

SERVICE OF VESPERS

Standing before the Holy Altar, the First Priest:

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

Then, the First Priest.

Blessed is our God, always, now, and ever, and to the ages of ages.

** From Pascha until its leave-taking:*

*** Christ** is risen from the dead, trampling down death by death, and to those in the tombs He has granted life. (3)

Proemial Psalm

The Reader reads the Proemial, Psalm 103.

Lamplighting Prayers

Standing before the Holy Altar, the First Priest:

First Prayer

O Lord, compassionate and merciful, long-suffering and plenteous in mercy: hear our prayer, and attend to the voice of our supplication. Work among us a sign for good; lead us in Your way, that we may walk in Your truth; gladden our hearts, that we may fear Your holy name: for You are great, and You work wonders; You alone are God, and there is no other like You among the gods, O Lord; You are powerful in mercy and You are gracious in strength, to assist, and to comfort, and to save all who place their hope in Your holy name. For to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Second Prayer

O Lord, do not rebuke us in Your indignation nor chasten us in Your wrath, but rather deal with us according to Your reason, O Physician and Healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth; and grant that the remainder of this day, and all the rest of our lives, may be peaceful and without sin through the intercessions of the Theotokos and of all the saints. 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 to the ages of ages. Amen.

Third Prayer

O Lord our God, remember us sinners and unworthy servants as we call upon Your holy name, and do not put us to shame for expecting Your mercy, but graciously grant us, O Lord, all our petitions that are for salvation, and make us worthy to love and to fear You with all our hearts, and to do Your will in all things. For You are a good God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Fourth Prayer

O You Who are praised by the holy powers with never-silenced hymns and never-ceasing doxologies, fill our mouths with Your praise, so that we may magnify Your holy name; and grant us a portion and an inheritance with all who fear You in truth and who keep Your commandments; through the intercessions of the Theotokos and of all Your saints. For to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Fifth Prayer

Lord, O Lord, Who holds all things together in Your spotless hands, Who are long-suffering toward all of us, and Who repents of our wickedness, remember Your compassion and Your mercy; watch over us in Your goodness; and grant that we may avoid the manifold deceits of the evil one throughout the

remainder of the present day, and preserve our lives free from every assault, 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-creating Spirit, now and ever, and to the ages of ages. Amen.

Sixth Prayer

O God, great and wonderful, Who with ineffable goodness and rich providence orders all things; Who grants us the good things of this world, and Who assures us of obtaining the Kingdom through the good things already granted to us; O You, Who has made us shun all evil during that part of this day which is past, grant that we may also complete the remainder of the day without reproach, before Your holy glory, singing praise to You, the only good One, our God Who loves mankind. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Seventh Prayer

O great and most-high God, Who alone has immortality; Who dwells in unapproachable light, Who creates all things in wisdom; Who divides light from darkness; Who places the sun to govern the day, and Who establishes the moon and the stars to rule the night; Who makes us sinners worthy at this hour to enter before Your countenance in confession and to offer You evening praise: O You, the Lord Who loves mankind, direct our prayer as incense before You, and accept it as a sweet fragrance. Grant that we may spend this evening and the coming night in peace; clothe us with the armor of light; save us from fears of the night, and protect us from all things that lurk in the darkness; and grant that the sleep which You give to refresh us from our weakness may be protected from every diabolic fantasy. Truly, O Master of all and Giver of every good thing, being moved to compunction upon our beds, may we remember Your name throughout the night, may we be enlightened by meditation on Your commandments, and may our souls rise up with gladness to praise Your goodness, coming before You offering prayers and supplications to Your compassion for our sins and for the sins of all Your people; visit us with mercy through the intercessions of the Theotokos. For You are a good God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

The Great Litany

*Standing before the Beautiful Gate, the First Deacon
or, standing before the Holy Altar, the First Priest:*

In peace let us pray to the Lord.

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

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

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

For pious and Orthodox Christians, let us pray to the Lord.

For our Archbishop (*Name*), the honorable presbytery, the diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord.

*Only in monasteries: For our father (*Name*) hieromonk, and for all our brotherhood in Christ, let us pray to the Lord.*

For the president of our country, for all civil authorities, and for our armed forces on land, at sea, and in the air, let us pray to the Lord.

For this city (*or this holy monastery, or this land, or this island*), for every city and land, and for the faithful who dwell in them, let us pray to the Lord.

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

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

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

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

Psalter Reading and Small Litany

The Psalter reading, and therefore the following petitions, are usually omitted.

The First Deacon or the First Priest:

Again and again ...

Help us ...

Commemorating ...

The First 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 to the ages of ages.

Kekragaria

The Reader intones the Kekragaria.

*As the Reader begins chanting the Kekragaria, the First Deacon: M*aster, bless the incense.

Blessing the incense, the First Priest:

Blessed is our God, always, now, and ever, and to the ages of ages.

We offer incense to You, O Christ our God, as a scent of spiritual fragrance; accept it at Your supra-heavenly altar, and send down upon us in return the grace of Your all-holy Spirit.

The Second Deacon, or the most-recently ordained Priest, censes the Altar and all the Temple.

Entrance

*As the Clergy exit, the First Deacon: L*et us pray to the Lord.

The First Priest:

In the evening, at dawn, and at midday, we praise You, we bless You, we thank You, and we beseech You, O Master of all, the Lord Who loves mankind. Guide our prayers, as incense before You, and do not let our hearts be inclined toward words or thoughts of evil, but save us from all who pursue our souls; do not put us to shame, O our God, for our eyes are fixed on You, Lord, O Lord, and we have hoped in You. For to You is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Standing before the Beautiful Gate, the First Deacon:

Master, bless the holy entrance.

Blessing the entrance, the First Priest:

Blessed is the entrance of Your saints, always; now and ever, and to the ages of ages. Amen.

The First Deacon, or the most-recently ordained Priest, quietly censens the iconostasion, the concelebrating Clergy and the faithful.

*Facing the Beautiful Gate, the First Deacon: W*isdom. Rise.

The Clergy:

O gladsome light of holy glory, the immortal Father, heavenly and holy, blessed Jesus Christ, now that we have come to the setting of the sun and see the light of evening, we praise You, the Father, Son, and Holy Spirit, one God. It is worthy at all times to praise You, with voices of holy song, O Son of God the Giver of life (of life): the world does glorify (glorify) You.

The First Deacon enters the Holy of Holies through the Beautiful Gate as the hymn is sung, censens around the Holy Altar, and stands to the north side of the entrance. The remaining Clergy enter after the Second Deacon proclaims “Evening. Prokeimenon.” The First Deacon censens the Clergy as they enter the Holy of Holies. If a single Priest celebrates Vespers, he raises the censer, making the Sign of the Cross at the words, “... we praise You ...,” and enters the Holy of Holies.

Prokeimenon

*The Second Deacon: E*vening. Prokeimenon.

The Reader intones the Prokeimenon:

Saturday Evening

Tone Plagal 2

The Lord reigns; He is robed in majesty.

The Lord is clothed with strength and He has girded Himself.

For He established the world which shall not be shaken.

Sunday Evening

Tone Plagal 4

Come, bless the Lord, all you servants of the Lord.

You that stand in the house of the Lord, in the courts of the house of our God.

Monday Evening

Tone 4

O Lord, answer me when I call, O God of my right.

When I called upon You, O God of my righteousness, You heard me.

Tuesday Evening

Tone 1

Your mercy, O Lord, shall follow me all the days of my life.

The Lord is my shepherd, and I shall not want; in a place of green pasture, there He has made me to dwell.

Wednesday Evening

Tone Plagal 1

Save me, O God, by Your name, and vindicate me by Your might.

O God, hear my prayer, give ear to the words of my mouth.

Thursday Evening

Tone Plagal 2

My help comes from the Lord, Who made heaven and earth.

I have lifted up my eyes to the mountains, from where my help comes.

Friday Evening

Grave Tone

You, O God, are my fortress, the God Who shows me mercy.

Rescue me from my enemies, O God, and liberate me from those who rise up against me.

Readings

If prescribed, the Reader introduces the reading, then the Second Deacon:

Wisdom. **L**et us be attentive.

The Reader reads the Reading.

At Great Vespers:

Great Litany of Fervent Supplication

Standing before the Beautiful Gate, the First Deacon

or, standing before the Holy Altar, the Clergy in turn:

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

O Lord almighty, God of our fathers, we beseech You: hear us and have mercy.

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or village, or place, or region*), and of the members and the council of this holy church (*or monastery*).

Again we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, and the Orthodox here and everywhere who piously lie asleep.

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

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

Evening Prayer

The Hierarch or the Reader:

Make us worthy, O Lord, to be kept this evening without sin. Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name to the ages. Amen.

Let Your mercy, O Lord, be upon us, as we have hoped in You. Blessed are You, O Lord, teach me Your commandments. Blessed are You, O Master, give me understanding of Your commandments. Blessed are You, O Holy One, enlighten me by Your commandments.

Your mercy, O Lord, endures to the ages; do not disregard the works of Your hands. To You belongs praise, to You belongs song, to You belongs glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Completed Litany

*Standing before the Beautiful Gate, the Second Deacon
or, standing before the Holy Altar, the Clergy in turn:*

Let us complete our evening prayer to the Lord.

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

The Second Priest:

For You are a good God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

Prayer at the Bowing of Heads

The Hierarch or the First Priest:

Peace be with all.

The Second Deacon:

Let us bow our heads to the Lord.

The First Priest:

O Lord our God, Who bowed the heavens, and Who came down for the salvation of the human race, look upon Your servants and upon Your inheritance. For Your servants have bowed their heads, and they have bent their necks to You, the fearsome Judge Who loves mankind; they do not expect help from men, but they await Your mercy, and look for Your expected salvation; protect them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

The Third Priest:

Blessed and glorified is the might of Your kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

*If celebrated, the Liti and Artoklasia.
See page 11. The Aposticha are chanted after the Artoklasia.*

Aposticha

The Reader chants the Aposticha.

Hymn of Symeon the God-Bearer

The Hierarch or the First Priest:

Now let Your servant depart in peace, O Lord, according to Your word; for my eyes have seen Your salvation which You have prepared in the presence of all people: a light for revelation to the Nations, and for glory to Your people Israel.

Trisagion

The Reader reads the Trisagion Prayers.

The First 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 to the ages of ages.

Troparia

The Reader chants the Troparia.

*Variable Portions of the Service of Vespers:
At Great Vespers: the Dismissal, below.
At Small Vespers: the Great Litany of Fervent Supplication:*

*At Small Vespers:
Great Litany of Fervent Supplication
The following petitions are usually omitted.
The First Deacon:*

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or village, or place, or region*), and of the members and the council of this holy church (*or monastery*).

Again we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, and the Orthodox here and everywhere who piously lie asleep.

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

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

Dismissal

At Great Vespers if there was an Artoklasia:

*The First Deacon: L*et us pray to the Lord.

The First Priest:

May the blessing of the Lord and His mercy come upon you through His divine grace and love for mankind, always, now, and ever, and to the ages of ages.

Then: Glory to You, O God, glory to You ... (below)

At Small Vespers, and at Great Vespers if there was no Artoklasia:

*The Second Deacon: W*isdom.

The First Priest:

Blessed is Christ our God, the existing One, always, now, and ever, and to the ages of ages.

The Reader:

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city (*or village, or place, or region*), to the ages of ages. Amen.

The First Priest:

Most-holy Theotokos, save us.

The Reader:

More honorable than the Cherubim, and incomparably more glorious than the Seraphim, the one who incorruptibly gave birth to God the Word, truly the Theotokos, we magnify you.

The First Priest:

Glory to You, O God, glory to You.

The Reader:

Glory ..., now ...; Lord, have mercy (3); Holy father, bless.

The First Priest:

May (*He Who is risen from the dead*.) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; [by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet, forerunner, and baptist John;] of the holy, glorious, and all-praiseworthy Apostles; [of the holy, glorious and triumphant martyrs;] of our venerable and God-bearing fathers; of (*the patron saint*); [of the holy and righteous ancestors of God, Joachim and Anna;] of (*the saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

Note: At Small Vespers the portions in [brackets] are omitted.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

** From Pascha until its leave-taking instead of “Through the prayers ...”:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The Reader: Truly the Lord is risen.*

DISMISSALS ON FEASTS OF THE LORD

On the Nativity of Our Lord

December 25

May He Who was born in a cave, and lay in a manger for our salvation, Christ our true God, ...

On the Feast of the Circumcision

January 1

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, ...

On the Feast of the Holy Theophany of Our Lord

January 6

May He Who deigned to be baptized in the Jordan by John for our salvation, Christ our true God, ...

On the Feast of the Presentation

February 2

May He Who was carried in the arms of the righteous Symeon for our salvation, Christ our true God, ...

On the Feast of the Annunciation

March 25

May He Who for us men and for our salvation, deigned to become flesh by the Holy Spirit and the Virgin Mary, Christ our true God, ...

On Palm Sunday

May He Who on this day deigned to sit upon a colt, the foal of a donkey, for our salvation, Christ our true God, ...

On the Same Sunday Evening through Holy Wednesday

May the Lord Who comes to His voluntary passion for our salvation, Christ our true God, ...

On Holy Thursday

May He Who in surpassing goodness showing the perfect road of humility in washing the feet of the disciples, and consenting to crucifixion and burial for our sake, Christ our true God, ...

At the Dismissal of the Holy Passion

May He Who endured spittings, scourgings, buffetings, the Cross and death for the salvation of the world, Christ our true God, ...

On Holy and Great Friday

May He Who for us men and for our salvation deigned to accept the terrible passion, the life-giving Cross, and the voluntary burial in the flesh, Christ our true God, ...

On the Holy and Great Sunday of Pascha Through its Leave-Taking

May He Who is risen from the dead, trampling down death by death, and granting life to those in the tombs, Christ our true God, ...

On All Sundays Throughout the Year

May He Who is risen from the dead, Christ our true God, ...

On the Feast of the Ascension

May He Who ascended in glory from us to the heavens, and sits at the right hand of God the Father, Christ our true God, ...

On Holy and Glorious Pentecost Sunday

May He Who from heaven sent the All-Holy Spirit in the form of fiery tongues upon His holy disciples and Apostles, Christ our true God, ...

On the Same Sunday at the “Kneeling” Vespers

May He Who empties Himself from the fatherly and divine bosom, and Who comes from heaven to earth receiving our whole human nature so as to deify it; and Who again ascended into the heavens, and sits at the right hand of God and Father; and Who sends the divine and holy Spirit Who is one in essence, and power, and glory, and eternity upon His holy Disciples and Apostles, illuminating them and through them illuminating the whole universe; Christ our true God, through the intercessions of His all-pure and all-blessed holy Mother; on the holy, glorious, and all-praised, God-preaching, Spirit-mantled Apostles; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

On the Feast of the Transfiguration

August 6

May He Who was transfigured in glory on Mount Tabor before His holy Disciples and Apostles, Christ our true God, ...

On the Feast of the Elevation of the Cross

September 14

May He Who is risen from the dead, Christ our true God, ...

ARTOKLASIA

*Standing before the table on which the loaves are placed in front of the Beautiful Gate
the First Deacon, or the most-recently ordained Priest:*

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*), and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, the members and the council of this holy church (*or ... the supporters and benefactors of this holy monastery*) ...

... and the servants of God (*Name(s)*), (*who celebrate this holy feast*), and for their health and salvation, let us ask.

Again we pray for the protection of this holy church (*or this Monastery*), this city (*or land, or island*) and every city and land, from wrath, famine, pestilence, earthquake, flood, fire, sword, foreign invasions, civil strife, and accidental death. That our good God Who loves mankind may be merciful, gracious and favorable to us by turning and diverting from us all wrath and sickness impending against us, and deliver us from His just rebuke, and have mercy on us.

Again we pray that the Lord our God will hear the voice of the petition of us sinners, and have mercy on us.

The Hierarch or the First Priest:

Hear us, O God our Savior, the hope of all those throughout the earth and those far out at sea; and be merciful, be merciful, to us O Master, for our sins, and have mercy on us. For You are truly a merciful God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now, and ever, and to the ages of ages.

The Hierarch or the First Priest:

Peace be with all.

The First Deacon:

Let us bow our heads to the Lord.

The Hierarch or the First Priest:

O all-Merciful Master, Lord Jesus Christ our God, through the intercessions of our all-pure Lady, the Theotokos and ever-virgin Mary; by the power of the precious and life-giving Cross; through the protection of the honorable, heavenly bodiless powers; by the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, all-praiseworthy, and chief Apostles Peter and Paul, and all the holy Apostles; of our holy fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria; of Nicholas of Myra, Spyridon the Bishop of Trimythous, Dionysios the Archbishop of Aegina from Zakynthos, and Nektarios the Metropolitan of Pentapolis, the wonder-workers; of the holy, glorious, great martyrs, George the trophy-bearer, Demetrios the myrrh-flowing, Theodore the recruit, Theodore the general, and Menas the wonder-worker; of the hieromartyrs Ignatios, Polykarp, Haralambos, Eleutherios, and Kosmas Aitolos; of the holy, glorious, great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriake, Fotini, Marina, Paraskevi, and Irene; of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers who were illumined in asceticism; of (*the patron saint*); of the holy and righteous ancestors of

God, Joachim and Anna; of (*Saints of the Day*) whom we commemorate; and of all Your saints: make our prayer acceptable; ...

... **G**rant us remission of our transgressions; ...

... **S**helter us under the shelter of Your wings; ...

... **K**eeep away from us every enemy and adversary; ...

... **M**ake our lives peaceful; ...

... **L**ord, have mercy upon us and upon Your world, and save our souls, for You are a good and merciful God Who loves mankind.

The First Priest Censes and Chants:

* **T**heotokos Virgin, rejoice Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb. For you have brought forth the Savior of our souls.

** During Bright Week, instead of "Theotokos Virgin ...":*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

The Second Deacon:

Let us pray to the Lord.

Raising up one of the loaves, the Hierarch, or the First Priest:

O Lord, Jesus Christ our God, Who blessed the five loaves in the wilderness and from them filled five thousand men, bless also these loaves (*the wheat, the wine and the oil*) and multiply them in this holy Church, in this city (*or in this holy Monastery*), in the homes of those who celebrate, and in all Your world; and also sanctify Your faithful servants who partake of them. For You are He Who blesses and sanctifies all things, O Christ our God, and to You we send up glory together with Your unoriginate Father and Your all-holy, good, and life-creating Spirit, now and ever, and to the ages of ages.

Troparion

Grave Tone

The Hierarch or the First Priest:

Those in whom wealth abounds • poor and hungry have become, • but those who eagerly seek the Lord • never shall in want be of any good thing.

The Reader and all the faithful repeat this Troparion twice.

SERVICE OF THE HOLY PROTHESIS

Prayers of the Celebrants

The Service of Kairos

If a Hierarchical Liturgy will be celebrated, the clergy do not recite these prayers; instead they “take kairos” (receive a blessing from the Hierarch to vest and to begin the services).

The Clergy:

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

*The First Deacon: M*aster, bless.

The First Priest:

Blessed is our God, always, now, and ever, and to the ages of ages.

*The First Deacon: A*men.

The First Priest:

* **G**lory to You, O God, glory to You.

* **H**eavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and abide in us, cleanse us of every stain; and save our souls, O good One.

The First Deacon:

* * **H**oly God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

* “Glory to You, O God ... Heavenly King ...” *is not said from the Sunday of Pascha until the Sunday of Pentecost.*

* * “Holy God ...” *is not said from the Sunday of Pascha until it Apodosis, instead we sing “Christ is risen from the dead ...” (3).*

All-holy Trinity, have mercy on us. O Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Your name’s sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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

The First 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 to the ages of ages.

*The First Deacon: A*men.

The First Priest:

Have mercy on us, O Lord; have mercy on us. Laying aside every excuse, we sinners offer this prayer to You as Master: have mercy on us.

The First Deacon:

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

O Lord, have mercy on us, for we have placed our trust in You. Do not be exceedingly angry with us, nor remember our transgressions, but look down upon us even now with compassion, and save us from our enemies. For You are our God, and we are Your people; we are all the works of Your hands, and we call upon Your name.

The First Priest:

Now and ever, and to the ages of ages. Amen.

Blessed Theotokos, * open the door of compassion to us who have our hope in you, that we may not perish but be delivered from adversity through you, for you are the salvation of the Christian people.

- *The Beautiful Gate is opened as the Priest reads, "... open the door of compassion ..."*

The First Deacon: Lord, have mercy. (12)

The Clergy approach and venerate the icons on the iconostasion, reciting to themselves the following:

We venerate Your most-pure image, good One, asking forgiveness of our transgressions, O Christ God; in Your good will You ascended upon the Cross in the flesh, to deliver those whom You created from the enemy's yoke; therefore with thanksgiving we cry out to You: Having come to save the world, O our Savior, You have filled all things with joy.

O fountain of mercy, make us worthy of compassion, O Theotokos; look upon a sinful people; as always show your power; for we have placed our hope in you, crying out "Rejoice!," as once did Gabriel, the leader of the bodiless powers.

The memory of the righteous one is praiseworthy; but for you it is enough to be the witness of the Lord, O Forerunner; you have been truly revealed as greater than the prophets, for you were also found worthy to baptize in water Him Who was announced; therefore you fought most valiantly for the truth, joyfully proclaiming even to those in Hades that God had appeared in the flesh, taking away the sin of the world, and granting us the great mercy.

The Troparion of the Temple.

The First Deacon: Lord, have mercy. (12)

The First Priest:

O Lord, extend Your hand from Your dwelling place on high, and strengthen me for Your appointed service, that I may stand uncondemned before Your awesome throne, and celebrate the bloodless sacrifice. For Yours is the power and the glory to the ages of ages.

The First Deacon: Amen.

The First Priest:

Glory to You, O God, glory to You.

The First Deacon: Glory ..., now ...; Lord, have mercy (3); Holy father, bless.

The First Priest:

May (*He Who is risen from the dead,*) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, and all-praiseworthy Apostles; of our father among

the saints John Chrysostom, Archbishop of Constantinople whose liturgy we shall celebrate; of the holy, glorious and triumphant martyrs; of our venerable and God-bearing fathers; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of (*the saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

The First Deacon: Amen.

** From Pascha until its leave-taking, instead of “Through the prayers ...”:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The First Deacon: Truly the Lord is risen.*

The Clergy bow toward each other, toward the faithful, then enter the Holy of Holies, saying:

How shall I the unworthy enter into the radiance of Your saints? If I dare to enter into the bridal chamber, my garment exposes me, because it is not for the wedding feast, and bound I shall be cast out by the Angels; O Lord, cleanse the pollution of my soul, and save me, for You love mankind.

I shall enter Your house, worshipping in Your holy temple in fear of You.

Before the Holy Altar, the Clergy:

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

*The Priest(s) venerates the Gospel, and the Holy Altar;
the Deacon(s) venerates the southwest corner of the Holy Altar.*

Vesting Prayers for the Priest

The Priest:

Blessed is our God, always; now and ever, and to the ages of ages. Amen.

Putting on the Sticharion:

Let us pray to the Lord. My soul rejoices in the Lord; for He has clothed me with the garment of salvation, and He has covered me with the robe of righteousness; He adorns me with a crown as a bridegroom, and adorns me with jewels as a bride. Always; now and ever, and to the ages of ages. Amen. (*Isaiah 61:10*)

The Epigonation

Let us pray to the Lord. Gird Your sword upon Your thigh, O mighty One, in Your comeliness and Your beauty and make ready, and bring prosperity, and reign, because of truth, and meekness, and righteousness and Your right hand shall guide You wondrously. Always; now and ever, and to the ages of ages. Amen. (*Psalms 44:3-4*)

The Epitrachelion

Let us pray to the Lord. Blessed is God Who pours out His grace upon His priests like the oil of myrrh upon the head, which runs down upon the beard, upon the beard of Aaron, which runs down to the fringe of his raiment. Always; now and ever, and to the ages of ages. Amen. (*Psalms 132:2*)

The Zoni

Let us pray to the Lord. Blessed is God, Who girds me with power, and has made my path blameless. Always; now and ever, and to the ages of ages. Amen. (*Psalms 17:32-33*)

Putting on the right Epimanika:

Let us pray to the Lord. Your right hand, O Lord, has become glorious in power: Your right hand, O Lord, has dashed the enemies in pieces; and in the greatness of Your glory You have crushed those who were against You. Always; now and ever, and to the ages of ages. Amen. (*Exodus 15:6-7*)

Putting on the left one:

Let us pray to the Lord. Your hands have made me and fashioned me; give me understanding and I will learn Your commandments. Always; now and ever, and to the ages of ages. Amen. (*Psalms 118:73*)

The Felonion

Let us pray to the Lord. Your priests shall be clothed with righteousness, and Your holy ones shall rejoice in joyfulness. Always; now and ever, and to the ages of ages. Amen. (*Psalms 131:9*)

The Pectoral Cross

Let us pray to the Lord. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. Always; now and ever, and to the ages of ages. Amen. (*Mark 8:34*)

Then, washing his hands:

I will wash my hands in innocence and I will surround Your altar, O Lord, that I may hear the voice of Your praise and tell of all Your wondrous works. O Lord, I have loved the beauty of Your house, and the place where Your glory dwells. Do not destroy my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, in my innocence have I walked; redeem me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations I will bless You, O Lord. (*Psalms 25:6-10*)

Vesting Prayers for the Deacon

The Deacon:

Master, bless the Sticahion and Orarion.

The Priest:

Blessed is our God, always; now and ever, and to the ages of ages.

The Deacon: Amen.

Putting on the Sticharion:

Let us pray to the Lord. My soul rejoices in the Lord; for He has clothed me with the garment of salvation, and He has covered me with the robe of righteousness; He adorns me with a crown as a bridegroom, and adorns me with jewels as a bride. Always; now and ever, and to the ages of ages. Amen. (*Isaiah 61:10*)

Putting on the Orarion:

Let us pray to the Lord. Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory.

Putting on the right Epimanika:

Let us pray to the Lord. Your right hand, O Lord, has become glorious in power: Your right hand, O Lord, has dashed the enemies in pieces; and in the greatness of Your glory You have crushed those who were against You. Always; now and ever, and to the ages of ages. Amen. (*Exodus 15:6-7*)

Putting on the left one:

Let us pray to the Lord. Your hands have made me and fashioned me; give me understanding and I will learn Your commandments. Always; now and ever, and to the ages of ages. Amen. (*Psalms 118:73*)

Then, washing his hands:

I will wash my hands in innocence and I will surround Your altar, O Lord, that I may hear the voice of Your praise and tell of all Your wondrous works. O Lord, I have loved the beauty of Your house, and the place where Your glory dwells. Do not destroy my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, in my innocence have I walked; redeem me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations I will bless You, O Lord. (*Psalm 25:6-10*)

Service of the Proskomide

The Second Priest prepares the Holy Gifts, while the First Priest is the celebrant of Matins.

Standing before the Prothesis, the Second Priest and the First Deacon:

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

Raising up the Prosforon and the spear, the Second Priest:

You have redeemed us from the curse of the law by Your precious Blood; having been nailed to the Cross, and pierced with the spear, You have poured forth immortality upon mankind: O our Savior, glory to You.

*The First Deacon: M*aster, bless.

The Second Priest.

Blessed is our God, always, now, and ever, and to the ages of ages.

*The First Deacon: A*men.

Making the Sign of the Cross over the Prosforon, the Second Priest:

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

The First Deacon: ... always; now and ever, and to the ages of ages. Amen. (3)

Cutting on the left side of the seal, the Second Priest:

As a lamb He is brought to the slaughter. (*Isaiah 53:7*)

Cutting on the right side of the seal, the Second Priest:

And as a blameless Lamb before its shearers is silent, thus He opens not His mouth. (*Isaiah 53:7*)

Cutting on the upper side of the seal, the Second Priest:

In His humility, His judgment was taken away. (*Isaiah 53:8*)

Cutting on the lower side of the seal, the Second Priest:

Who shall declare His generation? (*Isaiah 53:8*)

*The First Deacon: R*aise up, Master.

Cutting and raising up the Lamb, the Second Priest:

For His life is raised up from the earth. (*Isaiah 53:8*)

*The Deacon: S*acrifice, Master.

Cutting the bottom of the Lamb to make it level, the Second Priest:

Sacrificed is the Lamb, the Son and Word of God, Who takes away the sin of the world, for the life and salvation of the world; Who is ever sacrificed and never expended. (*cf. John 1:29*)

*The Deacon: C*rucify, Master.

Turning the Lamb over, and slicing crosswise, the Second Priest:

By Your crucifixion, O Christ, tyranny was abolished, the power of the enemy was trampled; for it was neither an Angel nor a man, but You, the Lord Himself, Who saved us: glory to You.

*The Deacon: P*ierce, Master.

Piercing the portion marked “IC,” the Second Priest:

One of the soldiers pierced His side with a spear, and immediately * blood and water came out; and he who has seen has testified, and his testimony is true. (*John 19:34-35*)

** The Second Priest pours wine and water into the chalice at saying “... blood and water came out ...”*

*The Deacon: M*aster, bless this holy union.

Blessing the chalice containing wine and water, the Second Priest:

Blessed is the union of Your holy things ...

The First Deacon: ... always; now and ever, and to the ages of ages. Amen.

Removing the triangular portion representing the Theotokos, the Second Priest:

In honor and memory of our most-blessed, glorious Lady, the Theotokos and ever-virgin Mary, through whose intercessions, O God, accept this sacrifice upon Your supra-heavenly altar.

Placing the triangular portion to the left of the Lamb, the Second Priest:

At Your right stood the queen, arrayed in a vesture of inwoven gold, adorned in various colors. (*Psalms 44:8*)

Removing the portions representing the following nine orders, the Second Priest:

In honor and memory of the great Archangels, Michael and Gabriel, and of all the heavenly bodiless Powers.

Of the honorable glorious Prophet, Forerunner, and Baptist John; of the holy glorious Prophets: Moses and Aaron, Elias, Elisha, and David the son of Jesse; of the three holy youths, and Daniel the Prophet; and of all the holy Prophets.

Of the holy, glorious and all-praiseworthy Apostles, Peter and Paul; of the twelve and of the seventy Apostles; and of all the holy Apostles and of those equal to the Apostles.

Of our Fathers among the saints, the great Hierarchs and ecumenical Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of Athanasios and Cyril, John the Merciful, Patriarchs of Alexandria; of Nicholas of Myra; Spyridon the Bishop of Trimythous, Dionysios the Archbishop of Aegina from Zakynthos, and Nektarios of Pentapolis, and of all the holy Hierarchs.

Of the holy, glorious, Apostle, Protomartyr and Archdeacon Stephen; of the holy, glorious, great martyrs: George the Victorious, Demetrios the Myrrh-flowing, Theodore the Recruit, and Theodore the General; of the Hieromartyrs: Ignatios, Polycarp, Haralambos, Eleutherios, and Kosmas Aitolos; of the holy martyred women: Thekla, Barbara, Anastasia, Katherine, Kyriake, Photini, Marina, Paraskevi, and Irene; and of all the holy Hieromartyrs, victorious Martyrs, and Confessors.

Of our venerable and God-bearing Fathers who were illumined in asceticism: Anthony the Great, Euthymios, Savvas the blessed, Theodosios the Abbot, Onouphrios, Athanasios and Peter of Athos, and Dionysios of Olympos; and of the holy Mothers: Pelagia, Theodosia, Anastasia, Eupraxia, Febronia, Theodoula, Euphrosyne, and Mary of Egypt; and all venerable ones everywhere.

Of the holy, glorious, and wonder-working unmercenaries: Kosmas and Damian, Cyrus and John, Panteleimon and Hermolaos, Samson and Diomedes, Mokios and Aniketos, Thallelaios and Tryphon; and of all the holy unmercenary physicians.

Of the holy and righteous ancestors of God, Joachim and Anna; of Joseph the betrothed and Symeon the God-bearer; of *(the patron of the temple)*; of *(Saints of the day)* whose memories we commemorate; and of all saints through whose prayers watch over us, O God, and grant us all petitions that are for salvation, and eternal life.

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

Removing a portion for his Hierarchy, the Second Priest:

Remember, O Master, Who loves mankind, all Orthodox Hierarchs who rightly teach the word of Your truth; our Archbishop *(Name)*, ...

If a hierarch will be the celebrant, the Proskomide stops at this point.

If a hierarch will not be the celebrant, the Second Priest continues:

... the honorable presbytery, the diaconate in Christ, and every priestly and monastic order, *(our brothers and concelebrants, the priest(s) (Name(s)), the deacon(s) (Name(s))*, and all our brotherhood whom You have called into Your communion through Your compassion, O all-good Master.

Removing portions to commemorate the living, the Second Priest:

Remember, O Lord.

Removing portions to commemorate those fallen asleep, the Second Priest:

In memory and for the forgiveness of sins of the blessed founders of this holy Church *(or, of this holy Monastery)*.

Commemorating those fallen asleep, the Second Priest:

Remember, O Lord.

And for all those having fallen asleep in the hope of resurrection to eternal life in Your communion, the Orthodox, our fathers and brothers, O Lord Who loves mankind.

Removing a final portion, the Second Priest:

Remember also, O Lord, my unworthiness; and forgive me of all my offenses, both voluntary and involuntary.

*Any concelebrant Priests then commemorate those whom they desire;
the **F**irst Priest concludes the Proskomide.*

*The **F**irst Deacon: M*aster, bless the incense. Let us pray to the Lord. Lord, have mercy.

Blessing the incense, the First Priest:

Blessed is our God, always, now, and ever, and to the ages of ages.

We offer incense to You, O Christ our God, as a scent of spiritual fragrance; accept it at Your supra-heavenly altar, and send down upon us in return the grace of Your all-holy Spirit.

*The **F**irst Deacon: T*he Asterisk, Master.

Censing the asterisk and placing it on the paten, the First Priest:

And coming, the star stood over where the young child was with Mary His Mother. *(cf. Matthew 2:9)*

*The **F**irst Deacon: B*eautify Master.

Censing the first small veil and covering the paten with it, the First Priest:

The Lord has reigned, He is clothed with majesty; the Lord is clothed with strength and He has girded Himself, and He established the universe which shall not be shaken. (*Psalm 92:1-2*)

*The First Deacon: C*over, Master.

Censing a second small veil and covering the chalice with it, the First Priest:

Your virtue has covered the heavens, O Christ, and Your praise has filled the earth. (*cf. Psalm 107:5*)

*The First Deacon: P*rotect, Master.

Censing the aera and covering the Holy Gifts with it, the First Priest:

Protect us under the protection of Your wings; drive away from us every enemy and adversary; grant peace to our lives. O Lord, have mercy on us and on Your world; and save our souls, as the One Who is good and Who loves mankind.

*The First Deacon: M*aster, bless.

Censing the oblation three times, the First Priest:

Blessed is Christ our God Who is thus well pleased; glory to You, ... (3)

The First Deacon: ... always; now and ever, and to the ages of ages. Amen.

*The First Deacon: F*or the precious gifts offered, let us pray to the Lord. Lord, Have mercy.

The First Priest:

O God, our God, You sent forth our Lord and God, Jesus Christ, Who is the heavenly Bread and Food for the whole world, as Savior, Redeemer, and Benefactor to bless and sanctify us; bless this offering and accept it upon Your supra-heavenly altar; as the One Who is Good and loves mankind, keep in remembrance those who have brought these gifts and those for whom they were offered; and keep us uncondemned in the divine service of Your Holy Mysteries.

For sanctified and glorified is Your most-honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

*The First Deacon : A*men.

Dismissal

The First Priest:

Glory to You, O God, glory to You.

*The First Deacon: G*lory ..., now ...; Lord, have mercy (3); Holy father, bless.

The First Priest:

May He Who was born in a cave, and lay in a manger for our salvation, (*and Who is risen from the dead, or other phrase*), Christ our true God, through the intercessions of His all-holy and all-pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople, and of all the saints: have mercy on us and save us, for He is good and loves mankind.

The First Priest and Deacon make three reverences, and the Priest kisses the covered holy Gifts, saying:

Holy God, the unoriginate Father;

Holy Mighty, the co-unoriginate Son;

Holy Immortal, the all-Holy Spirit.

O Holy Trinity, glory to You.

The Deacon kisses only the edge of the Aera.

The First Priest:

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

The Deacon: Amen.

Censing the Holy Altar and the Holy of Holies, the First Deacon :*

(If it is a Sunday) **H**aving beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and Your holy resurrection we hymn and glorify; for You are our God, and aside from You we know no other, we call upon Your name. Come, all you faithful, let us venerate the holy resurrection of Christ for, behold, through the Cross joy has come to all the world; ever blessing the Lord, we hymn His resurrection; for, having endured the Cross for us, He has destroyed death by death.

(On all days) **I**n the tomb bodily, in Hades with the soul as God, in paradise with the thief, and on the throne, O Christ, with the Father and the Spirit, filling all things O boundless One.

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

Your tomb, the fount of our resurrection, O Christ, has shown forth as life-bearing, as more splendid than paradise, and truly more radiant than any royal chamber.

Now and ever, and to the ages of ages. Amen.

Rejoice, O holy and divine abode of the Most-High, for through you, O Theotokos, joy was given to those who cry out: Blessed are you among women, O all-pure Lady.

** This is often done during the Great Doxology by the First Priest.*

SERVICE OF MATINS

The First Priest is the celebrant of Matins, while the Second Priest prepares the Holy Gifts.

Standing before the Holy Altar, the First Priest:

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

Then, the First Priest.

Blessed is our God, always, now, and ever, and to the ages of ages.

** From Pascha until its leave-taking:*

*** Christ** is risen from the dead, trampling down death by death, and to those in the tombs He has granted life. (3)

The First Priest:

*** Glory** to You, O God, glory to You.

*** Heavenly King**, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and abide in us, cleanse us of every stain; and save our souls, O good One.

** “Glory to You, O God ... Heavenly King ...” is not said from the Sunday of Pascha until the Sunday of Pentecost.*

*** “Holy God ...” is not said from the Sunday of Pascha until its Apodosis, instead we sing “Christ is risen from the dead ...” (3).*

Trisagion

The Reader reads the Trisagion Prayers.

The First 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 to the ages of ages.

Troparia

The Reader chants the Troparia.

The First Priest:

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*), and for all our brotherhood in Christ.

For You are truly a merciful God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The Reader: Amen. In the name of the Lord, Father, bless.

The First Priest:

Glory to the holy, consubstantial, life-creating and undivided Trinity, always; now and ever, and to the ages of ages.

Hexapsalm

The Reader reads the Hexapsalm.

Matins Prayers

Standing before the Holy Altar, the First Priest reads. The first six of the twelve Matins Prayers.

First Prayer

We thank You, O Lord our God, Who raised us up from our beds, and placed in our mouths words of praise, so that we may adore You and call upon Your holy name; and we pray to You calling upon Your compassions which are always necessary during our life. And now send down Your aid to those who stand before the face of Your holy glory, and who await Your rich mercy; and grant that those who serve You with fear and love may always worship, praise, sing, and bow down before Your inexpressible goodness. For to You belong all glory, honor, and worship to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Second Prayer

Out of the night our spirit awakes at dawn to You, O our God, for Your commandments are a light upon the earth; cause us to understand righteousness and sanctification in Your fear. For we glorify You, Who are truly our existing God: incline Your ear and hear us. And remember by name, O Lord, all who are with us and who pray with us, and save them by Your might; bless Your people, and sanctify Your inheritance; grant peace to Your world, to Your Churches, to the Priests, to our rulers, and to all Your people. For blessed and glorified is Your all-honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Third Prayer

Out of the night our spirit awakes at dawn to You, O God, for Your commandments are a light. Teach us, O God, Your righteousness, Your laws, and Your commandments. Enlighten the eyes of our understanding, lest at any time we sleep unto death through sins; dispel all darkness from our hearts; grant us the grace of the Sun of righteousness, and preserve our lives unbothered in the seal of Your Holy Spirit; guide our steps in the way of peace; grant that we may behold the dawn and the day with joy, so that we may raise up our morning prayers to You. 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 to the ages of ages. Amen.

Fourth Prayer

O Master, God, holy and unsearchable, Who said, “let light shine out of darkness,” Who gives us rest through the night’s sleep, and Who raises us up to glorify and to beseech Your goodness: being implored in Your own compassion, accept us who now worship You, and who thank You according to our strength; and grant us all things we ask for that lead to salvation. Manifest us as sons of light and of the day, and as heirs of Your eternal good things. In the fullness of Your compassion, O Lord, remember all Your people, all those present here who pray with us, and all our brethren on land, at sea, and in every place of Your dominion, who beseech Your help and Your love for mankind; and grant Your great mercy to all. That saved in soul and in body, we may always persevere with confidence to glorify Your wondrous and blessed name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Fifth Prayer

O Treasury of all good things, overflowing Fountain, holy Father, wonder Worker, all-powerful One, and almighty One: we all worship You, and we beseech You, calling upon Your mercy and compassion, to support and to assist us in our humility. Remember, O Lord, those who beseech You; receive the morning prayers of us all as incense before You, and let none of us be lost, but surround us all with Your compassion. Remember, O Lord, those who keep watch, and who sing to the glory that is Yours, and of Your only-begotten Son and our God, and of Your Holy Spirit. Be their Help and their Defense; receive their prayers upon Your supra-heavenly and noetic altar. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sixth Prayer

We thank You, O Lord, God of our salvation, for You do everything to benefit our lives, that we may always look up to You, the Savior and Benefactor of our souls; for You refreshed us in that part of the night that is past, and You have raised us up from our beds, and You have stood us to venerate Your honorable name. Therefore we beseech You, O Lord: give us grace and strength, so that we may be made worthy to sing praise to You prudently, and to pray without ceasing, working out our salvation in fear and trembling through the aid of Your Christ. Also remember, O Lord, those who cry out to You in the night: hear them, and have mercy, and crush under their feet the invisible and warring enemies. For You are the King of Peace, and the Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Seventh Prayer

After the Reader reads Psalm the third Psalm, the First Priest exits through the Beautiful Gate, stands before the Icon of Christ, and reads the remaining six Matins Prayers:

O God and Father of our Lord Jesus Christ, Who has raised us up from our beds, and Who has brought us together at the hour of prayer: give us grace as we open our mouths, and accept our thanksgiving which we offer according to our strength; and teach us Your commandments, for we do not know how to pray as we should, unless You, O Lord, guide us by Your Holy Spirit. Thus we beseech You, if we have sinned in this present hour in word or deed or thought, voluntarily or involuntarily, forgive, remit, and pardon: for “if You retain iniquities, Lord, O Lord, who shall stand?” but with You is redemption; You alone are holy, the Helper, and the mighty Defender of our life, and our praise is forever in You. Blessed and glorified is the might of Your kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Eighth Prayer

O Lord our God, Who dispelled the sluggishness of sleep from us, and Who called us by a holy calling to lift up our hands even in the night and to confess Your righteous judgments to You: receive our prayers, our petitions, our confessions, and our nightly praises; and grant us, O God, faith unashamed, hope unwavering, love unfeigned. Bless our comings and goings, deeds, works, words, and desires; and grant that we may arrive at the beginning of the day praising, singing, and blessing the ineffable greatness of Your goodness. For blessed is Your all-holy name, and glorified is Your kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Ninth Prayer

Shine within our hearts, O Master Who loves mankind, the pure light of Your divine knowledge, and open the eyes of our minds, to the understanding of Your Gospel teachings. Instill in us also the fear of Your blessed commandments, so that having trampled down all carnal desires, we may enter into a spiritual way of living, both thinking and doing such things that are well-pleasing to You. For You are our Sanctification and our Illumination, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. Amen.

Tenth Prayer

O Lord our God, Who grants the remission of sins to mankind through repentance, and Who shows us an example of forgiveness through the acknowledgment and confession of sin by Your prophet David’s repentance: despite our falling into many great sins, have mercy on us according to Your great mercy, O Master, and wipe out our offenses in the abundance of Your compassion; for we have sinned against You, O Lord, Who know the hidden and secret things of man’s heart, and Who alone have the power to remit sins. Create in us a clean heart, and establish us with Your governing Spirit; and make us know the joy of Your salvation; do not cast us away from Your presence; but, in Your goodness and love for mankind, allow us, even until our final breath, to offer a righteous sacrifice to You at Your Holy Altars. Through the mercy, compassion, and love for mankind of Your only-begotten Son, with Whom You are

blessed, together with Your all-holy, and good, and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Eleventh Prayer

O God, our God, Who by Your will brought into being the noetic and rational powers, we pray to You and we entreat You: accept our doxology which, together with all Your creatures, we offer according to our strength, and in return reward us with the rich gifts of Your goodness; for every knee in heaven, and on earth, and below the earth bows to You, and every breath and creature hymns Your unsearchable glory; for You are the only true and all-merciful God. For all the powers of the heavens praise You, and to You they send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Twelfth Prayer

We praise You, we sing to You, we bless You, and we give thanks to You, the God of our fathers, for You dispelled the darkness of night, and once again You have shown us the light of the day. But we beseech Your goodness: be merciful toward our sins, and receive our prayer in Your great mercy, for we seek refuge in You, the merciful and all-powerful God. Shine in our hearts the true Sun of Your justice; enlighten our mind, and preserve all our senses, so that we may walk on the path of Your commandments as though in the light of day, and thereby attain eternal life; for from You is the Fountain of Life, and may we be made worthy of receiving Your unapproachable Light. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

The First Priest enters the Holy of Holies through the Beautiful Gate.

The Great Litany

Standing before the Holy Altar, the First Priest:

In peace let us pray to the Lord.

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

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

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

For pious and Orthodox Christians, let us pray to the Lord.

For our Archbishop (*Name*), the honorable presbytery, the diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord.

Only in monasteries: For our father (Name) hieromonk, and for all our brotherhood in Christ, let us pray to the Lord.

For the president of our country, for all civil authorities, and for our armed forces on land, at sea, and in the air, let us pray to the Lord.

For this city (*or this holy monastery, or this land, or this island*), for every city and land, and for the faithful who dwell in them, let us pray to the Lord.

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

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

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

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

“God is Lord” and Troparia.

The Reader chants “God is Lord” and the Troparia.

The Small Litany

Standing before the Holy Altar, the First Priest:

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

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 to the ages of ages.

After the Small Litany, the Clergy may “take kairo.”

Kathismata.

The Reader chants the Kathismata.

Variable Portions of the Service of Matins:

At Sunday Matins: Evlogitaria, Small Litany, Ypakoë, Anavathmoi, Kontakion, Oikos,, etc., below.

At Feast Day Matins: Anavathmoi, Gospel, etc., page 31.

At Weekday Matins: Psalm 50, Kontakion, Oikos, Synaxarion, Katavasiai, Megalynarion, etc., page 35.

On Sundays

Resurrection Evlogitaria and Small Litany

The Reader reads chants the Resurrection Evlogitaria; then the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

For blessed is Your name, and glorified is Your kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

Ypakoë, Anavathmoi, Kontakion, Oikos, Synaxarion, and Katavasiai

The Reader reads the Ypakoë and chants the Anavathmoi (the Kanon, is omitted in parish practice).

The Reader reads the Kontakion, Oikos, and Synaxarion; and he then chants the Katavasiai.

Kanon

The Kanon is commonly omitted in parish practice.

Small Litany

After the Third Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

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

Small Litany

After the sixth Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

For You are the King of peace, and the Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

After the Sixth Ode, the Clergy “take kairo.”

Eothinon Matins Gospel

The Second Deacon or First Priest:

Let us pray to the Lord.

The First Priest:

For You are holy, our God, Who rests among the saints, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

The Reader: Amen. Let every breath praise the Lord. (3)

The Second Deacon or First Priest:

And that we may be made worthy to hear the Holy Gospel, let us pray to the Lord our God.

The Second Deacon or First Priest:

Wisdom. Rise. Let us hear the Holy Gospel.

The First Priest:

Peace be with all.

The Reader: And with your spirit.

The First Priest:

The reading from the Holy Gospel according to (*Matthew, Mark, Luke, John*).

The Second Deacon:

Let us be attentive.

The Reader: Glory to You, O Lord, glory to You.

Standing on the south side of the Holy Altar, the First Priest reads the Gospel.

The Reader: Glory to You, O Lord, glory to You.

Resurrection Troparion, Psalm 50, and Intercessory Verses

The Reader reads, “Having beheld the resurrection of Christ ...”

On most Sundays, the Reader intones Psalm 50, and the First Priest brings the Gospel out through the Beautiful Gate for the faithful to venerate. After Psalm 50, the Reader intones the intercessory verses and the Troparion.

Intercessory Prayer

*Standing before the Beautiful Gate, the First Deacon
or, standing before the Holy Altar, the First Priest:*

O God, save Your people and bless Your inheritance; look upon Your world with mercy and compassion; raise the horn of Orthodox Christians, and send down upon us Your rich mercies: through the intercessions of our all-pure Lady, the Theotokos and ever-virgin Mary; by the power of the precious and life-giving Cross; through the protection of the honorable, heavenly bodiless powers; by the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, all-praiseworthy, and chief Apostles Peter and Paul, as well as all the holy Apostles; of our holy fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria; of Nicholas of Myra, Spyridon the Bishop of Trimythous, Dionysios the Archbishop of Aegina from Zakynthos, and Nektarios the Metropolitan of Pentapolis, the wonder workers; of the holy, glorious, great martyrs, George the trophy bearer, Demetrios the myrrh flowing, Theodore the recruit, Theodore the general, and Menas the wonder worker; of the hieromartyrs Ignatios, Polykarp, Haralambos, Eleutherios, and Kosmas Aitolos; of the holy, glorious, great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriake, Fotini, Marina, Paraskevi, and Irene; of the holy, glorious, and victorious martyrs; of our righteous and God-bearing fathers who were illumined in asceticism; of *(the patron saint)*; of the holy and righteous ancestors of God, Joachim and Anna; of *(Saints of the day)* whom we commemorate; and of all Your saints; we beseech You, only all-merciful Lord, hear us sinners who pray to You, and have mercy on us.

The First Priest:

Through the mercy, compassion, and love for 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 to the ages of ages.

Megalynarion

*Standing in the Beautiful Gate, facing the icon of the Theotokos,
the First Deacon or the most-recently ordained Priest:*

We magnify in hymns of honor the Theotokos and Mother of the Light.

*The Reader chants the Ninth Ode of the Kanon
or “My soul magnifies...”*

Katavasia

After “My soul magnifies ...,” the Reader chants the ninth Ode of the Katavasiai.

Small Litany

*Standing before the Beautiful Gate, the Second Deacon
or standing before the Holy Altar, the First Priest:*

Again and again ...

Help us, save us

Commemorating our all-holy ...

Standing before the Holy Altar, the First Priest:

For all the powers of the heavens praise You, and to You they send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Exaposteilaria, Praises, Great Doxology, and Troparion

The Reader chants the Exaposteilaria, Praises, Great Doxology, and Resurrection Troparion.

Great Litany of Fervent Supplication

Standing before the Holy Altar during the Great Doxology, the First Deacon or the First Priest:

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or village, or place, or region*), and of the members and the council of this holy church (*or monastery*).

Again we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, and the Orthodox here and everywhere who piously lie asleep.

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

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

The Second Deacon: Amen.

Completed Litany

Standing before the Holy Altar the Second Deacon:

Let us complete our morning prayer to the Lord.

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

Standing at the Holy Altar, the Second Priest:

For You are a God of mercy, compassion, and love for mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The Second Deacon: **A**men.

Facing the faithful, the First Priest:

Peace be with all.

The First Deacon:

And with your spirit.

Facing the Icon of Christ, the First Deacon or the First Priest:

Let us bow our heads to the Lord.

The First Deacon:

To You, O Lord.

Standing before the Holy Altar, the First Priest:

O holy Lord, dwelling on high and watching over the humble, looking upon all creation with Your all-encompassing eye: we have bowed the neck of our soul and body to You and we beseech You. O Holy of Holies, extend Your invisible hand from Your holy dwelling place, and bless us all; and whether we have sinned knowingly or unknowingly, forgive us as the good God Who loves mankind, granting us Your earthly and heavenly benefits.

For it is Yours to show mercy and to save us, O our God, and to You we send up the glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The First Deacon:

Amen. **W**isdom. **M**aster, bless.

The First Priest:

Blessed is Christ our God, the existing One, always, now, and ever, and to the ages of ages.

The First Deacon:

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city (*or village, or place, or region*), to the ages of ages. Amen.

The First Priest:

Most-holy Theotokos, save us.

The First Deacon:

More honorable than the Cherubim, and incomparably more glorious than the Seraphim, the one who incorruptibly gave birth to God the Word, truly the Theotokos, we magnify you.

The First Priest:

Glory to You, O God, glory to You.

The First Deacon: **G**lory..., now and ever..., Lord, have mercy (3), Holy master, bless.

Facing the Holy Altar, the First Priest:

May (*He Who is risen from the dead*.) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet,

forerunner, and baptist John; of the holy, glorious, and all-praiseworthy Apostles; of our father among the saints John Chrysostom, Archbishop of Constantinople; of the holy, glorious and triumphant martyrs; of our venerable and God-bearing fathers; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of (*Saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

The First Deacon: Amen.

** From Pascha until its leave-taking:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The Deacon: Truly the Lord is risen.*

The Divine Liturgy

Go to page 41.

On Feast Days

Anavathmoi

The Reader chants First Ode of the Anavathmoi of the Fourth Tone.

Festal Matins Gospel

The Second Deacon or First Priest:

Let us pray to the Lord.

The First Priest:

For You are holy, our God, Who rests among the saints, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

The Reader: Amen. Let every breath praise the Lord. (3)

The Second Deacon or First Priest:

And that we may be made worthy to hear the Holy Gospel, let us pray to the Lord our God.

The Second Deacon or First Priest:

Wisdom. Rise. Let us hear the Holy Gospel.

The First Priest:

Peace be with all.

The Reader: And with your spirit.

The First Priest:

The reading from the Holy Gospel according to (*Matthew, Mark, Luke, John*).

The Second Deacon:

Let us be attentive.

The Reader: Glory to You, O Lord, glory to You.

Standing in the Beautiful Gate and facing the faithful, the First Priest reads the Gospel.

The Reader: Glory to You, O Lord, glory to You.

Resurrection Troparion

If a Feast falls on Sunday, the Reader usually reads, “Having beheld the resurrection of Christ ...”

Psalm 50 and Intercessory Verses

*On a Feast Day, the Reader reads Psalm 50, and there is no veneration of the Gospel.
After Psalm 50, the Reader intones the intercessory verses and the appropriate Troparion.*

Intercessory Prayer

*Standing before the Beautiful Gate, the First Deacon
or, standing before the Holy Altar, the First Priest:*

O God, save Your people and bless Your inheritance; look upon Your world with mercy and compassion; raise the horn of Orthodox Christians, and send down upon us Your rich mercies: through the intercessions of our all-pure Lady, the Theotokos and ever-virgin Mary; by the power of the precious and life-giving Cross; through the protection of the honorable, heavenly bodiless powers; by the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, all-praiseworthy, and chief Apostles Peter and Paul, as well as all the holy Apostles; of our holy fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria; of Nicholas of Myra, Spyridon the Bishop of Trimythous, Dionysios the Archbishop of Aegina from Zakynthos, and Nektarios the Metropolitan of Pentapolis, the wonder workers; of the holy, glorious, great martyrs, George the trophy bearer, Demetrios the myrrh flowing, Theodore the recruit, Theodore the general, and Menas the wonder worker; of the hieromartyrs Ignatios, Polykarp, Haralambos, Eleutherios, and Kosmas Aitolos; of the holy, glorious, great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriake, Fotini, Marina, Paraskevi, and Irene; of the holy, glorious, and victorious martyrs; of our righteous and God-bearing fathers who were illumined in asceticism; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of (*Saints of the day*) whom we commemorate; and of all Your saints; we beseech You, only all-merciful Lord, hear us sinners who pray to You, and have mercy on us.

The First Priest:

Through the mercy, compassion, and love for 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 to the ages of ages.

Kontakion, Oikos, Synaxarion, and Katavasii.

*The Reader reads the Kontakion, Oikos, Synaxarion, and then chants the Katavasii
(the Kanon, is omitted in parish practice).*

Kanon

The Kanon is commonly omitted in parish practice.

Small Litany

After the Third Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

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

Small Litany

After the sixth Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

For You are the King of peace, and the Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

After the Sixth Ode, the Clergy “take kairo.”

Megalynarion

*Standing in the Beautiful Gate, facing the icon of the Theotokos,
the First Deacon or the most-recently ordained Priest:*

We magnify in hymns of honor the Theotokos and Mother of the Light.

*The Reader chants the Ninth Ode of the Kanon
or “My soul magnifies...”*

Katavasia

After “My soul magnifies ...,” the Reader chants the ninth Ode of the Katavasiai.

Small Litany

*Standing before the Beautiful Gate, the Second Deacon
or standing before the Holy Altar, the First Priest:*

Again and again ...

Help us, save us

Commemorating our all-holy ...

Standing before the Holy Altar, the First Priest:

For all the powers of the heavens praise You, and to You they send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Exaposteilaria, Praises, Great Doxology, and Troparion

The Reader chants the Exaposteilaria, Praises, Great Doxology, and Feast Day Troparion.

Great Litany of Fervent Supplication

Standing before the Holy Altar during the Great Doxology, the First Deacon or the First Priest:

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or village, or place, or region*), and of the members and the council of this holy church (*or monastery*).

Again we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, and the Orthodox here and everywhere who piously lie asleep.

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

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

The Second Deacon: Amen.

Completed Litany

Standing before the Holy Altar the Second Deacon:

Let us complete our morning prayer to the Lord.

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

Standing at the Holy Altar, the Second Priest:

For You are a God of mercy, compassion, and love for mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The Second Deacon: Amen.

Facing the faithful, the First Priest:

Peace be with all.

The First Deacon:

And with your spirit.

Facing the Icon of Christ, the First Deacon or the First Priest:

Let us bow our heads to the Lord.

The First Deacon:

To You, O Lord.

Standing before the Holy Altar, the First Priest:

O holy Lord, dwelling on high and watching over the humble, looking upon all creation with Your all-encompassing eye: we have bowed the neck of our soul and body to You and we beseech You. O Holy of Holies, extend Your invisible hand from Your holy dwelling place, and bless us all; and whether we have sinned knowingly or unknowingly, forgive us as the good God Who loves mankind, granting us Your earthly and heavenly benefits.

For it is Yours to show mercy and to save us, O our God, and to You we send up the glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The First Deacon:

Amen. **W**isdom. **M**aster, bless.

The First Priest:

Blessed is Christ our God, the existing One, always, now, and ever, and to the ages of ages.

The First Deacon:

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city (*or village, or place, or region*), to the ages of ages. Amen.

The First Priest:

Most-holy Theotokos, save us.

The First Deacon:

More honorable than the Cherubim, and incomparably more glorious than the Seraphim, the one who incorruptibly gave birth to God the Word, truly the Theotokos, we magnify you.

The First Priest:

Glory to You, O God, glory to You.

The First Deacon: **G**lory..., now and ever..., Lord, have mercy (3), Holy master, bless.

Facing the Holy Altar, the First Priest:

May (*He Who is risen from the dead*.) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, and all-praiseworthy Apostles; of our father among the saints John Chrysostom, Archbishop of Constantinople; of the holy, glorious and triumphant martyrs; of our venerable and God-bearing fathers; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of (*Saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

The First Deacon: **A**men.

** From Pascha until its leave-taking:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The Deacon:* Truly the Lord is risen.

The Divine Liturgy

Go to page 41.

On Ordinary Week Days

Psalm 50, Kontakion, Oikos, Synaxarion, and Katavasiai.

The Reader reads Psalm 50, as well as the Kontakion, Oikos, Synaxarion; he then chants the Katavasiai (The Kanon is omitted in parish practice).

Kanon

The Kanon is commonly omitted in parish practice.

Small Litany

After the Third Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

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

Small Litany

After the sixth Ode, standing before the Holy Altar, the First Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

For You are the King of peace, and the Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Megalynarion

Standing in the Beautiful Gate, facing the icon of the Theotokos, the Priest:

We magnify in hymns of honor the Theotokos and Mother of the Light.

The Reader chants “My soul magnifies...”

Katavasia

After “My soul magnifies ...,” the Reader chants the ninth Ode of the Katavasiai.

Small Litany

Standing before the Holy Altar the Priest:

Again and again ...

Help us, save us

Commemorating our all-holy ...

The Priest:

For all the powers of the heavens praise You, and to You they send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Exaposteilaria

The Reader chants the Exaposteilaria.

Praises

If given in the Menaion, the Reader chants the Praises.

Small Doxology

Standing before the Holy Altar, the Priest:

For to You belongs glory, O Lord our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

The Reader chants the Doxology.

Completed Litany

Standing before the Holy Altar, the Priest:

Let us complete our morning prayer to the Lord.

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

For You are a God of mercy, compassion, and love for mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Facing the faithful from the Beautiful Gate, the Priest:

Peace be with all.

Facing the Icon of Christ, the Priest:

Let us bow our heads to the Lord.

Standing before the Holy Altar, the Priest:

O holy Lord, dwelling on high and watching over the humble, looking upon all creation with Your all-encompassing eye: we have bowed the neck of our soul and body to You and we beseech You. O Holy of Holies, extend Your invisible hand from Your holy dwelling place, and bless us all; and whether we have sinned knowingly or unknowingly, forgive us as the good God Who loves mankind, granting us Your earthly and heavenly benefits.

For it is Yours to show mercy and to save us, O our God, and to You we send up the glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Aposticha.

If given in the Menaion, the Reader chants the Aposticha.

Trisagion

The Priest:

It is good to confess to the Lord, and to chant to Your name, O Most-High, to proclaim in the morning Your mercy, and Your truth at night. (*Psalm 91:1-2*)

The Reader reads the Trisagion Prayers.

The First 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 to the ages of ages.

Troparia

The Reader chants the Troparia.

The Divine Liturgy

Go to page 41.

If Matins is not followed by the Divine Liturgy, the Epistle and Gospel of the day are read.

Epistle

The Reader reads the first verse of the Prokeimenon

The Priest:

Let us be attentive.

The Reader reads the second verse of the Prokeimenon

The Deacon:

Wisdom.

The Reader: The reading is from ...

The Deacon:

Let us be attentive.

The Reader reads the Epistle pericope.

Gospel

The Priest:

Wisdom. Rise. **L**et us hear the Holy Gospel. **P**eace be with all.

The Reader: And with your spirit.

The Priest:

The reading from the Holy Gospel according to *(Matthew, Mark, Luke, John)*. **L**et us be attentive.

The Reader: Glory to You, O Lord, glory to You.

The Priest reads the Gospel pericope.

The Reader: Glory to You, O Lord, glory to You.

Great Litany of Fervent Supplication

The Priest:

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop *(Name)*.

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city *(or village, or place, or region)*, and of the members and the council of this holy church *(or monastery)*.

Again we pray for the blessed and ever-memorable builders of this holy church *(or monastery)*, and for all our fathers and brothers gone to their rest before us, and the Orthodox here and everywhere who piously lie asleep.

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

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

Dismissal

The Priest:

Glory to You, O God, glory to You.

The Reader:

Glory ..., now ...; Lord, have mercy (3); Holy father, bless.

The Priest:

May Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; of the holy, glorious, and all-praiseworthy Apostles; of (*the patron saint*); of (*Saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

The Reader: Amen.

** From Pascha until its leave-taking instead of “Through the prayers ...”:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The Reader:* Truly the Lord is risen.

FINAL PREPARATION BEFORE THE DIVINE LITURGY

The First Priest:

Heavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and dwell in us, cleanse us of every impurity; and save our souls, O good One.

The Concelebrants, in turn:

Glory in the highest to God, and on earth peace, good will to men. (3)

O Lord, You shall open my lips, and my mouth shall declare Your praise. (2)

The First Deacon: **I**t is time for the Lord to act. Holy Master, bless.

The First Priest or the Hierarch:

Blessed is our God, always: now and ever and to the ages of ages.

The First Deacon: **A**men. Pray for me, holy Master.

The First Priest or the Hierarch:

May the Lord guide your footsteps into every good work.

The First Deacon: **R**emember me, holy Master.

The First Priest or the Hierarch:

May the Lord God remember your diaconate in His Kingdom, always;
now and ever, and to the ages of ages.

The First Deacon: **A**men. Amen. Amen.

THE DIVINE LITURGY OF SAINT JOHN CHRYSOTOM

Standing before the Beautiful Gate, the First Deacon

Master, bless.

Standing before the Holy Altar, and lifting up the Holy Gospel, the First Priest:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

** From Pascha until its leave-taking:*

*** Christ is risen from the dead, trampling down death by death, and to those in the tombs He has granted life. (3)**

The Great Litany

*Standing before the Beautiful Gate, the First Deacon
or, standing before the Holy Altar, the First Priest:*

In peace let us pray to the Lord.

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

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

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

For pious and Orthodox Christians, let us pray to the Lord.

For our Archbishop (*Name*), the honorable presbytery, the diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord.

*Only in monasteries: F*or our father (*Name*) hieromonk, and for all our brotherhood in Christ, let us pray to the Lord.

For the president of our country, for all civil authorities, and for our armed forces on land, at sea, and in the air, let us pray to the Lord.

For this city (*or this holy monastery, or this land, or this island*), for every city and land, and for the faithful who dwell in them, let us pray to the Lord.

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

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

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

The First Priest recites:

O Lord our God, Whose power is inconceivable, and Whose glory is incomprehensible; Whose mercy is immeasurable, and Whose love for mankind is ineffable: You, O Master, in Your compassion look upon

us and upon this holy house, and grant Your rich mercies and Your compassions to us and to those who pray with us.

The First Priest exclaims:

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

First Antiphon and Psalm Verses

On Sundays and Commemoration of Saints, the Reader:

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 that He has done for you.

The Lord in heaven has prepared His throne, and His Kingdom rules over all.

On Ordinary Weekdays, the Reader:

It is good to confess to the Lord, and to chant Your name, O Most-High.

To proclaim Your mercy in the morning, and Your truth at night.

For the Lord our God is upright, and there is no unrighteousness in Him.

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

Small Litany

*Standing before the Beautiful Gate, the Second Deacon
or, standing before the Holy Altar, the Second Priest:*

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

The First Priest recites:

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

The Second Priest exclaims:

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 to the ages of ages.

Second Antiphon and Psalm Verses

On Sundays and Commemoration of Saints, the Reader:

Praise the Lord, O my soul; I will praise the Lord in my life, I will chant to my God for as long as I exist.

Blessed is he whose Help is the God of Jacob, whose Hope is in the Lord his God.

The Lord shall reign to the ages; your God, O Sion, from generation to generation.

Only-begotten Son and Word of God, immortal One, Who for our salvation did so humble Yourself by taking on flesh taking flesh from (from) the Theotokos and ever-virgin Mary; without change did You become Man; You were crucified Christ our God, trampling down death by Your death; as one of the Holy Trinity, and being glorified together with the Father and the Holy Spirit: save us.

On Ordinary Weekdays, the Reader:

The Lord has reigned, He has been robed in majesty, the Lord has been robed and girded with power.

For He has established the world, which shall never be moved.

Holiness befits Your house, O Lord, to length of days.

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

Only-begotten Son and Word of God, immortal One, Who for our salvation did so humble Yourself by taking on flesh taking flesh from (from) the Theotokos and ever-virgin Mary; without change did You become Man; You were crucified Christ our God, trampling down death by Your death; as one of the Holy Trinity, and being glorified together with the Father and the Holy Spirit: save us.

Small Litany

*Standing before the Beautiful Gate, the Second Deacon
or, standing before the Holy Altar, the Third Priest:*

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

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

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

The First Priest recites:

O You Who grants us these common prayers offered with one voice, and Who has promised that where two or three agree in Your name You will receive their petitions: fulfill now the petitions of Your servants as befits them, granting us the knowledge of Your truth in this age, and eternal life in the age to come.

The Third Priest exclaims:

For You are a good God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

The following Antiphons are usually omitted

Third Antiphon and Psalm Verses

On Sundays, the Reader:

This is the day which the Lord has made; let us rejoice and be glad therein.

Let the heavens and the earth praise Him.

On Weekdays, the Reader:

Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. For the Lord is a great God and a great King over all the earth.

For in His hand are the ends of the earth, and the heights of the mountains are His. For the sea is His, and He made it; and His hands have fashioned the dry land.

Small Entrance

Troparion

The Reader chants the Apolitikon.

Standing before the Holy Altar, shoulder to shoulder, and making three reverences, the Concelebrants:

○ God cleanse me the sinner, and have mercy on me. (3)

In turn, the Concelebrants venerate the Gospel and the Holy Altar, then:

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

The clergy proceed counter-clockwise around the Holy Altar and exit the Holy of Holies.

Exiting the Holy of Holies, the First Deacon:

Let us pray to the Lord. Lord, have mercy.

Exiting the Holy of Holies, the First Priest recites:

O Master, Lord our God, Who establishes the orders and hosts of Angels and Archangels in the heavens to minister to Your glory, grant that with our entrance there will be an entrance of holy Angels serving with us and together glorifying Your goodness. For to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Standing before the Beautiful Gate, the First Deacon:

Master, bless the holy entrance.

Blessing the entrance, the First Priest:

Blessed is the entrance of Your saints, O Lord, always; now and ever, and to the ages of ages. Amen.

Eisodikon

The First Deacon or the most recently-ordained Priest:

Wisdom. **R**ise.

At a concelebrated Liturgy, the Clergy chant the Entrance Hymn (Eisodikon), otherwise the Reader chants the Entrance Hymn (Eisodikon)

Troparia and Kontakion

The Reader chants the prescribed Apolitikia and the Kontakion.

Thrice-Holy Hymn

(for a Hierarchical Liturgy, see below)

The First Deacon or the First Priest:

Let us pray to the Lord.

Standing before the Holy Altar, the First Priest:

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

*Facing the faithful from the Beautiful Gate, the First Deacon,
or facing the Holy Altar, the First Priest:*

... **a**nd to the ages of ages.

The Reader chants the Thrice-Holy Hymn, or the appointed verses.

Prayer of the Thrice-Holy Hymn

Standing before the Holy Altar, the First Priest recites:

O God Who are holy, and Who rest among the saints; Who are praised with the thrice-holy hymn by the Seraphim, and Who are glorified by the Cherubim, and are worshipped by every heavenly power; Who have brought all things out of nothing into being; Who have created man according to Your image and Your likeness and have adorned him with all Your graces; Who give wisdom and understanding to the supplicant, and Who do not overlook the sinner, but have established repentance for salvation; Who have enabled us, Your humble and unworthy servants, to stand at this hour before the glory of Your holy altar, and to offer to You due worship and praise: You, O Master, accept the thrice-holy hymn also from the mouths of us sinners, and visit us in Your goodness. Forgive our every voluntary and involuntary transgression; sanctify our souls and bodies; and grant that we may worship You in holiness all the days

of our lives; through the intercessions of the holy Theotokos and of all the saints, who throughout the ages have been well pleasing to You.

Facing the faithful from the Beautiful Gate, the First Deacon or the most recently-ordained Priest:

Dynamis.

At a concelebrated Liturgy, standing at the Holy Altar, the concelebrant Priests, otherwise, standing before the Holy Altar, the Priest and Deacon:

* **H**oly God, Holy Mighty, Holy Immortal, have mercy on us.

* **H**oly God, Holy Mighty, Holy Immortal, have mercy on us.

* **H**oly God, Holy Mighty, Holy Immortal, have mercy on us.

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

* **H**oly Immortal, have mercy on us.

** When indicated in the Typikon, instead of “Holy God ...”:*

* **A**s many of you as were baptized into Christ have put on Christ. Alleluia. (*Galatians 3:27*)

* **Y**our Cross we venerate, O Master, and Your holy resurrection we glorify.

The First Deacon says to the Priest:

Call forth, Master.

Going to the Prothesis and making the Sign of the Cross, the First Priest:

Blessed is He Who comes in the name of the Lord.

The First Deacon:

Bless, Master, the high place.

Going to the High Place and blessing it, the First Priest:

Blessed are You on the throne of glory of Your Kingdom, seated upon the Cherubim,
always; now and ever and to the ages of ages. Amen.

Returning to stand before the Holy Altar, the First Priest:

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

Hierarchical Divine Liturgy

Thrice-Holy Hymn

After the Kontakion, the First Deacon:

Let us pray to the Lord.

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

*Facing the faithful from the Beautiful Gate, the First Deacon,
or facing the Holy Altar, the Priest:*

... **a**nd to the ages of ages.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

The Hierarch: O God Who are holy ...

The Hierarch: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

The Hierarch: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen. Holy Immortal, have mercy on us.

The Deacon exits through the Beautiful Gate, and stands on the solea, facing the Hierarch

Reader: Holy God.

The Hierarch: Lord, Lord, look down from heaven,
and visit and establish this vineyard which Your right hand has planted

Reader: Eis polla eti, Despota. Holy Mighty.

The Hierarch: Lord, Lord, look down from heaven,
and visit and establish this vineyard which Your right hand has planted

Reader: Eis polla eti, Despota. Holy Immortal.

The Hierarch: Lord, Lord, look down from heaven,
and visit and establish this vineyard which Your right hand has planted

Reader: Eis polla eti, Despota. Have mercy on us.

The First Deacon:

Dynamis.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

The Hierarch and Deacon:

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

The First Deacon:

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

The Hierarch: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

The Second Deacon:

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

Hierarch: ... now and ever, and to the ages of ages. Amen.

The First Deacon:

Holy Immortal, have mercy on us.

Hierarch: Holy God, Holy Mighty ...

The First Deacon:

Command, master.

The Hierarch: Blessed is He Who comes...

The First Deacon:

Bless, master, the high throne.

The Hierarch: Blessed are You on the throne of glory ...

The First Deacon:

Lord, save the faithful.

The Clergy:

Lord, save the faithful.

The Second Deacon:

Lord, save the faithful.

Reader: Lord, save the faithful.

The Second Deacon:

And hear us.

Hierarch And hear us.

The First Deacon:

Bartholomew, the all-holy and ecumenical Patriarch, many years.

The Clergy: **B**artholomew, the all-holy and ecumenical Patriarch, many years.

The Second Deacon:

Isaiah, the Most-Reverend and God-Chosen Metropolitan of the Holy Metropolis of Denver, our Father and Chief Shepherd, many years.

The Clergy: **I**saiah, the Most-Reverend and God-Chosen Metropolitan of the Holy Metropolis of Denver, our Father and Chief Shepherd, many years.

Reader: Isaiah, ...

Demetrios, the Most-Reverend and God-Chosen Archbishop of the most Holy Archdiocese of America, Right-Honorable Exarch of the lands in the Atlantic and the Pacific, our Father and Chief Shepherd, many years.

Epistle

The Reader reads the first verse of the Prokeimenon.

Facing the faithful from the Beautiful gate, the Second Deacon:

Let us be attentive.

The Reader reads the second verse of the Prokeimenon.

Facing the faithful from the Beautiful gate, the Second Deacon:

Wisdom.

The Reader: The reading is from ...

Facing the faithful from the Beautiful gate, the Second Deacon:

Let us be attentive.

The Reader reads the Epistle pericope.

Gospel

Bringing the censer to the celebrant, the Second Deacon:

Master, bless the incense.

Blessing the incense, the First Priest:

Blessed is our God, always, now, and ever, and to the ages of ages. We offer incense to You, O Christ our God, as a scent of spiritual fragrance; accept it at Your supra-heavenly altar, and send down upon us in return the grace of Your all-holy Spirit.

The Second Deacon censes the Holy Gospel.

While the Deacon censes, facing the Holy Altar, the First Priest recites:

You have shined within our hearts, O Master Who loves mankind, the pure light of Your divine knowledge, and You have opened the eyes of our minds so that we may have understanding of Your Gospel teachings. Instill in us also the fear of Your blessed commandments, so that having trampled down all carnal desires, we may enter into a spiritual life, thinking and doing all things that are well-pleasing to You. For You, O Christ God, are the Illumination of our souls and of our bodies, and to You we send up glory together with Your unoriginate Father and Your all-holy, and good, and life-creating Spirit, now and ever and to the ages of ages. Amen.

Kneeling at the right of the Holy Altar, the First Deacon.

Bless, master, the herald of the Gospel of the holy Apostle and evangelist (*Name*).

Blessing the Deacon, the First Priest:

May God grant that through the prayers of the holy and glorious Apostle and evangelist (*Name*), you may proclaim with great power unto the fulfillment of the Gospel of His beloved Son, our Lord, Jesus Christ.

Standing up, the First Deacon:

Amen, Amen, Amen. Be it done unto me according to your word.

The First Priest gives the Holy Gospel to the First Deacon, who exits and stands at the pulpit.

After the Reader finishes reading the Epistle pericope, the First Priest (or the Hierarchy):

Peace be with you, the reader.

The Second Deacon or the First Priest:

Wisdom. Rise. Let us hear the holy Gospel.

Blessing the faithful from the Beautiful Gate, the First Priest (or the Hierarchy):

Peace be with all.

*From the pulpit, the First Deacon,
or from the Beautiful Gate the most-recently ordained Priest:*

The reading from the Holy Gospel according to (*Matthew, Mark, Luke, or John*).

The Second Deacon or the First Priest:

Let us be attentive.

The First Deacon or the most-recently ordained Priest reads the prescribed Gospel pericope.

If a Deacon read the Gospel, the First Priest (or the Hierarchy):

Peace be with you, herald of the Gospel.

The homily is delivered by the Priest or the Hierarchy.

*The Great Litany of Fervent Supplication,
the Litany for the Catechumens,
and the First Litany for the Faithful,
are omitted in parish practice.*

Great Litany of Fervent Supplication

The First Deacon or the Second Priest:

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

O Lord almighty, God of our fathers, we beseech You: hear us and have mercy.

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or land, or village, or island*), and of the members and the council of this holy church (*or monastery*).

The following petition is omitted on Sundays:

[**A**gain we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, the Orthodox here and everywhere who piously lie asleep.]

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

O Lord our God, accept this fervent supplication from Your servants, and have mercy on us according to the multitude of Your mercies; and send down Your compassions upon us, and upon all Your people, who await Your great and rich mercy.

The Second Priest:

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

Litany for the Catechumens

The Second Deacon:

Catechumens, pray to the Lord.

Let us, the faithful, pray for the catechumens.

That the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the Gospel of righteousness.

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

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

Catechumens, bow your heads to the Lord.

The First Priest:

O Lord our God, Who dwells on high, and looks down on things that are humble, Who for the salvation of the human race sent Your only-begotten Son and God, our Lord Jesus Christ: look upon Your servants the catechumens, who have bowed their necks before You; and, at the proper time, make them

worthy of the washing of regeneration, of the remission of sins, and of the garment of incorruption; unite them to Your Holy, Catholic, and Apostolic Church, and number them among Your chosen flock.

The Third Priest:

So that together with us, they may glorify Your all-honorable and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

First Litany for the Faithful

The Second Deacon:

As many as are catechumens, depart; catechumens depart; as many as are catechumens, depart; let none of the catechumens remain. As many as are of the faithful, again and again in peace let us pray to the Lord.

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

Wisdom.

The First Priest, after unfolding the Eiliton and Antiminsion recites:

We thank You, O Lord, God of Hosts, that You have made us worthy to stand again at Your Holy Altar, and to bow down before Your compassion toward our sins and toward the ignorances of the people. Receive our supplication, O God; make us worthy to offer prayers, supplications, and bloodless sacrifices to You for all Your people; and enable us, whom You have placed in this, Your ministry, to call upon You in the power of Your Holy Spirit at all times and in every place, without condemnation or faltering, and with the clear witness of our conscience; that, hearing us, You may be gracious to us in the multitude of Your goodness.

The Fourth Priest exclaims:

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

Second Litany for the Faithful

Standing at the Holy altar, the Second Deacon:

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

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

Wisdom.

Standing before the Holy Altar, the First Priest recites:

Again and oftentimes, we bow down before You and we beseech You, Who are good and Who love mankind, that, looking down upon our petition, You will cleanse our souls and our bodies from every defilement of body and spirit; and also grant that we may stand blameless and uncondemned before Your holy altar. Grant, O God, also to those who pray with us, progress in life and faith as well as spiritual discernment; grant that they may always worship You with fear and love, that they may partake of Your Holy Mysteries blamelessly and uncondemned, and that they may become worthy of Your heavenly Kingdom, ...

The First Priest exclaims:

... **T**hat always being protected by Your dominion, we may send up glory to You, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

Cherubic Hymn

Reader: Amen. Let us who mystically represent the Cherubim and who sing the thrice-holy hymn to the life-creating Trinity, lay aside all the cares of this life, so that we may receive the King of all ...

Prayer of the Cherubic Hymn

After unfolding the Antiminsion, and standing before the Holy Altar, the First Priest recites:

No one who is bound by fleshly desires and pleasures is worthy to approach, or to draw near, or to minister to You, the King of glory. To serve You is great and fearsome even for the heavenly powers. But because of Your ineffable and boundless love for mankind, You as Master of all became man without change or alteration, serving as our high Priest, and giving us the ministry of this liturgical and bloodless sacrifice.

Indeed, You alone O Lord our God, rule over heavenly and earthly things, You are borne on the Cherubic throne, You are the Lord of the Seraphim, and You are the King of Israel, You alone are holy, and You rest among the saints. Therefore, I implore You, Who alone are good and ready to hear: look down upon me, the sinner and Your unworthy servant, and cleanse my soul and my heart from an evil conscience; and enable me by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before this Your holy table, for the celebration of Your holy and pure Body and of Your precious Blood.

For I draw near to You, bowing my neck, and I beseech You: Do not turn Your face away from me, nor cast me out from among Your children, but make me, Your sinful and unworthy servant, worthy to offer these gifts to You. For You are the Offeror and the Offered, the One Who receives and the One Who is distributed, O Christ our God, and to You we send up glory, with Your unoriginate Father, and Your all-holy, and good, and life-creating Spirit, now and ever and to the ages of ages. Amen.

Standing at the Holy Altar, the Priests recite in turn:

Let us who mystically represent the Cherubim and who sing the thrice-holy hymn to the life-creating Trinity, lay aside all the cares of this life ... (3)

The First Deacon:

... **S**o that we may receive the King of all, invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia. (3)

Censing

Censing the Holy Altar, the icons, and the faithful, the First Priest recites:

On Sunday and During Paschaltide

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and Your holy resurrection we hymn and glorify; for You are our God, and aside from You we know no other, we call upon Your name. Come, all you faithful, let us venerate the holy resurrection of Christ for, behold, through the Cross joy has come to all the world; ever blessing the Lord, we hymn His resurrection; for, having endured the Cross for us, He has destroyed death by death. *Come, let us worship ... Have mercy on me...*

On Other Days

Come, let us worship and fall down before our King and God. Come let us worship and fall down before Christ, our King and God. Come, let us worship and fall down before Christ Himself, the King and our God. *Have mercy on me...*

Psalm 50

Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your compassions blot out my transgression. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me. Against You only have I sinned, and have done evil in Your sight, that You may be justified in Your words, and be victorious when You are judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, You

have loved the truth; the hidden and secret things of Your wisdom You have made manifest to me. Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be made whiter than snow. Make me to hear joy and gladness; the bones that are humbled shall rejoice. Turn Your face away from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore the joy of Your salvation to me, and establish me with Your governing Spirit. I shall teach transgressors Your ways, and the lawless shall turn back to You. Deliver me from bloodguilt, O God, the God of my salvation; my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips, and my mouth shall declare Your praise. For if You had desired sacrifice, I would have given it; with whole-burnt offerings You shall not be pleased. A sacrifice to God is a broken spirit; a heart that is broken and humbled God will not reject. Do good, O Lord, in Your good pleasure to Sion, and let the walls of Jerusalem be built.

Standing before the Holy Altar, shoulder to shoulder, and making three reverences, the Concelebrants:

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

In turn, the Concelebrants venerate the Gospel and the Holy Altar, then, again making three reverences, the Concelebrants:

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

Turning to face and bow toward the faithful from the Beautiful gate, the Concelebrant Priests:

God, forgive those who hate us and those who love us.

Before the Holy Prothesis, and making three reverences, the First Priest:

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

Placing the Aera on the shoulders of the First Deacon, or upon his own shoulders, the First Priest:

I see Your bridal chamber adorned, O my Savior, and I have no wedding garment, that I may enter therein; make radiant the vesture of my soul, O Giver of Light, and save me.

The First Deacon: Master, lift up.

Raising up the Paten, and giving it to the First Deacon, the First Priest:

Lift up your hands to the holies and bless the Lord. (*Psalm 133:3*)

Raising up the Chalice, the First Priest:

God has gone up with a shout, the Lord with the sound of a trumpet. (*Psalm 46:5*)

Great Entrance

Proceeding down the north aisle and returning up the center aisle, the First Deacon:

May the Lord God remember all of you, and all pious and Orthodox Christians, in His Kingdom, always; now and ever and to the ages of ages.

Reader: Amen. Having received the King of all, invisibly escorted by the angelic hosts.
Alleluia. Alleluia. Alleluia.

The Deacon(s) say(s) to the Priest(s):

May the Lord God remember your Priesthood in His Kingdom, always; now and ever and to the ages of ages.

The Deacon(s) and Priest(s) say(s) to the Deacon(s):

May the Lord God remember your Diaconate in His Kingdom, always; now and ever and to the ages of ages.

The Priest(s) say to one another:

May the Lord God remember your Priesthood in His Kingdom, always; now and ever and to the ages of ages.

Placing the gifts on the Altar, the First Priest:

The noble Joseph, taking down Your spotless Body from the wood, and wrapping it in clean linen with fragrant spices, placed it for burial in a new tomb.

Taking the Aera, the First Priest:

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

Covering the Gifts with the Aera, the First Priest:

Your tomb, the fount of our resurrection, O Christ, has shown forth as life-bearing, as more splendid than paradise, and truly more radiant than any royal chamber.

The First Deacon: Do good, Master.

Censing the Gifts, the First Priest:

Then You shall be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then they shall offer young bulls upon Your altar.

As the First Deacon exits the Holy of Holies, the First Priest says to him:

Remember me, brother and concelebrant.

The First Deacon: May the Lord God remember ...

The First Priest says to the Deacon:

May the Holy Spirit descend upon you, and the power of the Most High overshadow you.

The First Deacon says to the Priest:

May the same Spirit serve with us all the days of our life. Remember me, holy Master.

The First Priest says to the Deacon:

May the Lord God remember your Diaconate in His Kingdom, always; now and ever and to the ages of ages.

Hierarchical Divine Liturgy

Great Entrance

At the Entrance, the First Deacon:

May the Lord God remember all of you, in His Kingdom, always; now and ever and to the ages of ages.

Reader: Amen.

Before the Beautiful Gate, the First Deacon:

May the Lord God remember your Archpriesthood in His kingdom, always, now and ever and to the ages of ages.

Reader: Amen.

The Hierarch commemorates the living.

Reader: Amen.

Before the Beautiful Gate, the First Priest:

May the Lord God remember your Archpriesthood in His kingdom, always, now and ever and to the ages of ages.

Reader: Amen.

The Hierarchy commemorates the deceased

*Reader: Amen. Having received the King of all, invisibly escorted by the angelic hosts.
Alleluia. Alleluia. Alleluia.*

Etc.

Completed Litany

Standing before the Beautiful Gate, the First Deacon:

Let us complete our prayer to the Lord.

For the precious gifts here presented, let us pray to the Lord.

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

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

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

Prayer of the Proskomidi (Oblation)

Standing before the Holy Altar, the First Priest recites:

O Lord, God almighty, Who alone are holy, Who accepts a sacrifice of praise from those who call upon You with their whole heart: receive also the prayer of us sinners, and lead us to Your holy altar; and enable us to offer gifts and spiritual sacrifices to You for our sins and for the ignorances of the people. And make us worthy to find grace before Your face, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may abide with us, and upon the gifts here presented, and upon Your people in every thing.

The First Priest exclaims:

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

Blessing the faithful from the Beautiful Gate, the First Priest (or the Hierarchy):

Peace be with all.

Standing before, and facing, the Beautiful Gate, the First Deacon:

Let us love one another, that with one mind we will confess.

The Reader: Father, Son, and Holy Spirit, the Trinity one in essence, and undivided

In turn, standing before the Holy Altar, and making three reverences, each Concelebrant:

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

In turn, venerating the Holy Gifts, each Concelebrant:

I will love You, O Lord, my Strength;
the Lord is my Foundation, and my Refuge, and my Deliverer. (*Psalm 17:1*)

Exchanging the kiss of peace, the Concelebrants

Christ is in our midst.

He was, and is, and will be.

Standing before, and facing, the Beautiful Gate, the First Deacon:

The doors, the doors; in wisdom let us be attentive.

The Faithful:

I believe in one God, the Father, the Almighty, Creator of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made;

Who for us men and for our salvation came down from the heavens and was incarnate by the Holy Spirit and the Virgin Mary, and became man;

Crucified for us under Pontius Pilate, He suffered and was buried;

Rising on the third day according to the Scriptures,

And ascending into the heavens, He is seated at the right hand of the Father;

And coming again in glory to judge the living and the dead, His Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets;

In one, holy, catholic, and apostolic Church;

I acknowledge one baptism for the remission of sins;

I expect the resurrection of the dead;

And the life of the age to come. Amen.

The Holy Anaphora (Offering)

*The First Priest makes the Sign of the Cross over the Holy Gifts with the aera;
standing before, and facing, the Beautiful Gate, the First Deacon,
or standing Before the Holy Altar, the First Priest exclaims:*

Let us stand well; let us stand in fear; let us be attentive. The holy offering is being presented in peace.

The Reader: A mercy of peace, a sacrifice of praise.

Making three circles over the Holy Gifts with the folded aera, the First Priest:

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

The Reader: And with your spirit.

Facing the faithful from the Beautiful Gate, and raising up his arms to the heaven, the First Priest:

Let us lift up our hearts.

The Reader: We lift them up to the Lord.

Bowing to the faithful and then to the icon of Christ, the First Priest:

Let us give thanks to the Lord.

The Reader: It is worthy and just.

Standing before the Holy Altar, the First Priest recites:

It is worthy and just, to sing to You, to bless You, to praise You, to thank You, and to worship You in every place of Your dominion. You are God ineffable, beyond comprehension, invisible, beyond understanding, ever existing and always the same: You and Your only-begotten Son and Your Holy Spirit. You have brought us out of non-existence into being, and having fallen You raised us up again, and You did not cease doing everything until You led us up to heaven and granted us Your future Kingdom. For all these we thank You, and Your only-begotten Son, and Your Holy Spirit; for all things that we know and do not know, for benefits seen and unseen that have been given to us. We also thank You for this liturgy which You have deemed worthy to accept from our hands, even though You are surrounded by thousands of Archangels and myriads of Angels, by the Cherubim and Seraphim, six-winged, many-eyed, soaring, with wings, ...

The Second Deacon removes the Asterisk, and the First Priest kisses it.

The Second Priest exclaims:

... **S**inging the victorious hymn, shouting out, proclaiming, and saying:

The Reader:

Holy, Holy, Holy, Lord of Sabaoth: heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna is He in the highest.

Anamnesis (Commemoration)

Standing before the Holy Altar, the First Priest recites:

Together with these blessed powers, O Master Who loves mankind, we also proclaim and say: You are holy and all holy, You and Your only-begotten Son and Your Holy Spirit. You are holy and all holy, and magnificent is Your glory; You so loved the world, that You gave Your only-begotten Son, so that whoever believes in Him should not be lost, but have eternal life; when He had come and had fulfilled all the dispensation for us, on the night in which He was betrayed, or rather in which He gave Himself up for the life of the world, He received bread in His holy, and pure, and blameless hands; giving thanks and blessing, sanctifying, breaking, He gave it to His holy disciples and Apostles, saying: ...

The First Priest exclaims:

... **R**eceive, eat; this is My Body, which is broken for you, for the remission of sins.

The Reader: Amen.

The First Priest recites:

And likewise the cup, after the supper, saying: ...

The First Priest exclaims:

... **D**rink of this all of you; this is My Blood, of the new covenant,
which is shed for you and for many, for the remission of sins.

The Reader: Amen.

The First Priest recites:

Remembering therefore this saving commandment, and all that came to pass for us: the Cross, the tomb,
the third-day resurrection, the ascension into the heavens, the throne at the right hand, the second and
glorious return, ...

The First Priest exclaims:

... **Y**our own of Your own, we offer to You in all, and for all.

The Reader: We praise You, we bless You, we thank You, O Lord, and we beseech You, O our God.

Consecration

Standing before the Holy Altar, the First Priest recites:

Again we offer this rational and bloodless worship to You, and we ask, and pray, and beseech You.
Send down Your Holy Spirit upon us, and upon these gifts here presented, ...

Making three reverences before the Holy Altar, the First Priest:

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

Pointing to the bread with his orarion, the First Deacon:

Bless, Master, the Holy Bread.

The First Priest recites:

... **A**nd make this bread, the precious Body of Your Christ, ...

The First Deacon or the First Priest:

Amen.

Pointing to the cup with his orarion, the First Deacon:

Bless, Master, the Holy Cup.

The First Priest recites:

... **A**nd that which is in this cup, the precious Blood of Your Christ, ...

The First Deacon or the First Priest:

Amen.

The First Deacon:

Bless, Master, both of the Holy Gifts.

The First Priest recites:

... **C**hanging them by Your Holy Spirit; ...

The First Deacon or the First Priest:

Amen. Amen. Amen.

Kneeling, the First Priest recites:

... **T**hat they may be to those who partake of them for the cleansing of soul, for the remission of sins, for
communion of Your Holy Spirit, for the fulfillment of the Kingdom of the heavens, for confidence
before You, and not for judgment or condemnation.

Again we offer this rational worship to You, for those who have reposed in faith, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and for every righteous spirit perfected in faith, ...

Megalynarion

Standing, and censuring the Holy Gifts, the First Priest exclaims:

... Especially for our all-holy, pure, most-blessed, glorious Lady,
the Theotokos and ever-Virgin Mary, ...

The Reader:

* Truly it is worthy to bless you, the Theotokos, the ever-blessed and all-pure and Mother of our God. More honorable than the Cherubim, and incomparably more glorious than the Seraphim, the one who incorruptibly gave birth to God the Word, truly the Theotokos, we magnify you.

** On certain feasts the Megalynarion differs.*

The First Priest:

... For Saint John, the prophet, forerunner, and baptist; for the holy, glorious, and all-honorable Apostles; for (*Saints of the day*), whose memories we commemorate; and for all Your saints through whose supplications, O God, visit us.

Remember also all who have fallen asleep in the hope of resurrection to eternal life, (*Names*); and grant them rest, O our God, where the light of Your countenance watches over them.

Again we ask You: remember, O Lord, every Orthodox episcopate, those who rightly teach the word of Your truth, all the presbytery, the diaconate in Christ, and every priestly and monastic order.

Again we offer to You this rational worship for the world; for the holy, catholic, and apostolic Church; for those who live in purity and lead a reverent life; and for our civil authorities and the armed forces. Grant them peaceful rule, O Lord, that in their tranquillity we may lead a peaceful and serene life in all holiness and piety.

Blessing the Antidoron over the Holy Gifts, the First Priest:

Great is the name of the Holy Trinity, always; now and ever, and to the ages of ages. Amen.

Remember O Lord, those who brought these gifts and those for whom they have been offered.

The Concelebrants exclaim:

Among the first remember, O Lord, our Archbishop (*Name*), whom You have granted to serve Your holy churches in peace; keep him safe, honorable, and healthy with length of days, rightly teaching the word of Your truth ...

The First Deacon or the First Priest:

... And those whom each of us has in mind, and all people everywhere.

The First Priest recites:

Remember, O Lord, this city (*or this land, or this island, or this holy monastery*) in which we live, and every city and land, and the faithful who dwell in them. Remember, O Lord, those who travel by sea, by air, and by land; the sick, the suffering, the captives, and their salvation. Remember, O Lord, those who bear fruit and do good works in Your holy Churches, and who remember the poor; and send Your mercies upon us all.

The First Priest exclaims:

And grant that with one mouth and one heart, we may glorify and praise Your all-honored and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

Turning toward the faithful and blessing them from the Beautiful Gate, the First Priest:

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

Litany

*Standing before the Beautiful Gate, the Second Deacon,
or standing at the Holy Altar, one of the most-recently ordained Priests:*

Having commemorated all the saints, again and again in peace let us pray to the Lord.

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

That our God Who loves mankind, Who has received them at His holy, and supra-heavenly, and noetic altar as a sweet spiritual fragrance, may in return send down upon us the Divine Grace and the gift of the Holy Spirit, let us pray.

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

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

The following six petitions are omitted in parish practice.

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Having prayed for the unity of the faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God.

The First Priest recites:

We entrust to You our whole life and our hope, O Master Who loves mankind, and we beseech You and we pray and we supplicate: Make us worthy to partake of Your heavenly and fearsome Mysteries from this sacred and spiritual table with a clean conscience, for remission of sins, for forgiveness of transgressions, for communion with the Holy Spirit, for inheritance of the Kingdom of the heavens, for confidence before You, not for judgment or condemnation.

Lord's Prayer

The Second Priest exclaims:

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

The Faithful:

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

The Third (or First) Priest exclaims:

For Thine (*or, “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 to the ages of ages.

Blessing the faithful from the Beautiful Gate, the First Priest (or the Hierarch):

Peace be with all.

Facing the Holy Altar, the Second Deacon or First Priest:

Let us bow our heads to the Lord.

The First Priest recites:

We thank You, O invisible King, Who by Your boundless power have created all things and, in the multitude of Your mercy, have brought all things from non-existence into being. You, O Master, look down from heaven upon those who have bowed their heads to You; they have not bowed down simply to flesh and blood, but to You, the fearsome God. Therefore, O Master, distribute these offerings to all of us for good, according to the particular need of each. Voyage with those who voyage upon the sea; accompany those who travel; heal the sick: You, the Physician of our souls and of our bodies.

The Fourth (or the Second) Priest exclaims:

Through the grace and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, and good, and life-creating Spirit, now and ever and to the ages of ages.

The First Priest recites:

Hear us, O Lord Jesus Christ, our God, from Your holy dwelling place, and from the throne of glory of Your Kingdom, and come to sanctify us, O You Who are enthroned on high with the Father and Who are also invisibly present here with us. And deem it worthy that by Your mighty hand Your pure Body and precious Blood may be given to us, and that through us it may be given to all the people.

Standing before the Holy Altar, the First Priest makes three reverences:

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

The Second Deacon or the First Priest exclaims:

Let us be attentive.

Raising up the Lamb, the First Priest exclaims:

Holy Things for the holy.

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

Koinonikon

The Reader chants the Koinonikon.

The Fraction

Pointing toward the Lamb with his orarion, the First Deacon: Master, break the Holy Bread.

Breaking the Lamb into four pieces, the First Priest:

The Lamb of God is broken and distributed; broken, but not divided; Who is ever eaten, yet is never depleted, but sanctifies those who partake.

Pointing toward the Cup with his orarion, the First Deacon: Master, fill the Holy Cup.

Placing the portion marked “IC” in the Cup, the First Priest:

The fullness of the Holy Spirit. Amen.

Presenting the Zeon to the First Priest, the First Deacon: Amen. Master, bless the Zeon.

Blessing the Zeon, the First Priest:

Blessed is the fervor of Your saints, always, now and ever and to the ages of ages. Amen.

As the First Deacon pours the Zeon into the Chalice, First Priest:

The fervor of the Holy Spirit.

The First Deacon: Amen.

Prayers of Holy Communion

Standing at the Holy Altar, the First Deacon:

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 the first. I also believe that this is Your immaculate Body, and that this is Your precious Blood. Therefore, I pray to You: have mercy on me, and forgive me my transgressions, those voluntary and involuntary, those in word, those in deed, those in knowledge and those in ignorance; and make me worthy to partake of Your immaculate Mysteries without condemnation, for the remission of sins and to eternal life. Amen.

Behold, I approach for divine Communion;
O Creator, burn me not as I partake;
For You are Fire burning the unworthy.
But rather cleanse me from every impurity.

Of Your Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give a kiss to You, as did Judas; but like the thief I confess to You: Remember me O Lord, in Your Kingdom.

Beholding the deifying Blood, O man, be awe-stricken;
For it is a fiery Coal burning the unworthy.
The divine Body deifies and nourishes me;
It deifies the spirit, and wondrously nourishes the mind.

You have smitten me with yearning, O Christ, and by Your divine love You have changed me; but burn away my sins with immaterial Fire, and make me worthy to be filled with delight in You; that, rejoicing, O good One, I may magnify Your two presences.

How shall I the unworthy enter into the radiance of Your saints? If I dare to enter into the bridal chamber, my garment exposes me, because it is not for the wedding feast, and bound I shall be cast out by the Angels; O Lord, cleanse the pollution of my soul, and save me, for You love mankind.

O Master Who loves mankind, O Lord Jesus Christ my God, do not let these Holy Gifts be for judgment because of my unworthiness, but for the cleansing and sanctification of both soul and body, and for a pledge of the future life and Kingdom. For it is good for me to cleave to God, to put the hope of my salvation in the Lord.

Standing before the Holy Altar, the First Priest:

Of Your Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give a kiss to You, as did Judas, but like the thief I confess to You: Remember me O Lord, in Your Kingdom. Remember me O Master, in Your Kingdom. Remember me O Holy One, in Your Kingdom.

Addressing the concelebrant clergy, the First Deacon:

Priests, approach.

Communion of the Clergy

Approaching from the north (left) side of the Holy Altar, and bowing to each other, the Concelebrants:

Brother(s) and concelebrant(s), forgive me, the sinner.

The Clergy:

May the Lord God remember your priesthood in His Kingdom,
always; now and ever, and to the ages of ages.

Before the Holy Altar, and making three reverences, each Priest:

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

Behold, I approach Christ, our immortal King and God.

Taking a portion of the Body of Christ, each Priest:

The precious and all-holy Body of our Lord, God, and Savior Jesus Christ is given to me, (*Name*), the unworthy priest, for the remission of my sins, and for eternal life. Amen.

The Priests may go counter-clockwise around the Holy Altar, and receive the Body behind the Altar, or they may immediately take the Cup and receive the precious Blood.

Taking the cup, each Priest:

Again, the precious and all-holy Blood of our Lord, God, and Savior Jesus Christ is given to me, (*Name*), the unworthy priest, for the remission of my sins and for eternal life.

The Priests drink three times from the cup.

Kissing kiss the cup and wiping their mouth on the cloth, each Priest:

This has touched my lips, and the Lord takes away all my transgressions and cleanses me of my sins.

Addressing the Deacon(s), the most-recently ordained Priest:

Deacon(s), approach.

Approaching the Holy Altar, the Deacon:

Behold, I approach Christ, our immortal King and God. Master, give to me (*Name*), the unworthy Deacon, the precious and all-holy Body of our Lord, God and Savior Jesus Christ, for the remission of my sins and for eternal life.

Giving the Body of Christ to the Deacon(s), the Priest:

The precious and all-holy Body of our Lord, God, and Savior Jesus Christ is given to you, (*Name*), the most-pious Deacon, for the remission of your sins and for eternal life.

The Deacon goes counter-clockwise around the Holy Altar, and receives the Body behind the Altar.

Addressing the Deacon again, the most-recently ordained Priest:

Deacon, again approach.

Approaching the Holy Altar, the Deacon:

Master, give to me (*Name*), the unworthy Deacon, the precious and all-holy Blood of our Lord, God, and Savior, Jesus Christ, for the remission of my sins and for eternal life.

Giving the Cup to the Deacon, the Priest:

The precious and all-holy Blood of our Lord, God, and Savior Jesus Christ is given to you, (*Name*), the most-pious Deacon, for the remission of your sins and for eternal life.

This has touched your lips, and the Lord takes away all your transgressions, and cleanses you of your sins.

The Deacon:

Amen.

The First Deacon p

*Placing the remaining portions of the Body of Christ in the Cup,
the First Deacon or the most recently-ordained Priest recites:*

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and Your holy resurrection we hymn and glorify; for You are our God, and aside from You we know no other, we call upon Your name. Come, all you faithful, let us venerate the holy resurrection of Christ; for, behold, through the Cross joy has come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured the Cross for us, He has destroyed death by death.

Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon You. Dance now, and be glad O Sion, and you, the pure Theotokos, take delight in the resurrection of the One Whom you bore.

How divine, how loving, how most-sweet is Your voice; for You have truly promised to be with us to the end of the age, O Christ; having this anchor of hope we the faithful rejoice.

O great and most-sacred Pascha, Christ; O Wisdom, and Word of God, and Power, grant that we may more indelibly partake of You, in the unending day of Your Kingdom.

Communion of the Faithful

The First Priest gives the Cup to the First Deacon.

Facing the faithful from the Beautiful gate, and lifting up the Cup, the First Deacon or the First Priest:

With fear of God, faith, and love, come forth.

Communing the faithful, the Deacon or Priest:

The *servant / handmaiden* of God (*Name*) receives the Body and Blood of our Lord, God, and Savior Jesus Christ, for the remission of sins and for life everlasting. Amen.

After all have communed, raising up the Cup while facing the Faithful, the First Priest:

Save, O God, Your people and bless Your inheritance.

*Placing the remaining portions from the Paten in the Cup,
the First Deacon or the Priest recites:*

Wash away, O Lord, by Your holy Blood, the sins of Your servants who have been commemorated here; through the intercessions of the Theotokos and all Your saints. Amen.

Pointing to the Cup with his orarion, the First Deacon:

Exalt, Master.

Censing the Holy Gifts, the First Priest:

Be exalted, O God, above the heavens, and Your glory above all the earth. (3)

*The First Priest gives the Paten with the folded veils to the First Deacon,
who faces the people from the Beautiful Gate
and then goes counter-clockwise around the Holy Altar to place these items on the Prothesis.*

*Taking the Cup holding the Holy Gifts,
or if there is no Deacon taking the Paten in his left hand and holding the Cup above it with his right,
While facing the Holy Altar, the First Priest recites quietly:*

Blessed is our God ...

Facing the faithful from the Beautiful Gate, First Priest exclaims:

... **a**lways; now and ever, and to the ages of ages.

*The Priest goes directly to the Prothesis places the Holy Gifts upon it;
he returns to stand before the Holy Altar and folds up the Antiminsion.*

Litany

*Standing before the Beautiful Gate, the First Deacon,
or at the Holy Altar the most-recently ordained Priest:*

Let us be attentive: Having partaken of the divine, holy, pure, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

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

Having asked that the whole day be perfect, holy, peaceful, and sinless, let us commit ourselves, and one another, and all our life to Christ our God.

Thanksgiving Prayer

Standing before the Holy Altar, the First Priest recites:

We thank You, O Master Who loves mankind, O Benefactor of our souls, that You have made us worthy also on this day of Your heavenly and immortal Mysteries. Make our path straight, establish all of us in Your fear; guard our life, and make our steps safe; through the prayers and supplications of the glorious, Theotokos and ever-virgin Mary, and of all Your saints.

The Second Priest exclaims:

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

Prayer Opposite the Ambon

Facing the faithful from the Beautiful Gate, the First Priest:

Let us depart in peace.

The First Deacon or the First Priest:

Let us pray to the Lord.

Standing just outside the Beautiful Gate, and facing the icon of Christ, the First Priest recites:

O You Who bless those who bless You, O Lord, and Who sanctify those who put their 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 do not forsake us who hope in You. Grant peace to Your world, to Your churches, to Your clergy, to our civil authorities, to the armed forces, and to all Your people.

The First Priest exclaims:

For every good giving and every perfect gift is from above, and comes down from You the Father of Lights; and to You we send up glory, and thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. (*cf. James 1:17*)

The First Priest enters the Holy of Holies and proceeds directly to the Prothesis:

Prayer at the Consumption of the Holy Gifts

The First Priest recites:

O Christ our God, Who are the fulfillment of the Law and the Prophets, and Who fulfills all the dispensation of the Father, fill our hearts with joy and gladness, always; now and ever and to the ages of ages. Amen.

If celebrated, a Trisagion, Memorial, and/or Artoklasia.

For the Trisagion and Memorial Services, see page 84.

For the Artoklasia Services, see page 11.

Dismissal

Facing the faithful from the Beautiful Gate, the First Deacon or the First Priest:

Let us pray to the Lord.

Facing the faithful from the Beautiful Gate, the First Priest exclaims:

The blessing of the Lord and His mercy come upon you, through His divine grace and love for mankind, always; now and ever, and to the ages of ages.

The First Priest:

Glory to You, O God, glory to You.

May (*He Who is risen from the dead,*) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, and all-praiseworthy Apostles; of our holy fathers among the saints the great hierarchs and ecumenical teachers; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of the holy, glorious and victorious martyrs; of our venerable and God-bearing fathers; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of Saints (*the saints of the day*) whom we commemorate; and of all the saints: have mercy and save us, for He is good and loves mankind.

* **T**hrough the prayers of our holy fathers, O Lord Jesus Christ our God have mercy on us and save us.

** From Pascha until its leave-taking instead of “Through the prayers ...”:*

* **C**hrist is risen from the dead, trampling down death by death, and to those in the tombs He has granted life.

** The Reader:* Truly the Lord is risen.

THE DIVINE LITURGY OF SAINT BASIL THE GREAT

*The Liturgy of the Catechumens, as usual, for the Divine Liturgy of Saint John Chrysostom.
At a Vespereal Divine Liturgy, the order as specified in the Menaion and Typikon.*

The Great Litany of Fervent Supplication, the Litany for the Catechumens, and the First Litany for the Faithful, are usually omitted.

Great Litany of Fervent Supplication

The First Deacon or the Second Priest:

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

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

Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for pious and Orthodox Christians.

Again we pray for our Archbishop (*Name*).

Again we pray for our brothers, the priests, hieromonks, hierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of sins of the servants of God, of all pious and Orthodox Christians, of those who dwell and are in this city (*or land, or village, or island*), and of the members and the council of this holy church (*or monastery*).

[**A**gain we pray for the blessed and ever-memorable builders of this holy church (*or monastery*), and for all our fathers and brothers gone to their rest before us, the Orthodox here and everywhere who piously lie asleep.]

Again we pray for those who are fruitful and do good works in this holy and all-venerable temple; for those who serve and those who sing, and for all the people here present, who await Your great and rich mercy.

The First Priest:

O Lord our God, accept this fervent supplication from Your servants, and have mercy on us according to the multitude of Your mercies; and send down Your compassions upon us, and upon all Your people, who await Your great and rich mercy.

The Second Priest:

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

Litany for the Catechumens

The Second Deacon:

Catechumens, pray to the Lord.

Let us, the faithful, pray for the catechumens.

That the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the Gospel of righteousness.

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

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

Catechumens, bow your heads to the Lord.

The First Priest:

O Lord our God, Who dwells on high, and looks down on things that are humble, Who for the salvation of the human race sent Your only-begotten Son and God, our Lord Jesus Christ: look upon Your servants the catechumens, who have bowed their necks before You; and, at the proper time, make them worthy of the washing of regeneration, of the remission of sins, and of the garment of incorruption; unite them to Your Holy, Catholic, and Apostolic Church, and number them among Your chosen flock.

The Third Priest:

So that together with us, they may glorify Your all-honorable and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

First Litany for the Faithful

The Second Deacon:

As many as are catechumens, depart; catechumens depart; as many as are catechumens, depart; let none of the catechumens remain. As many as are of the faithful, again and again in peace let us pray to the Lord.

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

Wisdom.

*The First Priest,
after unfolding the Eilikon and Antiminsion recites:*

We thank You, O Lord, God of Hosts, that You have made us worthy to stand again at Your Holy Altar, and to bow down before Your compassion toward our sins and toward the ignorances of the people. Receive our supplication, O God; make us worthy to offer prayers, supplications, and bloodless sacrifices to You for all Your people; and enable us, whom You have placed in this, Your ministry, to call upon You in the power of Your Holy Spirit at all times and in every place, without condemnation or faltering, and with the clear witness of our conscience; that, hearing us, You may be gracious to us in the multitude of Your goodness.

The Fourth Priest exclaims:

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

Second Litany for the Faithful

The Second Deacon:

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

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

Wisdom.

The First Priest:

O God, Who in mercy and compassion has visited our lowliness; Who has set us, Your humble, 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 ministry, and grant us the ability when we open our mouths to invoke the grace of the Holy Spirit upon the gifts about to be set forth, ...

The First Priest:

... **T**hat always being protected by Your dominion, we may send up glory to You, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

Prayer of the Cherubic Hymn

The First Priest, after unfolding the Antiminsion, recites:

No one who is bound by fleshly desires and pleasures is worthy to approach, or to draw near, or to minister to You, the King of glory. To serve You is great and fearsome even for the heavenly powers. But because of Your ineffable and boundless love for mankind, You as Master of all became man without change or alteration, serving as our high Priest, and giving us the ministry of this liturgical and bloodless sacrifice.

Indeed, You alone O Lord our God, rule over heavenly and earthly things, You are borne on the Cherubic throne, You are the Lord of the Seraphim, and You are the King of Israel, You alone are holy, and You rest among the saints. Therefore, I implore You, Who alone are good and ready to hear: look down upon me, the sinner and Your unworthy servant, and cleanse my soul and my heart from an evil conscience; and enable me by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before this Your holy table, for the celebration of Your holy and pure Body and of Your precious Blood.

For I draw near to You, bowing my neck, and I beseech You: Do not turn Your face away from me, nor cast me out from among Your children, but make me, Your sinful and unworthy servant, worthy to offer these gifts to You. For You are the Offeror and the Offered, the One Who receives and the One Who is distributed, O Christ our God, and to You we send up glory, with Your unoriginate Father, and Your all-holy, and good, and life-creating Spirit, now and ever and to the ages of ages. Amen.

After the Prayer, the Priests recite in turn:

Let us who mystically represent the Cherubim and who sing the thrice-holy hymn to the life-creating Trinity, lay aside all the cares of this life ... (3)

The First Deacon:

... **S**o that we may receive the King of all, invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia. (3)

*The First Priest censes, saying:
On Sunday and During Paschaltide*

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and Your holy resurrection we hymn and glorify; for You are our God, and aside from You we know no other, we call upon Your name. Come, all you faithful, let us venerate the holy resurrection of Christ for, behold, through the Cross joy has come to all the world; ever blessing the Lord, we hymn His resurrection; for, having endured the Cross for us, He has destroyed death by death. *Come, let us worship ... Have mercy on me...*

On Other Days

Come, let us worship and fall down before our King and God. Come let us worship and fall down before Christ, our King and God. Come, let us worship and fall down before Christ Himself, the King and our God. *Have mercy on me...*

Psalm 50

Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your compassions blot out my transgression. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me. Against You only have I sinned, and have

done evil in Your sight, that You may be justified in Your words, and be victorious when You are judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, You have loved the truth; the hidden and secret things of Your wisdom You have made manifest to me. Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be made whiter than snow. Make me to hear joy and gladness; the bones that are humbled shall rejoice. Turn Your face away from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore the joy of Your salvation to me, and establish me with Your governing Spirit. I shall teach transgressors Your ways, and the lawless shall turn back to You. Deliver me from bloodguilt, O God, the God of my salvation; my tongue shall rejoice in Your righteousness. O Lord, You shall open my lips, and my mouth shall declare Your praise. For if You had desired sacrifice, I would have given it; with whole-burnt offerings You shall not be pleased. A sacrifice to God is a broken spirit; a heart that is broken and humbled God will not reject. Do good, O Lord, in Your good pleasure to Sion, and let the walls of Jerusalem be built.

The Concelebrants make three reverences, saying:

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

The Concelebrant Priests turn toward the people:

God, forgive those who hate us and those who love us.

The First Priest:

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

I see Your bridal chamber adorned, O my Savior, and I have no wedding garment, that I may enter therein; make radiant the vesture of my soul, O Giver of Light, and save me.

The First Deacon: Master, lift up.

The First Priest:

Lift up your hands to the holies and bless the Lord. (*Psalm 133:3*)

God has gone up with a shout, the Lord with the sound of a trumpet. (*Psalm 46:5*)

Great Entrance

The First Deacon:

May the Lord God remember all of you, and all pious and Orthodox Christians, in His Kingdom, always; now and ever and to the ages of ages.

May the Lord God remember your Priesthood in His Kingdom, always; now and ever and to the ages of ages.

The First Priest:

May the Lord God remember your Diaconate in His Kingdom, always; now and ever and to the ages of ages.

Placing the gifts on the Altar, the First Priest:

The noble Joseph, taking down Your spotless Body from the wood, and wrapping it in clean linen with fragrant spices, placed it for burial in a new tomb.

Taking the Aera, the First Priest:

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

Covering the Gifts with the Aera, the First Priest:

Your tomb, the fount of our resurrection, O Christ, has shown forth as life-bearing, as more splendid than paradise, and truly more radiant than any royal chamber.

The First Deacon: Do good, Master.

The First Priest censes the Gifts, saying:

Then You shall be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then they shall offer young bulls upon Your altar.

The First Priest says to the First Deacon:

Remember me, brother and concelebrant.

The First Deacon: May the Lord God remember ...

The First Priest says to the Deacon:

May the Holy Spirit descend upon you, and the power of the Most High overshadow you.

The First Deacon:

May the same Spirit serve with us all the days of our life. Remember me, holy Master.

The First Priest: May the Lord God remember ...

Completed Litany

Before the Beautiful Gate, the First Deacon:

Let us complete our prayer to the Lord.

For the precious gifts here presented, let us pray to the Lord.

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

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

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

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

Prayer of the Proskomidi (Oblation)

The First Priest:

O Lord, our God, Who creates us and Who brings us into this life, Who shows us ways of salvation, Who bestows upon us the revelation of heavenly mysteries: You are the One Who has appointed us to this service by the power of the Holy Spirit. Therefore, graciously grant to us, O Lord, that we may be

servants of Your new Covenant, ministers of Your holy Mysteries; accept us as we draw near to Your holy altar, according to the multitude of Your mercy; so that we may be worthy to offer to You this rational and bloodless Sacrifice, for our own sins and for the ignorances of the people; grant that, having accepted this sacrifice upon Your holy, supra-heavenly, and noetic Altar as an offering of spiritual fragrance, You may in return send down upon us the grace of Your Holy Spirit. Look upon us, O God, and consider this our worship, and accept it as You accepted the gifts of Abel, the sacrifices of Noah, the burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace offerings of Samuel. Even as You accepted this true worship from the hands of Your holy Apostles, O Lord, so also accept in Your goodness these Gifts from the hands of us sinners; that having been accounted worthy to serve at Your holy Altar without blame, we may receive the recompense of wise and faithful stewards on the fearful day of Your just judgment.

The First Priest:

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

The First Priest:

Peace be with all.

The First Deacon:

Let us love one another, that with one mind we will confess.

The Concelebrants make three reverences, saying:

I will love You, O Lord, my Strength; the Lord is my Foundation, and my Refuge, and my Deliverer. *(Psalm 17:1)*

Concelebrant Clergy exchange the kiss of peace:

Christ is in our midst.

He was, and is, and will be.

The First Deacon:

The doors, the doors; in wisdom let us be attentive.

The Faithful:

I believe in one God, the Father, the Almighty, Creator of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made;

Who for us men and for our salvation came down from the heavens and was incarnate by the Holy Spirit and the Virgin Mary, and became man;

Crucified for us under Pontius Pilate, He suffered and was buried;

Rising on the third day according to the Scriptures,

And ascending into the heavens, He is seated at the right hand of the Father;

And coming again in glory to judge the living and the dead, His Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets;

In one, holy, catholic, and apostolic Church;

I acknowledge one baptism for the remission of sins;

I expect the resurrection of the dead;

And the life of the age to come. Amen.

The Holy Anaphora (Offering)

The First Deacon, or the First Priest:

Let us stand well; let us stand in fear; let us be attentive. The holy offering is being presented in peace.

The Reader: A mercy of peace, a sacrifice of praise.

The First Priest:

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

The First Priest:

Let us lift up our hearts.

The Reader: We lift them up to the Lord.

The First Priest:

Let us give thanks to the Lord.

The Reader: It is worthy and just.

The First Priest:

O existing One, Master, Lord God, Father Almighty, Worshipped One: it is truly worthy and right to the majesty of Your holiness that we should praise You, hymn You, bless You, worship You, give thanks to You, and glorify You, the only truly existing God; and to offer You this our rational worship with a contrite heart and humble spirit, for You are He Who has graciously granted to us the knowledge of Your truth. And who is able to praise Your mighty acts? Or to make all Your praises known? Or to tell of all your wonderful deeds at all times?

O Master of all things, O Lord of heaven and earth, and of every creature, visible and invisible; Who are seated upon the throne of glory, and Who beholds the depths, Who are without beginning, invisible, ineffable, indescribable, changeless, the Father of our Lord Jesus Christ Who is the great God and Savior of our Hope; He is the image of Your goodness, the Seal of equal type, revealing in Himself You, the Father; He is the living Word, the true God, the pre-eternal Wisdom, Life, Sanctification, Power, and the true Light; through Him the Holy Spirit was manifested: the Spirit of truth, the Gift of Adoption, the Pledge of our future

inheritance, the First-Fruits of eternal blessings, the life-creating Power, the Font of sanctification, through Whom every rational and noetic creature is made capable of worshipping You and giving You eternal glorification, for all things are Your servants.

You are indeed praised by the Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim. You are surrounded on all sides by the Seraphim, each with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying out to one another with unceasing voices and ever-resounding praise: ...

The Second Priest:

... **S**inging the victorious hymn, shouting out, proclaiming, and saying:

The Reader:

Holy, Holy, Holy, Lord of Sabaoth: heaven and earth are filled with Your glory. Hosanna in the highest.

Blessed is He Who comes in the name of the Lord. Hosanna is He in the highest.

Anamnesis (Commemoration)

The First Priest:

Together with these blessed powers, O Master Who loves mankind, we sinners also cry aloud and say: Holy are You, in truth, and all-holy, and there are no bounds to the majesty of Your holiness, for You are just in all Your works, and You have ordered all things with righteousness and true judgment for us; for when You

had fashioned man by taking him from the dust of the earth, and had honored him with Your own image, O God, You placed him in the Paradise of plenty, promising him eternal life and the enjoyment of everlasting good things in keeping Your commandments, but, when he disobeyed You, the true God Who had created him, and was led astray by the deception of the serpent, thus becoming subject to death through his own transgressions, You, O God, banished him in Your righteous judgment from paradise into this world, and returned him to the earth from which he was taken, providing for him the salvation of regeneration in Your Christ Himself.

Yet, You did not turn away forever from Your creature, Whom You made, O good One, nor did You forget the work of Your hands, but You visited him in various ways, through Your tender compassion. You sent forth prophets; You performed mighty works by Your holy ones who in every generation were well-pleasing to You; You spoke to us through the mouths of Your servants the prophets, who foretold to us the salvation which was to come; You gave us the Law as an aid; You appointed Angels as guardians.

When the fullness of time had come, You spoke to us through Your Son Himself, through Whom You also created the ages; He, being the Radiance of Your glory and the express Image of Your Person, and upholding all things by the word of His power, thought it not robbery to be equal with You, the God and Father; but, though He was God before the ages, He nonetheless appeared upon the earth and lived among men; and was incarnate of a holy Virgin, and emptied Himself, taking on the form of a servant, becoming conformed to the

body of our lowliness, that He might make us conform to the likeness of the image of His glory.

For, since sin entered into the world through man, and death by sin, it pleased Your only-begotten Son Who is in Your bosom, O God and Father, to be born of a woman, the holy Theotokos and ever-Virgin Mary, to be born under the Law so as to condemn sin in His flesh; so that those who were dead in Adam might be made alive in Him, Your Christ; and, becoming a Citizen of this world, and giving us commandments of salvation, He released us from the delusions of idolatry, and brought us to the knowledge of You, the true God and Father, having won us unto Himself, as His own chosen people, a royal priesthood, a holy nation; and having purified us by water, and having sanctified us by the Holy Spirit, He gave Himself as a ransom to death, in which we were held captive, sold into bondage under sin; and having descended through the Cross into Hades, that He might fill all things with Himself, He loosed the pains of death; and He rose on the third day, making a way for all flesh unto the resurrection from the dead, since it was not possible that the Author of life should be held by corruption, that He might be the First-Fruits of those who have fallen asleep, the First-Born from the dead, that He might be in all things the first among 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 He has left us, as memorials of His saving passion, these things which we have set forth before You according to His commandments. For when He

was about to go forth to His voluntary, ever-memorable, and life-giving death, on the night on which He

gave Himself up for the life of the world, He received bread in His holy and pure hands, and when He had presented it to You, God and Father, and had given thanks, and blessed, and sanctified, and broken it, ...

The First Priest:

... **H**e gave it to His holy disciples and Apostles saying: “Receive, eat, this is My Body which is broken for you for the remission of sins.”

The Reader: Amen.

The First Priest:

Likewise, having taken the Cup of the fruit of the vine, and having mingled it, having given thanks, having blessed it, and having sanctified it, ...

The First Priest:

... **H**e gave it to His holy disciples and Apostles, saying: “Drink of this all of you; this is My Blood of the new covenant, which is shed for you and for many for the remission of sins.”

The Reader: Amen.

The First Priest:

“**D**o this in remembrance of Me; for as often as you shall eat this Bread and drink this Cup, you proclaim My death, and confess My resurrection.” Wherefore, O Master, we also, remembering His saving Passion and life-giving Cross, His three-day Burial, His Resurrection from the dead, His Ascension into the heavens, and His Enthronement at Your right hand, God

and Father, and His glorious and awesome second Coming, ...

The First Priest:

... **Y**our own of Your own, we offer to You in all, and for all.

The Reader: We praise You, we bless You, we thank You, Lord, and we pray to You, our God.

Consecration

The First Priest:

Wherefore, O all-holy Master, we also, Your sinful and unworthy servants – whom You have made worthy to serve at Your Holy Altar, not through our own righteousness, for we have done no good deed upon the earth, but because of Your mercies, and Your compassions, which You have so richly poured upon us – boldly draw near Your Holy Altar; and, presenting to You the antitypes of the holy Body and Blood of Your Christ, we pray to You and we implore You, Holy of Holies, that, by the favor of Your goodness, Your Holy Spirit may descend upon us, and upon these gifts here presented, and bless them, and sanctify, and make...

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

Bless, Master, the Holy Bread.

... **T**his bread to be itself the precious Body of our Lord, and God, and Savior Jesus Christ, ...

Amen. Bless, Master, the Holy Cup.

... **A**nd this cup to be itself the precious Blood of our Lord, and God, and Savior Jesus Christ, which was shed for the life of the world and its salvation ...

Amen. Bless, Master, both of the Holy Gifts.

... **C**hanging them by Your Holy Spirit; ...

Amen. Amen. Amen.

The First Priest :

... **A**nd as for us, partakers of the one Bread and of the Cup, unite all to one another unto the communion of the one Holy Spirit, and grant that none of us may partake of the holy Body and Blood of Your Christ unto judgment or condemnation, but rather that we may find mercy and grace with all the holy ones who throughout the ages have been well-pleasing to You: Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every righteous spirit which has ended this life in faith, ...

Megalynarion

The First Priest censes the Holy Gifts:

... **E**specially for our all-holy, pure, most-blessed, glorious Lady, the Theotokos and ever-Virgin Mary,
...

The Reader:

In you rejoices, O full of grace, all creation, the hierarchy of Angels, and the race of mankind; sanctified temple and intellectual paradise, the boast of virgins, from whom God was incarnate, and became a Child, Who was the pre-eternal God. For He made your womb His throne, and shaped your womb to be more spacious than the heavens. In you rejoices, O full of grace, all creation: glory to you.

The First Priest:

... **F**or Saint John the prophet, Forerunner, and baptist; the holy, glorious and most-honorable Apostles; for Saint(s) (*Names*) whose memory(ies) we commemorate today; and for all Your holy ones through whose supplications, O God, visit us.

And also remember all who have fallen asleep before us in the hope of resurrection to eternal life (*he remembers those whom he wishes among those fallen asleep*); and grant them rest, where the light of Your countenance watches over them.

Again, we pray to You: Remember, O Lord, Your Holy, Catholic, and Apostolic Church, which is from one end of the universe to the other, and give peace to Her whom You have obtained with the precious Blood of Your Christ, and establish this holy house even to the end of the ages.

Remember, O Lord, those who have set these gifts before You, and those for whom, and through whom, and on behalf of whom, they have offered them. Remember, O Lord, those who bear fruit and do good works in Your holy churches, and who remember the poor; reward them with Your rich and heavenly gifts; give them heavenly gifts in return for earthly things; eternal gifts for temporal things, and incorruptible for the corruptible.

Remember, O Lord, those who are in the deserts, on mountains, in caverns, and in the chambers of the earth. Remember, O Lord, those who live in virginity, and piety, and asceticism, and who lead a reverent way of life.

Remember, O Lord, all civil leaders and those in public authority, whom You have allowed to govern upon the earth. Grant them profound and lasting peace; speak to their hearts good things concerning Your Church and all Your people; that in their tranquillity we may live peaceful and serene lives in all reverence and godliness.

Establish the good in their goodness; and make the wicked good through Your goodness.

Remember, O Lord, the people here present and also those who are absent for honorable reasons, and have mercy on them and on us, according to the multitude of Your mercy; fill their treasuries with every

good thing; maintain their marriages in peace and harmony; nurture the infants; instruct the youth; strengthen the aged; encourage the faint of heart; reunite those who are scattered; bring back those who are in error and unite them to Your Holy, Catholic, and Apostolic Church.

Liberate those held in captivity by unclean spirits; sail with those who sail; travel with those who travel; defend the widows; protect the orphans; free the captives; heal the sick.

Remember, O Lord, those who are under judgment, in the mines, in exile, in bitter servitude, in every tribulation, necessity, and danger, and all who entreat Your great loving kindness; and remember those who love us and those who hate us, those who have asked us to pray for them, unworthy though we be, and all Your people, O Lord our God, pouring out upon all of them Your rich mercy, granting to all their petitions which are unto salvation.

And remember, O God, all those whom we have not remembered through ignorance, forgetfulness, or the multitude of names, for 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 storm-tossed, the Haven of the voyager, and the Physician of the sick.

Be all things to all men, You Who know each man, his request, his home, and his need; deliver this city (*or this monastery*), O Lord, and every city and country, from famine, pestilence, earthquake, flood, fire, the sword, the invasion of foreign enemies, and from civil war.

The First Priest holds the Antidoron and blesses it:

Great is the name of the Holy Trinity, always; now and ever, and to the ages of ages. Amen.

Remember O Lord, those who brought these gifts and those for whom they have been offered.

The First Priest:

Among the first remember, O Lord, our Archbishop (*Name*), whom You have granted to serve Your holy churches in peace; keep him safe, honorable, and healthy with length of days, rightly teaching the word of Your truth ...

The First Deacon or the First Priest:

... **A**nd those whom each of us has in mind, and all people everywhere.

Megalynarion of Saint Basil January 1

Christ's revealer of heavenly things, • the initiate of the Master, • the star that is radiant, • the one from Caesarea • and the land of Cappadocians, • let us all honor • Basil the Great.

The First Priest:

Remember, O Lord, every Orthodox bishop who rightly teaches the word of Your truth.

Remember, O Lord, my unworthiness, according to the multitude of Your compassions; forgive my every transgression, both voluntary and involuntary; and do not withhold the grace of Your Holy Spirit from these Gifts presented because of my sins.

Remember, O Lord, all the Presbytery, the Diaconate in Christ, and every priestly order; and do not let any of us who stand about Your Holy Altar be put to confusion.

Visit us with Your benevolence, O Lord; manifest Yourself to us in Your rich compassions; grant us seasonable weather and healthful seasons; send down gentle showers upon the earth so that it may bear fruit; bless the crown of the year of Your goodness; prevent schisms in the Church; quench the ragings of hostile nations; quickly destroy the uprisings of heresies by the power of Your Holy Spirit.

Receive us all into Your kingdom, showing us to be sons of light and sons of the day; grant us Your peace and Your love, O Lord our God, for You have given all things to us.

The First Priest:

And grant that with one mouth and one heart, we may glorify and praise Your all-honored and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

The First Priest turns toward the faithful and blesses:

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

Litany

The Second Deacon, or one of the most-newly ordained Priests:

Having commemorated all the saints, again and again in peace let us pray to the Lord.

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

That our God Who loves mankind, Who has received them at His holy, and supra-heavenly, and noetic altar as a sweet spiritual fragrance, may in return send down upon us the Divine Grace and the gift of the Holy Spirit, let us pray.

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

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

The following six petitions are usually omitted.

The Second Deacon:

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

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

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

Those things which are good and beneficial to our souls, and peace in the world, let us ask of the Lord.

To complete the remaining time of our lives in peace and repentance, let us ask of the Lord.

A Christian end of our lives, painless, unashamed, peaceful, and a good defense before the fearsome judgment seat of Christ, let us ask.

Having prayed for the unity of the faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God.

The First Priest:

Our God, the God Who saves, teach us how we may worthily give thanks to You for the benefits which You have done for us and still do for us. You, our God, Who receives these gifts, cleanse us from every defilement of flesh and spirit, and teach us how to live in holiness in fear of You; thus, receiving a portion of Your Holy Things with the witness of a pure conscience toward You, may we be made one with the holy Body and Blood of Your Christ. And, having received them worthily, may we have Christ abiding in our hearts, and may we become a temple of Your Holy Spirit.

Yes, our God, let none of us be guilty before these, Your awesome and heavenly Mysteries, nor be infirm in soul or in body by partaking of them unworthily; but enable us, even unto our last breath, to

worthily receive

a portion of Your Holy Things, as provision upon the road of eternal life, and as an acceptable defense at the dread judgment seat of Your Christ; thus, may we also, together with all the saints who throughout the ages have been well-pleasing to You, be made partakers of Your eternal good things, which You have prepared for those who love You, Lord.

Lord's Prayer

The Second Priest:

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

The Faithful:

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

The Third (or First) Priest:

For Thine (*or, "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 to the ages of ages.

The First Priest:

Peace be with all.

The Second Deacon or First Priest:

Let us bow our heads to the Lord.

The First Priest:

O Master, Lord, the Father of compassions, and God of every consolation; bless, sanctify, guard, fortify, and strengthen those who have bowed their heads to You; distance 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-giving Mysteries, unto the remission of sins, and unto the communion of the Holy Spirit.

The Fourth (or the Second) Priest:

Through the grace and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, and good, and life-creating Spirit, now and ever and to the ages of ages.

The First Priest:

Hear us, O Lord Jesus Christ, our God, from Your holy dwelling place, and from the throne of glory of Your Kingdom, and come to sanctify us, O You Who are enthroned on high with the Father and are also invisibly present here with us. And deem it worthy that by Your mighty hand Your pure Body and precious Blood may be given to us, and that through us it may be given to all the people.

The First Priest makes three reverences:

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

The Second Deacon or the First Priest:

Let us be attentive.

The First Priest:

Holy Things for the holy.

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

The Reader chants the Koinonikon.

The Fraction

The First Deacon: Master, break the Holy Bread.

The First Priest:

The Lamb of God is broken and distributed; broken, but not divided; Who is ever eaten, yet is never depleted, but sanctifies those who partake.

The First Deacon: Master, fill the Holy Cup.

The First Priest:

The fullness of the Holy Spirit. Amen.

The First Deacon: Amen. Master, bless the Zeon.

The First Priest:

Blessed is the fervor of Your saints, always, now and ever and to the ages of ages. Amen.

The First Deacon pours the Zeon into the Chalice, as the First Priest says:

The fervor of the Holy Spirit.

The First Deacon: Amen.

Prayers of Holy Communion

The First Deacon:

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 the first. I also believe that this is Your immaculate Body, and that this is Your precious Blood. Therefore, I pray to You: have mercy on me, and forgive me my transgressions, those voluntary and involuntary, those in word, those in deed, those in knowledge and those in ignorance; and make me worthy to partake of Your immaculate Mysteries without condemnation, for the remission of sins and to eternal life. Amen.

Behold, I approach for divine Communion;

O Creator, burn me not as I partake;

For You are Fire burning the unworthy.

But rather cleanse me from every impurity.

Of Your Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give a kiss to You, as did Judas; but like the thief I confess to You: Remember me O Lord, in Your Kingdom.

Beholding the deifying Blood, O man, be awe-stricken;

For it is a fiery Coal burning the unworthy.

The divine Body deifies and nourishes me;

It deifies the spirit, and wondrously nourishes the mind.

You have smitten me with yearning, O Christ, and by Your divine love You have changed me; but burn away my sins with immaterial Fire, and make me worthy to be filled with delight in You; that, rejoicing, O good One, I may magnify Your two presences.

How shall I the unworthy enter into the radiance of Your saints? If I dare to enter into the bridal chamber, my garment exposes me, because it is not for the wedding feast, and bound I shall be cast out

by the Angels; O Lord, cleanse the pollution of my soul, and save me, for You love mankind.

O Master Who loves mankind, O Lord Jesus Christ my God, do not let these Holy Gifts be for judgment because of my unworthiness, but for the cleansing and sanctification of both soul and body, and for a pledge of the future life and Kingdom. For it is good for me to cleave to God, to put the hope of my salvation in the Lord.

The First Priest:

Of Your Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give a kiss to You, as did Judas, but like the thief I confess to You: Remember me O Lord, in Your Kingdom. Remember me O Master, in Your Kingdom. Remember me O Holy One, in Your Kingdom.

The First Deacon:

Priests, approach.

Communion of the Clergy

The Concelebrants:

Brother(s) and concelebrant(s), forgive me, the sinner.

The Clergy:

May the Lord God remember your priesthood in His Kingdom, always; now and ever, and to the ages of ages.

The Priest makes three reverences, saying:

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

Behold, I approach Christ, our immortal King and God.

The precious and all-holy Body of our Lord, God, and Savior Jesus Christ is given to me, (*Name*), the unworthy priest, for the remission of my sins, and for eternal life. Amen.

Again, the precious and all-holy Blood of our Lord, God, and Savior Jesus Christ is given to me, (*Name*), the unworthy priest, for the remission of my sins and for eternal life.

This has touched my lips, and the Lord takes away all my transgressions and cleanses me of my sins.

The most-recently ordained Priest:

Deacon, approach.

The Deacon:

Behold, I approach Christ, our immortal King and God. Master, give to me (*Name*), the unworthy Deacon, the precious and all-holy Body of our Lord, God and Savior Jesus Christ, for the remission of my sins and for eternal life.

The Priest:

The precious and all-holy Body of our Lord, God, and Savior Jesus Christ is given to you, (*Name*), the most-pious Deacon, for the remission of your sins and for eternal life.

Deacon, again approach.

The Deacon:

Master, give to me (*Name*), the unworthy Deacon, the precious and all-holy Blood of our Lord, God, and Savior, Jesus Christ, for the remission of my sins and for eternal life.

The Priest:

The precious and all-holy Blood of our Lord, God, and Savior Jesus Christ is given to you, (*Name*), the most-pious Deacon, for the remission of your sins and for eternal life.

This has touched your lips, and the Lord takes away all your transgressions, and cleanses you of your sins.

The Deacon:

Amen.

The First 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 Your holy resurrection we hymn and glorify; for You are our God, and aside from You we know no other, we call upon Your name. Come, all you faithful, let us venerate the holy resurrection of Christ; for, behold, through the Cross joy has come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured the Cross for us, He has destroyed death by death.

Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon You. Dance now, and be glad O Sion, and you, the pure Theotokos, take delight in the resurrection of the One Whom you bore.

How divine, how loving, how most-sweet is Your voice; for You have truly promised to be with us to the end of the age, O Christ; having this anchor of hope we the faithful rejoice.

O great and most-sacred Pascha, Christ; O Wisdom, and Word of God, and Power, grant that we may more indelibly partake of You, in the unending day of Your Kingdom.

Communion of the Faithful

The First Deacon:

With fear of God, faith, and love, come forth.

The *servant / handmaiden* of God (*Name*) receives the Body and Blood of our Lord, God, and Savior Jesus Christ, for the remission of sins and for life everlasting. Amen.

The First Priest:

Save, O God, Your people and bless Your inheritance.

The First Deacon:

Wash away, O Lord, by Your holy Blood, the sins of Your servants who have been commemorated here; through the intercessions of the Theotokos and all Your saints. Amen.

Then:

Exalt, Master.

The First Priest:

Be exalted, O God, above the heavens, and Your glory above all the earth. (3)

The First Priest:

Blessed is our God ...

... **a**lways; now and ever, and to the ages of ages.

Litany

The First Deacon:

Let us be attentive: Having partaken of the divine, holy, pure, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

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

Having asked that the whole day be perfect, holy, peaceful, and sinless, let us commit ourselves, and one another, and all our life to Christ our God.

Thanksgiving Prayer

The First Priest:

We thank You, O Lord, our God, upon partaking of Your holy, pure, immortal, and heavenly Mysteries, which You have granted us for the benefit, sanctification, and healing of our souls and bodies. Grant, O Master of all, that the communion of the holy Body and Blood of Your Christ may become for us faith unashamed, love unfeigned, increase of wisdom, healing of soul and body, the repelling of every hostile adversary, fulfillment of Your commandments, and an acceptable defense at the dread judgment seat of Your Christ.

The Second Priest:

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

Prayer Opposite the Ambon

The First Priest:

Let us depart in peace.

The First Deacon or the First Priest:

Let us pray to the Lord.

The First Priest:

O You Who bless those who bless You, O Lord, and Who sanctify those who put their 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 do not forsake us who hope in You. Grant peace to Your world, to Your churches, to Your clergy, to our civil authorities, to the armed forces, and to all Your people.

For every good giving and every perfect gift is from above, and comes down from You the Father of Lights; and to You we send up glory, and thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. (*cf. James 1:17*)

Prayer at the Consumption of the Holy Gifts

The mystery of Your dispensation, O Christ our God, has been accomplished and perfected as far as is in our power. 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 delight, which in the world to come be well-pleased to grant to us all. Through the grace of Your unoriginate Father, and of Your holy and good, and life-creating Spirit, now and ever and to the ages of ages. Amen.

Prayer Opposite the Ambon For Januray 1

The First Priest:

You have made us partakers of the ineffable, heavenly, and awesome Mysteries of Your holy Body and Your precious Blood in remembrance of Your voluntary passion and life-giving resurrection on the third day: You Who receive this rational and bloodless sacrifice as a sacrifice of praise from those who call upon You with their whole heart; You O Christ our God, the Lamb and Son of God Who takes away the

sins of the world; You the blameless Lamb Who does not accept the yoke of sin, and Who was voluntarily sacrificed for us; You Who are broken but not divided, Who are forever eaten yet never consumed, but sanctify those who partake. In Your sanctification preserve us, Your servants, those who minister, our leaders, the armed forces, and the people here present.

And grant that we may meditate upon Your righteousness at all times and in every season; so that being led according to Your will, and doing the things that are well-pleasing to You, we may become worthy of a place also at Your right hand when You return to judge the living and the dead. Rescue those of our brothers who are captives, visit those who are sick, pilot those who are in peril upon the sea; and give rest where the light of Your countenance shines to the souls of all those who have gone before us in the hope of resurrection to eternal life; and hear all who beseech Your aid.

For You are the Giver of all good things, and to You we send up glory: to the Father, and the Son, and the Holy Spirit, now and ever, and to the ages of ages.

Trisagion, Memorial, or Artoklasia

Dismissal

The First Deacon or the First Priest:

Let us pray to the Lord.

The First Priest:

The blessing of the Lord and His mercy come upon you, through His divine grace and love for mankind, always; now and ever, and to the ages of ages.

The First Priest:

Glory to You, O God, glory to You.

May (*He Who is risen from the dead,*) Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; by the power of the precious and life-giving Cross; through the protection of the honorable heavenly bodiless powers; through the supplications of the honorable, glorious, prophet, forerunner, and baptist John; of the holy, glorious, and all-praiseworthy Apostles; of our holy fathers among the saints the great hierarchs and ecumenical teachers; of our father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia; of the holy, glorious and victorious martyrs; of our venerable and God-bearing fathers; of (*the patron saint*); of the holy and righteous ancestors of God, Joachim and Anna; of Saints (*the saints of the day*) whom we commemorate; and of all the saints: have mercy and save us, for He is good and loves mankind.

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

TRISAGION AND MEMORIAL SERVICES

The Memorial Service (i.e., with Kolyva)

Evlogitaria

Standing before a table on which is placed the kollyva, the First Priest chants:

Blessed are You, O Lord, teach me Your commandments.

The choir of saints has found the fountain of life and the door of paradise; may I also find the way through repentance; I am the lost sheep: O Savior, call me back again and save me.

In turn, concelebrant Clergy and the Reader chants:

Blessed are You, O Lord, teach me Your commandments.

Give rest, O God, to Your servant / servants, and place him / her / them in paradise, where the choirs of saints and the righteous shine as luminaries; to Your servant who has / servants who have fallen asleep give rest, O Lord, and forgive all his / her / their offenses.

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

We piously praise the threefold radiance of the one God, crying out: holy are You unoriginate Father, co-unoriginate Son and Divine Spirit; illumine us who worship You in faith and deliver us from the eternal fire.

Now and ever, and to the ages of ages. Amen.

Rejoice, O exalted Lady, who for the salvation of all gave birth to God in the flesh, and through Whom the human race has found salvation; through you, O pure and blessed Theotokos, may we find paradise.

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

Kontakion

As he censes, the First Priest chants:

Among the saints give rest, O Christ, to the soul(s) of Your servant(s), where there is no pain, nor sorrow, nor sighing, but life everlasting.

The Trisagion (i.e., if there is no Kolyva) Begins Here:

Troparia

*At a Memorial Service standing before the table on which the kollyva is placed,
or at a Trisagion Service standing before the icon of Christ,
the First Priest chants:*

Among the spirits of the righteous perfected, give rest, O Savior, to the soul(s) of Your servant(s); protect him / her / them in the blessed life which is from You, Who love mankind.

In turn, concelebrant Clergy and the Reader chants:

In the place of Your rest, O Lord, where all Your saints repose, give rest also to the soul(s) of Your servant(s) for You alone are immortal.

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

You are our God, Who descended into Hades and loosened the pains of those who were suffering there; grant rest also, O Savior, to the soul(s) of Your servant(s).

Now and ever, and to the ages of ages. Amen.

Only pure and spotless Virgin, who ineffably gave birth to God, intercede with Him for the salvation of the soul(s) of your servant(s).

Litany

The First Deacon or the most-recently ordained Priest:

Have mercy upon us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Again we pray for the repose of the soul of the servant / souls of the servants of God (Name(s)), who has / have fallen asleep, and for the forgiveness of all his / her / their offenses, both voluntary and involuntary.

That the Lord God will assign his soul / her soul / their souls where the righteous repose; for the mercies of God, the Kingdom of heaven, and the remission of his / her / their sins, let us ask of Christ our immortal King and God.

Let us pray to the Lord.

The First Priest:

O God of spirits and of all flesh, Who tramples down death, Who abolishes the devil, and Who grants life to Your world; give rest to the soul of Your servant / souls of Your servants (Name(s)) who has / have fallen asleep, in a place of light, in a place of green pasture, in a place of refreshment, where there is no pain, sorrow, and suffering. As a good God Who loves mankind, forgive every sin committed by him / her / them in word, deed, or thought; for there is no one who lives and does not sin; You alone are without sin, Your righteousness is everlasting righteousness, and Your word is truth.

For You are the Resurrection, the Life, and the Repose of Your servant(s) (Name(s)) who has / who have fallen asleep, O Christ our God, and to You we send up glory, with Your unoriginate Father, and Your all-holy, good, and life-creating Spirit, now and ever, and to the ages of ages.

If there are concelebrant clergy they may individually or in unison exclaim:

For You are the Resurrection, the Life, and the Repose of Your servant(s) (Name(s)) who has / who have fallen asleep, O Christ our God, and to You we send up glory, with Your unoriginate Father, and Your all-holy, good, and life-creating Spirit, now and ever, and to the ages of ages.

The Clergy chant:

Everlasting be, his / her / their memory.

The faithful chant:

Everlasting be, his / her / their memory.

Everlasting be, his / her / their memory.

Dismissal*

Facing the faithful from the Beautiful Gate, the First Priest:

Glory to You, O God, glory to You.

The Reader:

Glory ..., now ...; Lord, have mercy (3); Holy father, bless.

The First Priest:

May He Who as immortal King has authority over the living and the dead, and Who is risen from the dead, Christ our true God, through the intercessions of His all-pure and holy Mother; of the holy, glorious, and all-praiseworthy Apostles; of our venerable and God-bearing fathers; of the holy and glorious forefathers Abraham, Isaac, and Jacob; of His holy and righteous friend Lazarus of four days in

the grave; and of all the saints: establish the soul of His *servant* / *servants* (*Name(s)*) departed from us, in the dwelling place of the saints; grant rest to *him* / *her* / *them* in the bosom of Abraham, numbering *him* / *her* / *them* among the righteous; and grant us mercy, for He is good and loves mankind.

[Only if the body is present:

May your memory be eternal, *brother* / *sister*, worthy of blessedness.]

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

The Reader: Amen.

** The Dismissal is done only if the Trisagion or Mnymosynon Service is being chanted outside the Divine Liturgy.*

THANKSGIVING AFTER HOLY COMMUNION

*These Prayers may be said by the Priest personally and quietly,
or they may be read for him by the Deacon or the Faithful.*

*When you have had your due and rightful part in these life-giving and mystical Gifts immediately give
praise and great thanks and with a fervent soul say to God:*

Glory to You, O God.

Glory to You, O God.

Glory to You, O God.

Prayer (Anonymous)

I thank You, O Lord my God, that You have not rejected me, the sinner, but have made me worthy to partake of Your holy Mysteries. I thank You that You have granted to me, although I am unworthy, to partake of Your most-pure and heavenly Gifts. But O Master Who loves mankind, Who died and rose for our sake, and Who grants to us these awesome and life-giving Mysteries for the well-being and sanctification of our souls and bodies, let these Gifts be for the healing of both soul and body, for the averting of every evil, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for the fullness of wisdom, for the observing of Your commandments, for an increase of Your divine grace, and for abiding in Your kingdom. Preserved by them in Your holiness, may I always remember Your grace and no longer live for myself, but for You, our Master and Benefactor. And thus, when I depart this life in the hope of eternal life, may I attain everlasting rest, where the sound of those that keep festival is unceasing, and the delight of those who behold the ineffable beauty of Your countenance is unending. For You are the true joy and inexpressible gladness of those who love You, O Christ our God, and all creation hymns You to the ages. Amen.

Prayer of Saint Basil the Great

O Master Christ God, King of the ages and Creator of all things, I thank You for all the good gifts You have given to me, and especially for the communion of Your pure and life-giving Mysteries. I pray You, therefore, O good Lord Who loves mankind: keep me under Your protection and in the shadow of Your wings; grant that even to my last breath I may with a pure conscience partake worthily of Your Holy Gifts for the remission of sins and for eternal life. For You are the Bread of life, the Source of holiness, the Giver of good things, and to You we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amen.

Prayer of Saint Symeon the Translator

O You Who have willingly given me Your Flesh as food, Who are a burning fire to the unworthy, do not consume me. No, my Creator; rather penetrate into my members, all my joints, my organs, and my heart.

Burn all my iniquities like thorns; cleanse my soul, make holy my thoughts, make firm my knees and my bones as well. Illumine my five senses and make vigilant my entire being with the fear of You.

Watch over me always; shield and protect me from every deed and word which corrupts the soul.

Cleanse me, purify me, and put me in order. Adorn me, give me understanding, and illumine me. Show me to be Your dwelling of the Spirit alone, and not the dwelling place of sin; so that when You enter into the home of Your communion, every evil doer and every passion will flee from me as from fire.

As intercessors I bring to You all the saints, the chiefs of the bodiless hosts, Your Forerunner, the wise Apostles, and moreover Your immaculate and pure Mother; accept their prayers, my compassionate Christ, and make Your laboring worshipper a child of light.

For in Your goodness You alone sanctify and enlighten our souls, and to You, our God and Master, as is right we send up glory every day.

Another Prayer (Anonymous)

O Lord Jesus Christ our God, let Your sacred Body be to me for eternal life, and Your precious Blood for the remission of sins. Let this Eucharist be to me for joy, health and gladness. And at Your dread Second Coming make me, the sinner, worthy to stand at the right hand of Your glory; through the intercessions of Your all-pure Mother and of all the saints. Amen.

Prayer to the Mother of God (Anonymous)

All-holy Lady, Theotokos, the light of my darkened soul, my hope, shelter, refuge, comfort, and joy: I thank You, for you have deemed me, the unworthy one, worthy to partake of the most-pure Body and precious Blood of your Son. You who gave birth to the true Light, enlighten the spiritual eyes of my heart; you who conceived the Source of immortality, revive me who am dead in sin; you who are the loving-compassionate Mother of the merciful God, have mercy on me and grant to me compunction and contrition in my heart, humility in my thoughts and the recall of my thoughts from captivity. And grant to me, until my last breath, to receive without condemnation of the most-pure Mysteries of sanctification for the healing of both soul and body. And grant to me tears of repentance and confession that I may hymn and glorify you all the days of my life. For you are blessed and most-glorified to the ages. Amen.

Hymn of Symeon the Just

The Priest:

Now let Your servant depart in peace, O Lord, according to Your word; for my eyes have seen Your salvation which You have prepared in the presence of all people: a light for revelation to the Nations, and for glory to Your people Israel. (*Luke 2:29-32*)

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

All-holy Trinity, have mercy on us. Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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

The Priest:

For Thine is the kingdom and the power and the glory, to the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

Amen.

Apolitikion of Saint John Chrysostom

Grace shone forth from your mouth like fire, illuminating the inhabited world. You treasured for the world the virtue of being unmercenary, and revealed your sublime humility. Thus by the words you taught us, father John Chrysostom, intercede with Christ God to save our souls.

Kontakion of Saint John Chrysostom

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

You received divine grace from heaven, and from your lips you taught all to worship the one God in Trinity, venerable John Chrysostom, the all-blessed. We extol you worthily, for you are a teacher who reveals divine things.

Troparion

Now and ever and to the ages of ages. Amen.

The Church is revealed to all as a brilliantly lit heaven, leading the faithful in the way of the light. Standing therein we cry aloud: make firm this House, O Lord.

Lord, have mercy. (12)

Glory ..., now and ever ...

More honorable than the Cherubim, and incomparably more glorious than the Seraphim, the one who incorruptibly gave birth to God the Word, truly the Theotokos, we magnify you.

In the name of the Lord, holy Father, bless.

The Priest:

May God be gracious to us and bless us and make His face to shine upon us, and be merciful unto us. (Psalm 66:1)

Amen.

The Priest:

Glory to You, O God, glory to You.

Glory ..., now and ever ...

Lord, have mercy. (3)

[**H**oly Father, bless.]

The Priest:

May Christ our true God, through the intercessions of His all-pure and all-blameless holy Mother; of the holy, glorious, and all-praiseworthy Apostles; of (*the patron saint*); of (*Saints of the day*) whom we commemorate; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

Through the prayers of our holy fathers ...

Amen.

ENTRANCE HYMNS ON FEASTS OF THE LORD

The Exaltation of the Holy Cross

September 14

Exalt the Lord our God and worship at his footstool for He is holy. Save us, O Son of God, Who are crucified in the flesh, we sing to You: Alleluia.

The Nativity of Christ

December 25

From the womb before Lucifer have I begotten You; the Lord has sworn and will not repent. You are a priest unto the ages after the order of Melchisedek. Save us O Son of God, Who of the Virgin are born, we sing to You, alleluia.

The Circumcision of Jesus Christ, and Feast of Saint Basil the Great

January 1

Come, let us bow down to Christ, as we worship Him, the Son of God. Save us O Son of God, Who in the flesh are circumcised; we sing to You, alleluia.

The Holy Theophany of Our Lord Jesus Christ

January 6

Blessed is He Who comes in the name of the Lord, God is the Lord and has revealed Himself to us. Save us O Son of God Who are baptized in the Jordan by John, we sing to You: Alleluia.

The Presentation of Our Lord Jesus Christ

February 2

The Lord has made known his salvation; He has revealed his justice in the sight of all nations. Save us O Son of God, Who are carried in the arms of the righteous Symeon, we sing to You: Alleluia.

Feast of the Annunciation to the Most-Holy Theotokos

March 25

This day of days announces the salvation of our God. Save us O Son of God, Who takes flesh for our sake, we sing to You: Alleluia.

If the Feast of the Annunciation Falls on Sunday

March 25

This day of days announces the salvation of our God. Save us O Son of God, Who are risen from the dead, we sing to You: Alleluia.

Palm Sunday

Blessed is He Who comes in the name of the Lord; the Lord is God and has revealed Himself to us. Save us O Son of God, Who sits on the foal of a donkey, we sing to You, alleluia.

From the Sunday of Pascha until its Apodosis

In the congregations bless God, the Lord from the well-springs of Israel; save us O Son of God, Who are risen from the dead, we sing to You: alleluia.

On Ascension Thursday

God ascended amid shouts of joy, the Lord amid trumpet blasts. Save us, O Son of God, Who in glory rise from us into heaven, we sing to You: alleluia.

The Sunday of Holy Pentecost Until its Apodosis

Be exalted, O Lord, in Your strength; we will sing and chant of Your mighty acts. Save us, O good Comforter, we sing to You: alleluia.

The Transfiguration of Our Lord Jesus Christ

August 6

For with You is the fountain of life, and in Your light we shall see light. Save us O Son of God, Who are transfigured upon Mount Tabor, we sing to You: Alleluia.

SEASONAL KONTAKIA

On feasts of the Lord and of the Theotokos

September 1

Beginning of the Indiction Kontakion of the Indiction

Tone 4

O eternal Creator and Lord, God of the ages, truly transcendent in essence: bless the cycle of this year, saving by Your boundless mercy all those who worship only You, the only Master, and who cry out to You in awe: “Grant to all a prosperous year.”

September 7

of the Nativity of the Theotokos Kontakion of the Forefeast

Tone 3

The Virgin today, and Theotokos Mary, the fortified chamber, of the heavenly Bridegroom, is born, by the will of God from the barren woman, as chariot, to be made ready for God the Word; for this was foreordained, the divine gate, and Mother of the true Life.

September 8

Nativity of the Most-Holy Theotokos

Tone 4

Joachim and Anna from the reproach of barrenness and Adam and Eve from the corruption of death were freed, O pure one, by your holy birth. This birth your people celebrate, for from the guilt of their iniquities, they have been saved in crying unto you: “The barren one gives birth to the Theotokos and nourisher of our life.”

September 13

The Consecration of the Church of the Holy Resurrection of Christ Our God in Jerusalem

Tone 4

The Church showed herself, as a fully illuminated heaven, guiding with her light all the faithful, standing therein we cry: O Lord strengthen, this house.

September 14

The Exaltation of the Holy Cross

Tone 4

You Who were willingly lifted up on the Cross, grant Your compassions, Christ God, to the new commonwealth called by Your name; gladden by Your power our faithful rulers, granting them victory against adversaries having Your alliance as their weapon of peace, an invincible standard.

September 22 through November 8

Of the Theotokos

Tone 2

A protection of Christians unshamable, intercessor to our holy Maker, unwavering, reject not the prayerful cries of those who are in sin. Instead, come to us, for you are good; your loving help bring unto us, who are crying in faith to you: hasten to intercede, and speed now to supplicate, as a protection for all time, Theotokos for those who honor you.

November 8 through November 25

Of the Entrance of the Theotokos

Tone 4

The most-pure temple of the Savior, the most-precious bridal chamber and virgin, the sacred treasury of God’s glory, today enters into the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the Angels of God sing the hymn: “Behold the heavenly tabernacle.”

November 20

Forefeast of the Entrance of the Theotokos

Tone 4

Today with gladness, the entire universe was filled, on the auspicious feast, of the Theotokos, crying out: This is the heavenly tabernacle.

November 26 through December 24

Of the Forefeast of the Nativity

Tone 3

The virgin today comes to the cave, to give birth to the eternal Word in an ineffable way. Rejoice, O universe, having heard of this event; glorify with the Angels and the shepherds, Him who willed to be seen as a new child: the God Who existed before the ages.

December 9

The Conception of the Theotokos

Tone 4

Today the universe celebrates the conception by Anna which was effected by God; she gave birth to her who gave birth to the Word in an ineffable manner.

December 25 through December 31

Of the Nativity

Tone 3

The Virgin today gives birth to the One Who surpasses all essences, and the earth offers a cave to the unapproachable One. Angels with the shepherds sing His glory; and the Magi travel with the star; for us is born as a new Child, the God Who existed before the ages.

January 1

Of the Circumcision of Our Lord

Tone 3

The Lord of all endures circumcision, and His goodness circumcises the iniquities; this day He gives salvation to the world. Rejoice in the highest, hierarch and torchbearer, Basil the divine mystic of Christ.

January 2 through 5

Forefeast of Theophany

Tone 4

Today on the banks of the Jordan, the Lord has appeared, crying out to John, “Do not dismay at baptizing me; for I have come to save the first-created Adam.”

January 6 through 14

Kontakion for the Theophany

Tone 4

You have appeared today, to all the world; and Your light, O Lord, has shined upon us. In this knowledge we praise You. You have come, You have appeared: You are the Light unapproachable.

January 15 through February 9

Of the Presentation

Tone 1

You Who sanctified the virgin womb in Your birth, and the hands of Symeon have blessed as was proper, coming also now in time You saved us, O Christ God. Wherefore, pacify in wars Your commonwealth, and give might to the rulers whom You have loved, as the only One Who loves mankind.

Sunday of the Publican and the Pharisee

Tone 4

From the proud Pharisee let us flee, and learn the humility of the Publican, and let us cry to the Savior: be merciful You Who alone forgive.

Sunday of the Prodigal Son

Tone 3

From Your fatherly glory I ran away in wretchedness, and I squandered the riches You had given me. Now, like the prodigal son, I cry out to You: I have sinned in Your sight, O merciful Father, receive me now that I repent and make me as one of Your hired servants.

Saturday of Meatfare Week

Tone Plagal 4

Among your saints give rest, O Christ, to the souls of your servants, in a place where there is no pain, or sorrow, or grieving, but only life everlasting.

Sunday of Meatfare

Tone 1

When You come as God upon the earth with glory, and all creation trembles. and a river of fire flows before the tribunal of judgment, and books are opened and all secrets are made public; then rescue me from the destruction of the burning lime and make me worthy to stand on Your right side, O Judge most just.

Saturday of Cheesefare Week

Tone Plagal 4

As preachers of true piety who silenced all impiety, Lord, You have made the whole host of God-bearing saints shine forth with splendor on the world; by their prayers and entreaties, keep all those who extol and sincerely magnify You in perfect peace, to chant and to sing to You, Alleluia.

Sunday of Cheesefare

Tone Plagal 2

O Guide to wisdom, Provider of prudent counsel, Instructor of the foolish, and the Champion of the poor: strengthen and enlighten my heart, O Lord. Give me words to speak, O Word of the Father; for behold my lips shall not cease from crying out to You, “O merciful One, have mercy upon me the fallen one.”

From the First through the Fourth Sunday of Great Lent

Tone Plagal 4

To you, the champion Commander, I your city inscribe victorious anthems of thanksgiving, for deliverance from suff'rings, Theotokos. Inasmuch as you have power unassailable, from all manner of dangers set me free, that I cry out to you: Rejoice bride unwedded.

March 24

Forefeast of the Annunciation

Tone 4

At the Archangel's voice, O Theotokos, the all-Holy Spirit came upon you and you did conceive Him that is one in essence and throne with God the Father, O Adam's recovery.

March 25

Of the Annunciation

Tone Plagal 4

To you, the champion Commander, I your city inscribe victorious anthems of thanksgiving, for deliverance from suff'rings, Theotokos. Inasmuch as you have power unassailable, from all manner of dangers set me free, that I cry out to you: Rejoice bride unwedded.

Saturday of the Holy and Righteous Lazarus

Tone 2

The Joy of all, Christ, the Truth, the Light, the Life, the Resurrection of the world; He appeared to those on earth in His compassion, and became the first example of the resurrection, granting divine forgiveness to all.

Palm Sunday

Tone Plagal 2

Being borne Christ God, upon throne in heaven and upon the foal on earth, You received the praise of the angels and the song of the children, crying to You: Blessed is He Who comes to restore Adam.

From Pascha until its Apodosis

Tone Plagal 4

Though into the grave You descended, O immortal One, You overthrew the power of Hades, and You did rise as the victor, Christ O God. Saying loudly to the women, Rejoice! And to Your Apostles You bestowed peace, O You Who granted to the fallen ones resurrection.

On Wednesday of Mid Pentecost through its Apodosis

Tone 4

In the midst of the Mosaic feast You addressed those present, Maker of all and Master, O Christ: Come and receive the water of immortality. For this we kneel before You, crying out in faith and saying: Grant us Your mercy and compassion, for You are the Fountain of life.

On Ascension Thursday through its Apodosis

Tone Plagal 2

When You completed Your dispensation for our sake, and the earthly things You united to the heavenly, You ascended in glory, Christ our God, removed from us in place, but remaining inseparable from us, and proclaiming to those who love You: “I am with you and no one can be against you.”

The Sunday of Holy Pentecost Until its Apodosis

Tone Plagal 4

When the High One Descended confusing tongues, He divided the nations; when He distributed tongues of fire, He called all men to unity. Wherefore, with one voice we glorify the all-Holy Spirit.

The Sunday of All Saints

Tone Plagal 4

As the first fruits of nature, to the Planter of creation, the universe offers to You, Lord, the God-bearing martyrs. Preserve Your Church in profound peace, through their entreaties, and through the supplications of the Theotokos, O most-merciful One.

From the Sunday of All Saints through July 27

Tone 2

A protection of Christians unshamable, intercessor to our holy Maker, unwavering, reject not the prayerful cries of those who are in sin. Instead, come to us, for you are good; your loving help bring unto us, who are crying in faith to you: hasten to intercede, and speed now to supplicate, as a protection for all time, Theotokos for those who honor you.

On July 2

Tone 4

O pure one filled with God’s grace, you have bestowed upon all the faithful, your holy mantle that covered your sacred body as a holy covering for mankind. We the faithful celebrate the deposition of this mantle and cry out: “Rejoice Virgin, glory of Christians.”

On July 25

Dormition of Saint Anna

Tone 2

Let us faithfully celebrate the memorial of the forebears of Christ, faithfully asking for their help, to rescue from every affliction all of us who cry out: God be with us, you who glorified them according to Your good pleasure.

July 27 through August 13

Grave Tone

You became transfigured on the mountain, and each of Your disciples beheld Your glory according to his capacity, O Christ God, so that when they would see You being crucified, they might understand Your passion as voluntary, and that they might proclaim to the world that You are truly the Father's effulgent splendor.

August 1

Procession of the Holy Cross

Tone 4

You Who were willingly lifted up on the Cross, grant Your compassions, Christ God, to the new commonwealth called by Your name; gladden by Your power our faithful rulers, granting them victory against adversaries having Your alliance as their weapon of peace, an invincible standard.

August 5

Forefeast of the Transfiguration

Tone 4

All of mortal nature now divinely shines on this day with the divine Transfiguration before the time; and in great gladness, it cries out: Christ is transfigured, and saves the race of mankind.

August 6

Of the Transfiguration

Tone Plagal 4

You became transfigured on the mountain, and each of Your disciples beheld Your glory according to his capacity, O Christ God, so that when they would see You being crucified, they might understand Your passion as voluntary, and that they might proclaim to the world that You are truly the Father's effulgent splendor.

August 14

Forefeast of the Dormition of the Theotokos

Tone 4

Today the whole universe dances with joy at your glorious memory, O Mother of God, and it cries out to you: "Rejoice, Virgin, pride of Christians!"

August 15

The Dormition of the Most-Holy Theotokos

Tone 2

In intercessions the sleepless Theotokos, and in protection the immovable hope; neither the grave nor death prevailed over her, because as Life's Mother He transposed her into life; He Who dwelt in her virgin womb.

August 24 - September 12

Tone 4

Joachim and Anna from the reproach of barrenness and Adam and Eve from the corruption of death were freed, O pure one, by your holy birth. This birth your people celebrate, for from the guilt of their

iniquities, they have been saved in crying unto you: “The barren one gives birth to the Theotokos and nourisher of our life.”

August 31

The Deposition of the Cincture of the Theotokos

Tone 2

Your God-bearing womb, Theotokos, was girded by your precious cincture, which is an invincible strength for your city and an inexhaustible treasury of good things, O you who alone gave birth yet remained a virgin.

August 31

If the Feast falls on a Sunday:

Tone 4

We your people, celebrate today the deposition of your cincture all-pure one; and fervently we cry out to you: Rejoice, O Virgin Crown of the Christian race.

HIERARCHICAL DIVINE LITURGY

At the Thrice-Holy Hymn

After the Kontakion, the First Deacon:

Let us pray to the Lord.

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

The Second Deacon:

... **a**nd to the ages of ages.

Reader: Amen. (1) Holy God ... (2) Holy God ...

The Hierarch: O God Who are holy

The Hierarch (3): Holy God, Holy Mighty, Holy Immortal, ...

Reader: Amen. (4) Holy God ...

The Hierarch (5): Holy God, Holy Mighty, Holy Immortal, ...

Reader: Glory ..., now and ever ... Holy Immortal ...

The Deacon exits through the Beautiful Gate, and stands on the solea, facing the Hierarch

Reader: Holy God.

The Hierarch: Lord, Lord, look down from heaven ...

Reader: Eis polla eti, Despota. Holy Mighty.

The Hierarch: Lord, Lord, look down from heaven ...

Reader: Eis polla eti, Despota. Holy Immortal.

The Hierarch: Lord, Lord, look down from heaven ...

Reader: Eis polla eti, Despota. Have mercy on us.

The First Deacon:

Dynamis.

Reader: Holy God ...

The Hierarch and Deacon:

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

The First Deacon:

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

The Hierarch: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

The Second Deacon:

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

Hierarch: ... now and ever, and to the ages of ages. Amen.

The First Deacon:

Holy Immortal, have mercy on us.

Hierarch: Holy God, Holy Mighty ...

The First Deacon:

Command, master.

The Hierarch: Blessed is He Who comes...

The First Deacon:

Bless, master, the high throne.

The Hierarch: Blessed are You on the throne of glory ...

The First Deacon:

Lord, save the faithful.

The Clergy:

Lord, save the faithful.

The Second Deacon:

Lord, save the faithful.

Reader: Lord, save the faithful.

The Second Deacon:

And hear us.

Hierarch And hear us.

The First Deacon:

Bartholomew, the all-holy and ecumenical Patriarch, many years.

The Clergy: **B**artholomew, ...

The Second Deacon:

Isaiah, the Most-Reverend and God-Chosen Metropolitan of the Holy Metropolis of Denver, our Father and Chief Shepherd, many years.

The Clergy: **I**saiah ...

Reader: Isaiah, ...

Demetrios, the Most-Reverend and God-Chosen Archbishop of the most Holy Archdiocese of America, Right-Honorable Exarch of the lands in the Atlantic and the Pacific, our Father and Chief Shepherd, many years.

To God be the glory.