

The Service Book For Priests, Deacons and Choirs



Bishop Demetri Khoury
Working Copy - NOT For Publication

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The Order of Vespers

THE ORDER OF VESPERS

Before vesting, the Deacon presents his vestments (Sticharion and Orarion) to the Priest while saying: (quietly)

DEACON: Bless, Master.

The Priest blesses the vestments of the Deacon while saying:

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

DEACON: Amen.

The Deacon then kisses the hand of the Priest and goes to the proper place in the Sanctuary to put on his vestments.

The Priest, vested in Rasson and Epitrachelion (Stole), standing before the Holy Altar Table, makes three (3) prostrations saying each time quietly:

PRIEST: O God be gracious unto me a sinner and have mercy upon me. (*Thrice*)

Then he begins the Vesper Service by saying aloud:

PRIEST: (*Aloud*) Blessed is our God always; now and ever, and unto ages of ages.

However, during Bright Week and the Leave-Taking of Easter, the Priest, fully vested, begins The Vespers Service by saying “Glory to the Holy Consubstantial, life-giving . . .” When the Vespers Service is the beginning of the Evening Divine Liturgy, the Priest begins the service by saying “Blessed is the Kingdom . . .”

READER: Amen. O come, let us worship and fall down before God our King.
O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

During the 40 days which follow Easter, “Christ is Risen...” is sung three times, once by the Priest and twice by the choir in place of “O come, let us worship . . .”

The reader reads rather than chants Psalm 104 at every Vespers Service except during Bright Week, when it is omitted.

PSALM 104 (103)

READER: Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits: his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coverest it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy Works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are they works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships, there is that leviathan who thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! in wisdom hast thou made them all.

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

Alleluia, Alleluia, Alleluia. Glory to thee, O God. *(Thrice)*

O our God and our Hope, glory to Thee.

(THE PEOPLE SIT)

While the reader reads Psalm 104, the Priest stands before the Holy Altar and secretly reads the following 7 prayers.

PRIEST: 1) O Lord, bountiful and compassionate, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy Name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and save all those who put their trust in thy holy Name. For unto thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

2) O Lord, rebuke us not in thy displeasure, neither chasten us in thy wrath: but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin; through the intercessions of the Holy Theotokos, and of all the Saints. For thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

3) O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy Name, and put us not to shame in our expectation of thy mercy: but grant us, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts, and do thy will in all things. For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

4) O thou who, with never-silent hymns and never-ceasing songs of praise to thy glory art hymned by thy holy Powers: Fill our mouths with thy praise, that we may magnify thy holy Name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments; through the intercessions of the Holy Theotokos, and of all thy Saints. For unto thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

5) O Lord, our God, who upholdest all things in the all-pure hollow of thy hand; who showest long-suffering upon us all, and repentest thee at our calamities; Remember thy bounties and thy mercy. Visit us with thy loving-kindness: and grant that, through the remainder of the day, by thy grace, we may avoid the divers subtle snares of the Evil One, and preserve our lives unassailed; through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

6) O God, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things, and bestowest upon us earthly good things; who hast given us a pledge of the promised kingdom through the good things already bestowed upon us, and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfill

the remainder of this day without reproach before thy holy glory, and hymn thee, the only Good One, our God, who lovest mankind. For thou art our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

7) O great and most high God, who alone hast immortality, and dwellest in light unapproachable; who hast made all creation in wisdom; who hast divided the light from the darkness, and hast appointed the sun to rule the day, the moon and stars also to rule the night; who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession, and to offer unto thee our evening sacrifice of praise: Do thou thyself, who lovest mankind, direct our prayer as a censer before thee, and accept it for a saviour of sweet incense; and grant that we may pass this present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night, and from everything that walketh in darkness; and grant that the sleep, which thou hast appointed for the repose of our weakness, may be free from every imagination of the Devil. Yea, O Master, Bestower of all good things, may we, being moved to compunction upon our beds, call to remembrance thy holy Name in the night season: that, enlightened by meditation on thy statutes, we may rise up in joyfulness of soul to glorify thy goodness, offering up prayers and supplications unto thy tender love for our own sins and for those of all thy people: whom do thou visit in mercy, through the intercessions of the Holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

When the Reader approaches the end of Psalm 104, the Deacon, having received the blessing from the Priest, leaves the Sanctuary through the North Doors and standing in his customary place, and at the completion of the Psalm, he says the Great Ektenia.

THE GREAT EKTENIA

DEACON: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan N. (and Archbishop or Bishop N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the President of the United States and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will aid them and grant them victory over every enemy and adversary, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this city, and for every city and land, and for the faithful, who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

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

CHOIR: Amen.

(THE PEOPLE STAND)

After the Great Ektenia, the Deacon. enters the Sanctuary through the South Door. While the choir sings "... Lord, I have cried ...", the Deacon presents the censor to the Priest for his blessing saying:

DEACON: Bless, Master.

The Priest, blessing the incense says:

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

DEACON: Amen.

While the Priest blesses the incense, the Deacon censes him twice. Then the Deacon standing before the Holy Altar Table holding the censer in his right hand and placing the Orarion over his left arm begins to cense at the words: "...set forth before Thee as incense..." He censes the whole church.

PSALM 141 (In the Proper Tone)

Psalms 141, 142, 130, 117 are sung in the Proper Tone. It is traditional to sing the first two verses, "Lord, I have cried ..." and "Let my prayer ..." in a slow rhythm, and to sing the remaining portions of the Psalms in a faster rhythm. The choir sings the verses of the Psalms alternately. (For the purpose of shortening the Vespers Service, it is customary to omit the verses which follow the second verse, "Let my prayer..." and to sing only those verses needed for the Stikhera which follow them.

PSALM 141 (140)

CHOIR: Lord, I have cried unto thee, hear me, O Lord. Lord, I have cried unto thee, hear me: give ear unto my voice, when I cry unto thee. Hear me, O Lord.

CHOIR: Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Hear me, O Lord.

The people may sit providing the censuring has been completed.

CHOIR: Set a watch O Lord, before my mouth and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground. Their bones are scattered by the side of Hell.

But to Thee, O Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snares which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

PSALM 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before Him; I showed before Him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way wherein I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me: Refuge failed me; no one cared for my soul.

I cried unto Thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.

Deliver me from my persecutors; for they are stronger than I.

When the Deacon has completed the censuring, he gives the censer away and stands at the right side of the Priest.

The choir sings the Proper Stikera (see Appendix page 181).

1. Bring my soul out of prison, that I may praise Thy Name.
2. The righteous shall wait for me, until Thou recompense me.
3. Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.
4. Let Thine ears be attentive to the voice of my supplications.
5. If Thou, O Lord, shouldst make iniquities
O Lord, who shall stand? For with Thee there is forgiveness.
6. Because of Thy Name have I waited for Thee, O Lord: My soul hath waited upon Thy word, my soul hath hoped in the Lord.
7. From the morning watch until night, from the morning watch let Israel trust in the Lord.
8. For with the Lord there is mercy and with Him is abundant redemption, and he will deliver Israel from all his iniquities.
9. Praise the Lord, all ye nations: praise Him all ye people.
10. For His mercy is great toward us, and the truth of the Lord endureth forever.

THE DOXASTIKON

(THE PEOPLE STAND)

See Appendix page 183.

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

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

While the choir begins the Theotokion, the Priest puts on his Phelonion. Then, standing before the Holy Altar table he says the Prayer of the Entrance:

THE PRAYER OF THE ENTRANCE

PRIEST: In the evening, and in the morning, and at noonday we praise thee, we bless thee, we give thanks unto thee, we pray unto thee, O Lord of all: Direct thou our prayer before thee as incense, incline not our hearts unto words or thoughts of wickedness; but deliver us from all who seek after our souls. For unto thee, Lord, O Lord, lift we up our eyes, and in thee have we trusted. Put us not to shame, O our God. For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

Meanwhile, the Altar Boys prepare for the Little Entrance. After the Priest completes The Prayer of the Entrance, the Deacon presents the censer to him for his blessing and he blesses it as

described above, and preceded by the Altar Boys and followed by the Priest, they leave the Sanctuary by the North Door. When they reach the center of the Solea, the Deacon turns to the Priest and says:

DEACON: Bless, Master, the Entrance.

The Priest blesses towards the East saying:

PRIEST: Blessed is the Entrance of Thy Holy Ones, always, now and ever and unto ages of ages.

The Deacon responds by saying:

DEACON: Amen.

After censuring the Priest twice, he begins censuring the Iconostasis and the Faithful from the center of the Solea. When the choir completes the Theotokion, the Deacon raises the censer and while making the sign of the Cross says:

DEACON: Wisdom Attend!

CHOIR AND PRIEST: O Gladsome Light of the holy glory of the immortal, heavenly, holy, blessed Father: Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we praise God: the Father, Son, and Holy Spirit. For meet is it at all times to worship thee voices of praise, O Son of God, and giver of life; therefore all the world doth glorify Thee.

At the words "... Now that we are come unto the setting of the sun..." The Deacon enters the Sanctuary through the Royal Doors, and standing in front of the Altar Table he censes the Altar Table, the Prothesis Table and the Icons in general. Then standing at the right side of the Royal Doors facing West, he censes the Priest while entering.

When the hymn "... O Gladsome Light..." is finished, the Deacon standing in the center of the Royal Doors facing west says:

THE PROKEIMENON

DEACON: The Evening Prokeimenon.

The Chanter then says the Proper Prokeimenon three (3) times. (See Appendix page 185).

CHANTER: (The Proper Prokeimenon)

THE PEOPLE SIT

On the eve of great feasts, there will be proper readings from the Old Testament, which take place at this point as follows:

READER: The Reading is from (Proper reading)

DEACON: Wisdom! Let us attend:

The above is done before each reading.

If there are no Old Testament readings, the Deacon, after asking the Priest for his blessing, leaves the Sanctuary through the North Door and standing in his usual place, says the following Ektenia:

THE PEOPLE SIT

THE EKTENIA OF FERVENT SUPPLICATION

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

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: O Lord Almighty, the God of our Fathers, we pray thee: hearken and have mercy.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for all pious and Orthodox Christians.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for our Metropolitan (N) (and Archbishop or Bishop N.).

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for our brethren; the Priests, Deacons, and Monks; and for all our brethren in Christ.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for the blessed and ever memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for mercy, life, peace, health, salvation and visitation, and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for those who bear fruit 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 thy great and rich mercy.

CHOIR: Lord, have mercy. (*Thrice*)

PRIEST: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon, moving to the right, stands in front of the Icon of Christ while the Reader reads the following:

THE PEOPLE STAND

READER: Vouchsafe, O Lord, to keep us this night without sin. Blessed art thou, O Lord, the God of our Fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy be upon us, O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Master; make me to understand thy commandments. Blessed are thou, O Holy One; enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands. To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

Near the completion of the above, the Deacon moves to the center of the Solea. After the above "...Amen.", he says the following Ektenia:

EKTENIA

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages.

CHOIR: Amen.

The Deacon now steps to the right, while the Priest blesses the faithful with the hand cross saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

The Deacon moves to the center of the Solea and pointing to the Icon Christ with his Orarion says:

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: *(QUIETLY)* O Lord, our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and thine inheritance; for unto thee, the awful Judge, who yet lovest mankind, have thy servants bowed their heads, and submissively inclined their necks, awaiting not succour from men, but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the Devil, and from vain thoughts and from evil imaginations.

PRIEST: *(ALoud)* Blessed and glorified by the majesty of thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon enters the Sanctuary through the South Door.

THE BLESSING OF THE LOAVES (ARTOKLASIA)

See Appendix page 188 for the Service of Artoklasia.

The choir sings the Proper Apostikha, preceded by the Proper Verse, starting from the second Sticherion.

CHOIR: The Lord hath reigned, he is clothed with beauty. The Lord hath put on his apparel and hath gird himself with strength.

CHOIR: For he hath edified the universe so that it cannot be moved.

CHOIR: Holiness becometh thy house, O Lord, forever.

THE DOXASTIKON

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

“St. Simeon’s Prayer” is said always after “Now ...” and the Proper Theotokion. It is traditionally said by the Priest. However, it is the current practice in Antiochian parishes in North America for the choir to sing it.

It is omitted during Bright Week and the Leave Taking of Easter.

ST SIMEON'S PRAYER

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

THE TRISAGION PRAYERS

PEOPLE: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

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

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

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

CHOIR: Amen.

THE TROPARIA AND THEOTOKION

CHOIR: (The Proper Troparion and Theotokion)

The Deacon, standing in the center of the Royal Doors facing west says:

DEACON: Wisdom!

CHOIR: Master, bless.

The Deacon returns to the Altar Table and the Priest, standing in the center of the Royal Doors, facing the Icon of Christ on the Iconostas says:

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

CHOIR: Amen. Preserve, O God, the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

The Priest now facing the Icon of the Theotokos says:

PRIEST: O Most Holy Theotokos, save us.

CHOIR: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain, barest God the word, and art truly Theotokos, we magnify thee.

The Priest, facing the Icon of Christ says:

PRIEST: Glory to thee, O Christ our God and our hope, glory to thee.

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

Lord, have mercy. (*Thrice*)

Master, bless.

THE DISMISSAL

PRIEST: (*On Saturday evening only*)

He who rose again from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Fore-runner and Baptist John; of the holy, glorious and right-victorious Martyrs, of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; of Saint(s) (N.) whose memory we celebrate today, of Saint (N.) patron Saint of this church; and of all the Saints, have mercy upon us and save us, forasmuch as He is good and loveth mankind.

PRIEST: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

This prayer, "Through the prayers..." concludes every service, except on Sundays between Easter and the Ascension, when the following is said instead:

PRIEST: Christ is risen. (*Thrice*)

PEOPLE: Truly He is risen. (*Thrice*)

PRIEST: Glory to His third day Resurrection.

PEOPLE: We bow down to His third day Resurrection.

PRIEST AND PEOPLE: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life.

**The Order of
Sunday Orthros**

THE ORDER OF SUNDAY ORTHROS

(WHEN FOLLOWED BY THE DIVINE LITURGY)

The Priest, vested in Rason (Jibbie) and Epitrachelion (Stole), makes three (3) prostrations before the Holy Altar saying each time:

PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me. (*Thrice*).

Then he begins the service.

THE PEOPLE STAND

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

CHOIR: Amen.

PRIEST: Glory to thee, our God, glory to thee. O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The Reader says the Trisagion Prayer in a monotone. Meanwhile, the Priest takes the censer, blesses it, and censes the whole church.

During Bright Week and the Leave Taking of Easter, the Priest begins the Orthros Service with:

PRIEST: Glory to the Holy, Consubstantial, Lifegiving and Undivided Trinity, always: now and ever, and unto ages of ages.

From Thomas Sunday to Ascension Day, "... Christ is Risen..." is sung instead of the Trisagion Prayer. It is sung once by the Priest and twice by the Choir. The Reader then continues the Trisagion Prayer, beginning with,..." Glory to the Father..".

READER: Holy God, Holy Mighty, Holy Immortal: have mercy on us.
(*Thrice*).

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*).

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

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

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

CHANTER: Amen.

The following Troparia are chanted in monotone by the Chanter:

TROPARIA

CHANTER: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all adversaries, and by Thy Cross preserving Thine Estate.

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

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

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

O Champion dread, who canst not be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God, and alone art Blessed.

EKTENIA

The Priest, standing in front of the Holy Altar says the following petitions, while censuring the Holy Altar:

PRIEST: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

CHOIR: Lord, have mercy. (*Thrice*).

Then moving to the south side of the Holy Altar, he says while censuring:

PRIEST: Again we pray for all pious and Orthodox Christians.

CHOIR: Lord, have mercy. (*Thrice*).

Then while censuring the back of the Holy Altar he says:

PRIEST: Again we pray for our Metropolitan (N), (and Archbishop, or Bishop N.), for all our brethren in Christ.

CHOIR: Lord, have mercy. (*Thrice*).

Then he says the exclamation while censuring the north side of the Holy Altar:

PRIEST: For thou art a merciful God and lovest mankind, and unto thee, etc.

CHOIR: Amen. Bless, Father, in the Name of the Lord.

Then the Priest returns to the front of the Holy Altar. He prostrates and blesses himself while praying secretly:

PRIEST: O God, be gracious unto me a sinner, and have mercy upon me.

Lifting the censer high and making the sign of the cross with it over the Holy Gospel he says:

PRIEST: Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always: now and ever, and unto ages of ages.

READER: (*In monotone*) Amen.

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

O Lord, open thou my lips, and my mouth shall show forth thy praise. (*Twice*).

THE PEOPLE SIT

THE SIX PSALMS

The Six Psalms are always read except during Bright Week and the Leave Taking of Easter. If there is more than one reader, these Psalms are read alternately.

During the reading of the first three Psalms, the Priest stands before the Holy Altar and reads secretly, the first six Prayers. See page 49.

PSALM 3

READER: Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me: my glory and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill.

I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people.

I laid me down and slept; I awaked; for the Lord sustained me.

PSALM 38 (37)

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare my iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiples. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

PSALM 63 (62)

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee-Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and

fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for the foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.

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

Alleluia, Alleluia, Alleluia, Glory to thee, O God. (Thrice).

Lord, have mercy.

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

At this point (and the Priest having finished the sixth prayer) the Priest goes through the North Door and stands in front of the Icon of Christ and secretly reads the other six prayers (see page 49) while the reader reads the rest of the psalms.

PSALM 88 (87)

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eyes mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul?

Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and my acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

PSALM 103 (102)

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

PSALM 143 (142)

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the works of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for

thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant. Thy spirit is good; lead me into the land of uprightness.

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

Alleluia, Alleluia, Alleluia, Glory to thee, O God. (*Thrice*).

O Lord our Hope, glory to thee.

During the reading of the first three Psalms, the Priest stands before the Holy Altar and secretly reads the first six prayers.

FIRST PRAYER

PRIEST: We give thanks unto thee, O Lord our God, who hast raised us up from our beds, and hast put into our mouths the word of praise, that we may adore and call upon thy Holy Name. And we entreat thee, by thy mercies which thou hast exercised always in our life, send down now also thine aid upon those who stand before the presence of thy holy glory, and await the rich mercy which is from thee. And grant that they may always with fear and love worship thee, praise thee, hymn thee, and adore thine inexpressible goodness. For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

SECOND PRAYER

From the night season our soul awaketh early unto thee, O our God; for thy precepts are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear: for we glorify thee, our God, who existest in verity. Incline thine ear and hear us; and call to remembrance by their names, O Lord, all those who are with us and pray with us; and have them by thy might. Bless thy people and sanctify thine inheritance.

Give peace to thy world, to thy Churches, to the Priests, to all civil authorities, and to all thy people. For blessed and glorified is thine all—honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

THIRD PRAYER

In the night season our soul awaketh early unto thee, O God, for thy precepts are a light. Teach us thy righteousness, thy commandments and thy statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts.

Graciously give unto us the Sun of Righteousness, and preserve our life unassailed by the seal of thy Holy Spirit. Guide our steps into the ways of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto thee. For thine is the dominion, and thine is the majesty and the power and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

FOURTH PRAYER

Lord God, holy and unsearchable, who didst command the light to shine forth from the darkness; who hast refreshed us by the slumber of the night, and hast raised us up to glorify and supplicate thy goodness: being implored of thine own tender loving kindness, accept us also now who bow down in adoration before thee, and render thanks unto thee according to the measure of our strength. Make us children of the light, and of the day, and heirs of thine everlasting good things. Call to remembrance, O Lord, in the multitude of thy bounties, all thy people here present with us who make their supplications unto thee, and all our brethren on land, on the sea, in the air, and in every place of thy dominion, who are in need of thy loving kindness and of thy help, and vouchsafe unto them all thy great mercy, that being always preserved in safety of soul and body, we may with boldness magnify thy wondrous and blessed Name: of the Father, and of the Son, and of the Holy Spirit: now and ever and unto ages of ages. Amen.

FIFTH PRAYER

O Treasury of good things, Fountain eternal, O Father all holy who workest wonders, all-powerful and almighty: we adore thee and entreat thee, calling thy mercies and thy compassion to the aid and defense of our lowliness. Call to remembrance thy servants, O Lord; accept the morning prayers of us all as incense before thee; and let none of us be found reprobate, but encompass us with thy bounties. Call to remembrance, O Lord those who watch and sing praises to thy glory, and to the glory of thine Only-begotten Son who is our God, and of thy Holy Spirit. Be thou their helper and their support. Receive thou their supplications upon thy most heavenly and spiritually discerning altar. For thou art our God, and unto thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

SIXTH PRAYER

We give thanks unto thee, O Lord God of our salvation; for thou doest all things which are for the welfare of our life, that we may ever look upward unto thee, our Saviour and the Benefactor of our souls. For thou hast refreshed us in that part of the night which is past, and hast raised us up from our beds, and hast led us to stand here in adoration of thy precious name. Wherefore, we entreat thee, O Lord, vouchsafe unto us grace and power, that we may be enabled with understanding to sing praises unto thee, and to pray without ceasing, in fear and trembling working out our own salvation, through the help of thy Christ. Call to remembrance, O Lord, those who cry aloud unto thee in the night season; hearken unto them and have mercy, and crush under their feet invisible and warring enemies. For thou art the King of Peace and the Saviour of our souls, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

After the Reader finishes the third Psalm (63,62) the Priest finishes the first six prayers, and goes through the North Door and stands in front of the Icon of Christ, and secretly reads the following six prayers, while the chanter continues to read the rest of the Psalms.

SEVENTH PRAYER

O God and Father of our Lord Jesus Christ, who hast raised us up from our beds, and hast gathered us together at this hour of prayer: grant us grace in the opening of our lips, and accept our thanksgivings as we have power to make them; and instruct us in thy statutes. For we know not how to pray as we ought unless thou, O Lord, by the Holy Spirit, dost guide us. Wherefore we beseech thee: pardon, remit, forgive whatsoever sins we may have committed unto this present hour, whether by word, by deed, or thought, whether voluntarily or involuntarily; for if thou wilt be extreme to mark iniquity, O Lord, Lord, who shall stand? For with thee is redemption. For thou only art holy, a mighty helper and defender of our life; and our song shall ever be of thee. Blessed and glorified by the might of thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

EIGHTH PRAYER

O Lord our God, who has banished from us the sluggishness of sleep, and hast assembled us together by a holy bidding, that in the night-season also we may lift up our hands, and make unto thee thankful acknowledgement of thy righteous judgments: accept our prayers, petitions, confessions of thanks and nocturnal worship; and grant unto us, O God, faith invincible, love unwavering, hope unfeigned. Bless our goings out and our comings in; our deeds and works and words and thoughts. And grant that we may come to the beginning of this day praising, singing and blessing the goodness of thine ineffable beneficence. For blessed is thine all-holy Name, and glorified is thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

NINTH PRAYER

Illumine our hearts, O Sovereign Master, who lovest mankind, with the pure light of thy wisdom, and open the eyes of our understanding to the comprehension of the proclamation of thy Gospel. Implant in us, also, the fear of thy blessed commandments; that trampling down all carnal appetites, we may lead a godly life, both thinking and doing always such things as are well pleasing in thy sight. For thou art our sanctification, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

TENTH PRAYER

O Lord our God, who hast granted unto men pardon through repentance, and hast set us, as an example of the acknowledgment of sin and of confession which is unto forgiveness, the repentance of the Prophet David: do thou, the same Lord have mercy upon us according to thy great mercy, notwithstanding the manifold and great iniquities into which we have fallen; and through the multitude of thy bounties, blot out our transgressions. For unto thee have we sinned,

O Lord, who knowest the secret and hidden things in the heart of man, and who alone hast power to remit sins; and as thou hast created a clean heart within us, and established us with thy guiding Spirit, and made known unto us the joy of salvation, cast us not away from thy presence. But inasmuch as thou art good and lovest mankind, graciously vouchsafe unto us even until our uttermost breath, we may offer unto thee, the sacrifice of righteousness, and an offering upon thy holy altars. Through the mercies and bounties and love toward mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

ELEVENTH PRAYER

O God, our God, who hast brought into being by thy will all the powers endowed with speech and reason, we beseech thee and supplicate thee: Accept our praises, which together with all thy creatures, we offer according to our strength; and reward us with the rich gifts of thy goodness. For unto thee every knee doth bow, whether in heaven or on the earth, or in the regions under the earth and every breath and created being doth sing thine ineffable glory. For thou only art the true and most merciful God. For all the powers of heaven magnify thee, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

TWELFTH PRAYER

We praise thee, we hymn thee, we bless thee, we give thanks unto thee, O God of our fathers, that thou hast brought us in safety through the shades of night, and hast shown unto us once again the light of day. And we entreat of thy goodness: Be gracious unto our sins, and accept our prayer in thy great tenderness of heart. For we flee unto thee, the merciful and almighty God. Shine in our hearts with the true Son of thy Righteousness; enlighten our mind and guard all our senses; that walking uprightly as in the day, in the way of thy statutes, we may attain unto life eternal (for with thee is the source of life): and graciously be permitted to come unto the fruition of the light unapproachable. For thou art our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

The Priest makes a prostration before the Icon of Christ, kisses the Holy Icon, then enters the Sanctuary through the South Door, and standing in front of the Holy Altar he says:

THE GREAT EKTENIA

PRIEST: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For our Metropolitan N., (and Archbishop, or Bishop, N.), for the venerable Priesthood, the Deaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the President of the United States and all civil authorities, and for our Armed Forces in defense of peace and freedom everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: Help us; save us; have mercy upon us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

PRIEST: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR.: To thee, O Lord.

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

CHOIR: Amen.

THE PEOPLE STAND

The following is sung in the Proper Tone:

CHOIR: God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: O give thanks unto the Lord; for he is good: for his mercy endureth forever.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: All nations compassed me about: but in the name of the Lord will I destroy them.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: I shall not die, but live, and declare the works of the Lord.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

The Choir then sings the Proper Troparion and Theotokion. (See Appendix page 195)

THE PEOPLE SIT

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

PRIEST: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

PRIEST: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For thine is the majesty, and thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE KATHISMATA

CHOIR: (The proper Kathismata) *(See Appendix page 199)*

It is proper for the Priest and Deacon (if present) to take the Kairon during the singing of the Kathismata (See page 91).

After the Kairon, if the Deacon is present, at this point he presents his vestments (the Sticharion, Orarion, and Cuffs) to the Priest, and having received the blessing of the Priest, he proceeds to vest and assist in the service.

THE EVLOGETARIA

These hymns are omitted if a Feast of the Mother of God or of the Lord falls on Sunday. (See Appendix page 200)

THE PEOPLE STAND

EVLOGETARIA (Tone 5)

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

The company of the Angels was amazed, when they beheld thee numbered among the dead, yet thyself, O Saviour, destroying the power of death, and with thee raising up Adam and releasing all men from Hell.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Saviour is risen from the tomb.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto thy tomb; but an Angel came toward them, saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

The Myrrh-bearing Women mourned as bearing unguents they drew near thy tomb, O Saviour. But the Angel spake unto them saying: Why number ye the living among the dead? In that he is God he is risen from the grave.

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

We adore the Father, as also his Son, and the Holy Spirit, the Holy Trinity in One Essence; crying with the Seraphim: Holy, holy, holy art thou, O Lord.

CHOIR: Both now and ever, and unto ages of ages. Amen.

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

O our God and our Hope, glory to thee.

If the Deacon is present, having received the blessing of the Priest, he exits by the North Door and stands in his usual place and says the Little Ektenia, otherwise the Priest says it:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For blessed is thy flame, and glorified is thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE HYPAKOE

READER: (The Proper Hypakoe)

THE ANABATHMOI

The Anabathmoi are sung in the Proper Tone alternately.

CHOIR: (The Proper Anabathmoi)

THE PROKEIMENON

The Prokeimenon is sung three times; the Proper Verse is sung before the third time.

THE MATIN GOSPEL

In the Antiochian practice, the Matin Gospel is read at this point. In current Greek practice, it is read after the Eighth Ode.

The Deacon, standing in the middle of the Royal Doors facing West says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For Holy art thou, O our God, who retest in the Saints, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Let everything that hath breath praise the Lord. (*Thrice*).

The Deacon; facing west in the center of the Royal Doors says:

THE PEOPLE STAND

DEACON: And that we may be accounted worthy to hear the Holy Gospel let us pray to the Lord God.

CHOIR: Lord, have mercy. (*Thrice*).

DEACON: Wisdom: Attend: Let us hear the Holy Gospel

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

Normally, the Priest reads the Matin Gospel at the right side of the Holy Altar facing north. However, if the Matin Gospel is not that of the Eeithenon, the Priest reads the Gospel from the Royal Doors.

PRIEST: The Reading from the Holy Gospel according to Saint (N.)

CHOIR: Glory to thee, O Lord, glory to thee.

PRIEST: Let us attend (*The Priest reads the appointed passage from the Holy Gospel*)

CHOIR: Glory to thee, O Lord, glory to thee.

As the Reader reads the following, the Priest puts on the Phelonion and makes a prostration in front of the Holy Altar and kisses the Gospel Book and offers it to the people in the Sanctuary to kiss.

The following prayer is omitted on certain occasions:

READER: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other besides thee; we call upon thy Name. O come, all ye faithful let us adore Christ's holy Resurrection. For low, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection: for in that he endured the Cross he hath destroyed Death by death.

It is customary to sing Psalm 50 alternately either in Tone 2 or the Tone of the day. If it is not sung, it is read slowly in a monotone. When the choir reaches the verse "...for behold, thou hast loved truth..." the Priest takes the Holy Gospel Book through the Royal Doors to the middle of the Solea for the veneration by the faithful.

When this is completed the Priest returns to the Sanctuary and replaces the Holy Gospel Book on the Holy Altar.

PSALM 51 (50)

CHOIR: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity.

Wash me thoroughly from mine iniquity, and cleanse me free my sin.

For I acknowledge mine iniquity: and my sin is ever before me.

Against thee only have I done evil in thy sight: that thou mightest be justified in thy words and prevail when thou art judged.

For behold, I was shapen in iniquity: and in sin did my mother conceive me.

For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me.

Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

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

Cast me not away from thy presence: and take not thy holy spirit from me.

Restore unto me the joy of thy salvation: and steady me with a guiding spirit.

Then will I teach transgressors thy ways: and the impious shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips: and my mouth shall declare thy praise.

For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings.

Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up.

Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings.

Then shall they offer bullocks upon thine altar.

THE PEOPLE SIT

TROPARIA

The following Troparia are used on most Sundays. They are replaced on certain occasions (i.e. the period of the Triodion, Great Feasts if they fall on Sunday).

TROPARIA (Tone 2)

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

Through the intercessions of the Apostles, O Merciful One, blot out the multitude of our transgressions.

CHOIR: Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

CHOIR: Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions.

Jesus, having risen from the grave as he foretold, hath given unto us life eternal and great mercy.

While the above Troparia are sung, the Deacon, if present, exits through the North Door, and standing in his usual place, says the Intercession, at the completion of the hymns. If the Deacon is not present, the Priest says it from the Sanctuary.

THE INTERCESSION

DEACON: *(Aloud)* O God, save thy people, and bless thine inheritance. Visit thy world with mercies, and bounties. Exalt the estate of Orthodox Christians, and send down upon us thy rich mercies.

Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary: by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplications of the honorable, glorious Prophet, Fore-runner and Baptist John; of the holy, glorious all-laudable Apostles; of our Fathers among the Saints, great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom: of our Holy Father Nicholas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers: of the holy and righteous ancestors of God, Joachim and Anna; of Saint (s) N. (NN.), whose memory we celebrate, and of all thy Saints, we beseech thee, O most Merciful Lord, hearken unto the petitions of us sinners who make our supplications unto thee, and have mercy upon us.

CHOIR: Lord, have mercy. *(Twelve times... sung in four groups of three each).*

THE KONTAKION

The Reader reads the Kontakion and Oikos. The Kontiokia and Oikoi for the Feasts are found in the Menaion, the Triodion, or the Pentecostarion.

THE PEOPLE STAND.

THE CANON (KATABASIA)

The Troparia of the Canon are omitted and only the Heirmoe-Katabasia are sung. The Katabasia vary during the year. However, the following Katabasia of the Akathist Hymn are the most often used. For clarification, see Appendix page 202.

THE CANON (KATABASIA)

In Tone Four

ODE 1

CHOIR: I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

ODE 3

CHOIR: As a living and copious fountains O Theotokos, do thou establish those who hymn thy praises, and are joined together in spiritual fellowship for thy service; and in thy divine glory make them worthy of crowns of glory.

ODE 4

CHOIR: He who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto him: "Glory to thy Power, O Christ!"

ODE 5

CHOIR: All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thy womb the God of all, and didst bear the Eternal Son, who rewards with salvation all those who hymn thy praises.

ODE 6

CHOIR: Come, ye Godly-minded, who celebrate this divine and All-honorable feast of the Mother of God: let us clap our hands together and glorify the God whom she bore.

ODE 7

CHOIR: The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: “O All-praised Lord and God of our Fathers, blessed art thou.”

ODE 8

CHOIR We praise, bless and worship the Lord. The three holy children in the furnace the Child of the Theotokos saves: then was the type, now is the fulfillment, and the whole world gathers to sing: “All ye works, praise the Lord, and magnify him unto all ages.”

The Priest or the Deacon, if present, comes through the Royal Doors holding the censer in his left hand, and upon the completion of the Eighth Ode, facing the Icon of the Mother of God says, while blessing himself:

DEACON: The Theotokos and Mother of the light let us honor and magnify in song.

Then if the Deacon is present, he presents the censer to the Priest for his blessing, saying in a low voice:

DEACON: Bless, Father, the incense.

The Priest, blessing the incense, while the Deacon censes him twice, says:

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

DEACON: Amen.

Then the Priest or the Deacon, if present, begins to cense the whole church while the Chanter is saying the Proper magnification.

The following Magnification is the most frequently used and is always sung in the same tone as the Katabasia. On certain, occasions, this Magnification is replaced by the Troparia of the Ninth Ode of the Feast, or of the occasion. For clarification see Appendix page 203.

CHOIR: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

CHOIR: For he hath regarded the lowliness of his handmaiden: for behold from henceforth all generations shall call me blessed.

More honorable than the Cherubim...

CHOIR: For he that is mighty hath magnified me, and holy is his Name; and his mercy is on them that fear him, throughout all generations.

More honorable than the Cherubim...

CHOIR: He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

More honorable than the Cherubim...

CHOIR: He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath he sent empty away.

More honorable than the Cherubim...

CHOIR: He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever.

More honorable than the Cherubim...

If the Katabasia of the Akathist Hymn is not sung, then the following is omitted and replaced by the Proper Ninth Katabasia.

ODE 9

CHOIR: Let all the earth born mortals rejoice in spirit; carrying their lamps, and let the nature of disembodied Minds celebrate with honor the holy festival of the Mother of God, and cry out "hail all-blessed, pure and ever-Virgin Theotokos!"

THE PEOPLE SIT.

The Deacon if present, says the Little Ektenia, otherwise the Priest says it. If the Deacon has not finished censuring the whole church, the Priest says the Little Ektenia from the Sanctuary.

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

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

CHOIR : Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all our life unto Christ our God.

CHOIR: To the, O Lord.

PRIEST: For all the powers of heaven praise thee, and unto thee we ascribe glory: to the Father; and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE EXAPOSTEILARION AND THEOTOKIAN

CHOIR: Holy is the Lord [our God...] (*Thrice and alternated*).

CHOIR: Exalt ye the Lord our God, and worship at His footstool.

CHOIR: For He is Holy.

“...Exalt ye the Lord...” is omitted from Easter Sunday to the Leave Taking of Easter

“...Exalt ye the Lord...” are omitted on all Sundays when the Service of the Resurrection is omitted.

On an ordinary Sunday, the Exaposteilarion and Theotokion, are those of the Matin Gospel. See Appendix page 204)

CHOIR: (The Proper Exaposteilarion)

CHOIR: (The Proper Theotokion)

THE PRAISES (AINOI)

The Praises are sung in the Tone of the Stichera.

CHOIR: (*Slowly*) Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

CHOIR: (*Slowly*) Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Each Sticherion is preceded by one of the following verses. On an ordinary Sunday, the Stichera are sung for the Tone of the week.. On certain occasions, other Stichera are added. See page 206.

CHOIR: This glory shall be to all his saints.
Sticherion

CHOIR: Praise God in his sanctuary: praise him in the firmament of his power.
Sticherion

CHOIR: Praise him for his mighty acts: praise him according to his excellent greatness.
Sticherion

CHOIR: Praise him with the sound of the trumpet: Praise him with the psaltery and harp.

Sticherion
CHOIR: Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Sticherion
CHOIR: Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord.

Sticherion
CHOIR: Arise, O my God, lift up thine hand, and forget not the humble.

Sticherion
CHOIR: I will praise thee, O Lord, with my whole heart: I will show all thy marvelous works.

Sticherion

THE PEOPLE STAND

THE DOXASTIKON

CHOIR: *(In the Proper Tone)* Glory to the father, and to the Son, and to the Holy Spirit:

On all Sundays when the Eothion Gospel is read, the Doxastikon is sung for the Eothion. On certain occasions this order is not followed. For clarification, see Appendix page 208.

CHOIR: (The Proper Doxastikon)

THE THEOTOKION

On all Sundays when the Eothion is sung, we sing the following Theotokion. For other occasions, see Appendix page 209.

(In the same tone as the Doxastikon):

CHOIR: Both now and ever, and unto ages of ages. Amen.

CHOIR: (The Proper Theotokion)

The following is the most frequently used:

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

THE GREAT DOXOLOGY

The Great Doxology is sung either in the same tone as the Doxastikon or in the tone of the day. It is omitted during Bright Week.

While the choir sings the Great Doxology alternately, the Priest censens the Sanctuary, the Iconostas and the faithful from the Royal Doors. At the completion of the censuring, the Priest and the Deacon, if present, say the Ektenia of Supplication and the Ektenia secretly. (See page 82).

CHOIR: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father, Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord God of our Fathers, and praised and glorified be thy Name forever. Amen.

Let thy mercy, O Lord, be upon us, as we do put our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Lord, thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life; in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

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

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

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

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

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

Holy Immortal: have mercy on us.

Holy God,

Holy Mighty,

Holy Immortal: have mercy on us.

During the singing of the Great Doxology, the Priest and the Deacon say the following secretly:

THE EKTENIA OF SUPPLICATION

DEACON: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

PRIEST: Lord, have mercy. *(Thrice)*

DEACON: Again we pray for pious and Orthodox Christians.

PRIEST: Lord, have mercy.

DEACON: Again we pray for our Metropolitan N. *(and Archbishop, or Bishop N.)* for Priests, Deacons, and all other clergy; and for all our brethren in Christ.

PRIEST: Lord, have mercy. *(Thrice)*

DEACON: Again we pray for the blessed and ever-memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PRIEST: Lord, have mercy *(Thrice)*

DEACON: Again we pray for those who bear fruit 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 thy great and rich mercy.

DEACON: Lord, have mercy. (*Thrice*)

PRIEST: For Thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Amen.

EKTENIA

DEACON: Let us complete our morning prayer to the Lord.

PRIEST: Lord, have mercy.

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

PRIEST: Lord, have mercy.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos; and ever- virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

DEACON: To thee, O Lord.

PRIEST: For thou art the God of mercies and of bounties and of love toward mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

DEACON: Amen.

PRIEST: Peace be to all.

DEACON: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

DEACON: To thee, O Lord.

PRIEST: O holy Lord, who dwellest on high, and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto Thee have we bowed the neck of our soul and body, and we entreat thee: Stretch forth thine invisible hand from thy holy dwelling place and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind; vouchsafing unto us thy earthly and heavenly good things.

For thine is to show mercy and to save us, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the holy Spirit: now and ever, and unto ages of ages.

DEACON: Wisdom!

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

DEACON: Amen. Preserve, O God the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

PRIEST: Most holy Theotokos, save us.

DEACON: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

PRIEST: Glory to thee, O Christ our God and our hope, glory to thee.

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

Lord, have mercy. (*Thrice*).

In the name of the Lord, Master Bless.

THE BENEDICTION (ON SUNDAYS)

PRIEST: He who rose from the dead, Christ our true God; through the intercessions of His all-immaculate and all blameless Holy Mother; of the holy, glorious, and all-laudable Apostles; of Saint N. (*Patron Saint of the Church*); of Saint N. (*The Saint of the Day*); and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

DEACON: Amen.

On Sundays, if the Tone for the Day is 1, 2, 3, or 4, the following Troparion is sung in Tone 4 or the tone of the Doxology.

CHOIR: Today is salvation come unto the world. Let us sing praises to Him that arose from the grave; the Author of our life: for having by death destroyed death, He hath given us victory and Great Mercy.

If the Tone of the Day is 5, 6, 7, or 8, the following Troparion is sung in Tone 8 or the tone of the Doxology.

CHOIR: Having risen from the tomb, and having burst the bonds of hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee: and through them; thou hast granted thy peace unto the civilized world, O thou who alone art plenteous in mercy.

On certain occasions, neither of the above Troparia are sung but are replaced by the Proper Hymn for that occasion.

The Kairon

THE KAIRON

The proper time for the Kairon, during the Orthros, is while the chanter sings the Kathismata. However, since the priest often needs time to hear confessions and to prepare the Proskomede, the Kairon is often taken before the beginning of the Orthros Service that precedes the Divine Liturgy. In any case, the Order of the Kairon when a Deacon is serving is as follows:

The priest leaves the Sanctuary by the North Door, and the deacon leaves the Sanctuary by the South Door. They come together in front of the Bishop's Throne, with the deacon standing at the right side of the priest. They then make a prostration and go to stand in front of the Royal Doors with the deacon standing at the right side of the priest. They then say:

DEACON: Bless, Master.

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

DEACON: Amen.

PRIEST: Glory to thee, O Our God, Glory to thee. O heavenly King, O Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of Life: Come and dwell in us and cleanse us from every stain, and save our souls, O Gracious Lord.

DEACON: Holy God, Holy Mighty, Holy Immortal have mercy on us. (*Thrice*)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy Name's sake.

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

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

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

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

DEACON: Amen.

PRIEST: Have mercy upon us, O Lord, have mercy upon us: for laying aside all defense we sinners offer unto thee, as Master, this supplication: have mercy upon us.

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

O Lord, have mercy upon us, for in thee have we put our trust; be not exceedingly wroth with us, nor remember our iniquities, but look down upon us even now, as thou art compassionate, and deliver us from our enemies: for thou art our God, and we are thy people: we are all the work of thy hands, and we call upon thy name.

While the priest is saying the following, the deacon opens the Royal Doors.

PRIEST: Both now and ever, and unto ages of ages. Amen.

Open unto us the door of thy compassion, O blessed Theotokos. As we have set our hope in thee, may we not be confounded through thee may we be delivered from all adversities, for thou art the salvation of the race of Christians.

DEACON: Lord, have mercy. (*12.twelve times*)

The priest then approaches the Icon of Christ and says the following Troparion:

PRIEST: We reverence thy spotless Icon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Savior, for thou didst come to save the world.

The priest then makes a prostration, blesses himself and kisses the Holy Icon.

The priest then goes to the Icon of the Mother of God, and says the following Troparion:

PRIEST: Forasmuch as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

The priest then makes a prostration; himself, and kisses the Holy Icon.

The priest then goes to the Icon of St. John the Baptist and says the following Troparion:

PRIEST: The memory of the righteous is in praise. And thee, Forerunner, the testimony of the Lord sufficeth; for in truth thou hast been revealed as nobler than all the Prophets, for having been considered worthy to baptize in the running waters him who was preached. Therefore, thou didst strive for the truth happily. Thou didst proclaim to those in Hades God appearing in the body, the Lifter up of the sin of the world, who granteth us the Great Mercy.

He then makes a prostration, blesses himself and kisses the Holy Icon. The priest then goes to the Icon of the Patron Saint of the Church and says the Troparion of the Patron Saint of the Church.

PRIEST: As Deliverer of captives, and defender of the poor; Healer of the infirmed; Champion of Kings. Victorious Great Martyr George, intercede with Christ our God, for our souls salvation.

He then makes a prostration, blesses himself and kisses the Holy Icon.

The deacon also reverences the Holy Icons of Christ, The Mother of God, St. John the Baptist, and the Patron Saint of the Church in the same manner as the priest.

When the deacon and priest have finished venerating the Holy Icons, they stand in front of the Royal Doors with the deacon at the right side of the priest, and say:

DEACON: Let us pray to the Lord.

DEACON: Lord, have mercy.

PRIEST: Stretch forth thy hand, O Lord, from thy holy dwelling place on high, and strengthen me for this thine appointed service, that standing without condemnation in thy dread

sanctuary I may offer the unbloody sacrifice: for thine is the power and the glory, unto ages of ages.

DEACON: Amen.

DEACON: Wisdom! Bless, Master.

PRIEST: Glory to thee, O Christ our God and our hope, Glory to thee.

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

Lord, have mercy. (*Thrice*)

In the name of the Lord, Master, bless.

PRIEST: He who rose from the dead, Christ our true God; through the intercessions of His all-immaculate and all-blameless Holy Mother; of the holy, glorious, and all-laudable Apostles; of Saint N. (*Patron Saint of the Church*); of Saint N. (*the Saint of the Day*); and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

DEACON: Amen.

The deacon and priest then ask the forgiveness of each other and the faithful and enter the Sanctuary. They enter the Sanctuary through the South Door. As they enter, they pray the following prayer:

DEACON AND PRIEST: I will enter into thy house: I will worship the holy Temple in thy fear, now and ever, and unto ages of ages. Amen.

Having entered the Sanctuary, the deacon and priest make three (3) prostrations before the Holy Altar, saying:

DEACON AND PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me. (*Thrice*).

The priest then kisses the Holy Gospel and the Holy Altar, while the deacon kisses the edge of the Holy Altar. The deacon then presents his vestments (Sticharion, The Orarion, and the Epimanika) to the priest for his blessing and proceed to vest.

The Vesting

THE VESTING

I) THE VESTING OF A DEACON

The deacon, with his Sticharion, Orarion (stole) and Epimanikia (cuffs) in hand, goes to the priest and bows his head, saying:

DEACON: Bless, Master.

The priest blesses:

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

DEACON: Amen.

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

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

As he puts on the Cuffs, he recites the following:

DEACON: *(right)* Thy right hand, O Lord, has been glorified in power. Thy right hand, O Lord, has shattered the enemies. In the greatness of Thy majesty Thou hast overthrown Thy adversaries.

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

And kissing the Orarion (stole) he puts it on. Then he goes to the Table of Oblation, and sets the Holy Vessels in place for the priest.

II) THE VESTING OF A PRIEST

Before he puts on each Vestment, the priest makes over it the sign of the Cross and kisses it. He begins the vesting with the blessing:

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

He puts on the Sticharion (Alb), saying:

PRIEST: My soul shall rejoice in the Lord, for he hath clothed me with the garment of salvation, and with the robe of gladness hath he encompassed me. As a bridegroom he hath set a crown upon me, and as a bride hath he adorned me with ornament always: now and ever and unto ages of ages. Amen.

Then he puts on the Epitrachelion (Stole), saying:

PRIEST: Blessed is God, who poureth out his grace upon His Priests, as ointment upon the head, which runneth down to the hem of his garment, always: now and ever, and unto ages of ages. Amen.

Then he puts on the Epigonation, saying:

PRIEST: Gird thy sword upon thy thigh, O Mighty One, in thy comeliness and in thy beauty, and go forth, and prosper, and reign, because of truth, and meekness, and righteousness; and thy right hand shall guide thee wondrously always: now and ever, and unto ages of ages. Amen.

He girds himself with the Zone (Belt), saying:

PRIEST: Blessed is God, who girdeth me with strength, and hath made my path blameless, always: now and ever, and unto ages of ages. Amen.

Then he puts on the right Epimanikon (Cuff), saying:

PRIEST: Thy right hand, O Lord, is glorified in strength; thy right hand, O Lord, hath shattered thine enemies, and in the multitude of thy glory hast crushed thine adversaries always: now and ever, and unto ages of ages. Amen.

And the left Epimanikon (Cuff), saying:

PRIEST: Thy hands have made and fashioned me; teach me, and I shall learn thy commandments always: now and ever, and unto ages of ages. Amen.

Then the Phelonion (Chasuble) saying:

PRIEST: Thy priests, O Lord, shall clothe themselves with righteousness and thy Holy Ones rejoice with exultation always: now and ever and unto ages of ages. Amen.

Then the Priest and Deacon wash their hands, saying quietly:

PRIEST: I will wash my hands among the innocent, and I will compass thine Altar, O Lord, that I may hear the voice of thy praise, and tell of all thy wondrous works. Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth. Destroy not my Soul with the ungodly, nor my life with the men of blood, in whose hands is iniquity and their right hand is full of gifts. But as for me, I have walked in my

innocence: Deliver me, O Lord, and have mercy upon me. My foot hath stood in the straight way: in the churches will I bless thee, O Lord.

The Proskomedía

THE PROSKOMEDIA

While the Priest or the Deacon, if present, is preparing the Prothesis Table: uncovering the Chalice and the Paten, putting away the covers, etc., he says quietly the following:

PRIEST OR DEACON: Make ready, O Bethlehem; for Eden hath been opened for all. Prepare, O Ephrata; for all. Prepare, O Ephrata; for the Tree of Life hath blossomed forth in the cave from the Virgin; for her belly did appear as a supersensual paradise in which is planted the divine Plant, whereof eating we shall live and not die as Adam. Verily, Christ shall be born, raising the likeness that fell of old.

The Priest and Deacon, if present, bow before the Prothesis Table, saying quietly:

PRIEST AND DEACON: O God, be gracious unto me a sinner, and have mercy upon me.
(Thrice).

Then the Priest takes the Holy Bread in his left hand and the spear in his right hand, elevates them to the level of his eyes, with the seal of the loaf towards himself, saying:

PRIEST: Thou hast redeemed us from the curse of the law, by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon mankind. O our Savior, glory to thee.

Then the Priest puts the bread on the Prothesis Table.

DEACON: Bless, Master.

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

DEACON: Amen. Let us pray to the Lord. Lord, have mercy.

The Priest makes the Sign of the Cross over the seal with the spear, saying:

PRIEST: In remembrance of our Lord and God and Savior Jesus Christ. (*Thrice*).

DEACON: Now and ever and unto ages of ages, Amen. (*Thrice*). Let us pray to the Lord. Lord, have mercy.

The Priest cuts along the right side of the seal, saying:

PRIEST: He was led as a sheep to the slaughter.
(*Isaiah 53:7*)

And along the left side of the seal, saying:

PRIEST: And as a spotless lamb is dumb before his shearer, so opened he not his mouth.
(*Isaiah 53:7*)

And along the upper side of the seal, saying:

PRIEST: In his humiliation his judgment was taken away. (*Isaiah 53:8*)

And along the bottom edge of the seal, saying:

PRIEST: And for his generation, who shall declare it? (*Isaiah 53:8*)

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

Then inserting the spear into the right side of the bread beneath the seal, he lifts it up and removes it saying:

DEACON: Take up, Master.

PRIEST: For his life is taken away from the earth.
(*Isaiah 53:8*)

The Priest lays the seal upon the Diskarion (Paten) with the face of the seal inverted, and makes a deep cross-wise cut on the back of the seal without cutting through it and says:

DEACON: Sacrifice, Master.

PRIEST: Sacrificed is the Lamb of God who taketh away the sin of the world, for the life of the world and its salvation. +

Then he turns the seal face upward and pierces it with the spear, which he inserts in the right side of the part marked IC, saying:

NI

DEACON: Pierce, Master.

PRIEST: One of the soldiers with a spear pierced his side; and immediately there came forth blood and water and he that saw it bare witness, and his witness is true. (*John 19:34-35*)

When he says the words, “Blood and Water”, the Deacon if present, gives the containers of wine and water to the Priest and the Priest pours sufficient wine and a little water into the Chalice.

DEACON: Bless, Master, the Holy Union.

The Priest blesses the Chalice with his hand, saying:

PRIEST: Blessed is the union thy Holy Things, always: now and ever, and unto ages of ages.

DEACON: Amen.

The Priest may use one loaf of bread and takes all the parts from it, as if he is using different loaves; or he may use different loaves as follows: The Priest takes up the second altar-bread into his hands and cuts from it a small triangular portion, alongside the seal, saying:

PRIEST: In honor and memory of our most blessed and glorious Lady Theotokos and ever-virgin Mary; through whose intercessions do thou accept, O Lord, this sacrifice upon thy heavenly altar.

He places the portion on the Diskarion, at the right of the seal, (i.e. at his own left) saying:

PRIEST: The queen stood at thy right hand, clothed in a robe of gold and many colors. (*Psalm 44:10*)

Then he takes the third Altar-bread and from it takes a small particle, which he lays on the Diskarion at the left of the seal, (i.e. at his own right) saying:

PRIEST: In honor and memory of the great angelic leaders Michael and Gabriel, and of all bodiless Powers of Heaven.

Taking a second particle from the bread, he places it under the first, saying:

PRIEST: Of the honorable glorious Prophet, Forerunner and Baptist John, of the Holy glorious Prophets Moses and Aaron, Elijah and Elisha, David and Jesse; of the three holy Children, and Daniel the Prophet, and of all the Holy Prophets.

Taking a third particle from the bread, he places it under the second, saying:

PRIEST: Of the holy, glorious, and all laudable Apostles Peter and Paul, of the Twelve and the Seventy, and of all the Holy Apostles.

Taking a fourth particle from the bread, he places it alongside the first, making a new vertical row, and saying:

PRIEST: Of our Fathers among the Saints, great Hierarchs and ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of Athanasius and Cyril, Nicholas of Myra, and all the Holy Hierarchs.

Taking a fifth particle from the bread, he places it under the fourth, saying:

PRIEST: Of the holy First-martyr and Archdeacon Stephen; of the holy Great Martyrs George the Trophy-bearer, Demetrius Myrobletes, Theodore of Tyre, Theodore the General and of all the holy martyrs.

Taking a sixth particle from the bread, he places it under the fifth, saying:

PRIEST: Of our Venerable and God-bearing Fathers Antony the Great, Euthymius, Paisius, Sabbas, Onuphrius, Peter and Athanasius of Athos, and of all the holy Ascetics.

Taking a seventh particle from the bread, he places it alongside the fourth, beginning a third row, and saying:

PRIEST: Of the holy, glorious and wonder-working Unmercenaries Cosmas and Damian, Cyrus and John, Panteleemon: and Hermolous, and of the holy Unmercenaries.

Taking an eighth particle from the bread, he places it under the seventh, saying:

PRIEST: Of the holy, and righteous ancestors of God, Joachim and Anna, of Saints(s) N. (NN.) whose memory we celebrate and of all the Saints, at whose supplication, visit us, O God.

Taking a ninth particle from the bread, he places it under the eighth, saying:

PRIEST: Of our Father among the Saints John Chrysostom, Archbishop of Constantinople, or Basil the Great, Archbishop of Caesarea (*whichever Liturgy is being celebrated*) whose Divine Liturgy we now perform.

If a Bishop is to celebrate the Divine Liturgy, the Priest does not continue the service but he stops there and the Bishop finishes it before the Great Entrance. Then the Priest takes a fourth Altar-bread, from which he takes the particles of remembrance for the living, saying:

PRIEST: Remember, O Lord, Lover of mankind, every Bishopric of the Orthodox; our Metropolitan (N.); the honorable Priesthood; the Diaconate in Christ, and every order of the clergy; our brethren and fellow ministers, Priests and Deacons; and all our brethren whom thou hast called into thy communion, through thy tender compassion, O all gracious Master.

Then the Priest remembers the Bishop who ordained him, if he is living, otherwise he remembers him with the dead. Then the Priest remembers whom he will of the living placing a particle on the Diskarion for each one.

Then he takes the fifth-altar bread, from which he takes the particles of remembrance for the dead, saying:

PRIEST: Again we pray for blessed memory and remission of sins for the blessed founders of this holy Church. And remember, O Lord, all Orthodox Patriarchs, Bishops, Priests, Deacons, and Monastics, and all our fathers, and brethren who have fallen asleep in thy communion in the hope of resurrection unto life eternal, O Lord, who lovest mankind.

The Priest remembers whom he will of the dead, placing a particle on the diskarion for each one.

If there are other celebrants, they commemorate whom they will of the living and the dead. If a Bishop is celebrating the Divine Liturgy, he commemorates the living and the dead and the co-celebrants. When the Bishop commemorates the Priest, the Priest kisses the Omaphorian of the Bishop, saying: Your High Priest, may the Lord God remember in his heavenly kingdom, now and ever and unto ages of ages. Amen.

Then the Priest takes up the fourth Altar-bread again and takes from it a particle which he places on the Diskarion among the particles for the living, saying:

PRIEST: Remember, O Lord, my unworthiness, and forgive all my offences, both voluntary and involuntary.

When the Priest has arranged the particles on the Diskarion the Deacon brings the censer to the Priest saying:

DEACON: Bless Master, the incense. Let us pray to the Lord; Lord, have mercy.

Then the Priest blesses the incense, saying:

PRIEST: Incense we offer unto thee, O Christ our God, for an odor of spiritual sweetness: which do thou receive upon thine altar above the heavens, and send down upon us in return the grace of thine all-holy Spirit.

DEACON: Let us pray to the Lord. Lord, have mercy. Place the Star, Master.

The Deacon holds the censer at a proper height, so that the Priest can expose the various sacred articles to the incense smoke. The Priest first censens the Asterisk (Star-cover) and places it over the particles on the Diskarion, saying:

PRIEST: And the star came and stood over the place where the young Child was.
(Matthew 2:9)

Then he takes the first veil, censens it, and places it over the Diskarion, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Beautify, Master.

PRIEST: The Lord hath reigned, he hath clothed himself with majesty: The Lord hath clothed himself with might, and hath girded himself. *(Psalm 92:1)*

Next, he takes the second veil, censens it, and places it over the Chalice, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Cover, Master.

PRIEST: Thy virtue hath covered the heavens, O Christ, and the earth is full of thy praise.

Lastly he takes the Aer, censens it, and places it over both the Diskarion and the Chalice, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Shelter, Master.

PRIEST: Shelter us in the shelter of thy wings; drive away from us every enemy and foe; make our life peaceful; O Lord, have mercy on us and on thy world, and save our souls, for thou art good and lovest mankind.

Then the Priest takes the censer and censens the Oblation thrice, saying:

PRIEST: Blessed art thou, O our God, who art thus well pleased: Glory to thee, always.

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

(This is repeated between the Priest and the Deacon, thrice)

DEACON: For the Precious Gifts now offered, let us pray to the Lord. Lord, have mercy.

PRIEST: O God our God, who didst send forth the heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, our Saviour and Redeemer and Benefactor, blessing and sanctifying us: Do thou thyself bless this Oblation and receive it upon thine altar above the heavens. Remember, as thou art good and lovest mankind those who brought this offering, and those for whom they brought it; and preserve us blameless in the celebration of thy holy Mysteries: for sanctified and glorified is thy most honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

DEACON: Amen.

Then, standing before the Prothesis Table, he makes the dismissal, saying:

PRIEST: Glory to thee, O Christ our God and our Hope, Glory to thee.

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

Lord have mercy. (*Thrice*)

Master, Bless.

PRIEST: He who was born in a cavern and lay in a manger for our salvation, (and only on Sunday) (and rose again from the dead), Christ our true God, through the intercessions of his all-immaculate and all-blameless Mother and of all the Saints, have mercy upon us and save us, for as much as he is good and loveth mankind.

Then the Deacon, if present, or the Priest cense the Sanctuary only as usual while saying:

DEACON OR PRIEST: In the Grave with the Body, but in Hades with the soul, as God; in Paradise with the Thief, and on the Throne with the Father and the Spirit was thou, O Christ, filling all things, thyself uncircumscribed.

As giving life, as more splendid than Paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

PSALM 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight; that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sin did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite and humble heart, O God, thou wilt not despise. Do Good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shall thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

The Priest may delay the censuring until the great Doxology and then he will cense the Sanctuary and the Iconostase and the people from the Royal Doors.

The Divine Liturgy
of our
Father Among the Saints
St. John Chrysostom

THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS JOHN CHRYSOSTOM

The Priest with the Deacon at his right side, stand before the Holy Altar table and pray quietly:

PRIEST O heavenly King, O Comforter, the Spirit of AND truth, who art in all places and fillest all

DEACON: things and Giver of life: Come and dwell in us and cleanse us from every stain, and Save our souls, O gracious Lord.

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

O Lord, open thou my lips, and my mouth shall declare thy praise.

The Priest kisses the Holy Gospel and the Altar, while the Deacon kisses the altar. Then the Deacon bowing his head to the Priest and holding his orarion (in his right hand with the thumb, the first and middle fingers) says:

DEACON: It is time to begin the service to the Lord. Bless, Master.

The Priest blessing the Deacon, says:

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

DEACON: Amen. Pray for me, Master.

PRIEST: May the Lord direct your steps.

DEACON: Remember me, Holy Master.

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

DEACON: Amen.

The Deacon then kisses the hand of the Priest and leaves the Sanctuary by the north door, and standing before the Royal Doors and bowing three (3) times, says quietly:

DEACON: O Lord, open thou my lips, and my mouth shall declare thy praise.

(The Priest, standing before the Holy Altar, simultaneously does and says the same things.)

Then the Priest kisses the Holy Gospel and holds it with both hands, elevates it, making the sign of the Cross over the Antimins, after which the Deacon, (still holding his orarion as before in his right hand, at his eye level, as he will do for all petitions and reverences) says:

DEACON: Bless, Master.

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

CHOIR: Amen.

THE GREAT EXTENIA

DEACON: In peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this Holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan, for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the President of the United States and all civil authorities, and for our Armed Forces in defense of peace and freedom everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the First Antiphon:)

O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is infinite, and whose love toward mankind is ineffable; do thou thyself, O Master, in thy tender compassion, look down upon us and upon this Holy House, and grant us and those who pray with us thy rich mercies and compassions.

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

CHOIR: Amen.

The Deacon, now making one reverence, moves to the left in front of the Icon of the Theotokos.

CHOIR: Through the intercessions of the Theotokos, O Saviour, save us.

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

Through the intercessions of the Theotokos, O Saviour, save us.

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

Through the intercessions of the Theotokos, O Saviour, save us.

During the last time the choir sings “Through the intercessions” the Deacon comes to stand before the Royal Doors and having made a reverence he says:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the Second Antiphon:)

O Lord our God, save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy house: do thou glorify them in recompense by thy divine power, and forsake not us who put our trust in thee.

PRIEST: *(Aloud)* For thine is the majesty, and thine is the kingdom and the power and the glory of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

CHOIR: Amen

The Deacon, now making one reverence, moves to the right in front of the Icon of Christ.

THE SECOND ANTIPHON

CHOIR: O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

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

O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

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

O only-begotten Son and Word of God, who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change wast made man; and wast crucified also, O Christ our God, and by thy death didst death subdue; who art one of the Holy Trinity, glorified together with the Father and of the Holy Spirit: save us.

During the singing of “the only-begotten” when the choir reaches the words “who art one of the Holy Trinity”, the Deacon comes to stand before the Royal Doors and having made one reverence he says:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy upon us; and keep us O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the Third Antiphon:)

O thou who hast given grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

PRIEST: *(Aloud)* For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

While the priest is saying “For thou art a good God”, the Deacon, making a reverence, then enters the sanctuary through the Royal Doors. Standing at the right hand of the Priest, both make three (3) reverences before the Holy Altar.

CHOIR: Amen.

While the choir sings the proper Troparion, the priest and the deacon say quietly:

DEACON: Let us pray to the Lord. Lord have mercy.

PRIEST: O Master, Lord our God, who hast appointed in heaven orders and hosts of Angels and Archangels for the service of thy glory: cause that with our entrance there may be an entrance of holy Angels serving with us and glorifying thy goodness: for unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

Then the priest kisses the Holy Gospel and gives it to the deacon, who drapes his Orarion over the Holy Gospel, kisses the right hand of the priest. The deacon, followed by the priest, and preceded by the altar boys make the Small Entrance. When they reach the Solea, the deacon pauses, then turning to the priest says quietly:

DEACON: Bless, Master, the Holy Entrance.

The Priest, making the blessing with his right hand toward the East says:

PRIEST: Blessed is the entrance of thy Holy Saints, always, now and ever and unto ages of ages.

DEACON: Amen

Then the Priest kisses the Holy Gospel while the Deacon kisses the right hand of the Priest. The Deacon then faces the East and raising the Holy Gospel over his head, when the choir finishes the Troparion, says:

DEACON: Wisdom! Attend!

CHOIR: Come, let us worship and bow down before Christ. O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

As the choir is singing the proper Entrance Hymn, the Deacon enters the sanctuary through the Royal Doors, places the Holy Gospel on the Altar Table, kisses the Gospel and the altar table, then taking the censer and standing on the side of the Royal Doors facing West, censes the Priest while the Priest enters the sanctuary. (If the Priest is an Archimandrite, the Priest will cense the sanctuary, iconostas and the faithful - as he does during the singing of the Cherubimic Hymn)

During the singing of the proper Troparion and Kontakion, the Priest and Deacon stand in front of the altar table. When the Kontakion is completed, the Deacon, standing in the center of the Royal Doors facing West and raising his orarion in his right hand says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Deacon then faces the altar while the Priest is saying:

PRIEST: *(Aloud)* For holy art thou, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: not; and ever....

DEACON: *(Facing West in the center of the Royal Doors)*
And unto ages of ages.

CHOIR: Amen

THE TRISAGION HYMN

CHOIR: Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

Holy Immortal: have mercy on us.

Dynamis!

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

During the singing of the Trisagion Hymn, the Priest reads secretly the following prayer:

PRIEST: O Holy God, who restest in thy Holy Place; who art hymned by the Seraphim with thrice- holy cry, and glorified by the Cherubim, and worshipped by every heavenly Power; who out of nothing hast brought all things into being; who hast created man after thine own image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding; who despisest not the sinner, but hast appointed repentance unto salvation; who hast vouchsafed unto us, thy

humble and unworthy servants, even in this hour to stand before the glory of thy holy Altar and to offer the worship and praise which are due thee: Thyself, O Master, accept even from the mouth of us sinners the Hymn of the Trisagion, and visit us in thy goodness. Forgive us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life: through the intercessions of the Holy Theotokos and of all the Saints who from the beginning of the world have been well-pleasing unto Thee.

For holy art thou, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

When the Priest completes the above prayer, he and the Deacon alternate while saying the Trisagion Prayer:

PRIEST: *(Quietly)* Holy God, Holy Mighty, Holy Immortal: have mercy on us.

DEACON: *(Quietly)* Holy God, Holy Mighty, Holy Immortal: have mercy on us.

PRIEST: *(Quietly)* Holy God, Holy Mighty, Holy Immortal: have mercy on us.

DEACON: *(Quietly)* Glory to the Father, and to the Son, and to the Holy Spirit:

PRIEST: *(Quietly)* Both now and ever, and unto ages of ages. Amen.
Holy Immortal: have mercy on us.

DEACON: *(Quietly)* Holy God, Holy Mighty, Holy Immortal: have mercy on us.

The Deacon facing the Prothesis Table says:

DEACON: Command, Master!

PRIEST: Blessed is he that cometh in the name of the Lord.

DEACON: Bless, Master, the High Place

Raising his hands and his eyes upward, the Priest says:

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

DEACON: Amen

While the choir is singing. .. “Holy God, Holy Mighty...” and upon the completion of the above dialogue, the Deacon takes the censer and approaches the Priest saying:

DEACON: Bless Master the incense.

Blessing the incense with his right hand, the Priest says:

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

DEACON: Amen

Then the Deacon censens around the Holy Altar Table and the whole Sanctuary. The Reader stands in the center of the Solea facing East prepared to read the proper Lesson from the Epistle.

Upon the completion of .. “Holy God...” by the choir, after having given the censer away, the Deacon standing in the center of the Royal Doors says:

DEACON: Let us attend!

READER: (Reads the proper Prokeimenon)

DEACON: Wisdom!

READER: (Reads the title of the Lesson).

DEACON: Wisdom! Let us attend!

READER: (Facing West. . reads the proper Epistle Lesson)

While the Reader is reading the Lesson, the Priest reads the following prayer:

PRIEST: (*Quietly*) Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee: for thou art the illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

Upon the completion of the above prayer, the Deacon approaches the Priest, bows his head before him and pointing to the Book of the Holy Gospel he says:

DEACON: Bless, Master, him who proclaims the good tidings of the Holy Apostle and Evangelist (N.)

The Priest blesses him saying:

PRIEST: (*Quietly*) May God, through the prayers of the Holy glorious and all-laudable Apostle and Evangelist (N.) enable you to proclaim the glad tidings with great power, to the fulfillment of the Gospel of His beloved Son, our Lord, Jesus Christ.

Then the Priest gives the Gospel Book to the Deacon who says:

DEACON: Amen.

Having kissed the Book of the Holy Gospels and the hand of the Priest, the Deacon comes out of the north door preceded by two (2) candles, and stands in the proper place (Bishop's Throne, pulpit, in the center of the ambon, etc.)

Upon completion of the reading of the Epistle Lesson, the Priest blesses the Reader with the Holy Cross saying:

PRIEST: Peace be to thee that readest.

Then the Reader approaches and kisses the Holy Cross and the hand of the Priest while the Choir is singing:

CHOIR: Alleluia, alleluia, alleluia.

The Deacon faces West, prepared to read the Lesson from the Holy Gospel saying:

DEACON: (*Loudly*) Wisdom! Attend: Let us hear the Holy Gospel.

PRIEST: Peace be to all.

CHOIR: And to thy Spirit.

DEACON: The reading is from the Holy Gospel according to Saint (N.)

CHOIR: Glory to thee, O Lord, glory to thee.

PRIEST: Let us attend!

DEACON: (Reads the proper Gospel Lesson.)

Upon its completion, the Priest says in a low voice:

PRIEST: Peace be unto you, who has proclaimed the Gospel.

CHOIR: Glory to thee, O Lord, glory to thee.

After the Deacon completes the reading of the Holy Gospel and while the choir is singing... "Glory to thee..." the Deacon presents the Gospel to the Priest and kisses his hand. Then the Priest, raising the Gospel with his two hands, blesses the faithful with the Gospel. Then the Deacon, standing in the center of the Solea facing East, says:

DEACON: Help us; Save us, have mercy on us; and keep us, O God, by thy grace. Wisdom!
While the Deacon is saying the above (... "Help us; save us...") the Priest makes the sign of the Cross over the Antimins with the Gospel Book and places it upright before the Tabernacle. Then he unfolds the Antimins, makes the sign of the Cross above it with the sponge saying:

PRIEST: That guarded always by thy might we may ascribe glory unto thee: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

The Deacon enters the sanctuary through the Royal Doors and stands in front of the altar table at the right of the Priest while the Priest is saying the above.

CHOIR: Amen

THE CHERUBIMIC HYMN

CHOIR: We who mystically represent the Cherubic, and sing to the life-giving Trinity the thrice- holy hymn, let us now lay aside all earthly care: (stop)
That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts.
Alleluia, alleluia, alleluia.

While the choir is singing the Cherubimic Hymn, the Priest says the following prayer quietly:

PRIEST: (*Quietly*) No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory: for to serve thee is a great

and terrible thing even to the Heavenly Powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the name of our High Priest, and deliver unto us the ministry of this liturgic and unbloody sacrifice. For thou alone, O Lord our God rulest over those in heaven and on earth; who art borne on the throne of the Cherubim; who art Lord of the Seraphim and King of Israel; who alone art holy and restest in thy Holy Place.

Wherefore, I implore thee who alone art good and art ready to listen: Look down upon a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy Holy Table, and perform the sacred Mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant: for thou thyself art he that offers and is offered, that accepts and is distributed, O Christ our God: and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

At the completion of the above prayer, the Priest and the Deacon say the Cherubic Hymn three (3) times as follows:

PRIEST: We who mystically represent the Cherubim, and sing to the life-giving Trinity the thrice holy hymn, let us now lay aside all earthly care:

DEACON: That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts. Alleluia, alleluia, alleluia.

Then the Priest, taking the censer, blessing it says:

PRIEST: *(Quietly)* Incense we offer unto thee, O Christ our God, for an odor of spiritual sweetness: which do thou receive upon thine altar above the heavens, and send down upon us in return the grace of thine all-Holy Spirit.

Then he censens the four (4) sides of the altar table, while the Deacon stands opposite him and places his orarion on his left arm.

When the Priest censens the Prothesis Table, the Deacon exits through the Royal Doors and stands in the center of the Solea, facing East, while the Priest is censening the Iconostas and the faithful from the Royal Doors.

During the censening, the Priest says:

PRIEST: *(Quietly)* In that we beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross

is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection; for in that he endured the Cross he hath destroyed Death by death.

O come, let us worship and bow down before God our King. O come, let us worship and bow down before Christ, our King and our God. O come, let us worship and bow down before the Very Christ, our King and our God.

and Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sin did my mother conceive me. For behold, thou hast loved truth, the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy holy spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up.* Then shalt thou be pleased with the sacrifice of righteousness with burnt offering and whole burnt offerings: then shall they offer bullocks upon thee altar.

At the completion of the censuring of the Iconostas and the faithful, the Deacon enters the sanctuary through the Royal Doors, while the Priest continues censuring the sanctuary and the altar boys and clergy present in the sanctuary. The Priest then gives the censer to an altar boy.

At this point, the Deacon comes and stands in front of the altar with the Priest.

The Priest and Deacon make three (3) prostrations and say on each:

PRIEST AND DEACON: O God, be gracious unto me a sinner, and have mercy upon me.
(Thrice)

The Priest kisses the Antimins three (3) times while the Deacon kisses the corner of the Antimins and the Altar Table, after which they ask the forgiveness of each other saying:

PRIEST AND DEACON: Forgive me, my brother, my offenses.

Then they turn to the faithful asking their forgiveness saying:

PRIEST AND DEACON: Forgive me, my brothers and sisters, my offenses.

The Priest, followed by the Deacon, proceed to the Prothesis Table. Then the Priest censes the gifts and making a prostration before it says:

PRIEST: O God, be gracious unto me a sinner, and have mercy upon me.

The Deacon says:

DEACON: Lift up, Master

Then the Priest takes up the Aer, presents it to the Deacon to kiss and then he places it upon the shoulders of the Deacon saying:

PRIEST: In peace, lift up your hands to the Holy Place and bless the Lord.

Then the Priest, taking the Diskos from the Prothesis Table, kisses it and gives it to the Deacon while saying:

PRIEST: God has ascended with the voice of rejoining, the Lord with the voice of trumpet.

The Deacon receives the Diskos, kisses it and having put his orarion on his left arm, raises the Diskos to eye level. The Priest carries the Chalice and follows the Deacon, who will be preceded by the altar boys and censer-bearer.

When the choir finishes singing the first part of the Cherubimic Hymn "...earthly care..." the procession exits through the north door, making the longest procession around the north nave and east up the center aisle.

As the procession begins, the Deacon says:

DEACON: (*Slowly and loudly*) All of you, may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages.

CHOIR: Amen.

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

CHOIR: Amen

PRIEST: Our Metropolitan N: (and Archbishop or Bishop N:) may the Lord God remember (him or them) in His Kingdom, always: now and ever, and unto ages of ages.

The Deacon now enters the Sanctuary through the Royal Doors and he remains holding the Diskos and standing to the right of the Altar Table, awaiting the Priest.

CHOIR: Amen.

PRIEST: The President of the United States and all civil authorities, and our Armed Forces, in defense of peace and freedom everywhere: may the Lord God remember them in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: The Orthodox servant(s) of God N., (NN.): that they may have mercy, life, peace, health, salvation and pardon and remission of sins: may the Lord God remember them in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: The Orthodox servant(s) of God of blessed memory, who founded this holy Church, and those who departed this life in the hope of the Resurrection and life everlasting N., (NN.) may the Lord God remember them in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

While the choir sings the remainder of the Cherubimic Hymn “. . . that we may receive...” the Priest enters the Sanctuary and turning to the Deacon says in a low voice:

PRIEST: *(Quietly)* Your Diaconate, may the Lord God remember in His Kingdom, always: now and ever, and unto ages of ages. Amen.

At the same time, the Deacon turning to the Priest says in a low voice:

DEACON: *(Quietly)* Your Priesthood, may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages, Amen.

Then the Priest places the Chalice on his right side over the Antimins and takes the Diskos from the Deacon and places it on his left side over the Antimins while saying:

PRIEST: *(Quietly)* The noble Joseph, when he had taken down thy spotless body from the tree, wrapped it in fine linen and spices, and sorrowing placed it in a new tomb.

In the Grave with the body, but in Hades with the soul, as God; in Paradise with the Thief, and on the Throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As giving life, as more splendid than Paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

Then he takes the covers from the Diskos and the Chalice and places them on the altar at the corner of the Antimins. Then he takes the Aer from the shoulders of the Deacon and places it over the Diskos and Chalice and censes the gifts saying:

PRIEST: *(Quietly)* Then shall they offer young bullocks upon thine altar. *(Thrice)*

The Priest gives the censer away and bows his head saying:

PRIEST: Remember me brother and cocolebrant.

DEACON: May the Lord God remember your Priesthood in His Kingdom, always: now and ever, and unto ages of ages. Amen.

Then the Deacon bows his head to the Priest. holding his orarion in his right hand saying:

DEACON: Pray for me, Holy Master.

Placing his right hand over the head of the Deacon, the Priest says:

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

DEACON: May the Holy Spirit Himself, minister together with us all, all the days of our life. Remember me, Holy Master.

PRIEST: Your Diaconate, may the Lord God remember in His Kingdom, always: now and ever, and unto ages of ages. Amen.

Then the Deacon kisses the right hand of the Priest and the corner of the Altar Table, leaves the Sanctuary through the North Door, standing in his usual place awaiting the choir to finish the Cherubimic Hymn.

Then the Deacon says:

THE EKTENIA OF THE PROTHESIS

DEACON: Let us complete our prayers unto the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For this Holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

While the Deacon is saying the above petitions, the Priest reads the following prayer:

THE PRAYER OF THE PROTHESIS

PRIEST: *(Quietly)* O Lord God Almighty, who alone art holy; who dost accept the sacrifice of praise from these who call upon thee with their whole heart: Accept also the prayer of us sinners, and bear it to thy Holy Altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the errors of the people; And make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee; and that the good spirit of thy grace may dwell upon us and upon these gifts here offered, and upon all thy people:

PRIEST: *(Aloud)* Through the compassions of thine Only-Begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon moves to the right side (one step) while the Priest is blessing the people with the Cross saying:

PRIEST: Peace be to all.

The Deacon moves back to the center.

CHOIR: And to thy spirit.

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

CHOIR: Father, Son, and Holy Spirit: the Trinity, one in Essence and undivided.

THE CREED

DEACON: *(Aloud)* The Doors! The Doors! In Wisdom let us attend.

While the people recite the Creed, the Priest holds the Aer with his two hands and fans the Gifts. When the people reach the words ...”He rose again, according to ...” he raises the Aer, makes the sign of the Cross over the Gifts, folds it and takes one of the covers and continues fanning as the people finish the Creed.

PEOPLE: I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made.

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day he rose again, according to the Scriptures;

And ascended into heaven, and sitteth at the right hand of the Father;

And He shall come again with glory to judge the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead,

And the Life of the world to come. Amen.

THE ANAPHORA

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

While the Choir is singing . . . “A mercy of peace “, the Deacon enters the Sanctuary through the Royal Doors.

CHOIR: A mercy of peace, a sacrifice of praise.

While the Priest is saying the following, he holds the cover in his hand, makes the sign of the Cross over the gifts, turns toward the faithful and stands in the middle of the Royal Doors and blesses them:

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

CHOIR: And with thy spirit.

The Priest lifting up both of his hands and remaining thus, until the choir finishes . . . “we lift them up unto the Lord...” he says:

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

The Priest, turning to the Icon of our Lord Jesus Christ says:

PRIEST: Let us give thanks unto the Lord.

CHOIR: It is meet and right to worship Father, Son and Holy Spirit: the Trinity, one in Essence, and undivided:

The Priest enters the Sanctuary while the choir is singing the above hymn and reads the following prayer:

PRIEST: *(Quietly)* It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee, and to worship thee in every place of thy dominion: for thou art God ineffable, inconceivable, invisible, incomprehensible, ever existing and eternally the same, thou and thine Only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us back to heaven, and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine Only-begotten Son, and thy Holy Spirit; for all things of which we know, and of which we know not, and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of Archangels and ten thousands of Angels, the Cherubim and the Seraphim, six-winged, many-eyed, soaring aloft, borne on their pinions.

And when the Priest says . . . “Singing the Triumphal Hymn...” the Deacon holds the Star with his right hand. At the words . . . “shouting, proclaiming and saying:...” the Deacon touches the Star to the Paten, making the sign of the cross using the four edges of the star to touch the Paten. Then taking the sponge, the Deacon wipes the four edges of the Star, folds it, kisses it and puts it on the covers on the side.

PRIEST: *(Aloud)* Singing the Triumphal Hymn, shouting, proclaiming, and saying:

CHOIR: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory; Hosanna in the highest: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

While the choir is singing the above hymn, the Priest reads the following prayer:

PRIEST: *(Quietly)* With these blessed Powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine Only-begotten Son, and thy Holy Spirit: holy art thou and all-holy, and magnificent is thy glory: Who hast so loved thy world as to give thine Only-begotten Son, that all who believe in Him should not perish, but have everlasting life: who when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed, -or rather, gave himself up for the life of the world,-took bread in his Holy and pure and blameless hands; and when he had given thanks and blessed it, and hallowed it and broken it, he gave it to his Holy Disciples and Apostles, saying:

At this point, the Deacon, holding his orarion in his right hand, points toward the Gifts while the Priest says:

PRIEST: *(Aloud)* Take, eat: this is my Body which is broken for you, for the remission of sins.

The Priest and Deacon make (1) one prostration at the completion of the above while the choir is singing:

CHOIR: Amen

PRIEST: *(Quietly)* And likewise, after supper, he took the cup, saying:

The Deacon again points as before to the Gifts while the Priest says aloud:

PRIEST: *(Aloud)* Drink ye all of this: this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.

The Priest and Deacon make one (1) prostration while the choir is singing:

CHOIR: Amen

Then the Priest says the following:

PRIEST: *(Quietly)* Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the Grave, the Resurrection on the third day, the Ascension into heaven, the Session at the right hand, and the second and glorious Advent:

While the Priest is saying the above prayer, he moves to his left, while the Deacon comes and stands in the center of the Altar Table, makes one (1) prostration, takes up the Diskos in his right hand and the Chalice in his left. With his right hand over the left, in Crosswise fashion, he elevates them over the Antimins to eye level. While the Priest finishes saying .. . "Thine own of thine own..." the Deacon returns the Chalice and Diskos to their previous position.

PRIEST: *(Aloud)* Thine own of thine own we offer unto thee, in behalf of all, and for all.

CHOIR: We praise thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

While the choir is singing the above, the Priest standing in the center of the Altar Table, makes one (1) prostration and says:

THE PRAYER OF THE CONSECRATION

PRIEST: *(Quietly)* O God, be gracious unto me a sinner, and have mercy on me...

and reverently continues with the prayer.

PRIEST: *(Quietly)* Again we offer unto thee this reasonable and unbloody service, and beseech thee and pray thee and supplicate thee: send down the Holy Spirit upon us and upon these Gifts here spread forth:

Then the Deacon, holding his orarion with his right hand, points to the Diskos saying:

DEACON: *(Quietly)* Bless, Master the Holy Bread.

The Priest blessing the Holy Bread with the sign of the Cross says quietly:

PRIEST: *(Quietly)* And make this bread the precious Body of thy Christ:

DEACON: *(Quietly)* Amen.

The Deacon points to the Chalice saying quietly:

DEACON: *(Quietly)* Bless, Master the Holy Cup

The Priest blesses the Chalice with the sign of the Cross saying quietly:

PRIEST: *(Quietly)* And that which is in this cup, the precious Blood of thy Christ;

DEACON: *(Quietly)* Amen

The Deacon points to both the Diskos and Chalice saying quietly:

DEACON: *(Quietly)* Bless, Master both of them.

The Priest blesses the Holy Gifts saying quietly:

PRIEST: *(Quietly)* Changing them by thy Holy Spirit:

DEACON: *(Quietly)* Amen, Amen, Amen.

The Priest and Deacon kneel before the Altar Table and the Priest continues the following prayer quietly:

PRIEST: *(Quietly)* That those who shall partake thereof they may be unto cleansing of soul, unto the remission of sins, unto the communion of the Holy Spirit, unto the fulfillment of the kingdom of Heaven, unto boldness toward thee, and not unto judgment or unto condemnation.

And again we offer unto thee this reasonable service for all those who in faith have gone before us to their rest: Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and every righteous spirit made perfect in faith:

At the completion of ... "we praise thee, we bless thee, etc..." by the choir, the Priest and Deacon rise up and the Priest receives the censer and censes the Gifts while saying:

PRIEST: *(Aloud)* Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary:

CHOIR: It is truly meet to bless thee, O Theotokos, who art ever blessed and all-blameless, and the mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

While the choir is singing the above hymn, the Priest gives the censer to the Deacon who proceeds to the opposite side of the Altar Table facing the Priest, and censes while remembering the dead.

Meanwhile, the Priest says quietly:

PRIEST: *(Quietly)* And for the holy Prophet, Forerunner, and Baptist John; the holy glorious, and all-laudable Apostles; Saint(s) N (NN.) whose memory we celebrate; and all the Saints, at whose supplications look down upon us, O God. And be mindful of all those who have fallen asleep before us in the hope of Resurrection unto life eternal: (especially N, NN), and grant them rest, O our God, where the light of thy countenance shines upon them.

And again we beseech thee: be mindful, O Lord, of every Bishop of the Orthodox, who rightly divide the word of thy truth; of all the Priesthood, the Diaconate in Christ, and of every hieratic and monastic order.

And again we offer unto thee this reasonable service, for the whole world, for the holy catholic and apostolic Church, for those who live in chastity and holiness of life, and for all civil authorities, and our Armed Forces everywhere; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

When the Priest finishes the above prayer, the altar boy presents to him the bread (Antidoran) to be blessed. The Priest holding the tray, makes the sign of the Cross over the Gifts while saying:

PRIEST: *(Quietly)* Remember, O Lord, lover of mankind, your faithful servants, who brought this offering and those for whom they brought it, and those who shall partake of it with faith.

At the completion of ... "It is truly meet to bless thee..." the Deacon gives the censer away and comes to stand at the right side of the Priest while the Priest is saying aloud:

PRIEST: *(Aloud)* Among the first be mindful, O Lord, of our Metropolitan N., whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The Deacon, facing the faithful from the Royal Doors says:

DEACON: *(Aloud)* Be mindful, O Lord, of all those here present and those whom they are remembering.

CHOIR: And of all mankind.

While the Deacon and the choir are saying the above, the Priest says quietly:

PRIEST: *(Quietly)* Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land, and by air; of the sick, the suffering, captives, and their salvation. Be mindful, O Lord, of those who remember the poor; and upon us all send forth thy mercies:

PRIEST: *(Aloud)* And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name: of the Father, and of The Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

Then the Priest, facing the faithful, blesses them with the Cross saying:

PRIEST: *(Aloud)* And the mercies of our great God and Savior Jesus Christ be with you all.

CHOIR: And with thy spirit.

While the Priest is blessing the faithful, the Deacon leaves the Sanctuary through the North Door and standing in his usual place in the center of the Solea, says the following Ektenia:

DEACON: *(Aloud)* Calling to remembrance all the Saints, again and again in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious Gifts which have been offered and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind, receiving them upon his holy, heavenly, and ideal Altar for an odor of spiritual fragrance, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: To thee, O Lord.

While the Deacon and choir are saying the above, the Priest says quietly:

PRIEST: *(Quietly)* Unto thee we commend our whole life and our hope, O Master who lovest mankind; and we beseech thee, and pray thee, and supplicate thee; make us worthy to partake of the heavenly and terrible Mysteries of this sacred and spiritual table, with a pure conscience: unto remission of sins, unto forgiveness of transgressions, unto communion of the Holy Spirit, unto inheritance of the Kingdom of Heaven, unto boldness towards thee, and not unto judgment nor unto condemnation.

At the completion of the Ektenia, the Priest says aloud:

PRIEST: *(Aloud)* And vouchsafe, O Lord, that with boldness and without condemnation, we may dare to call upon thee, the heavenly God, as Father, and to say:

(It is customary to skip the petitions "...That the whole day..." up to "...A Christian ending..." and also it is customary in our Archdiocese, to skip the entire Ektenia. The Priest after saying "... and the mercies of..." says, "...And vouchsafe, O Lord...").

THE LORD'S PRAYER

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

During the Lord's Prayer, the Deacon changes the position of his orarion to Crosswise over his back.

PRIEST: *(Aloud)* For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

The Priest, facing the faithful, blesses them with the Cross saying:

PRIEST: *(Aloud)* Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

While the Choir is singing the above, the Priest says the following quietly:

PRIEST: *(Quietly)* We give thanks unto thee, O King invisible, who by thy measureless power hast made all things, and in the multitude of thy mercy hast brought all things from nothing into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the terrible God. Therefore, O Master, do thou thyself distribute these Gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea and air; journey with those who travel by land; heal the sick, thou who art physician of our souls and bodies:

PRIEST: *(Aloud)* Through the grace and compassion and love toward man of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

THE ELEVATION

PRIEST: *(Quietly)* Look down, O Lord Jesus Christ our God, from thy holy dwelling place, and from the throne of the glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The Priest and Deacon make three (3) prostrations from where they stand saying:

PRIEST AND DEACON: O God, be gracious unto me, a sinner, and have mercy on me. *(Thrice)*

Then the Priest takes up the Holy Lamb in both hands and elevates it above the Diskos, while the Deacon says aloud:

DEACON: *(Aloud)* Let us attend!

The Priest, making the sign of the Cross with the Holy Lamb says aloud:

PRIEST: *(Aloud)* Holy things are for the Holy.

Then the Priest returns the Holy Lamb to the Diskos. Meanwhile, the Deacon enters the Sanctuary through the Royal Doors and the Choir sings the following:

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

Then the choir sings the proper Communion Hymn. Most of the time, the following Communion Hymn is sung:

CHOIR: Praise ye the Lord from the heavens: praise Him in the highest. Alleluia.

THE COMMUNION

While the choir is singing “. . .One is Holy...”the Deacon says quietly:

DEACON: *(Quietly)* Break, Master, the Holy Lamb.

The Priest breaks the Holy Lamb into four (4) parts saying:

PRIEST: *(Quietly)* Divided and distributed is the Lamb of God who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifies those who partake thereof.

Then he arranges the pieces on the rim of the Diskos in the form of a Cross thus:

IC
NI *KA*
XC

Then the Deacon says quietly:

DEACON: (*Quietly*) Fill, Master, the Holy Cup.

Then the Priest takes the portion IC and makes the sign of the Cross with it over the Chalice and drops it in saying-:

PRIEST: (*Quietly*) The fullness of the Cup, of the Faith, of the Holy Spirit.

Then the Deacon presents the hot water (Zeon) to the Priest saying:

DEACON: (*Quietly*) Bless, Master, the Zeon.

Then the Priest blesses it saying:

PRIEST: (*Quietly*) Blessed is the warmth of thy Saints, always: now and ever, and unto ages of ages.

DEACON: Amen

Then the Deacon pours a sufficient amount of warm water in the Chalice crosswise saying:

DEACON: (*Quietly*) The warmth of faith, full of the Holy Spirit. Amen.

The Deacon gives the Zeon away and stands a little way off praying audibly to himself and the Priest the following:

DEACON: I believe, O Lord, and I confess that that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore, I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

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

At this point, the Priest breaks the XC portion of the Holy Lamb into pieces. Then both the Priest and Deacon. make three (3) prostrations saying:

PRIEST AND DEACON: O God, be gracious unto me, a sinner, and have mercy upon me.
(Thrice)

Then after asking the forgiveness of each other, they turn to the faithful and ask their forgiveness.

Then the Priest approaches the Altar Table saying:

PRIEST: *(Quietly)* Lo, I draw near unto Christ, our Immortal King and our God.

Partaking of the particle of the Holy Lamb XC, by placing it in his right palm, and crossing his right hand over the left, he says:

PRIEST: *(Quietly)* The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy Priest N., unto remission of sins and life everlasting.

Then he wipes his fingers and right palm with the sponge over the Diskos.

Then he calls the Deacon saying:

PRIEST: Deacon, draw near.

The Deacon approaches the Priest while crossing his hands, right over left saying:

DEACON: *(Quietly)* Lo, I draw near unto Christ, our Immortal King, and our God. Give me, Master, the precious and all-holy Body of our Lord and God and Savior Jesus Christ.

The Priest gives him a portion of the Holy Lamb XC while saying:

PRIEST: *(Quietly)* To the Deacon, N., is given the precious all-holy and most pure Body of our Lord and God and Savior Jesus Christ, for the remission of his sins and unto life everlasting.

The Deacon kisses the Priest's hand as he receives the Holy Lamb and he goes behind the Holy Altar and consumes it.

Meanwhile the Priest, holding the edge of the Communion cloth and the Chalice with his right hand and the other edge of the cloth with his left hand, elevates the Chalice above eye level while saying:

PRIEST: *(Quietly)* Lo, I draw near unto Christ, our immortal King and our God. The Precious and all-holy Blood of our Lord and God and Savior Jesus Christ is imparted unto me the unworthy Priest N., unto remission of my sins and unto life everlasting.

Holding the edge of the Communion cloth with his left hand under his chin he takes three (3) sips saying:

On the first:

PRIEST: In the name of the Father, Amen

On the second:
and of the Son, Amen

On the third:
and the Holy Spirit, Amen.

Then he wipes his lips and the Chalice with the Communion cloth, kisses the Chalice and placing it over the Antimins says:

PRIEST: Lo, this hath touched my lips, and shall take away mine iniquities, and cleanse away my sins.

PRIEST: Deacon, draw near again.

After the Deacon wipes his right hand with the sponge over the Diskos, he says:

DEACON: (*Quietly*) Again, I draw near unto the immortal King and our God. Give unto me, Master, the precious and holy Blood of our Lord and God and Savior, Jesus Christ.

Then the Priest gives the edge of the Communion cloth to the Deacon, who places it under his chin with his left hand. The Deacon lightly touches the bottom of the Chalice with his right hand (to help the Priest tip the cup properly) as he takes three (3) sips from the Chalice, the Priest says:

PRIEST: The servant of God Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ for the remission of his sins and unto life everlasting.

In the name of the Father, Amen (*on the first sip*)
and of the Son, Amen (*on the second*)
and of the Holy Spirit, Amen. (*on the third*).

Then the Deacon wipes his lips and the Chalice, kisses the Chalice and the hand of the Priest, while the Priest is saying:

PRIEST: Lo, this has touched your lips and shall take away your iniquities and shall cleanse away your sins.

Then the Priest puts the Chalice over the Antimins and moves to the right side. The Deacon then approaches the Altar Table and divides the portions NI and KA of the Holy Lamb into very small portions and places them in the Chalice while saying:

DEACON: *(Quietly)* In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection: for in that he endured the Cross he that destroyed Death by death.

When the Choir finishes the Communion Hymn, the Priest, having placed the spoon in the Chalice and covering it with the Communion cloth, presents them to the Deacon, who standing in the Royal Doors and facing the faithful, elevates them to eye level and says:

DEACON: *(Aloud)* With the fear of God, and faith and love, draw near.

CHOIR: Blessed is he that cometh in the Name of the Lord; The Lord is God and hath revealed himself unto us.

The Deacon gives the Chalice to the Priest who, assisted by the Deacon, communicates the faithful saying to each one in an audible voice:

PRIEST: The servant of God N. partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the remission of sins and unto life everlasting.

The Deacon wipes the lips of each person with the Communion Cloth.

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

When all have communicated, the Priest covers the Chalice with the Communion Cloth, blessing the faithful with it saying aloud:

PRIEST: *(Aloud)* O God, save thy people and bless thine inheritance.

CHOIR: We have seen the true light, we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity; for He hath saved us.

While the Choir is singing the above hymn, the Deacon places the remaining particles on the Diskos into the Chalice and wiping the Diskos with the sponge says quietly:

DEACON: *(Quietly)* Wash away, O Lord, the sins of all those here commemorated, by thy precious Blood: through the prayers of thy Saints.

The Priest then covers the Chalice with the Communion Cloth and puts the covers, the Star and the spoon on the Diskos. Then he censes the Chalice three (3) times while the following is said:

DEACON: Exalt, Master.

PRIEST: Be thou exalted, O God, above the heavens, and thy glory above all the earth.
Blessed is our God.

Then the Priest gives the Diskos to the Deacon who facing the faithful from the Royal Doors, elevates it to eye level saying nothing and carries it to the Prothesis Table.

When the Choir finishes .. . “We have seen the true light. ..“ the Priest having made a reverence, takes the Chalice in both hands, facing the faithful, raises it saying aloud:

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

CHOIR: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory: for thou hast permitted us to partake of thy holy, divine, immortal and life-giving Mysteries. Establish us in thy Sanctification, that all the day long we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

The Priest carries the Chalice to the Prothesis Table while the Deacon repositions his Orarion and goes to his proper place (the center of the Solea) for the Ektenia of Thanksgiving.

Then the Priest returns to the Altar Table.

While the Ektenia is said, the Priest folds the Antimins.

THE EKTEKIA OF THANKSGIVING

DEACON: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and terrible Mysteries of Christ, let us worthily give thanks unto the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

While the above is said, the Priest says the following prayers quietly:

EST: *(Quietly)* We give thanks unto thee, O Lord who lovest mankind, benefactor of our souls and bodies, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal Mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our

steps: through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy Saints:

While the Priest is saying the following aloud he, holding upright the Gospel Book, makes the sign of the Cross over the Antimins.

Meanwhile the Deacon enters the Sanctuary through the Royal Doors.

PRIEST: (*Aloud*) For thou art our sanctification, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

Then the Priest places the Gospel Book over the Antimins while saying:

PRIEST: Let us go forth in peace.

CHOIR: In the name of the Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy (*Thrice*)
 Father, bless.

The Priest comes out through the Royal Doors and stands facing the Icon of Christ, and reads aloud the Prayer Behind the Ambon:

PRIEST: (*Aloud*) O Lord, who blessest those who bless thee, and sanctifiest those who put their trust in thee: save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy House; glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to all civil authorities, to our Armed Forces, and to all thy people: for every good and perfect gift is from above, and cometh down from thee, the Father of Lights, and unto thee we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen. Blessed be the name of the Lord, henceforth and forevermore. (*Thrice*)

While the Choir is singing the above, the Priest enters the Sanctuary through the Royal Doors, facing the Prothesis Table he says the following prayer quietly:

PRIEST: (*Quietly*) O Christ our God, who art thyself the fulfillment of the law and the Prophets, who didst fulfill all the dispensation of the Father: fill our hearts with joy and gladness, always: now and ever and unto ages of ages. Amen.

THE DISMISSAL

The Deacon, facing the faithful from the Royal Doors says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Priest, standing in the middle of the Royal Doors and blessing the faithful with the Cross says:

PRIEST: The blessing of the Lord and his mercy come upon you through his grace and love toward man, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: *(Facing the Icon of Christ)* Glory to thee, O Christ our God and our hope, glory to thee.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen. Lord, have mercy: Lord, have mercy: Lord, have mercy. Father, bless.

PRIEST: (He who rose again from the dead,) Christ our true God, through the intercessions of his all immaculate and all blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of St. John Chrysostom, the author of this Divine Liturgy; of St. N, the patron saint of this Holy Church; of the holy and righteous ancestors of God, Joachim and Anna, of Saint (s) N. (NN.), whose memory we celebrate, and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ and our God, have mercy upon us and save us.

CHOIR: Amen.

Appendix

THE EVENING PROKEIMENON

The Evening Prokeimenon is sung three times.

1. On Saturday Evening, except when it falls on the Feast of the Nativity of the Lord or the Epiphany, the Prokeimenon is always *'The Lord hath reigned...'*
2. If a Feast of the Lord falls on a Saturday, we sing the Prokeimenon of the Feast.. This will be either, *"Who is so great a God as our God?..."* or *"Our God is in heaven and on earth..."*
3. On Holy Saturday, we sing *"Arise O God, judge thou the Earth..."* before the reading of the Epistle.
4. On a Sunday evening during the Triodion, we sing a special Prokeimenon to be found in the Triodion.
5. During Bright Week, we sing a special Prokeimenon to be found in the Pentecostarion.
6. When a special Prokeimenon is used, there are special verses that are sung before each singing of the Prokeimenon.

PRIEST: The Evening Prokeimenon!

ON SATURDAY EVENING, Tone VI:

The Lord hath reigned, He is clothed with beauty. *(Twice)*
The Lord hath put on His apparel, and hath girded Himself with strength.
The Lord hath....

ON SUNDAY EVENING, Tone VIII:

Behold now, bless ye the Lord, all ye servants of the Lord. *(Twice)*
Ye that stand in the temple of the Lord, even in the courts of the house of our God.
Behold now....

ON MONDAY EVENING, Tone IV:

The Lord will hear me when I shall cry unto Him. *(Twice)*
Hear me when I call, O God of my righteousness.
The Lord will...

ON TUESDAY EVENING, Tone I:

Thy mercy, O Lord, will follow me all the days of my life. *(Twice)*
The Lord is my shepherd, therefore can I lack nothing: He hath led me in green pastures.
Thy mercy...

ON WEDNESDAY EVENING, Tone V:

Save me, O God, for Thy Name's sake, and judge me in Thy strength. *(Twice)*
Hear my prayer, O God, and hearken unto the words of my mouth.
Save me...

ON THURSDAY EVENING, Tone VI:

My help is from the Lord, Who made heaven and earth. *(Twice)*
I will lift up mine eyes unto the hills, from whence cometh my help.
My help is...

ON FRIDAY EVENING, Tone VII:

O God, Thou art my Defense. My God, Thy mercy shall lead me.
Deliver me from mine enemies, O God, and save me from them that rise up against me.

THE BLESSING OF THE FIVE LOAVES (ARTOKLASIA)

Things to be done before the service begins:

Prepare a table (memorial table) and put five loaves, four in the shape of a cross and place the fifth over them. Put a small bottle of wine on the left side of the loaves and a small bottle of olive oil on the right side of the bread.

It is customary for this service to be celebrated during the Great Vespers Service; some celebrate it during the Matins Service after the Great Doxology. It can be celebrated during the Evening Divine Liturgy; after the Small Entrance and before the Trisagion Prayer.

If it is to be celebrated during the Great Vesper Service, this Service takes place after the priest says the exclamation: "Blessed and glorified..." before the Aposticha.

Wherever this Service is celebrated; at the proper time the chanter sings the “Glory” of the Lity or other hymn, while the priest and deacon (if present) exit through the Royal Doors; the priest carrying the censer, preceded by the altar boys who exit through the North Door carrying the Candles, Fans and Cross and proceed to the middle of the Solea where a table is ready. The altar boys stand at both sides of the table. When the priest reaches the table, he censens the Iconostas and the people from the Solea then gives the censer away.

At the conclusion of the hymn by the chanter, the priest or the deacon (if present) says the following petitions and the choir responds “Lord have mercy” three times on each one except on the last one where they respond “Lord have mercy” 40 times of ten times each.

DEACON: Have mercy on us, O God, according to thy great goodness, we beseech thee, hear us and have mercy.

CHOIR: Lord, have mercy (*three times*).

DEACON: And again we pray for our Metropolitan (and Archbishop or Bishop) and all our brethren in Christ.

CHOIR: Lord, have mercy (*three times*)

DEACON: And again we pray for mercy, life, safety, sound health, and the salvation of the servants of God who offer this holy offering (NN), and for all other Orthodox Christians of true worship, for their forgiveness, and the remission of their sins.

CHOIR: Lord, have mercy (*three times*)

DEACON: And again we pray for the preservation of this holy church, this city, and all other cities and towns, from famine, destruction, earthquakes, flood, fire, and the sword; from the surprise attacks of foreign tribes, civil wars, and sudden death, We pray that our good and philanthropic God, in pity, mercy, and compassion, turn away from us all destruction that riseth against us, deliver us from his just threat, and have mercy upon us.

CHOIR: Lord, have mercy. (*forty times, of ten times each*).

DEACON: And again we pray that the Lord God hear the voice of our supplication, though we be sinners, and have mercy upon us.

CHOIR: Lord, have mercy (*three times*)

PRIEST: Grant us, O God our Saviour, O Hope of all the earth and of those who are far at sea, thy kindness, O Lord, and be lenient towards our sins, and have mercy upon us; for thou art a compassionate and philanthropic God, and to thee do we send up glory, to the Father, and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads to the Lord.

CHOIR: To thee, O Lord.

PRIEST: O most merciful Master, the Lord Jesus Christ our God, by the intercessions of our all-pure Lady, the everlastingly virgin Theotokos Mary, and by the might of thy precious and life-giving Cross, and by the petitions of the bodiless heavenly powers, of the honored Prophet and glorious Forerunner John the Baptist, of the honorable saints, of all the all-praised Apostles, of the glorious Saints of the Martyrs of good victory, of our righteous, God-mantled fathers, of Saint (N.), Patron of this church, of Saint (N. whose celebration we observe today), of the two righteous saints, grandparents of Christ, Joachim and Anna and of the rest of thy saints, let our petitions be acceptable to thee; grant us the forgiveness of our sins; cover us with the shadow of thy wings; drive away all enemies and adversaries; and preserve our lives, O Lord; have mercy upon us and upon thy world, and save our souls; for thou art good and the Lover of mankind.

He takes the censer and censers around the table while the deacon stands opposite to him, while the priest is singing the following Troparion in Tone 5:

PRIEST: Rejoice, O virgin Theotokos Mary, full of grace. The Lord is with thee. Blessed art thou among women, and blessed the fruit of thy womb; for thou didst give birth to the Saviour of our souls.

(If it is a great feast, then he sings the Troparion of the Feast.)

Here the priest gives the censer away and taking one loaf in his hands up to the level of his eyes, and the deacon (if present) says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, who didst bless the five loaves in the wilderness and there from didst satisfy five thousand, (he blesses the loaves with his hand), bless thou also these loaves and this wine, and oil, and make them plentiful in this city and in all the world. Sanctify the believers who partake in faith; for it is thou, O Christ our God, who didst bless and sanctify all things; and to thee do we send up glory, together with thy Father who hath no beginning, and thy most good and Holy Spirit, the Giver of life, now, and ever and unto ages of ages.

Here the priest kisses the bread and breaks it in the shape of the Cross, puts it on the table and enters the Sanctuary while singing in Tone 7.

CHOIR: Amen.

PRIEST: The rich have wanted, and suffered hunger; but they that seek the Lord shall not be deprived of any good (*once*).

Then the choir repeats it twice.

Here the chanter proceeds to sing (or read) the Aposticha, if it is a Great Vesper Service, or finishes the Matins or continues the Evening Divine Liturgy from where they left off.