual climate of worship and reasoning

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; Begotten not made; of one essence³⁷ with the Father; by Whom all things were made; Who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead. Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified, Who spoke by the Prophets.

In one holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.



closely related to the climate that had produced what we know today as the New Testament. It was some time before it came to be regularly inserted into the worship which had guided its authors. It is sometimes recited, sometimes sung, but always recited with respect. Note also that it isn't "We believe ..." but "I believe ..." – the expression is corporate, with one another, but quite personal in nature.

³⁷ The language of the creed is entirely biblical, except for use of "essence," which comes from the language of Greek philosophy, as do a few heard in worship, words like "consubstantial" and "nature." In using it, the church acknowledges its mission to understand the biblical gospel of the Messiah in all its cosmic dimensions, and to find within itself the answers to all authentic questions which the world may bring to the Church about God, immortality, and salvation.

And in one Lord Jesus Christ, the Son of God,

the Only-begotten, begotten of the Father before all a - ges.

Light of Light, true God of true God;

Begotten, not made; of one essence with the Fa-ther by Whom all things were made;

Who for us men and for our salvation came down from Heav - en,

and was incarnate of the Holy Spirit and the Virgin Mary, and be - came man;

And He was crucified for us under Pontius Pilate, and suffered and was bur - ied

and the third day He rose again, according to the Scrip - tures;

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is written in quarter notes, with a half note at the end of the phrase. The bass staff provides a simple accompaniment of quarter notes.

And ascended into heaven, and sits at the right hand of the Fa - ther;

This musical system continues the melody and accompaniment from the first line. The treble staff melody includes a half note at the end of the phrase. The bass staff accompaniment remains consistent.

And He shall come again with glory to judge the living and the dead;

This musical system continues the melody and accompaniment. The treble staff melody is composed of quarter notes. The bass staff accompaniment is also in quarter notes.

Whose kingdom shall have no end.

This musical system continues the melody and accompaniment. The treble staff melody features a half note at the end of the phrase. The bass staff accompaniment includes a half note at the end of the phrase.

And in the Holy Spirit, the Lord, the Giver of Life; Who proceeds from the Fa - ther;

This musical system continues the melody and accompaniment. The treble staff melody includes a half note at the end of the phrase. The bass staff accompaniment remains consistent.

Who with the Father and the Son together is worshiped and glorified;

This musical system continues the melody and accompaniment. The treble staff melody is composed of quarter notes. The bass staff accompaniment is also in quarter notes.

Who spoke by the pro - - - phets.

This musical system continues the melody and accompaniment. The treble staff melody features a half note at the end of the phrase. The bass staff accompaniment includes a half note at the end of the phrase.

The musical score consists of four systems, each with a vocal staff (treble clef) and a bass staff (bass clef). The key signature is one sharp (F#). The lyrics are as follows:

System 1: In One, Holy, Catholic and Ap - o - stol - lic Church.

System 2: I acknowledge one baptism for the re - mis - sion of sins.

System 3: I look for the re - sur - rec - tion of the dead,

System 4: and the life of the world to come. A - men.

The Anaphora

*THE CENTRAL PRAYER OF THE EUCHARIST. ON SUNDAYS IN LENT AND OTHER OCCASIONS, THE PRAYERS OF SAINT BASIL ARE USED.*³⁸

WE ADDRESS GOD THE FATHER. THE PATTERN OF THIS DEFINING PRAYER IS TAKEN FROM THE ANCIENT ISRAELITE COMMEMORATIONS OF THE EXODUS FROM EGYPT. ACCORDING TO THIS BIBLICAL PATTERN, THE WORSHIPPING COMMUNITY NAMES AND IDENTIFIES ITS GOD, WHO ALTHOUGH UNKNOWABLE, IS KNOWN BY US IN PART THROUGH HIS ACTS. FOR US, THE ULTIMATE OF THESE ACTS IS ABOUT TO BE MADE MYSTICALLY AND REALLY PRESENT IN THE MIDST OF THIS CHURCH.

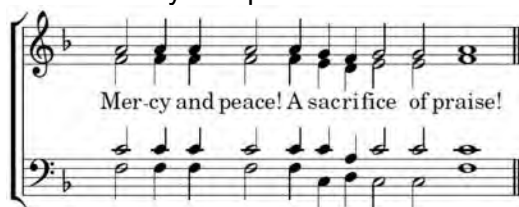
DEACON: Let us stand³⁹ aright! Let us stand with fear! Let us attend, that we may offer the Holy Oblation in peace.

DEACON IN

³⁸ The Liturgy using the long prayers of St. Basil the Great was the standard Liturgy that was celebrated up until at least the year 700. The shorter prayers of St. John Chrysostom were used only by exception. In time, this came to be the reverse.

³⁹ Experience tells us that the proper attitude of thanksgiving is best shown by standing in prayer as was assumed by the Lord Jesus when he said, "When you stand praying..." (Mark 11:25).

PEOPLE: Mercy and peace! A sacrifice of praise!



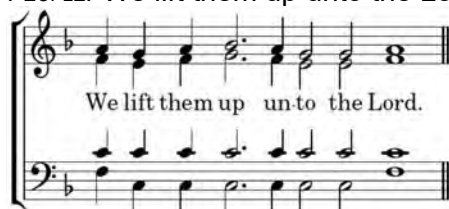
PRIEST (FACING THE PEOPLE): † The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

PEOPLE: And with your spirit.



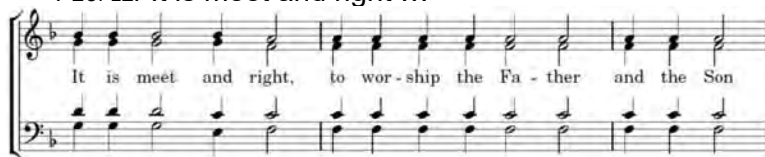
PRIEST: Let us lift up our hearts.⁴⁰

PEOPLE: We lift them up unto the Lord.



PRIEST (WITH METANIA OR PROSTRATION): Let us give thanks unto the Lord.

PEOPLE: It is meet and right ...



⁴⁰ In John Chrysostom's time the expression used was "Let us lift up our minds." For awhile, both forms were in use in different parts of the church, but by the 7th century, "hearts" had prevailed.



PRIEST⁴¹: It is meet and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable inconceivable, invisible, incomprehensible, always-existing and eternally the same, You and Your only-begotten Son and Your Holy Spirit. You it was Who brought us from non-existence into being⁴², and when we had fallen away raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your Kingdom which is to come. For all these things we give thanks to You, and to Your only begotten Son and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank You for this Liturgy which You have deigned to accept at our hands, though there stand by You thousands of archangels and hosts of angels, the Cherubim and the

⁴¹ These prayers are sometimes known as the "silent prayers," and are still read in silence in many Orthodox churches. In the year 565, at the time the prayers were first beginning to be read silently, Justinian wrote: "moreover we order all bishops and priests to say the prayers used in the divine oblation and in holy baptism not inaudibly, but in a voice that can be heard by the faithful people, that the minds of those who listen may be excited to greater compunction." Justinian was concerned to stamp out an innovation which he rightly considered harmful to liturgical devotion. Although he would be pleased with the practice of many churches today, he was at the time unsuccessful in stemming the tide away from the audible prayers of the early church.

⁴² It is interesting to note that in the early Christian prayers of anamnesis ("commemoration") such as this, there is not a single one that does not begin its task of remembering without recalling the fact that we are praying to "the one Who brought us into being out of nothingness." This reminds us how important our biblical world-view is for the rest of our thinking about God. Beginning our thanksgiving for salvation by remembering being brought out of the void of oblivion is part of our "Israelite instincts," which are a prerequisite if our faith in Jesus is to be fully grounded in biblical experience of God. This is also why the Eastern Church makes such a close connection between our being created and our being saved. Teachers like the great Athanasius of Alexandria emphasized that God the Word was the means for both creation and salvation, and this tradition has permeated everything, from our celebration of Christmas and our reverence for Mary the Mother of Jesus, to our understanding of the last supper and of our hymns and worship.

Seraphim, six-winged, many-eyes, who soar aloft, borne on their pinions ...

DEACON TOUCHES THE DISKOS WITH EACH OF THE POINTS OF THE STAR MAKING THE SIGN OF THE CROSS, THEN KISSES IT AND LAYS IT ASIDE.

EXCLAMATION: ... Singing the triumphant hymn, shouting, proclaiming and saying⁴³:

PEOPLE: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He that comes in the name of the Lord! Hosanna in the highest!



PRIEST: With these blessed powers⁴⁴, O Master Who loves mankind, we also cry aloud and say: You are Holy and most-holy, You and Your only-begotten Son and Your Holy Spirit! You are Holy and most-holy, and magnificent is Your

⁴³ In the original Greek, these verbs denoted the sounds made by humans, eagles, oxen and lions. This is an allusion to the vision of Ezekiel of the mystical beings worshipping at the throne of God and is yet another symbolic reference tying our own worship to the notion of eternal and heavenly worship.

⁴⁴ "These blessed powers" refers to the heavenly host. The continual references we make to heavenly worship mean more than just "dressing up" our worship in mysterious symbols; they remind us that the fulfillment of Christ's sacrifice has been completed, and already exists in the presence of God, restored to communion with Him. That is the divine life by which we aspire to be guided, and in the light of which we struggle at all times, and which the Divine Liturgy now reveals to us.

glory! Who so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have everlasting life; Who, when He had come and had fulfilled all the dispensation for us, in the night in which He was given up - or rather, gave Himself up for the life of the world - took bread in His holy, pure, and blameless hands; and when He had given thanks and blessed it, and hallowed it, and broken it, He gave it to His holy disciples and apostles, saying:

DEACONS POINT TO THE GIFTS WITH THEIR ORARIONS.

EXCLAMATION: Take! Eat! This is My Body which is broken for you⁴⁵, for the remission of sins.

PEOPLE: Amen.



PRIEST (QUIETLY): And likewise, after supper, He took the cup saying:

EXCLAMATION: Drink of it, all of you! This is My Blood of the new covenant, which is shed for you and for many, for the remission of sins!

PEOPLE: Amen.



PRIEST (QUIETLY): Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the

⁴⁵ The first letter of St. Paul to the Corinthians, where these words are first recorded, is older than any of the Gospels. That makes these words very probably the first recorded words of Jesus to which we have access.

*Ascension into heaven, the sitting at the right hand, and the second and glorious coming.*⁴⁶

*THE CONSECRATED GIFTS ARE ELEVATED, BY THE DEACON IF ONE SERVES, OR IF NOT, BY THE PRIEST.*⁴⁷

DEACON CROSSES HIS RIGHT HAND OVER HIS LEFT AND ELEVATES THE HOLY DISKOS AND HOLY CHALICE.

*PRIEST: Offering unto You Your own of Your own*⁴⁸, on behalf of all and for all.

PEOPLE (SLOWLY): We praise you, we bless you, we give thanks unto You O Lord; and we pray unto You, O our God.



⁴⁶ We speak of the Second Coming as one of the events which, like the cross and the tomb, have already "come to pass" because, in the setting of the Liturgy, the sacrifice of Jesus is understood on a cosmic scale, where time itself is part of fallen creation. The Second Coming has been achieved in the Kingdom, because it is part of the process of salvation, and Christ has saved our created nature. If there is a tension, it is not between the work Christ has done (the Resurrection) and what he has yet to do (the Second Coming), but rather between what he has already fulfilled (all of salvation) and His providence in leading us through time into that reality.

⁴⁷ Certain of our church's traditions limit penitential gestures (like kneeling) on Sundays. This was in part to set the joyous resurrectional character of Sunday worship apart from that of daily services. But since many of us attend church only on Sundays nowadays, penitential practice may vary in the Orthodox world, often combining certain pious practices from different traditions. "So they all praised the Lord, the God of their fathers; they bowed low and fell prostrate before the Lord and the King" (1 Chronicles 29:20). On gestures generally: Kneeling, raising of hands, bowing of heads, making prostrations, and kissing are generic religious rites as old as humanity itself, integrated into Christian worship, for they are direct and natural expressions of various religious states of human beings.

⁴⁸ We have nothing to give that is not already God's. The Greek is very concise. An English paraphrase of these words might be "These Your gifts, from all that is Yours, we offer to You..."

[(THREE METANIA, KISS HOLY TABLE)]

PRIEST: *O Lord, Who sent Your Most Holy Spirit upon Your apostles at the third hour: Do not take Him from us, O Good One, but renew Him in us who pray to You.*

(METANIA)

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

PRIEST: *O Lord, Who sent Your Most Holy Spirit upon Your apostles at the third hour: Do not take Him from us, O Good One, but renew Him in us who pray to You.*

(METANIA)

DEACON: *Cast me not away from Your presence, and take not Your Holy Spirit from me.*

PRIEST: *O Lord, Who sent Your Most Holy Spirit upon Your apostles at the third hour: Do not take Him from us, O Good One, but renew Him in us who pray to You.*

(METANIA)]

PRIEST (QUIETLY): *Again we offer unto you this reasonable and bloodless worship, and ask you, and pray you, and supplicate you: Send down Your Holy Spirit upon us and upon these Gifts here offered.*

DEACONS POINT TO THE DISKOS AND THE HOLY BREAD WITH THEIR ORARION

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

PRIEST: **† And make this Bread the precious Body of Your Christ.**

DEACON: *Amen.*

THE DEACONS POINT TO THE CHALICE, SAYING:

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

PRIEST: **† And that which is in this Cup, the precious Blood of Your Christ.**

DEACON: *Amen.*

DEACON: *Bless both, Master.*

PRIEST: **† Making the change by Your Holy Spirit.**

DEACON: **Amen. Amen. Amen.**

THE DEACON BOWS HIS HEAD TO THE PRIEST:

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

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

DEACON: *Amen.*

THE PRIEST BOWS BEFORE THE HOLY TABLE:

PRIEST: *That they may be to those who partake for the purification of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the Kingdom of Heaven, for boldness towards You, and not for judgment or condemnation.*

ALL MAKE A METANIA (ON SUNDAYS AND FEAST DAYS) BEFORE THE HOLY TABLE.

*Again we offer unto You this rational worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.*⁴⁹

THE PRIEST CENSES THE GIFTS.

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

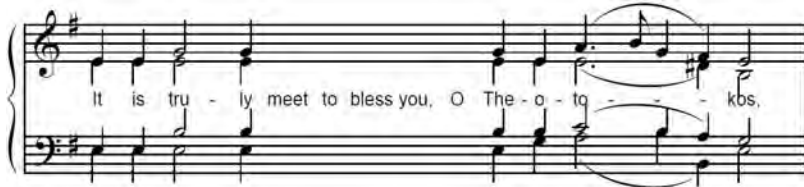
The Hymn to the Theotokos

MOST JUNIOR DEACON CENSES THE REMAINING THREE SIDES OF THE HOLY TABLE AND THE CELEBRANT X3 (BISHOP X9) FROM THE HIGH PLACE.

A PRIEST SERVING ALONE DOES NOT CENSE THE REMAINING SIDES OF THE HOLY TABLE.

THIS HYMN IS OCCASIONALLY REPLACED – SEE BULLETIN FOR DETAILS.

PEOPLE: It is truly meet to bless you O Theotokos! Ever blessed and most pure and the Mother of our God. More honorable than the seraphim, and more glorious beyond compare than the cherubim, without corruption you gave birth to God the Word. True Theotokos, we magnify you!



⁴⁹ Who are all these categories of people? They represent the fullness of the church. Ancestors refer to our forefathers in the flesh, most especially the ancestors of Christ, Who provided our humanity for the incarnation of God; fathers and patriarchs speak of the great teachers and hierarchs, and of the heads of the twelve tribes of Israel; prophets are those who preserved the divine mission of God in the memory of the people; evangelists preached the Gospel; martyrs gave their lives and confessors suffered for the faith; and ascetics lived lives dedicated to freeing themselves by prayer and effort from the needs of worldly life in order to better acquire divine life.

e - ver blessed and most pure and the Moth - er of our God,
 more hon' - ra - ble than the Cher - ru - blim, and more glo - rious beyond compare
 than the Ser - a - phim. With - out cor - rup - tion you gave birth
 to God the Word: true The - o - to - kos, we mag - ni - fy you!

DURING THE HYMN, THE PRIEST PRAYS: For the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; Saint N. (OF THE DAY), whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially N.N.; grant them rest, O God, where the light of Your countenance shines on them.

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

Again, we offer unto You this reasonable worship: for the Holy, Catholic, and Apostolic Church; for those who live in chastity and holiness of life; for all civil authorities; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

AND AFTER THE CHOIR CONCLUDES THE HYMN

PRIEST (EXCLAMATION): Among the first, remember, O Lord, our Metropolitan *N.*, and our Archbishop *N.*, [*OR Bishop N.*]. Grant them for Your holy churches in peace, safety, honor, health, and length of days, rightly to divide the word of Your truth.

PEOPLE: And all mankind.

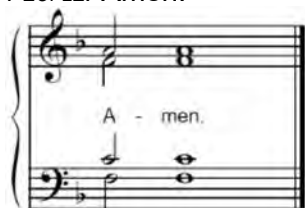


AND THE PRIEST CONTINUES TO PRAY QUIETLY:

PRIEST: Remember, O Lord, the city in which we dwell, every city and land; those who in faith dwell in them. Remember, O Lord, travelers by land, by sea, and by air; the sick and the suffering; captives, and their salvation. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies. (AND HERE HE MAY REMEMBER BY NAME THE LIVING FAITHFUL, WHOM HE WILL)

EXCLAMATION: And grant that with one mouth and one heart we may praise Your all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

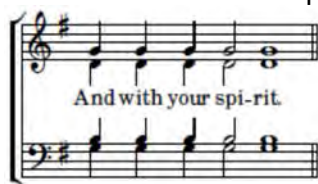


THE PRIEST TURNS AND BLESSES THE PEOPLE.

MOST JUNIOR DEACON OUT.

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

PEOPLE: And with Your spirit.

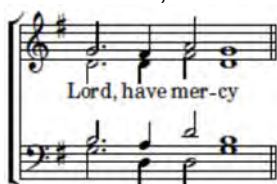


The Litany Before the Lord's Prayer

BEGIN HEATING WATER.

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

PEOPLE: Lord, have mercy.



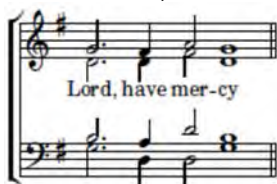
For the precious Gifts now offered and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.



That our God Who loves mankind, receiving them upon His holy and noetic altar above the heavens as a sweet spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

PEOPLE: Lord, have mercy.



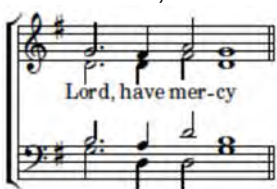
That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



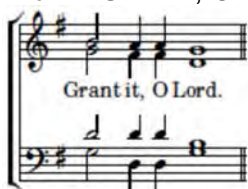
Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



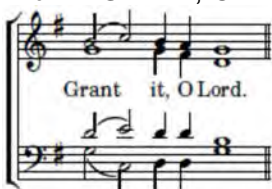
That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



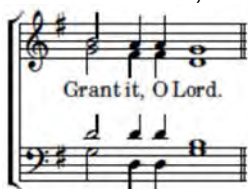
An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



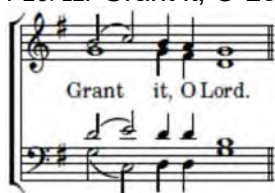
Pardon and remission of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



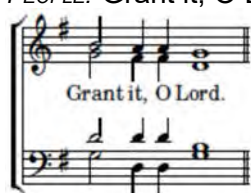
All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



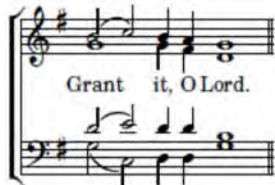
That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



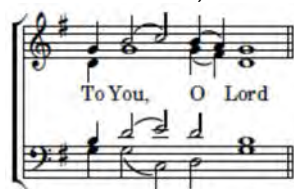
A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You, O Lord.



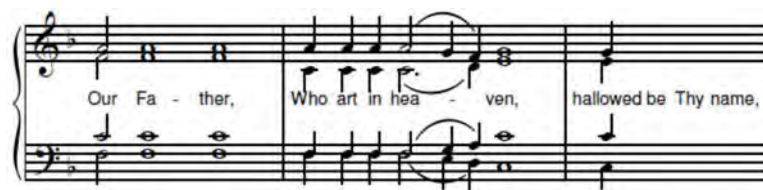
*PRIEST (QUIETLY): Unto You we commend our whole life and our hope, O Master Who loves mankind. We ask You, and pray You, and supplicate You: Make us worthy to partake of the heavenly and dread Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the Kingdom of Heaven, for boldness toward You, but not for judgment or condemnation.*⁵⁰

The Lord's Prayer⁵¹

PRIEST (WITH RAISED HANDS): And make us worthy, O Master, that with boldness and without condemnation we may dare to call on You, the heavenly God, as Father, and to say:

DEACONS, STANDING, CROSS ORARION.

*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 the evil one.*⁵²



⁵⁰ Why combine the desire to be bold, with the fear of condemnation for doing so? The introduction to the Lord's prayer preserves a tension between praying in intimate terms ("abba," "father") to God, who is at the same time utterly unknowable: thus, we preface our intimate prayer with the request that we can be reverently mindful of God's grandeur, and yet be bold enough to pray in the language of the kinship established with Him by Christ.

⁵¹ This prayer, addressed to the Father, as Jesus taught us to pray, was surprisingly not regularly included in the Divine Liturgy until about the year 400. It found its place here possibly in preparation for Holy Communion, the "bread of life" and the presence of God in these sacramental created things, which makes them genuinely life-giving. It is interesting to note that in the early church the Lord's Prayer was taught only to those who had already been baptized.

⁵² This is occasionally translated as "deliver us from evil," however the translation here is consistent with the Greek, and with a worldview where all spiritual realities are personal.

Thy King - dom come, Thy will be done on earth as it is in hea - ven.

Give us this day our dai - ly bread and for-give us our tres - pass-es,

as we forgive those who trespass a - gainst us:

and lead us not into temp-ta - tion but deliver us from the a - vil one.

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

PEOPLE: Amen.

A - men.

PRIEST (FACING THE PEOPLE): † Peace be unto all.

PEOPLE: And to your spirit.

And to your spi - rit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.



PRIEST (QUIETLY): *We give thanks unto You, O King invisible, Who by Your measureless power made all things, and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads unto You, for they have not bowed down to flesh and blood, but to You, the fearful God. O Master, distribute these Gifts here offered, unto all of us for good, according to the individual need of each, sail with those who sail, travel with those who travel by land, by sea and by air; heal the sick, O You Who are the physician of our souls and bodies.*

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

CHOIR (VERY SLOWLY): Amen.



PRIEST (QUIETLY): *Attend, O Lord Jesus Christ our God, out of Your holy dwelling place, from the throne of glory of Your Kingdom; and come to sanctify us, O You Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart unto us Your most pure Body and precious Blood, and through us to all the people.*

O God, cleanse me, a sinner, and have mercy on me. (METANIA)
(x3)

DEACON: Let us attend!

AND THE PRIEST ELEVATES THE HOLY BREAD ABOVE THE HOLY TABLE:

PRIEST: The Holy Things for the Holy!⁵³

HOLY DOORS CLOSED AND CURTAIN DRAWN.

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



Communion

AS THE PRIEST PREPARES HIS COMMUNION, AND THE COMMUNION FOR THE FAITHFUL, THE CHOIR SINGS THE COMMUNION HYMN. OCCASIONALLY, SEASONAL OR FESTAL HYMNS REPLACE THE ONES BELOW – CHECK THE BULLETIN.

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



VERSE: 1. Praise Him, all His angels, praise Him, all His hosts!

⁵³ The expression "holy things" is present in the earliest Christian Liturgies, as far as we can tell, where it is attested in the Liturgy used in Jerusalem, "The holy things" is the name given to the sacrificial offerings in the Old Testament, such as described in Leviticus 22, where we see that, according to Old Testament law, only a priest and His household may partake of the holy things left over from the sacrifices offered in the temple. Following the logic of the epistle to the Hebrews, therefore, Jesus is our High Priest, and by joining in eating His offering we are all revealed to be members of his priestly household, able to call God Father with Him, and are therefore able to partake directly of the great divine/human offerings which He has made in His body for the restoration of our life with God. Truly, this is "Holy Communion." What we hear, paraphrased, is "The holy things are for the holy ones," and the sense of our reply is "There is only one Who is holy..."

- VERSE: 2. Praise Him, sun and moon, praise Him, all you shining stars!
- VERSE: 3. Praise Him, you highest heavens, and you waters above the heavens!
- VERSE: 4. Let them praise the Name of the Lord! For He commanded and they were created.
- VERSE: 5. He established them for ever and ever; He fixed their bounds which cannot be passed.
- VERSE: 6. Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling His command!
- VERSE: 7. Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds!
- VERSE: 8. Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!
- VERSE: 9. Let them praise the Name of the Lord, for His Name alone is exalted; His glory is above earth and heaven.
- VERSE: 10. He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him. Praise the Lord!

THE ABOVE IS REPEATED AS NECESSARY, OR OTHER HYMNS MAY BE SUNG, UNTIL THE PRIEST PICKS UP THE CHALICE AND EXITS THE HOLY DOORS. THEN, THE PEOPLE SING:

Alleluia! Alleluia! Alleluia!



AS THE CHOIR SINGS, THE PRIEST DIVIDES THE HOLY BREAD.

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

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

THE DEACON, THEN, POINTING TO THE HOLY CHALICE:

DEACON: *Amen. Fill, Master, the Holy Cup.*

AS THE PRIEST PLACES THE PORTION IC INTO THE CHALICE:

PRIEST: ***The fullness of the Holy Spirit.***

DEACON: *Amen.*

AND TAKING THE HOT WATER:

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

PRIEST: *Blessed is the warmth of Your holy things, always, now and ever, and unto ages of ages.*

THE DEACON POURS A SUFFICIENT QUANTITY OF WATER INTO THE CHALICE CROSS-WISE, SAYING:

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

PRIEST: *Forgive me my brothers and concelebrants.*

TURNING TOWARD THE PEOPLE: *Forgive me my brothers and sisters.*

PRIEST (SEVENTH COMMUNION PRAYER): *O God, absolve, remit and pardon me my transgressions; as many sins as I have committed by word or action or thought, willingly or unwillingly, consciously or unconsciously; forgive me everything since You are good and the lover of mankind.*

AS THE OTHER PRIESTS PARTAKE, THEY EXCHANGE THE KISS OF PEACE BEFORE THE ALTAR TABLE, SAYING: *Christ is in our midst!* AND THE RESPONSE *He is and ever shall be!*

IF TWO OR MORE DEACONS REMAIN IN THE SANCTUARY, THEY MOVE TO THE HIGH PLACE, AND EXCHANGE THE KISS OF PEACE WITH EACH OTHER.

PRIEST: *Deacons, draw near.*

THE DEACON APPROACHES AND BOWS, ASKING FORGIVENESS; HE THEN KISSES THE HOLY TABLE:

DEACON: *Give unto me, Master, the precious and holy Body of our Lord and God and Savior Jesus Christ.*

KISSING THE DEACON'S SHOULDER, THE PRIEST GIVES TO HIM A PORTION OF THE HOLY BREAD, SAYING:

PRIEST: *To the pious deacon N. is given the precious, holy, and most pure Body of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

THE DEACON KISSES THE PRIEST'S HAND AND SHOULDER AS HE RECEIVES THE HOLY BREAD, AND GOES BEHIND THE HOLY TABLE AND PRAYS WITH BOWED HEAD:

AS THE PRIEST TAKES A PORTION OF THE HOLY BREAD WITH HIS LEFT HAND, PLACING IT IN HIS RIGHT HAND:

PRIEST: *The precious and most holy Body of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest N. for the remission of my sins, and unto life everlasting.*

THE PRAYER BEFORE COMMUNION IS SAID IN UNISON: *I believe, O Lord, and I confess that you are truly the Christ, the Son of the Living God, Who came into the world to save sinners, of whom I am first⁵⁴. I believe also that this is truly Your Own*

⁵⁴ The purpose of each person describing themselves as the first of sinners is not to outdo one another in hyperbole; instead, it reflects the spiritual reality that

Most Pure Body, and that this is truly Your Own Precious Blood. Therefore, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

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

May the communion of Your holy Mysteries be neither to my judgment nor to my condemnation, O Lord, but to the healing of soul and body.

THE CHOIR CONTINUES THEIR HYMN(S).

THE CLERGY PARTAKE OF THE HOLY BREAD WITH ALL FEAR AND REVERENCE.

THE PRIEST THEN TAKES THE HOLY CHALICE IN BOTH HANDS WITH THE VEIL AND PARTAKES OF IT (X3) SAYING:

PRIEST: The precious and Most Holy Blood of our Lord and God and Savior Jesus Christ is given to me, the priest N. for the remission of my sins, for life everlasting.

PRIEST: Lo, this has touched my lips, and shall take away my iniquities, and cleanse my sins.

THE PRIEST THEN SUMMONS THE DEACON:

PRIEST: Deacon, draw near.

THE DEACON APPROACHES AND BOWS ONCE, SAYING:

DEACON: Low, I draw near unto the immortal King and our God. Give unto me, Master, the precious and holy Blood of our Lord and God and Savior Jesus Christ.

THE PRIEST HOLDS THE CHALICE AND SAYS:

PRIEST: The servant of God, Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.

WHEN THE DEACON HAS PARTAKEN, THE PRIEST SAYS:

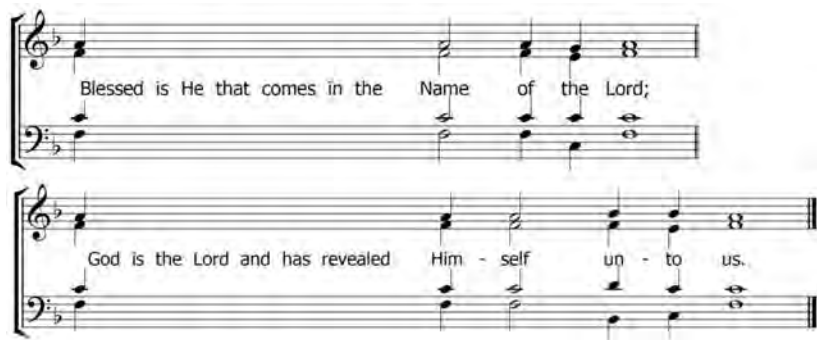
PRIEST: Lo, this has touched your lips, and shall take away your iniquities, and cleanse your sins.

the sins of others are essentially irrelevant to a person's salvation. In the teaching given by Jesus about the splinter in the eye, we are reminded that although two splinters might objectively be the same size, the one in your own eye is the only one that distorts your vision on any significant scale.

People's Communion⁵⁵

DEACON: In the fear of God, and with faith (*and love*) draw near!

PEOPLE: Blessed is He that comes ...



DURING THE COMMUNION OF THE PEOPLE, THE CHOIR SINGS:

PEOPLE: Receive the Body of Christ; taste the fountain of immortality.



REPEAT AS NEEDED. OTHER HYMNS MAY BE SUNG AS WELL. WHEN PRIEST RETURNS TO THE ALTAR, SING ONCE MORE, THEN SING "ALLELUIA".

PEOPLE: Alleluia. Alleluia. Alleluia.



AFTER ALL HAVE COMMUNED, THE CELEBRANTS RETURN TO THE SANCTUARY AND PLACE THE CHALICE ON THE HOLY TABLE.

⁵⁵ Concerning visitors, please see the note on the front page of the Sunday Bulletin.

(NOTE: THESE ARE OFTEN SAID BY THE CELEBRANT).

DEACON: Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your resurrection; for You are our God and we know no other than You; we call on Your name. Come, all you faithful, let us venerate Christ's holy resurrection. For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His resurrection, for by enduring the Cross for us, He has destroyed death by death.

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on You! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of Your Son.

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of You in the never-ending day of Your Kingdom.

AS HE THOROUGHLY WIPES THE REMAINING PARTICLES FROM THE DISKOS WITH THE SPONGE INTO THE CHALICE, HE SAYS:

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

PRIEST: † O God, save Your people, and bless Your inheritance.

PEOPLE: We have seen the true Light! ...

The musical score is written for a piano accompaniment, consisting of a right-hand (treble) and left-hand (bass) part. It is in the key of D major (indicated by two sharps) and 4/4 time. The score is divided into three systems, each with a single line of lyrics underneath. The lyrics are: "We have seen the true Light! We have re-ceived the hea-ven-ly Spi - rit!", "We have found the true Faith! Worshipping the un-di-vid-ed Tri - ni - ty:", and "Who has saved us!". The music features a variety of note values, including quarter, eighth, and sixteenth notes, as well as rests. The first system has two measures, the second has two measures, and the third has two measures. The final measure of the third system ends with a double bar line.

THE PRIEST COVERS THE CHALICE WITH ONE VEIL. HE PUTS ALL THE OTHERS ON THE DISKOS. HE CENSES THE CHALICE THREE TIMES, SAYING QUIETLY:

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

THE DEACON TAKES THE CENSER, THEN THE PRIEST GIVES THE DISKOS TO THE DEACON, AND THE DEACON, TAKING IT WITH THE CENSER UNDERNEATH, MAKES A SLIGHT BOW TOWARD THE FAITHFUL THROUGH THE HOLY DOORS, SAYING NOTHING, HE CARRIES IT TO THE TABLE OF OBLATION.

THE PRIEST TAKES THE CHALICE IN HIS RIGHT HAND, AND MAKES WITH IT THE SIGN OF THE CROSS OVER THE ANTIMENSION, AND SAYS QUIETLY TO HIMSELF:

PRIEST (QUIETLY): *Blessed is our God ...*

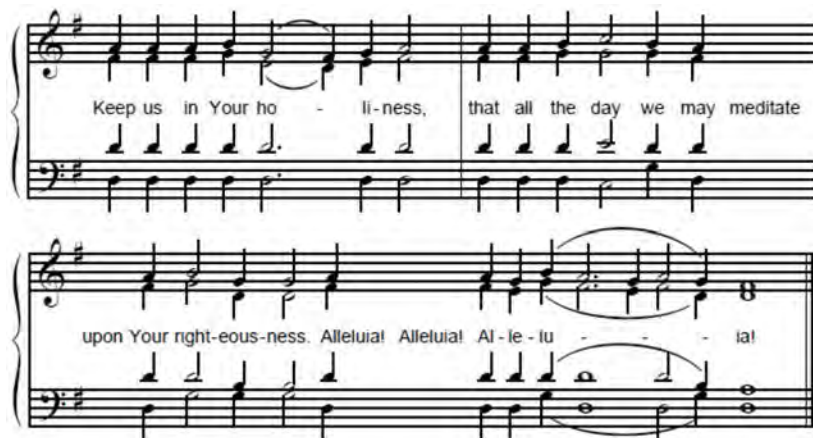
THEN, HOLDING THE CHALICE:

PRIEST (FACING THE PEOPLE, ALOUD): *Always, now and ever, and unto ages of ages.*

PEOPLE: Amen⁵⁶. Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have made us worthy to partake of Your holy, divine, immortal, and life-creating Mysteries. Keep us in Your holiness, that all the day we may meditate upon Your righteousness. Alleluia! Alleluia! Alleluia!⁵⁷

⁵⁶ All the responses that follow the distribution of communion reveal that they were written at a time when it was assumed that all present had partaken of the holy meal.

⁵⁷ "Alleluia!" In free translation: "God is here! Praise Him!"



THE PRIEST CARRIES THE CHALICE TO THE TABLE OF OBLATION AS THE DEACON CENSES AND THEN, RECEIVING THE CENSER, CENSES THE CHALICE THREE TIMES. HE RETURNS TO THE ALTAR TABLE.

FOLD THE ANTIMENSION BEFORE NEXT EXCLAMATION.

DEACON OUT, PRIEST AT ALTAR TABLE.

The Litany of Thanksgiving

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

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: To you, O Lord.



PRIEST: *We thank you, O Master Who loves mankind, Benefactor of our souls, that You have made us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in Your fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.*

DURING THE EXCLAMATION, THE PRIEST MAKES THE SIGN OF THE CROSS WITH THE GOSPEL OVER THE FOLDED ANTIMENSION.

EXCLAMATION: For You are our Sanctification, and unto You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

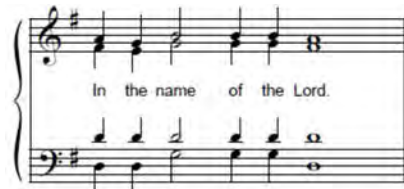
PEOPLE: Amen.



The Prayer Behind the Ambon

PRIEST: Let us depart in peace.

PEOPLE: In the name of the Lord.



DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.



PRIEST: O Lord, Who blesses those who bless You, and sanctifies those who trust in You, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in return by Your divine power, and forsake us not who put our hope in You. Give peace to Your world, to Your churches, to Your priests, to all those in civil authority, and to all Your people. For every good gift and every perfect gift is from above, coming down from You, the Father of Lights, and unto You we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

WHEN SPECIAL BLESSINGS OR PRAYERS TAKE PLACE, WE STOP SINGING AFTER THE SECOND TIME. AFTER THE CONCLUSION OF THE SPECIAL PRAYERS, WE CONCLUDE WITH THE FINAL TIME. IF NO SPECIAL PRAYERS ARE DONE, THE CONCLUSION FOLLOWS IMMEDIATELY:

PEOPLE: Amen. Blessed be the name of the Lord, henceforth and forever more. (x3)

A - men.

Blessed be the name of the Lord hence - forth and for - ev - er more.

Blessed be the name of the Lord hence - forth and for - ev - er more.

Bles - sed be the name of the Lord hence - forth and for - ev - er more.

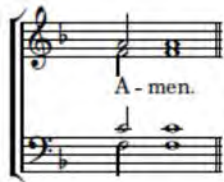
DEACON IN. IF THERE ARE NO DEACONS, THE PRIEST BLESSES THE CHALICE ON THE TABLE OF OBLATION:

THE DEACON(S) KNEELS AT THE NORTH SIDE OF THE HOLY TABLE:

PRIEST: † O Christ our God , Who are the fulfillment of the law and the prophets, Who fulfilled all the dispensation of the Father, fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

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

PEOPLE: Amen.



PRIEST (FACING EAST, HANDS RAISED): Glory to you, O Christ our God and our hope, glory to you!

PEOPLE: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3x) Father, bless!

Glo - ry to the Father and to the Son

and to the Holy Spi - rit, both now and ever

and unto a - ges of a - ges. A - men. Lord have mercy,

Lord have mercy, Lord have mer - cy. Fa - ther, bless.

DURING THE PASCHAL SEASON, THE ABOVE IS REPLACED BY "CHRIST IS RISEN ..." SUNG THREE TIMES.

PRIEST, HOLDING THE BLESSING CROSS: May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of Saint *N. (OF THE DAY)*, whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

PEOPLE: Amen.



THE PRIEST MAKES ANY ANNOUNCEMENTS, AND THE FAITHFUL AND THE CATECHUMENS, AS WELL AS THOSE WHO MAY BE GUESTS, MAY VENERATE THE CROSS AND RECEIVE THE BLESSED BREAD (CALLED ANTIDORON)⁵⁸.

AS THE FAITHFUL VENERATE THE CROSS, THE PRAYERS OF THANKSGIVING AFTER COMMUNION ARE READ.

**YOU ARE INVITED TO STAY FOR OUR FELLOWSHIP HOUR,
IMMEDIATELY FOLLOWING THE CONCLUSION OF THE VENERATION.**

⁵⁸ "After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the Lord Almighty. Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes" (2 Samuel 6:18-19).

The Divine Liturgy of St. Basil the Great

WHEN THE DIVINE LITURGY OF ST. BASIL THE GREAT IS SERVED, THE LITURGY BEFORE THE LITANY OF THE CATECHUMENS IS IDENTICAL TO THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM.

The Litany for the Catechumens

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



That He may teach them the word of truth.

PEOPLE: Lord, have mercy.



That He may reveal to them the Gospel of righteousness.

PEOPLE: Lord, have mercy.



UNFOLD UPPER PART OF ANTIMENSION. THE PRIEST MAKES THE SIGN OF THE CROSS OVER IT WITH THE SPONGE, THEN KISSES THE SPONGE AND LAYS IT ON THE RIGHT SIDE OF THE ANTIMENSION.

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

PEOPLE: Lord, have mercy.



Help them, save them, have mercy on them, and keep them, O God, by Your grace.

PEOPLE: Lord, have mercy.



Bow your heads to the Lord, you catechumens.

PEOPLE: To You, O Lord.



PRIEST: O Lord our God, Who dwells in the heavens and looks down on all Your works: Look upon Your servants the catechumens, who have bowed their necks before You. Grant them a light yoke; make them honorable members of Your Holy Church; make them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption - for the knowledge of You, our true God.

EXCLAMATION: That with us they may glorify Your all honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

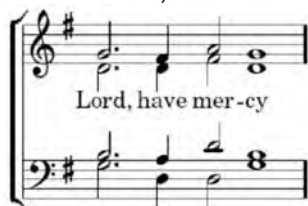


~~DEACON: All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumens remain.~~

The Litany of the Faithful

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

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



DEACON: Wisdom!

PRIEST: *You, O Lord, revealed to us this great mystery of salvation. You have made us, Your humble and unworthy servants, worthy to be ministers at Your holy altar. By the power of Your Holy Spirit, make us sufficient for this service so that standing blamelessly before Your holy glory, we may offer You a sacrifice of praise, for You are He who works all things in all men. For You alone accomplish all things in all men. Grant, O Lord, that our sacrifice may be acceptable and well-pleasing before you, for our sins and for the errors of the people.*

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

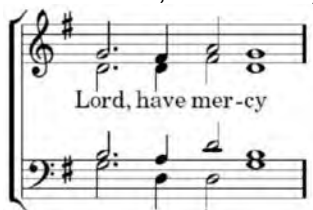
PEOPLE: Amen.



CENSING FOR CHERUBIC HYMN MAY BEGIN HERE, IF MULTIPLE DEACONS ARE SERVING.

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

PEOPLE: Lord, have mercy.



THE NEXT FOUR PETITIONS ARE SAID **ONLY** BY A DEACON IF ONE SERVES:

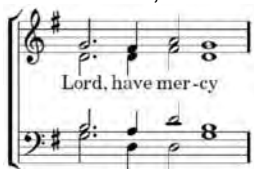
For the peace from above and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.



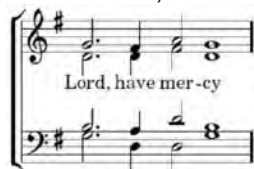
For this holy place and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.

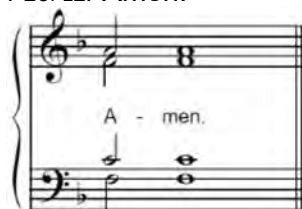


DEACON: Wisdom!

PRIEST: O God, Who in mercy and compassion has visited our lowliness; Who has set us, Your humble and sinful and unworthy servants, before Your holy glory to minister at Your holy altar. By the power of Your Holy Spirit, strengthen us for this service; and grant speech in the opening of our mouth to call the grace of Your Holy Spirit upon the gifts that are about to be set forth.

PRIEST: That guarded always by Your might, we may send up glory to You: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.



THE HOLY DOORS ARE NOW OPENED. DEACON (OR PRIEST IF SERVING ALONE) DOES LESSER CENSING

PEOPLE: Let us who mystically represent the Cherubim, and who sing the Thrice-Holy hymn to the life-creating Trinity, now lay aside all earthly cares.

MUSIC ON FOLLOWING PAGES:

P Let us who mys - tic - ly, who mys - tic - ly
rep - re - sent the Cher - u - bim, the Cher - u - bim,
rep - re - sent the Cher - u - bim,
P and who sing the thrice ho - ly hymn, who sing the thrice
ho - ly hymn to the life cre - a - ting Trin - i - ty,
to the life cre - a - ting, life cre - a - ting Trin - i - ty.

The musical score is written for piano accompaniment in a single system with six staves. The first two staves are for the first system of music, and the next four staves are for the second system. The music is in 4/4 time and features a mix of chords and moving lines. The lyrics are written below the notes, and the piece concludes with a double bar line and a repeat sign.

Now lay - a side all cares, now lay a - side all

earth - ly cares. now lay a - side, all earth - ly cares,

all earth - ly cares, lay a - side all earth - ly, earth - ly

cares.

THE CHERUBIC HYMN IS REPEATED AS NEEDED.

AS THE CHOIR SINGS THE CHERUBIC HYMN:

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

Nevertheless through Your unspeakable and boundless love for mankind, You have become man, yet without change or alteration, and as Ruler of All have become our High Priest, and gave to us the ministry of this liturgical and bloodless sacrifice.

For You alone, O Lord our God, rule over those in heaven and on earth; Who is borne on the throne of the Cherubim; Who is Lord of the Seraphim and King of Israel; Who alone is Holy and rests in the saints. Therefore, I entreat You Who is good and ready to listen: Look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Table, and perform the Sacred Mystery of Your Holy and Pure Body and Precious Blood.

For I draw near to You, and bowing my neck I implore You: Do not turn Your face away from me, nor cast me out from among Your children; but make me, Your sinful and unworthy servant, worthy to offer gifts to You. For You are He that offers and is offered, that accepts and is distributed, O Christ our God, and to You we send up glory, together with Your Father, Who is from everlasting, and Your Most-holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

THE PRIEST OR DEACON BEGINS THE CENSING OF THE ALTAR.

AT THE CONCLUSION:

PRIEST (WITH HANDS RAISED): *Let us who mystically represent the Cherubim, and who sing the Thrice-Holy hymn to the life-creating Trinity, now lay aside all earthly cares.*

DEACON: *That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia! (METANIA)*

DEACON: *Lift up, Master.*

THE PRIEST PUTS THE LARGE AER ON THE DEACON'S LEFT SHOULDER.

PRIEST: *Lift up your hands to the holy place and bless the Lord.*

THEY BOTH GO FORTH ON THE NORTH SIDE, PRAYING, AND PRECEDED BY SERVERS WITH LIGHTED CANDLES, AND THE DEACON WITH THE CENSER.

Great Entrance

DEACON: His Beatitude, the Most Blessed *N*, Archbishop of Washington, Metropolitan of All America and Canada;

His Eminence, the Most Reverend *N.*, Archbishop of
TOLEDO AND THE BULGARIAN DIOCESE

(*OR, His Grace, the Right Reverend N., Bishop of CITY AND DIOCESE;*)

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

IF THE BISHOP IS CELEBRATING, THE DEACON COMMEMORATES ONLY THE CELEBRANT (AND ANY OTHER) BISHOP(S). THE BISHOP WILL COMMEMORATE THE METROPOLITAN:

DEACON: His Eminence, the Most Reverend *N.*, Archbishop of
TOLEDO AND THE BULGARIAN DIOCESE

(*OR, His Grace, the Right Reverend N., Bishop of CITY AND DIOCESE;*)

may the Lord God remember them in His Kingdom, always,
now and ever, and unto ages of ages.

THE DEACON ENTERS THE ALTAR AND KNEELS ON THE SOUTHWEST CORNER OF THE HOLY TABLE, HOLDING THE DISCOS. IF THE BISHOP SERVES, THE DEACON KNEELS AT THE HOLY DOORS AND THE GIFTS ARE HANDED TO HIM WHILE THE DEACON CENSES.

This land, our president, our governor, all those in civil authority, and those who serve in our armed forces, may the Lord God remember them in His Kingdom, always, now and ever ...

Widows, orphans, the homeless, the hungry, the suffering and oppressed, [*especially N.N.,*]

For all those persecuted and held captive for the faith, [*especially N.N.,*]

Those who are absent from this service for a worthy cause, all of the sick and afflicted, [*especially N.N.,*]

may the Lord God remember them in His Kingdom,
always, now and ever ...

The ever-memorable founders and benefactors of this Holy House, all of our departed fathers, mothers, brothers, sisters and kindred, [*especially N.N.,*]

may the Lord God remember in His Kingdom always,
now and ever ...

PRIEST, BLESSING WITH THE CHALICE: † You and all Orthodox Christians, may the Lord God remember in His Kingdom always, ...

AS THE PRIEST ENTERS THE ALTAR:

DEACON: May the Lord God remember your priesthood
(BISHOP: high priesthood) in His Kingdom.

PRIEST: May the Lord God remember your diaconate in His
Kingdom, always, now and ever, and unto ages of ages.

PEOPLE: Amen. That we may receive the King of all,
who comes invisibly upborne by the Angelic Hosts.
Alleluia, Alleluia, Alleluia!

The musical score is written for piano and voice. It consists of four systems of music. The first system begins with a piano introduction marked 'A-men. f' (forte) in 8/8 time. The vocal line enters with the word 'That' on a half note, followed by 'we' on a half note, 'may' on a half note, and 're - ceive,' on a half note. The piano accompaniment provides a harmonic foundation with chords and moving lines in both hands. The second system continues the vocal line with 'that we may re - ceive the King of All,'. The third system continues with 'Who comes in - vis - i - bly up - borne by the an - gel - ic hosts,'. The fourth system concludes with 'Al - le - lu - ia, Al - le - lu - ia,'. The piano accompaniment remains consistent throughout, supporting the vocal melody.



THE PRIEST RE-ENTERS THROUGH THE HOLY DOORS

THE PRIEST SETS THE HOLY CHALICE DOWN ON THE HOLY TABLE AND THEN, TAKING THE HOLY DISKOS FROM THE DEACON, SETS IT DOWN, SAYING:

PRIEST: *The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.*

In the tomb with the body and in Hades with the soul, as God; in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

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

THE PRIEST TAKES THE VEILS FROM THE HOLY DISKOS AND CHALICE, PLACING THEM ON THE HOLY TABLE, AT THE CORNERS UNDER ANY BLESSING CROSSES:

PRIEST: *The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.*

THE PRIEST CENSES THE AER, THEN COVERS THE GIFTS. HE THEN TAKES THE CENSER AND CENSES THE GIFTS:

PRIEST: *Do good to Zion in Your good pleasure, and let the walls of Jerusalem be built. Then shall You be pleased with the sacrifice of righteousness, with burnt offerings and whole-burnt offerings; then bulls will be offered on Your altar.*

THE PRIEST GIVES UP THE CENSER.

PRIEST: *Pray for me, my concelebrant.*

DEACON: *The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you.*

PRIEST: *The Holy Spirit Himself shall minister together with us all the days of our life.*

DEACON: *Remember me, holy Master.*

PRIEST: † *May the Lord God remember you in His Kingdom always, now and ever and unto ages of ages.*

DEACON: *Amen.*

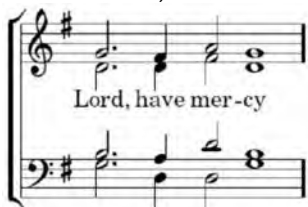
CLOSE HOLY DOORS AND CURTAIN

CLOSE HOLY DOORS AND CURTAIN

The Litany of Supplication

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.



For the precious Gifts now offered, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



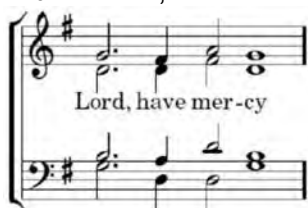
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



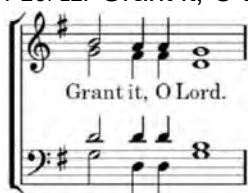
Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



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

PEOPLE: Grant it, O Lord.



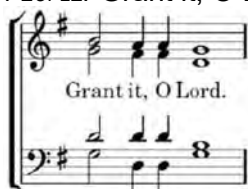
An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

PEOPLE: Grant it, O Lord.



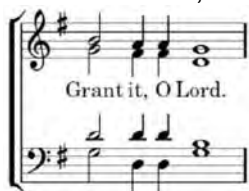
All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



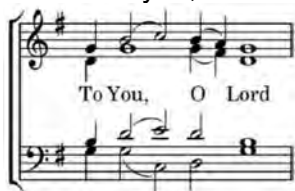
A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



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

PEOPLE: To you, O Lord.



PRIEST: O Lord, our God, Who has created us and brought us into this life; Who has shown us the ways to salvation, and bestowed on us the revelation of heavenly mysteries: You are the One Who has appointed us to this service in the power of Your Holy Spirit. Therefore, O Lord, be well

pleased for us to become servants of Your new Testament and ministers of Your holy Mysteries. Accept us as we draw near to Your holy altar, so that we may be worthy to offer to You this rational and bloodless sacrifice for our sins and for the errors of Your people. Having received it upon Your holy and noetic altar above the heavens as a sweet spiritual fragrance, send down upon us in return the grace of Your Holy Spirit.

Look down on us, O God, and behold this our worship. Receive it as You received the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. Even as You received from Your holy apostles this true worship, so now, in Your goodness, accept these gifts from the hands of us sinners, O Lord; that having been counted worthy to serve without offense at Your holy altar, we may receive the reward of wise and faithful stewards on the dread day of Your just retribution.

EXCLAMATION: Through the compassions of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

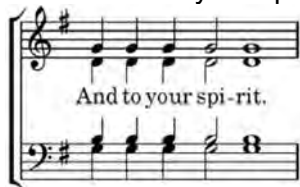


OPEN CURTAIN.

The Peace

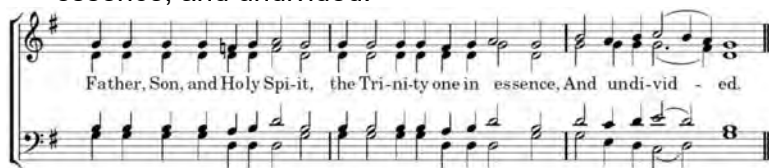
PRIEST: † Peace be to all.

PEOPLE: And to your spirit.



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

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



PRIEST: *I will love You, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer.*

AND HE THEN KISSES THE HOLY THINGS, WHICH REMAIN COVERED. IF THERE ARE MORE PRIESTS, THEY KISS THE HOLY THINGS AND EACH OTHER ON THE SHOULDER. THE CELEBRANT SAYS: Christ is in our midst. AND ANSWER: He is and ever shall be.

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

The Symbol of Faith (the Creed)

ALL: I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; Begotten not made; of one essence with the Father; by Whom all things were made; Who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead. Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified, Who spoke by the Prophets.

In one holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

I be - lieve in one God, the Father Al - migh - ty

Maker of heaven and earth, and of all things visible and in - vis - i - ble.

And in one Lord Jesus Christ, the Son of God,

the Only-begotten, begotten of the Father before all a - ges.

Light of Light, true God of true God;

Begotten, not made; of one essence with the Fa-ther by Whom all things were made;

Who for us men and for our salvation came down from Heav - en,

and was incarnate of the Holy Spirit and the Virgin Mary, and be-came man;

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

And He was crucified for us under Pontius Pilate, and suffered and was bur - ied

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

and the third day He rose again, according to the Scrip - tures;

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

And ascended into heaven, and sits at the right hand of the Fa - ther;

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

And He shall come again with glory to judge the living and the dead;

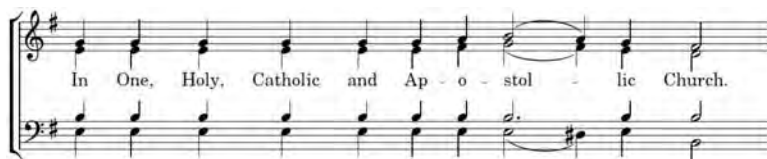
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Whose kingdom shall have no end.

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

And in the Holy Spirit, the Lord, the Giver of Life; Who proceeds from the Fa - ther;

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and a common time signature (C). It contains a series of eighth notes, with a half note at the end. The bass staff contains a series of eighth notes, with a half note at the end. The lyrics are written below the staffs.

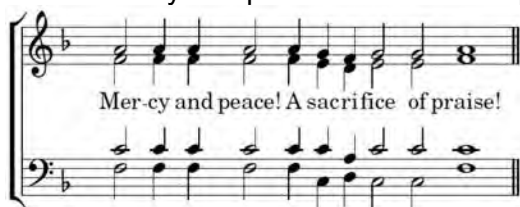


The Anaphora

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

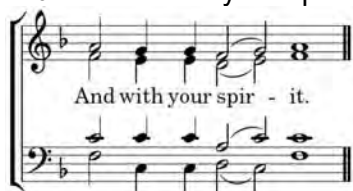
DEACON IN

PEOPLE: Mercy and peace! A sacrifice of praise!



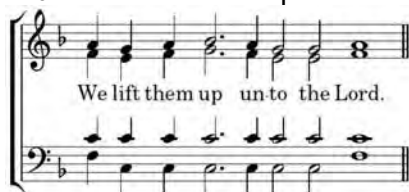
PRIEST (FACING THE PEOPLE): † The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

PEOPLE: And with your spirit.



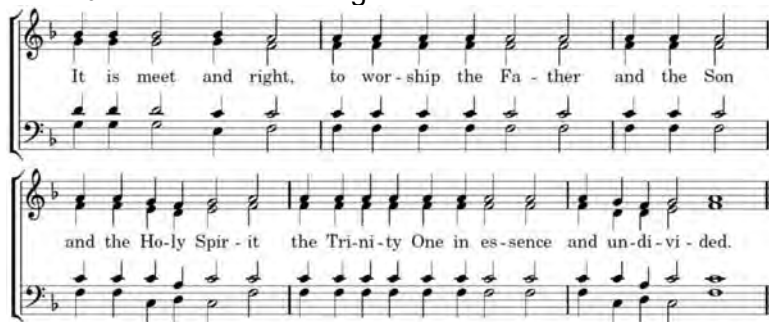
PRIEST: Let us lift up our hearts.⁵⁹

PEOPLE: We lift them up unto the Lord.



PRIEST (WITH METANIA OR PROSTRATION): Let us give thanks unto the Lord.

PEOPLE: It is meet and right ...



⁵⁹ In John Chrysostom's time the expression used was "Let us lift up our minds." For awhile, both forms were in use in different parts of the church, but by the 7th century, "hearts" had prevailed.

PRIEST: O Existing One, Master, Lord God, Father almighty and adorable! It is truly meet and right and befitting the magnificence of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You - the only true existing God - and to offer to You this our reasonable worship with a contrite heart and a spirit of humility, for You have granted us the knowledge of Your truth. Who can utter Your mighty acts? Or make all Your praises known? Or tell of all Your miracles at all times?

O Master of all, Lord of heaven and earth and of all creation both visible and invisible; who sits upon the throne of glory and beholds the depths; without beginning, invisible, incomprehensible, indescribable, changeless, the Father of our Lord Jesus Christ, the great God and Savior, our hope, Who is the image of Your goodness, the seal of Your very likeness, showing forth in Himself You, O Father – the living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light, through Whom the Holy Spirit was revealed – the Spirit of truth, the gift of sonship, the pledge of future inheritance, the first fruits of eternal blessings, the life-creating power, the foundation of sanctification, through Whom every creature of reason and understanding worships You and always sings to You a hymn of glory, for all things are Your servants.

You are praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and many-eyed Cherubim. Round about You stand the Seraphim, one with six wings and the other with six wings; with two they cover their faces, with two they cover their feet, and with two they fly crying one to another with unceasing voices and ever-resounding praises:

*DEACON TOUCHES THE DISKOS WITH EACH OF THE POINTS OF THE STAR
MAKING THE SIGN OF THE CROSS, THEN KISSES IT AND LAYS IT ASIDE.*

EXCLAMATION: ... Singing the triumphant hymn, shouting, proclaiming and saying:

PEOPLE: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He that comes in the name of the Lord! Hosanna in the highest!

Ho - ly! Ho - ly! Ho - ly! Lord of Sa - ba - oth.

Hea - ven and earth are full of Your glo - ry! Ho - san - na in the high - est!

Bles - sed is He that comes in the name of the Lord! Ho - san - na in the high - est.

PRIEST: With these blessed powers, O Master Who loves mankind, we also cry aloud and say: Holy are You in truth and all-holy, and there are no bounds to the majesty of Your holiness. You are holy in all Your works, for you have brought all things to pass for us with righteousness and true judgment. When You formed man by taking dust from the earth, and honored him with Your own image, O God, You set him in a paradise of delight, promising him eternal life and the enjoyment of good things in the observance of Your commandments. But when man disobeyed You, the true God Who had created him, and was deceived by the guile of the serpent, becoming subject to death through his own transgressions, You, O God, in Your righteous judgment, sent him forth from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of rebirth in Christ Himself.

For You did not turn Yourself away forever from Your creature, whom You made, O Good One, nor did You forget the work of Your hands, but through the tender compassion of Your mercy, You visited him in various ways: You sent prophets: You performed mighty works by Your saints, who in every generation were well-pleasing to You; You spoke to us by the mouth of Your servants the prophets, foretelling to us the salvation which was to come; You gave us the law as a help; You appointed angels as guardians.

And when the fullness of time had come, You spoke to us through Your Son Himself, by Whom You also made the ages; Who, being the Radiance of Your glory and the Image

of Your person, upholding all things by the word of His power, thought it not robbery to be equal to You, the God and Father. He was God before the ages, yet He appeared on earth and lived among men, becoming incarnate of a holy Virgin; He emptied Himself, taking the form of a servant, being likened to the body of our lowliness, that He might liken us to the image of His glory.

For since by man sin entered into the world, and by sin death, it pleased Your only-begotten Son – Who was in the bosom of You, the God and Father, Who was born of a woman, the holy Theotokos and Ever-Virgin Mary, Who was born under the law to condemn sin in His flesh – so that those who were dead in Adam might be made alive in Your Christ Himself. He lived in this world and gave us commandments of salvation; releasing us from the delusions of idolatry, He brought us to knowledge of You, the true God and Father. He obtained us for His own chosen people, a royal priesthood, a holy nation. Having cleansed us in water, and sanctified us with the Holy Spirit, He gave Himself as a ransom to death, in which we were held captive, sold under sin. Descending through the Cross into hell, that he might fill all things with Himself, He loosed the pangs of death. And when He had risen on the third day, having made for all flesh a path to the resurrection from the dead – since it was not possible for the Author of Life to be a victim of corruption – He became the first-fruits of those who have fallen asleep, the first-born of the dead, that in all things He might have the preeminence over all. Ascending into heaven, He sat down at the right hand of Your majesty on high, and He will come to render to every man according to his works.

And as memorials of His saving Passion, He has left us these things which we have set forth according to His command. For when He was about to go forth to His voluntary and ever-memorable and life-creating death – in the night in which He gave Himself up for the life of the world – He took bread into His holy and pure hands; and having shown it to You, the God and Father, having given thanks, blessed and hallowed it, and broken it,

DEACONS POINT TO THE GIFTS WITH THEIR ORARIONS.

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

PEOPLE: Amen.



PRIEST (QUIETLY): *Likewise He took the cup of the fruit of the vine, and having mingled it and given thanks, blessed and hallowed it,*

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

PEOPLE: Amen.



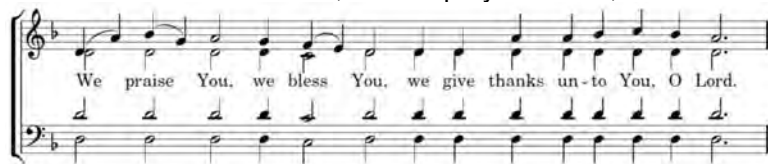
PRIEST (QUIETLY): *Do this in remembrance of Me. For as often as you eat this Bread and drink this Cup, you proclaim My Death, you confess My Resurrection.*

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

THE CONSECRATED GIFTS ARE ELEVATED, BY THE DEACON IF ONE SERVES, OR IF NOT, BY THE PRIEST. DEACON CROSSES HIS RIGHT HAND OVER HIS LEFT AND ELEVATES THE HOLY DISKOS AND HOLY CHALICE.

PRIEST: Offering unto You Your own of Your own, on behalf of all and for all.

CHOIR (VERY SLOWLY): We praise you, we bless you, we give thanks unto You O Lord; and we pray unto You, O our God.





OPTIONAL, PER 2018 DETERMINATION OF THE HOLY SYNOD OF THE OCA
[(THREE METANIA, KISS HOLY TABLE)]

PRIEST: O Lord, Who sent Your Most Holy Spirit upon Your
apostles at the third hour: Do not take Him from us, O Good
One, but renew Him in us who pray to You. (METANIA)

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

PRIEST: O Lord, Who sent Your Most Holy Spirit ... (METANIA)

DEACON: Cast me not away from Your presence, and take not
Your Holy Spirit from me.

PRIEST: O Lord, Who sent Your Most Holy Spirit ... (METANIA)]

PRIEST (QUIETLY): Therefore, all-holy Master, we also – Your
sinful and unworthy servants, who have been made worthy
to minister at Your holy altar, not because of our own
righteousness (for we have done nothing good upon the
earth) but because of Your mercy and compassions, which
You have richly poured out on us – now dare to approach
Your holy altar and, presenting the antitypes of the holy
Body and Blood of Your Christ, we pray You and call upon
You, O Holy of holies, that by the favor of Your goodness
Your Holy Spirit may come upon us and upon these Gifts
now offered, to bless them, and to hallow and to show –

DEACONS POINT TO THE DISKOS AND THE HOLY BREAD WITH THEIR ORARION

DEACON: Bless, Master, the Holy Bread.

PRIEST: † **This Bread to be truly the precious Body of
our Lord and God and Savior Jesus Christ.**

DEACON: Amen.

THE DEACONS POINT TO THE CHALICE, SAYING:

DEACON: Bless, Master, the Holy Cup.

PRIEST: † **And this Cup to be truly the precious Blood of
our Lord and God and Savior Jesus Christ.**

DEACON: Amen. Bless both, Master.

PRIEST: † **Shed for the life of this world.**

DEACON: **Amen. Amen. Amen.**

THE DEACON BOWS HIS HEAD TO THE PRIEST:

DEACON: Remember me, a sinner, holy Master.

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

DEACON: Amen.

THE PRIEST AND ALL IN THE ALTAR BOW OR PROSTRATE BEFORE THE HOLY TABLE:

PRIEST: *And unite one to another all of us who partake of the one Bread and Cup in the communion of the One Holy Spirit, and grant that none of us may partake of the holy Body and Blood of Your Christ for judgment or condemnation. Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to You: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith.*

THE PRIEST CENSES THE GIFTS.

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

The Hymn to the Theotokos

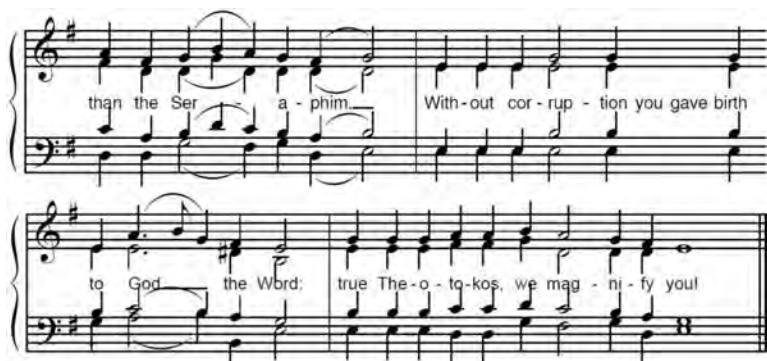
MOST JUNIOR DEACON CENSES THE REMAINING THREE SIDES OF THE HOLY TABLE AND THE CELEBRANT X3 (BISHOP X9) FROM THE HIGH PLACE.

A PRIEST SERVING ALONE DOES NOT CENSE THE REMAINING SIDES OF THE HOLY TABLE.

THIS HYMN IS OCCASIONALLY REPLACED – SEE BULLETIN FOR DETAILS.

PEOPLE: It is truly meet to bless you O Theotokos! Ever blessed and most pure and the Mother of our God. More honorable than the seraphim, and more glorious beyond compare than the cherubim, without corruption you gave birth to God the Word. True Theotokos, we magnify you!

The musical score is written for piano and voice. It consists of three systems of music. The first system contains the first line of the hymn: "It is truly meet to bless you, O The - o - to - kbs,". The second system contains the second line: "e - ver blessed and most pure and the Moth - er of our God,". The third system contains the third line: "more hon' - ra - ble than the Cher - rubim, and more glo - rious beyond compare". The piano part provides a harmonic accompaniment with chords and moving lines in both hands. The vocal melody is written in a single line with a treble clef and a key signature of one sharp (F#).



DURING THE HYMN, THE PRIEST PRAYS: With the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; Saint N., whose memory we keep this day; and with all Your saints, at whose supplications, visit us, O God.

For the salvation, visitation, and remission of sins, of the servants of God N.N.

And remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially N.N., and give them rest where the light of Your countenance shines on them.

Again we entreat You: Remember, O Lord, Your Holy, Catholic, and Apostolic Church, which is from end to end of the world; give peace to her whom You have obtained with the precious Blood of Your Christ; also preserve this holy place until the end of the world.

Remember, O Lord, those who have offered these gifts to You, and those for whom and through and on behalf of whom they have offered them. Remember, O Lord, those who bring offerings and do good in Your holy churches, and those who remember the poor. Reward them with Your rich and heavenly gifts; grant them heavenly things for earthly, eternal things for temporal, things incorruptible for things corruptible. Remember, O Lord, those in the deserts, mountains, caverns and pits of the earth. Remember, O Lord, those who live in virginity and godliness, in austerity and holiness of life.

Remember, O Lord, this country and all civil authorities; grant them a secure and lasting peace; speak good things into their hearts concerning Your Church and all Your

people, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity. Remember, O Lord, every principality and authority, our brothers and sisters who serve in the government and the armed forces. Preserve the good in Your goodness, and make the evil be good by Your goodness.

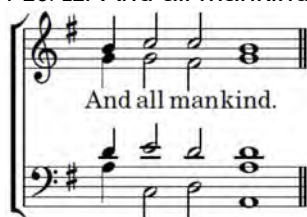
Remember, O Lord, the people here present and also those who are absent for good reason. Have mercy on them and on us according to the multitude of Your mercies. Fill their treasuries with every good thing; preserve their marriages in peace and harmony; raise the infants; guide the young; support the aged; encourage the faint-hearted; gather together those who are dispersed; lead back those who are in error and join them to Your Holy, Catholic, and Apostolic Church. Free those who are vexed by unclean spirits; sail with those who sail; travel with those who travel by land and by air; defend the widows; protect the orphans; free the captives; heal the sick. Remember, O God, those who are in courts, in mines, in exile, in harsh labor, and those in any kind of affliction, necessity, or distress. Remember, O Lord, our God, all those who entreat Your great loving-kindness, those who love us, those who hate us, those who have asked us to pray for them, unworthy though we be. And remember all Your people, O Lord, our God. Pour out Your rich mercy upon all of them, granting them all their petitions which are for their salvation. And remember, O God, all those whom we have not remembered through ignorance, forgetfulness or the multitude of names; since You know the name and age of each, even from his mother's womb.

For You, O Lord, are the Helper of the helpless, the Hope of the hopeless, the Savior of the bestormed, the Haven of the voyager, the Physician of the sick. Be all things to all men, O You Who knows each man and his request, his home and his need. Deliver this city, O Lord, and every city and land, from famine, plague, earthquake, flood, fire, the sword, foreign invasion, and civil war.

AND AFTER THE CHOIR CONCLUDES THE HYMN

PRIEST (EXCLAMATION): Among the first, remember, O Lord, our Metropolitan *N.*, and our Archbishop *N.*, [*OR Bishop N.*]. Grant them for Your holy churches in peace, safety, honor, health, and length of days, rightly to divide the word of Your truth.

PEOPLE: And all mankind.



AND THE PRIEST CONTINUES TO PRAY QUIETLY:

PRIEST: Remember, O Lord, all the Orthodox Episcopate, who rightly divide the word of Your truth. Remember, O Lord, my unworthiness also, by the multitude of Your compassions; forgive my every transgression, both voluntary and involuntary. Because of my sins, do not withhold the grace of Your Holy Spirit from these Gifts here set forth. Remember, O Lord, the presbytery, the diaconate in Christ, and every order of the clergy. Let none of us who stand about Your holy altar be put to confusion.

Visit us with Your loving kindness, O Lord; manifest Yourself to us through Your rich compassions. Grant us seasonable and healthful weather; send gentle showers upon the earth so that it may bear fruit; bless the crown of the year with Your goodness. Make the schisms of the churches to cease, pacify the ragings of the nations; and quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your kingdom, showing us to be children of the light and children of the day. Grant us Your peace and Your love, O Lord our God, for You have given all things to us.

EXCLAMATION: And grant that with one mouth and one heart we may praise Your all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

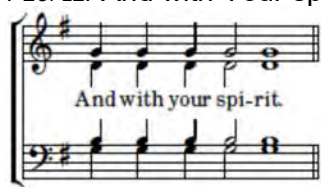


THE PRIEST TURNS AND BLESSES THE PEOPLE.

FOURTH (MOST JUNIOR) DEACON OUT.

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

PEOPLE: And with Your spirit.

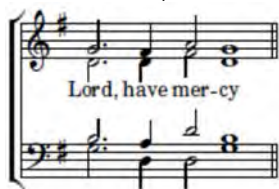


The Litany Before the Lord's Prayer

BEGIN HEATING WATER

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

PEOPLE: Lord, have mercy.



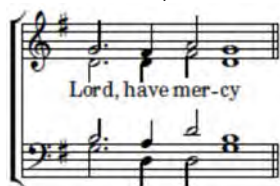
For the precious Gifts now offered and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



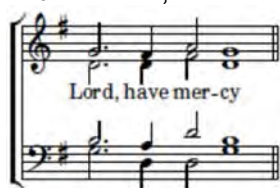
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



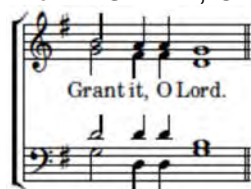
Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



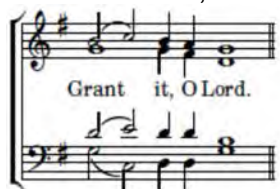
That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



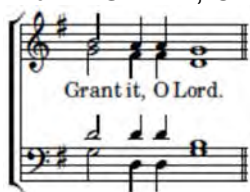
An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



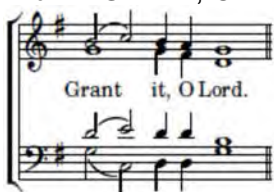
Pardon and remission of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



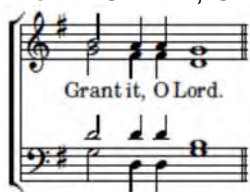
All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



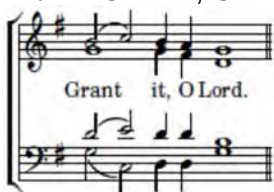
That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



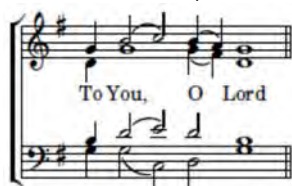
A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You, O Lord.



PRIEST (QUIETLY): O our God, the God of Salvation, teach us to thank You worthily for the benefits which You have done and still do for us. Having accepted these gifts, O our God, purify us from every defilement of flesh and spirit, and teach us how to perfect our sanctification, in Your fear, so that receiving a portion of Your holy things in the witness of a pure conscience, we may be united with the holy Body and Blood of Your Christ. And having received them worthily, may we have Christ dwelling in our hearts, and may we become the Temple of Your Holy Spirit.

O God, let none of us be guilty of these, Your dread and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily. But, enable us, even to our last breath, to receive a portion of Your holy things worthily, as a provision on the road to eternal life and an acceptable defense at the dread judgment seat of Your Christ. That we also, together with all the saints who through the ages have been well pleasing to You, may become partakers of Your eternal good things, which You have prepared for those who love You, O Lord.

The Lord's Prayer

PRIEST (WITH RAISED HANDS): And make us worthy, O Master, that with boldness and without condemnation we may dare to call on You, the heavenly God, as Father, and to say:

DEACONS, STANDING, CROSS ORARION.

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 the evil one.

Our Fa - ther, Who art in hea - ven, hallowed be Thy name,

Thy King - dom come, Thy will be done on earth as it is in hea - ven.

Give us this day our dai - ly bread and for-give us our tres - pass-es,

as we forgive those who trespass a - gainst us:

and lead us not into temp-ta - tion but deliver us from the e - vil one.

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

PEOPLE: Amen.

A - men.

PRIEST (FACING THE PEOPLE): † Peace be unto all.

PEOPLE: And to your spirit.



DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.

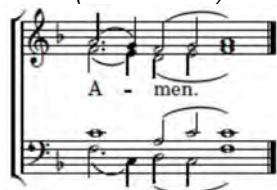


PRIEST (QUIETLY): O Master, Lord, Father of compassions and God of every consolation: Bless, sanctify, guard, strengthen, and confirm those who have bowed their heads to You. Withdraw them from every evil work; unite them to every good work and make them worthy to partake without condemnation of these, Your most-pure and life-creating Mysteries, for remission of sins and for the communion of the Holy Spirit.

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

HOLY DOORS CLOSED AND CURTAIN DRAWN.

CHOIR (VERY SLOWLY): Amen.



PRIEST (QUIETLY): Attend, O Lord Jesus Christ our God, out of Your holy dwelling place, from the throne of glory of Your Kingdom; and come to sanctify us, O You Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart unto us Your most pure Body and precious Blood, and through us to all the people.

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

(METANIA) (X3)

DEACON: Let us attend!

AND THE PRIEST, TAKING UP THE HOLY BREAD IN BOTH HANDS, ELEVATES IT ABOVE THE HOLY TABLE:

PRIEST: The Holy Things for the Holy!

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



Communion

AS THE PRIEST PREPARES HIS COMMUNION, AND THE COMMUNION FOR THE FAITHFUL, THE CHOIR SINGS THE COMMUNION HYMN.

OCCASIONALLY, SEASONAL OR FESTAL HYMNS REPLACE THE ONES BELOW – CHECK THE BULLETIN.

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



VERSE: 1. Praise Him, all His angels, praise Him, all His hosts!

VERSE: 2. Praise Him, sun and moon, praise Him, all you shining stars!

VERSE: 3. Praise Him, you highest heavens, and you waters above the heavens!

VERSE: 4. Let them praise the Name of the Lord! For He commanded and they were created.

- VERSE: 5. He established them for ever and ever; He fixed their bounds which cannot be passed.
- VERSE: 6. Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling His command!
- VERSE: 7. Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds!
- VERSE: 8. Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!
- VERSE: 9. Let them praise the Name of the Lord, for His Name alone is exalted; His glory is above earth and heaven.
- VERSE: 10. He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him. Praise the Lord!

THE ABOVE IS REPEATED AS NECESSARY, OR OTHER HYMNS MAY BE SUNG, UNTIL THE PRIEST PICKS UP THE CHALICE AND EXITS THE HOLY DOORS. THEN, THE CHOIR SINGS:

Alleluia! Alleluia! Alleluia!



AS THE CHOIR SINGS, THE PRIEST DIVIDES THE HOLY BREAD.

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

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

THE DEACON, THEN, POINTING TO THE HOLY CHALICE:

DEACON: *Amen. Fill, Master, the Holy Cup.*

AS THE PRIEST PLACES THE PORTION IC INTO THE CHALICE:

PRIEST: ***The fullness of the Holy Spirit.***

DEACON: *Amen.*

AND TAKING THE HOT WATER:

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

PRIEST: *Blessed is the warmth of Your holy things, always, now and ever, and unto ages of ages.*

THE DEACON POURS A SUFFICIENT QUANTITY OF WATER INTO THE CHALICE CROSS-WISE, SAYING:

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

PRIEST: *Forgive me my brothers and concelebrants.*

TURNING TOWARD THE PEOPLE: *Forgive me my brothers and sisters.*

PRIEST (SEVENTH COMMUNION PRAYER): *O God, absolve, remit and pardon me my transgressions; as many sins as I have committed by word or action or thought, willingly or unwillingly, consciously or unconsciously; forgive me everything since You are good and the lover of mankind.*

AS THE OTHER PRIESTS PARTAKE, THEY EXCHANGE THE KISS OF PEACE BEFORE THE ALTAR TABLE, SAYING: *Christ is in our midst!* AND THE RESPONSE *He is and ever shall be!*

IF TWO OR MORE DEACONS REMAIN IN THE SANCTUARY, THEY MOVE TO THE HIGH PLACE, AND EXCHANGE THE KISS OF PEACE WITH EACH OTHER IN LIKE MANNER AS THE PRIESTS.

PRIEST: *Deacons, draw near.*

THE DEACON APPROACHES AND BOWS, ASKING FORGIVENESS; HE THEN KISSES THE HOLY TABLE:

DEACON: *Lo, I draw near to Christ, our Immortal King and God. Give unto me, Master, the precious and holy Body of our Lord and God and Savior Jesus Christ.*

KISSING THE DEACON'S SHOULDER, THE PRIEST GIVES TO HIM A PORTION OF THE HOLY BREAD, SAYING:

PRIEST: *To the pious deacon N. is given the precious, holy, and most pure Body of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

THE DEACON KISSES THE PRIEST'S HAND AND SHOULDER AS HE RECEIVES THE HOLY BREAD, AND GOES BEHIND THE HOLY TABLE AND PRAYS WITH BOWED HEAD:

AS THE PRIEST TAKES A PORTION OF THE HOLY BREAD WITH HIS LEFT HAND, PLACING IT IN HIS RIGHT HAND:

PRIEST: *The precious and most holy Body of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest N. for the remission of my sins, and unto life everlasting.*

THE CHOIR PAUSES, AND THE PRAYER BEFORE COMMUNION IS SAID IN UNISON: *I believe, O Lord, and I confess that you are truly the Christ, the Son of the Living God, Who came into the world to save sinners, of whom I am first. I believe also that this is truly Your Own Most Pure Body, and that this is truly Your Own Precious Blood. Therefore, have mercy upon*

me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

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

May the communion of Your holy Mysteries be neither to my judgment nor to my condemnation, O Lord, but to the healing of soul and body.

THE CHOIR CONTINUES THEIR HYMN(S).

THUS THE CLERGY PARTAKE OF THE HOLY BREAD WITH ALL FEAR AND REVERENCE. THE PRIEST THEN TAKES THE HOLY CHALICE IN BOTH HANDS WITH THE VEIL AND PARTAKES OF IT (X3) SAYING:

PRIEST: *The precious and Most Holy Blood of our Lord and God and Savior Jesus Christ is given to me, the priest N. for the remission of my sins, for life everlasting.*

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

THE PRIEST THEN SUMMONS THE DEACON:

PRIEST: *Deacon, draw near.*

THE DEACON APPROACHES AND BOWS ONCE, SAYING:

DEACON: *Lo, I draw near unto the immortal King and our God. Give unto me, Master, the precious and holy Blood of our Lord and God and Savior Jesus Christ.*

THE PRIEST HOLDS THE CHALICE AND SAYS:

PRIEST: *The servant of God, Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

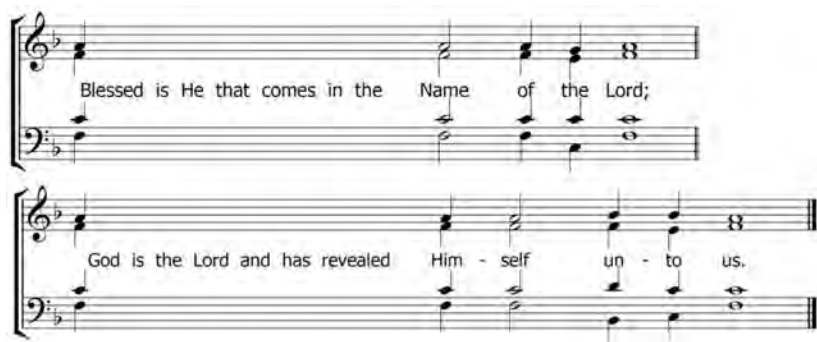
WHEN THE DEACON HAS PARTAKEN, THE PRIEST SAYS:

PRIEST: *Lo, this has touched your lips, and shall take away your iniquities, and cleanse your sins.*

People's Communion

DEACON: *In the fear of God, and with faith (and love) draw near!*

PEOPLE: Blessed is He that comes ...



DURING THE COMMUNION OF THE PEOPLE, THE PEOPLE SING:

PEOPLE: Receive the Body of Christ; taste the fountain of immortality.



REPEAT AS NEEDED. OTHER HYMNS MAY BE SUNG AS WELL. WHEN PRIEST RETURNS TO THE ALTAR, SING ONCE MORE, THEN SING "ALLELUIA".

PEOPLE: Alleluia. Alleluia. Alleluia.



AFTER ALL HAVE COMMUNED, THE CELEBRANTS RETURN TO THE SANCTUARY AND PLACE THE CHALICE ON THE HOLY TABLE.

(NOTE: THESE ARE OFTEN SAID BY THE CELEBRANT).

DEACON: Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your resurrection; for You are our God and we know no other than You; we call on Your name. Come, all you faithful, let us venerate Christ's holy resurrection. For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His resurrection, for by enduring the Cross for us, He has destroyed death by death.

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on You! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of Your Son.

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of You in the never-ending day of Your Kingdom.

AS HE THOROUGHLY WIPES THE REMAINING PARTICLES FROM THE DISKOS WITH THE SPONGE INTO THE CHALICE, HE SAYS:

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

PRIEST: † O God, save Your people, and bless Your inheritance.

PEOPLE: We have seen the true Light! ...

The musical score is written for piano accompaniment in G major (one sharp) and 4/4 time. It consists of three systems of staves. The first system contains two measures of music with the lyrics 'We have seen the true Light!' and 'We have re-ceived the hea-ven-ly Spi - rit!'. The second system contains two measures with the lyrics 'We have found the true Faith!' and 'Worshipping the un-di-vid-ed Tri - ni - ty:'. The third system contains one measure with the lyrics 'Who has saved us!'. The melody is primarily in the right hand, with a simple harmonic accompaniment in the left hand.

THE PRIEST COVERS THE CHALICE WITH ONE VEIL. HE PUTS ALL THE OTHERS ON THE DISKOS. HE CENSES THE CHALICE THREE TIMES, SAYING QUIETLY:

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

THE DEACON TAKES THE CENSER, THEN THE PRIEST GIVES THE DISKOS TO THE DEACON, AND THE DEACON, TAKING IT WITH THE CENSER UNDERNEATH, MAKES A SLIGHT BOW TOWARD THE FAITHFUL THROUGH THE HOLY DOORS, SAYING NOTHING, HE CARRIES IT TO THE TABLE OF OBLATION.

THE PRIEST TAKES THE CHALICE IN HIS RIGHT HAND, AND MAKES WITH IT THE SIGN OF THE CROSS OVER THE ANTIMENSION, AND SAYS QUIETLY TO HIMSELF:

PRIEST (QUIETLY): *Blessed is our God ...*

THEN, HOLDING THE CHALICE:

PRIEST (FACING THE PEOPLE, ALOUD): Always, now and ever, and unto ages of ages.

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

Alleluia! Alleluia! Alleluia!

The musical score is written for piano and voice. It consists of five systems of music. Each system has a piano part on the left (treble and bass clef) and a vocal part on the right (treble clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are written below the vocal line.

System 1: A - men. Let our mouths be filled with Your praise, O Lord,

System 2: that we may sing of Your glo - ry: for You have made us wor - thy

System 3: to partake of Your holy, divine, immortal, and life - creat - ing Mys - ter - ies.

System 4: Keep us in Your ho - li - ness, that all the day we may meditate

System 5: upon Your right - eous - ness. Alleluia! Alleluia! Al - le - lu - ia!

THE PRIEST CARRIES THE CHALICE TO THE TABLE OF OBLATION AS THE DEACON CENSES AND THEN, RECEIVING THE CENSER, CENSES THE CHALICE THREE TIMES. HE RETURNS TO THE ALTAR TABLE.

FOLD THE ANTIMENSION BEFORE NEXT EXCLAMATION.

DEACON OUT, PRIEST AT ALTAR TABLE.

The Litany of Thanksgiving

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

PEOPLE: Lord, have mercy.



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

PEOPLE: Lord, have mercy.



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

PEOPLE: To you, O Lord.



PRIEST: *We thank You, O Lord our God, for the communion of Your holy, most pure, immortal, and heavenly Mysteries, which You have granted us for the benefit and sanctification and healing of our souls and bodies. O Master of all, grant that the communion of the holy Body and Blood of Your Christ may be to us for a faith unashamed, a love unfeigned, an increase of wisdom, the healing of soul and body, the repelling of every adversary, the observing of Your commandments, and an acceptable defense at the dread judgment seat of Your Christ.*

DURING THE EXCLAMATION, THE PRIEST MAKES THE SIGN OF THE CROSS WITH THE GOSPEL OVER THE FOLDED ANTIMENSION.

EXCLAMATION: For You are our Sanctification, and unto You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

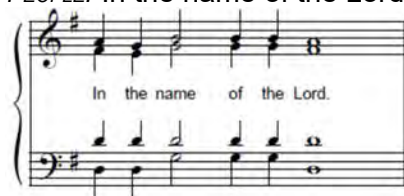
PEOPLE: Amen.



The Prayer Behind the Ambon

PRIEST: Let us depart in peace.

PEOPLE: In the name of the Lord.



DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.



PRIEST: O Lord, Who blesses those who bless You, and sanctifies those who trust in You, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in return by Your divine power, and forsake us not who put our hope in You. Give peace to Your world, to Your churches, to Your priests, to all those in civil authority, and to all Your people. For every good gift and every perfect gift is from above, coming down from You, the Father of Lights, and unto You we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

WHEN SPECIAL BLESSINGS OR PRAYERS TAKE PLACE, WE STOP SINGING AFTER THE SECOND TIME. AFTER THE CONCLUSION OF THE SPECIAL PRAYERS, WE CONCLUDE WITH THE FINAL TIME IF NO SPECIAL PRAYERS ARE DONE, THE CONCLUSION FOLLOWS IMMEDIATELY:

PEOPLE: Amen. Blessed be the name of the Lord, henceforth and forever more. (x3)

The musical score is written for a choir or congregation, using a two-staff system (treble and bass clef) with a key signature of one flat (B-flat). The tempo and style are indicated by a common time signature (C) and a simple, steady rhythm. The lyrics are repeated three times, each time with a slight variation in the melody for the first staff.

System 1: A - men.

System 2: Blessed be the name of the Lord hence - forth and for - ev - er more.

System 3: Blessed be the name of the Lord hence - forth and for - ev - er more.

System 4: Bles - sed be the name of the Lord hence - forth and for - ev - er more.

DEACON IN.

IF THERE ARE NO DEACONS, THE PRIEST BLESSES THE CHALICE ON THE TABLE OF OBLATION:

THE DEACON(S) KNEELS AT THE NORTH SIDE OF THE HOLY TABLE:

PRIEST: † *The mystery of Your dispensation, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of Your death; we have seen the type of Your Resurrection; we have been filled with Your unending life; we have enjoyed Your inexhaustible food; which in the world to come be well-pleased to vouchsafe to us all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.*

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

PEOPLE: Amen.



PRIEST (FACING EAST, HANDS RAISED): Glory to you, O Christ our God and our hope, glory to you!

PEOPLE: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3x) Father, bless!

Glo - ry to the Fa - ther and to the Son

and to the Holy Spi - rit, both now and ever

and unto a - ges of a - ges. A - men. Lord have mercy,

Lord have mercy, Lord have mer - cy. Fa - ther, bless.

DURING THE PASCHAL SEASON, THE ABOVE IS REPLACED BY "CHRIST IS RISEN ..." SUNG THREE TIMES.

PRIEST, HOLDING THE BLESSING CROSS: May [He Who rose from the dead], Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, Basil the Great, Archbishop of Cæsarea in Cappadocia; of Saint *N. (OF THE DAY)*, whose memory we keep this day; of the holy and

righteous Ancestors of God, Joachim and Anna; and of all the saints, have mercy on us and save us, for He is good and loves mankind.

THE PRIEST MAKES ANY ANNOUNCEMENTS, AND THE FAITHFUL AND THE CATECHUMENS, AS WELL AS THOSE WHO MAY BE GUESTS, MAY VENERATE THE CROSS AND RECEIVE THE BLESSED BREAD (CALLED ANTIDORON).

AS THE FAITHFUL VENERATE THE CROSS, THE PRAYERS AFTER COMMUNION ARE READ. SEE NEXT PAGE.

**YOU ARE INVITED TO STAY FOR OUR FELLOWSHIP HOUR,
IMMEDIATELY FOLLOWING THE CONCLUSION OF THE
VENERATION.**

Prayers of Thanksgiving After Communion

Glory to You, O God. (3x)

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

A Prayer of St. Basil The Great

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

A Prayer of St. Simeon Metaphrastes

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

Another Prayer

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

A Prayer to the Theotokos

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

pure Mysteries, for the healing of soul and body. Grant me tears of repentance and confession, that I may glorify You all the days of my life, for You are blessed and greatly glorified forever. Amen.

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

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

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

O most holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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

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

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

OTHERWISE: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

AFTER THE LITURGY OF ST. JOHN CHRYSOSTOM:

(TROPARION, TONE 8)

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

Glory ...

(KONTAKION, TONE 6)

From heaven You received the Grace of God, teaching us by Your words to worship the One God in Trinity. We praise You as worthy, O blessed John Chrysostom, well pleasing to God, for You are a teacher revealing things divine.

AFTER THE LITURGY OF ST. BASIL:

(TROPARION, TONE 1)

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

Glory ...

(KONTAKION, TONE 4)

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

Now and ever ... Amen.

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

Lord, have mercy. (3x)

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

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

THE PRIEST PRONOUNCES THE DISMISSAL

PRIEST: May Christ our True God, through the prayers of His Most-pure Mother, of our venerable and Godbearing Fathers, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

OR, IF NO PRIEST:

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us and save us.

Third Hour

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

READER: Amen.

FROM PASCHA TO PENTECOST, SKIP THE FOLLOWING, SINGING INSTEAD "Christ is Risen from the dead ..." (x3) UNTIL THE ASCENSION, AND AFTER THE ASCENSION TO THE MONDAY AFTER PENTECOST, PROCEED DIRECTLY TO "Holy God, Holy Mighty. ...":

Glory to You, Our God, glory to You.

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

Holy God, Holy Mighty, Holy Immortal; have mercy on us.
(x3)

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

O All-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Your Name's sake. Lord, have mercy. (x3)

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

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

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

READER: Amen.

Lord, have mercy. (12 TIMES)

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

O come, let us worship God our King!
O come, let us worship and fall down before Christ, our
King and our God!
O come, let us worship and fall down before Christ
Himself, our King and our God!

Psalm 16 (17)

Hear a just cause, O Lord,
Attend to my cry;
Give ear to my prayer which is not from deceitful lips.
Let my vindication come from Your presence;
Let Your eyes look on the things that are upright.
You have tested my heart;
You have visited me in the night;
You have tried me and have found nothing;
I have purposed that my mouth shall not transgress.
Concerning the works of men,
By the word of Your lips, I have kept away from the
paths of the destroyer.
Uphold my steps in Your paths,
That my footsteps may not slip.
I have called upon You, for You will hear me, O God;
Incline Your ear to me, and hear my speech.
Show Your marvelous lovingkindness by Your right hand,
O You who save those who trust in You
From those who rise up against them.
Keep me as the apple of Your eye;
Hide me under the shadow of Your wings,
From the wicked who oppress me,
From my deadly enemies who surround me.
They have closed up their fat hearts;
With their mouths they speak proudly.
They have now surrounded us in our steps;
They have set their eyes, crouching down to the earth,
As a lion is eager to tear his prey,
And like a young lion lurking in secret places.
Arise, O Lord, Confront him, cast him down;
Deliver my life from the wicked with Your sword,
With Your hand from men, O Lord,
From men of the world who have their portion in this
life,
And whose belly You fill with Your hidden treasure.

They are satisfied with children,
And leave the rest of their possession for their babes.
As for me, I will see Your face in righteousness;
I shall be satisfied when I awake in Your likeness.

Psalm 24 (25)

To You, O Lord, I lift up my soul.
O my God, I trust in You; Let me not be ashamed;
Let not my enemies triumph over me.
Indeed, let no one who waits on You be ashamed;
Let those be ashamed who deal treacherously without
cause.

Show me Your ways, O Lord; Teach me Your paths.
Lead me in Your truth and teach me,
For You are the God of my salvation;
On You I wait all the day.

Remember, O Lord, Your tender mercies and Your
lovingkindnesses,

For they are from of old.

Do not remember the sins of my youth, nor my
transgressions;

According to Your mercy remember me,
For Your goodness' sake, O Lord.

Good and upright is the Lord; Therefore He teaches
sinners in the way.

The humble He guides in justice,

And the humble He teaches His way.

All the paths of the Lord are mercy and truth,

To such as keep His covenant and His testimonies.

For Your name's sake, O Lord,

Pardon my iniquity, for it is great.

Who is the man that fears the Lord?

Him shall He teach in the way He chooses.

He himself shall dwell in prosperity,

And his descendants shall inherit the earth.

The secret of the Lord is with those who fear Him,

And He will show them His covenant.

My eyes are ever toward the Lord,

For He shall pluck my feet out of the net.

Turn Yourself to me, and have mercy on me,

For I am desolate and afflicted.

The troubles of my heart have enlarged;
Bring me out of my distresses!
Look on my affliction and my pain,
And forgive all my sins.
Consider my enemies, for they are many;
And they hate me with cruel hatred.
Keep my soul, and deliver me;
Let me not be ashamed, for I put my trust in You.
Let integrity and uprightness preserve me,
For I wait for You.
Redeem Israel, O God,
Out of all their troubles!

Psalm 50 (51)

Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
Wash me thoroughly from my iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions,
And my sin is always before me.
Against You, You only, have I sinned,
And done this evil in Your sight –
That You may be found just when You speak,
And blameless when You judge.
Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
Behold, You desire truth in the inward parts,
And in the hidden part You will make me to know
wisdom.
Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
Make me hear joy and gladness,
That the bones You have broken may rejoice.
Hide Your face from my sins,
And blot out all my iniquities.
Create in me a clean heart, O God,
And renew a steadfast spirit within me.
Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.
Restore to me the joy of Your salvation,

And uphold me by Your generous Spirit.
 Then I will teach transgressors Your ways,
 And sinners shall be converted to You.
 Deliver me from the guilt of bloodshed, O God,
 The God of my salvation,
 And my tongue shall sing aloud of Your righteousness.
 O Lord, open my lips,
 And my mouth shall show forth Your praise.
 For You do not desire sacrifice, or else I would give it;
 You do not delight in burnt offering.
 The sacrifices of God are a broken spirit,
 A broken and a contrite heart –
 These, O God, You will not despise.
 Do good in Your good pleasure to Zion;
 Build the walls of Jerusalem.
 Then You shall be pleased with the sacrifices of
 righteousness,
 With burnt offering and whole burnt offering;
 Then they shall offer bulls on Your altar.
 Glory to the Father, and to the Son, and to the Holy Spirit,
 Now and ever and unto ages of ages. Amen.
 Alleluia. Alleluia. Alleluia. Glory to You, O God. (x3)
 Lord, have mercy. (x3)

<i>for one troparion:</i>	<i>for two troparia:</i>
<i>Troparion</i>	<i>First troparion</i>
Glory to the Father and to the Son and to the Holy Spirit.	Glory to the Father and to the Son and to the Holy Spirit.
	<i>Second troparion</i>

Now and ever and unto ages of ages. Amen.

O Theotokos, you are the true vine who has budded forth
 the Fruit of Life. We beg you, O Sovereign Lady:
 intercede, together with the holy Apostles, that He may be
 merciful to our souls.

Blessed is the Lord God, blessed is the Lord day by day;
 the God of our salvation shall prosper us along the way.
 Our God is the God of salvation.

Holy God; Holy Mighty; Holy Immortal: have mercy on us.
 (x3)

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

O All-holy Trinity, have mercy on us. O Lord, cleanse us
from our sins. O Master, pardon our transgressions. O
Holy One, visit and heal our infirmities, for Your Name's
sake.

Lord, have mercy. (x3)

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

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

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

READER: Amen.

Kontakion for the saint of the day.

Lord, have mercy. (40 TIMES)

Prayer of the Hours

You who at every season and every hour, in heaven and
on earth, are worshipped and glorified, O Christ our God,
who are long-suffering, merciful, and compassionate; who
loves the just and shows mercy upon the sinner; who calls
all to salvation through the promise of blessings to come:
O Lord, in this hour receive our supplications, and direct
our lives according to Your commandments; sanctify our
souls, hallow our bodies, correct our thoughts, cleanse our
minds, deliver us from all tribulations, evil, and distress.
Compass us about with Your holy Angels, that guided and
guarded by them, we may attain to the unity of the faith
and to the knowledge of Your unapproachable glory, for
You are blessed unto ages of ages. Amen.

Lord, have mercy. (x3)

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

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

In the name of the Lord, Father, bless.

PRIEST: Through the prayers of our Holy Fathers, O Lord
Jesus Christ our God, have mercy on us.

READER: Amen.

The Prayer of Saint Mardarios

O Master God, Almighty Father, O Lord, the Only-begotten
Son Jesus Christ, and O Holy Spirit, one Godhead and
one power: have mercy on me a sinner; and by the
judgments which You have established, save me, Your
unworthy servant, for You are blessed unto ages of ages.
Amen.

Sixth Hour

**(IF NOT PRECEDED BY THIRD HOUR. IF SIXTH HOUR
FOLLOWS THIRD HOUR, PROCEED TO THE NEXT PAGE)**

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

READER: Amen.

**FROM PASCHA TO PENTECOST, SKIP THE FOLLOWING, SINGING INSTEAD "CHRIST
IS RISEN FROM THE DEAD ... (x3) UNTIL THE ASCENSION, AND AFTER THE
ASCENSION TO THE MONDAY AFTER PENTECOST, PROCEED DIRECTLY TO "HOLY
GOD, HOLY MIGHTY. ...":**

Glory to You, Our God, glory to You.

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

Holy God; Holy Mighty; Holy Immortal: have mercy on us.
(x3)

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

O All-holy Trinity, have mercy on us. O Lord, cleanse us
from our sins. O Master, pardon our transgressions. O Holy
One, visit and heal our infirmities, for Your Name's sake.

Lord, have mercy. (x3)

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

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

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

READER: Amen. Lord, have mercy. (12 TIMES)

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

Sixth Hour

PRECEDED BY THIRD HOUR, BEGINS HERE.

READER: O come, let us worship God our King!
O come, let us worship and fall down before Christ, our
King and our God!
O come, let us worship and fall down before Christ
Himself, our King and our God!

Psalm 53 (54)

Save me, O God, by Your name,
And vindicate me by Your strength.
Hear my prayer, O God;
Give ear to the words of my mouth.
For strangers have risen up against me,
And oppressors have sought after my life;
They have not set God before them.
Behold, God is my helper;
The Lord is with those who uphold my life.
He will repay my enemies for their evil.
Cut them off in Your truth.
I will freely sacrifice to You;
I will praise Your name, O Lord, for it is good.
For He has delivered me out of all trouble;
And my eye has seen its desire upon my enemies.

Psalm 54 (55)

Give ear to my prayer, O God,
And do not hide Yourself from my supplication.
Attend to me, and hear me;
I am restless in my complaint, and moan noisily,
Because of the voice of the enemy,
Because of the oppression of the wicked;
For they bring down trouble upon me,
And in wrath they hate me.
My heart is severely pained within me,
And the terrors of death have fallen upon me.
Fearfulness and trembling have come upon me,
And horror has overwhelmed me.
So I said, "Oh, that I had wings like a dove!
I would fly away and be at rest.
Indeed, I would wander far off,
And remain in the wilderness.
I would hasten my escape

From the windy storm and tempest."
Destroy, O Lord, and divide their tongues,
For I have seen violence and strife in the city.
Day and night they go around it on its walls;
Iniquity and trouble are also in the midst of it.
Destruction is in its midst;
Oppression and deceit do not depart from its streets.
For it is not an enemy who reproaches me;
Then I could bear it.
Nor is it one who hates me who has exalted himself
 against me;
Then I could hide from him.
But it was you, a man my equal,
My companion and my acquaintance.
We took sweet counsel together,
And walked to the house of God in the throng.
Let death seize them;
Let them go down alive into hell,
For wickedness is in their dwellings and among them.
As for me, I will call upon God,
And the Lord shall save me.
Evening and morning and at noon I will pray, and cry
 aloud,
And He shall hear my voice.
He has redeemed my soul in peace from the battle that
 was against me,
For there were many against me.
God will hear, and afflict them,
Even He who abides from of old.
Because they do not change,
Therefore they do not fear God.
He has put forth his hands against those who were at
 peace with him;
He has broken his covenant.
The words of his mouth were smoother than butter,
But war was in his heart;
His words were softer than oil,
Yet they were drawn swords.
Cast your burden on the Lord,
And He shall sustain you;
He shall never permit the righteous to be moved.

But You, O God, shall bring them down to the pit of
destruction;
Bloodthirsty and deceitful men shall not live out half their
days;
But I will trust in You.

Psalm 90 (91)

He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, "He is my refuge and my
fortress;
My God, in Him I will trust."
Surely He shall deliver you from the snare of the
fowler
And from the perilous pestilence.
He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth shall be your shield and buckler.
You shall not be afraid of the terror by night,
Nor of the arrow that flies by day,
Nor of the pestilence that walks in darkness,
Nor of the destruction that lays waste at noonday.
A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.
Only with your eyes shall you look,
And see the reward of the wicked.
Because you have made the Lord, who is my
refuge,
Even the Most High, your dwelling place,
No evil shall befall you,
Nor shall any plague come near your dwelling;
For He shall give His angels charge over you,
To keep you in all your ways.
In their hands they shall bear you up,
Lest you dash your foot against a stone.
You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample
underfoot.
"Because he has set his love upon Me, therefore I
will deliver him;

I will set him on high, because he has known My name.

He shall call upon Me, and I will answer him;
I will be with him in trouble;
I will deliver him and honor him.

With long life I will satisfy him,
And show him My salvation."

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

Alleluia. Alleluia. Alleluia. Glory to You, O God. (x3)

Lord, have mercy. (x3)

<i>for one troparion:</i>	<i>for two troparia:</i>
<i>Troparion</i>	<i>First troparion</i>
Glory to the Father and to the Son and to the Holy Spirit.	Glory to the Father and to the Son and to the Holy Spirit.
	<i>Second troparion</i>

Now and ever and unto ages of ages. Amen.

As we have no boldness on account of the multitude of our sins, O Virgin Theotokos, intercede with Him Who was born of you, for much more is the prayer of a mother able to persuade the Master unto kindheartedness. Do not despise the supplications of sinners, O All-pure one, for merciful and strong to save is He Who condescended to suffer for us.

Let Your compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Savior, for the sake of the glory of Your name. O Lord, deliver us, and be gracious unto our sins, for Your name's sake.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.
(x3)

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

O All-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Your Name's sake.

Lord, have mercy. (x3)

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

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

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

READER: Amen.

Kontakion for the saint of the day.

Lord, have mercy. (40 TIMES)

Prayer of the Hours

You who at every season and every hour, in heaven and on earth, are worshipped and glorified, O Christ our God, who are long-suffering, merciful, and compassionate; who loves the just and shows mercy upon the sinner; who calls all to salvation through the promise of blessings to come: O Lord, in this hour receive our supplications, and direct our lives according to Your commandments; sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds, deliver us from all tribulations, evil, and distress. Compass us about with Your holy Angels, that guided and guarded by them, we may attain to the unity of the faith and to the knowledge of Your unapproachable glory, for You are blessed unto ages of ages. Amen.

Lord, have mercy. (x3)

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

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

In the name of the Lord, Father, bless.

PRIEST: Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us.

READER: Amen.

A Prayer of Saint Basil the Great

O God and Lord of hosts and Maker of all things created, who through the tender-hearted compassion of Your incomparable mercy sent down Your only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross destroyed the handwriting of our sins and thereby triumphed over the origin and powers of darkness: You, the same Lord, who loves mankind, receive also these thanksgivings and fervent prayers of us sinners. And deliver us from every harmful and gloomy transgression and from all enemies, both visible and invisible, who seek after us to destroy us. Nail our flesh with the fear of You, and incline not our hearts to words or thoughts of wickedness; but wound our souls with the love of You, that looking ever unto You and guided by You in the light, beholding You, the Light ineffable and everlasting, we may ascribe to You ceaseless confession and thanksgiving: to the unoriginate Father, together with Your Only-begotten Son, and Your All-holy, Good, and Life-creating Spirit, now and ever and unto ages of ages. Amen.

THE DIVINE LITURGY BEGINS.