



*Orthros &
Divine Liturgy*

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WORSHIPPING WITH US

Guidance for Church Participation

Welcome to Holy Ascension! We are so glad you are worshipping with us today, and we look forward to seeing you often.

Here is some guidance for participating in our services.

Languages and Translations

Our congregation includes people from many parts of the world. We embrace this diversity through the use of non-English languages in our services. When you hear unfamiliar languages, you can find the English translations in this book and in the insert or bulletin provided for each service.

Also, our choir, chanters, or clergy may occasionally use wording that is slightly different from what you see in print. This reminds us that the spirit of prayer and the meaning of the services should be our focus. Please bear with us and follow as best you can.

Finally, please be aware that when our service is led by a visiting bishop (called a “Hierarchical Liturgy”) some ornamental details are added to the service, which make it more elaborate. You should, however, be able to follow the flow of the service without much problem.

Sitting and Standing

This book includes notes indicating when the congregation sits and stands. They reflect the practice of our parish and are in no way universal within the Orthodox Church. They are also intended to be guidelines rather than rigid rules. Those needing to sit for health or other reasons should feel free to do so.

2 **Worshipping with Us**

Dignified Worship

Orthodox worship is based on a sense of reverent awe not often encountered outside the church. We do not want a sense of rigidity or formality to overshadow our family spirit and our welcome toward visitors, but please be mindful of the dignity due to God in his church.

Please refrain from conversation in the church. Needless to say, it distracts you and those around you from worship and prayer.

When seated in church, please do not cross your legs. Though we think little of it in today's world, this posture represents a casual familiarity that detracts from the solemnity and dignity of Orthodox worship.

Please dress for church in a way that honors God, as you would dress to meet an important person or to appear in court. We want to honor God with our best and most dignified clothes. However, we do not judge how others dress, since their best may be different from our best. Also, please do not dress in a manner that is distracting to others.

Finally, please do not chew gum in church.

Children in Church

We enjoy the vitality that children bring to our church, and we want them to be with us in worship as much as possible. We also understand that children will fidget and make noise from time to time, which is no reason to take them out of a service.

Occasionally, however, children may need to be taken out of church so that they will not become a distraction. In these situations, parents are welcome to use the alcove in the narthex (to the right of the sanctuary doors), where there is a window that allows you to see the service. There is also an unstaffed nursery downstairs, which you are welcome to use as needed.

Holy Communion

For Orthodox Christians, Holy Communion is the highest enactment of our unity in Christ, by which we express our complete unity in faith and offer ourselves to God and to one another as one Body. For us, Holy Communion can only be shared by those who also share the beliefs and practices of the Orthodox Church.

Moreover, Holy Communion is a profound and powerful experience that must be approached with great care and preparation; for, in the words of St. Paul, “Whoever...eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord” (1 Corinthians 11:27, RSV). St. Paul goes on to describe the harm that can come to one who receives without proper preparation.

Therefore, Holy Communion may only be received by members of the Orthodox Church who have prepared themselves through confession, fasting, and prayer.

At the end of the Divine Liturgy, however, the priest distributes blessed bread, which is different from Holy Communion. All our guests are welcome to come forward to kiss the cross and receive this blessed bread.



Again, welcome to our church! In its ancient and enduring worship, we hope that you will find peace, joy, hope, and a place for yourself in our parish family.

ORTHROS¹

† *The congregation stands.*

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

READER: Amen.

PRIEST: Glory to thee, our God. Glory to thee.

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and abide in us and cleanse us from every stain and save our souls, O Good One.²

THE TRISAGION PRAYERS

READER: Holy God, Holy Mighty, Holy Immortal: Have mercy on us. (*thrice*)³

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

¹ This text of Orthros may be used for all Sundays and feast days, but not for non-festal weekday services (Daily Orthros).

² From Pascha until Pentecost, “Glory to thee...O heavenly King...” is omitted.

³ During the 40 days after Pascha, this is replaced by the triple chanting of the Paschal troparion: “Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life.”

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.

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 of ages.

READER: Amen.

Lord, have mercy. (*twelve times*)

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

O come, let us worship 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 Christ himself, our King and our God.

☧ *The priest performs the Great Censing as the reader continues:*

6 Orthros

Psalm 19 (20)⁴

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Let him send forth unto thee help from his sanctuary, and out of Zion let him help thee. Let him remember every sacrifice of thine, and thy whole-burnt offering let him fatten. The Lord grant thee according to thy heart and fulfil all thy purposes. We will rejoice in thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfil all thy requests. Now have I known that the Lord hath saved his anointed one; he will hearken unto him out of his holy heaven; in mighty deeds is the salvation of his right hand. Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They have been fettered and have fallen, but we are risen and are set upright. O Lord, save the king and hearken unto us in the day when we call upon thee.

Psalm 20 (21)

O Lord, in thy strength the king shall be glad, and in thy salvation shall he rejoice exceedingly. The desire of his heart hast thou granted unto him, and hast not denied him the requests of his lips. Thou wentest before him with the blessings of goodness; thou hast set upon his head a crown of precious stone. He asked life of thee, and thou gavest him length of days unto ages of ages. Great is his glory in thy salvation; glory and majesty shalt thou lay upon him. For thou shalt give him blessing for ever and ever; thou shalt gladden him in joy with thy countenance. For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken. Let thy hand be found on all thine enemies; let thy right hand find all that hate thee. For thou wilt make them as an oven of fire in the time of thy presence; the Lord, in his wrath, will trouble them sorely, and fire shall devour them. Their fruit wilt thou destroy from the earth; and their seed, from the sons of men. For they have in-

⁴ Psalms are numbered according to the Septuagint, with the more common Hebrew number (if different) given in parentheses.

tended evil against thee; they have devised counsels which they shall not be able to establish. For thou shalt make them turn their backs; among those that are thy remnant, thou shalt make ready their countenance. Be thou exalted, O Lord, in thy strength; we will sing and chant of thy mighty acts.

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

THE TRISAGION PRAYERS

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.

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 of ages.

8 Orthros

READER: Amen.

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.

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, and lead us all to that victory which is from heaven; for thou art she who gavest birth to God and alone art blessed.

✠ The priest censens around the Holy Table, while intoning the following petitions:

THE EKTENIA

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

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

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

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

“Lord, have mercy”
is sometimes sung in
other languages:

Arabic: Ya rub urham.

Greek: Kyrie eleison.

PRIEST: Again we pray for our Father and Metropolitan *N.*, our Bishop *N.*, and all our brotherhood in Christ.

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. Bless, father, in the name of the Lord.

PRIEST: Glory to the holy, consubstantial, life-giving, and undivided Trinity always, now and ever and unto ages of ages.

CHOIR: Amen.

THE SIX PSALMS⁵

READER:

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

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (*twice*)

⁵ As the Six Psalms are read, the priest quietly says the twelve Morning Prayers of Light, found on page 113.

Psalm 3

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 cheek bone; 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 37 (38)

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 mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. 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 62 (63)

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 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.

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

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

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.

Psalm 87 (88)

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 eye mourneth by reason of affliction. Lord, I have called daily upon thee; I have stretched out my hands unto thee. Wilt thou shew 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 mine 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 102 (103)

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 his children, so the Lord 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 142 (143)

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 work 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. (*twice*)

Thy Spirit is good; lead me into the land of uprightness.

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

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

O Lord our hope, glory to thee.

THE GREAT LITANY

PRIEST: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For our Father and Metropolitan *N.* and our Bishop *N.*, the honorable presbytery, the diaconate in Christ, all the clergy, and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For our president, civil authorities, and armed forces, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For travelers by sea, by land, and by air, the sick, the suffering, the captive, and for 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 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, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.⁶

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.

⁶ During this petition the choir sings, “Most holy Theotokos, save us.”

GOD IS THE LORD

God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Verse 1. O give thanks unto the Lord and call upon his holy name. (*Refrain*)

Verse 2. All nations compassed me about, but in the name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord's doing; it is marvelous in our eyes. (*Refrain*)

①⁷

THE APOLYTIKIA AND THEOTOKION

➤ *Here are chanted the apolytikia and theotokion.*

THE LITTLE LITANY

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, the Theotokos and ever-virgin Mary, with all the saints, let us commend

⁷ Throughout the text the encircled numbers correspond to those in the Orthros insert for the day, if provided.

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ourselves and each other and all our life unto Christ our God.⁸

CHOIR: To thee, O Lord.

PRIEST: For thine is the might, 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 congregation may be seated.*

②

THE KATHISMATA

- *Here are read or chanted the kathismata.*
- *After the kathismata, on usual Sundays the evlogetaria are then chanted (see below). On great feast days, the polyeleos or anti-polyeleos are instead chanted (as found in the Orthros insert).*

The Evlogetaria (in Tone 5)

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 Savior, destroying the power of death and with thee raising up Adam and releasing all men from Hell.

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 sep-

⁸ During this petition the choir sings, “Most holy Theotokos, save us.”

ulcher cried unto the myrrh-bearing women, "Behold the grave and understand, for the Savior is risen from the tomb."

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."

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

The myrrh-bearing women mourned as bearing spices they drew near thy tomb, O Savior, 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."

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."

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.

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

O our God and our hope, glory to thee!

† *The congregation stands.*

THE LITTLE LITANY

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

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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, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.⁹

CHOIR: To thee, O Lord.

PRIEST: For blessed is thy 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.

CHOIR: Amen.

↓ *The congregation may be seated.*

③

THE ANABATHMOI & PROKEIMENON

➤ *Here is read or chanted the hyapakoë or third kathisma, followed by the anabathmoi and prokeimenon.*

↑ *The congregation stands when the Holy Doors open.*

DEACON¹⁰: Let us pray to the Lord.

⁹ During this petition the choir sings, “Most holy Theotokos, save us.”

¹⁰ When no deacon is serving, the priest says those parts labeled “DEACON.”

CHOIR: Lord, have mercy.

PRIEST: For holy art thou, O our God, who restest in the holy place, 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. (*twice*)

Praise ye God in his saints; praise him in the firm foundation of his power.

Let everything that hath breath praise the Lord.

THE ORTHROS GOSPEL

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

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

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

PRIEST: The reading is from the Holy Gospel according to *N*.

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

DEACON: Let us attend.

PRIEST: [The text of the Gospel.]



22 Orthros

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

œ On usual Sundays the priest reads the following hymn, though it is omitted on certain feasts (as indicated in the Orthros insert):

PRIEST: In that we have beheld the resurrection of Christ, let us worship 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, we know none other beside thee, and 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 for us he hath destroyed death by death.

READER:

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 sins 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 mine 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 goodwill unto Zion, that the walls of Jerusalem may be built up. Then shalt thou be pleased with a sacrifice of righteousness, with oblation and whole burnt offerings. Then shall they offer bullocks upon thine altar.

⑤ THE TROPARIA AFTER PSALM 50

- *The usual Sunday troparia are printed below. If special troparia are to be chanted, they will be indicated in the Orthros insert.*

CHOIR (chanted in Tone 2):

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.

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.

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

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

THE INTERCESSION

DEACON: O God, save thy people and bless thine inheritance, visit thy world with mercy and compassions, exalt the horn of Orthodox Christians, and send down upon us thy rich mercies—through the intercessions of our all-immaculate Lady, the 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 supplication of the honorable, glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-laudable apostles; of our fathers among the saints, great hierarchs, and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas of Myra in Lycia, Spyridon of Trimythous, and Nektarios of Pentapolis, the wonderworkers; of our father among the saints, Raphael, bishop of Brooklyn; of the holy, glorious great martyrs, George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatios the God-bearer of Antioch, Haralampos, and Eleftherios; of the holy, glorious, and great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva, and Irene; of the holy glorious and right-victorious martyrs; of our venerable and God-bearing fathers, who shone in the ascetic life; of *N. (patron saint of the church)*; of the holy and righteous ancestors of God, Joachim and Anna; of *NN. (saints of the day)* whose memory we celebrate; and of all thy saints—we beseech thee, O only most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto thee and have mercy on us.

CHOIR: Lord, have mercy. (*twelve times, in four sets of three*)

PRIEST: Through the mercy and compassions and love for 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.

CHOIR: Amen.

↓ *The congregation may be seated.*

⑥ THE KONTAKION & OIKOS, THE SYNAXARION, AND THE CANON

➤ *Here are read the kontakion, oikos, and synaxarion. Then are chanted the katabasiae for Odes 1-8.*

↑ *The congregation stands when the Holy Doors open.*

➤ *On usual Sundays, the Magnificat (see next page) is chanted after Ode 8. On great feast days, instead of the Magnificat the troparia of the Ninth Ode are chanted (as found in the Orthros insert).*

⌘ *As the choir sings, the priest or deacon performs the Great Censing.*

The Magnificat

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

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

(Refrain) 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.

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

(Refrain) More honorable...

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.

(Refrain) More honorable...

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

(Refrain) More honorable...

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.

(Refrain) More honorable...

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

(Refrain) More honorable...

➤ *Then is chanted the katabasia of the Ninth Ode.*

THE LITTLE LITANY

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.¹¹

CHOIR: To thee, O Lord.

PRIEST: For all the powers of heaven praise thee, and unto thee they 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 congregation may be seated.*

⑦ THE EXAPOSTEILARIA

➤ *Here are chanted the exaposteilaria.*

¹¹ During this petition the choir sings, “Most holy Theotokos, save us.”

THE PRAISES

☞ *The chanters now sing the following in the tone of the first stichiron:*

Psalm 148

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.

Praise ye him, all his angels; praise ye him, all his hosts. To thee, O God, is due our song.

⑧

➤ *Here are chanted the stichira on the Praises.*

‡ *The congregation stands when the Holy Doors open.*

THE GREAT DOXOLOGY

Glory to thee, who hast shown forth the light. Glory to God in the highest, and on earth peace, good will among men.

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

O Lord, King, heavenly God, Father almighty; O Lord, the only-begotten Son, Jesus Christ; and O 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, and 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, 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. (*thrice*)

Lord, thou hast been our refuge from generation to generation. I
said: Lord, 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 mercy unto them that know thee.

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.

Holy Immortal: Have mercy on us.

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

⑨ **THE CONCLUDING TROPARION**

➤ *Here is chanted the concluding troparion.*

*Please turn to page 37
for the Divine Liturgy.*

✻ *If the Divine Liturgy will be celebrated, the priest and deacon say the following prayers quietly at the altar as the preceding hymns are sung.*

✻ *If the Divine Liturgy is NOT to be celebrated, the priest and deacon conclude the service aloud with the following prayers:*

THE EKTENIA

DEACON: Have mercy on us, O God, according to thy great mercy; 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 Father and Metropolitan *N.* and our Bishop *N.*

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

DEACON: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons, and monastics, and all our brotherhood in Christ.

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

DEACON: Again we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of sins for all pious and Orthodox Christians who live and dwell in this community, the parishioners, members of the parish council and organizations, donors, and benefactors of this holy church.

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

DEACON: Again we pray for the blessed and ever-memorable founders of this holy church and all of 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 those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and 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 LITANY OF SUPPLICATION

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

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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 fearful judgment seat of Christ let us ask.

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.¹²

CHOIR: To thee, O Lord.

PRIEST: For thou art the God of mercy and compassions and 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.

CHOIR: Amen.

THE PRAYER AT THE BOWING OF HEADS

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *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, O Holy of holies: 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*

¹² During this petition the choir sings, “Most holy Theotokos, save us.”

God and lovest mankind, vouchsafing unto us thine earthly and heavenly good things.

(Aloud) For thine it 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.

CHOIR: Amen.

THE DISMISSAL

DEACON: Wisdom!

CHOIR: Father, bless.

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

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

PRIEST: Most holy Theotokos, save us.

CHOIR: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word and art truly Theotokos, we magnify thee.

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

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

PRIEST: May (*insert the appointed characteristic phrase*) 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 *N.*, patron of this holy church;) of the holy and righteous ancestors of God, Joachim and Anna; (of *N.*, whose memory we celebrate;) and of all the saints—have mercy on us and save us, forasmuch as he is good and loveth mankind.¹³

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.¹⁴

CHOIR: Amen.

¹³ As the priest says the dismissal, the choir may sing, “Protect, O Lord, unto many years, him who blesses us and brings us thy grace.”

¹⁴ During the 40 days after Pascha, “Through the prayers...Amen” is replaced by the following:

PRIEST: Christ is risen from the dead trampling down death by death and upon those in the tombs...

CHOIR: ...bestowing life.

THE OPENING DIALOGUE

✠ *As Orthros concludes, the priest and deacon quietly say the opening dialogue of the Divine Liturgy:*

*PRIEST: O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and abide in us and cleanse us from every stain and save our souls, O Good One.*¹⁵

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

*O Lord, thou shalt open my lips, and my mouth shall declare thy praise.*¹⁶

DEACON: It is time for the Lord to act. Bless, master.

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

DEACON: Amen. Pray for me, master.

PRIEST: The Lord direct thy steps unto every good work.

DEACON: Amen. Remember me, master.

PRIEST: The Lord God remember thee in his kingdom always, now and ever and unto ages of ages.

DEACON: Amen.

¹⁵ From Pascha until Pentecost, “O heavenly King...” is omitted. From Pascha through its leavetaking, it is replaced by the triple recitation of the Paschal troparion: “Christ is risen....” From Ascension to its leavetaking, it is replaced by single recitation of the festal troparion: “Thou has ascended....”

¹⁶ When no deacon is serving, the priest immediately proceeds to “Blessed is the Kingdom...”, on the following page.

THE DIVINE LITURGY

† *The congregation remains standing.*

DEACON: Master, bless.¹⁷

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.¹⁸

THE GREAT LITANY

DEACON¹⁹: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

¹⁷ This is omitted when no deacon is serving.

¹⁸ From Pascha to its leavetaking, the choir also sings the Paschal troparion (“Christ is risen...”) thrice.

¹⁹ When no deacon is serving, the priest says those parts labeled “DEACON.”

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CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For our Father and Metropolitan *N.* and our Bishop *N.*, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our president, civil authorities, and armed forces, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For travelers by sea, by land, and by air, the sick, the suffering, the captive, and for 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, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.²⁰

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, 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.*

(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 FIRST ANTIPHON

➤ *The First Antiphon is usually as follows (see bulletin for special texts):*

²⁰ During this petition the choir sings, “Most holy Theotokos, save us.”

²¹ The letter symbols throughout the text refer to the “Liturgical Variables in Today’s Divine Liturgy” found in the bulletin.

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It is good to give praise unto the Lord, and to chant unto thy name, O Most High.

By the intercessions of the Theotokos, O Savior, save us.

To proclaim in the morning thy mercy, and thy truth by night.

By the intercessions of the Theotokos, O Savior, save us.

Upright is the Lord our God, and there is no unrighteousness in him.

By the intercessions of the Theotokos, O Savior, save us.

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

By the intercessions of the Theotokos, O Savior, save us.

THE LITTLE LITANY

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.²²

²² During this petition the choir sings, "Most holy Theotokos, save us."

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O Lord our God, save thy people and bless thine inheritance, preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.*

(Aloud) For thine is the might, 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 SECOND ANTIPHON

➤ *The Second Antiphon is usually as follows (see bulletin for special texts):*

The Lord is King, he is clothed with majesty; the Lord is clothed with strength and hath girded himself.

O Son of God, who art risen from the dead,²³ save us who sing to thee, Alleluia.

For he hath established the world which shall not be shaken.

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

Holiness befits thy house, O Lord, forevermore.

²³ This phrase is ordinarily replaced by “who art wondrous in the saints” on Monday-Saturday.

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

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

Only-begotten Son and Word of God, thou who art immortal and didst deign for our salvation to become incarnate of the holy Theotokos and ever-virgin Mary, without change becoming man; and who wast crucified, O Christ God, trampling down death by death; thou who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: Save us.

THE LITTLE LITANY

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.²⁴

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O thou who hast bestowed on us these common and united supplications and dost promise that when two or three are of one accord in thy name thou*

²⁴ During this petition the choir sings, "Most holy Theotokos, save us."

wilt grant their requests: Do thou also now fulfill the desires and petitions of thy servants as may be most expedient for them, granting us in this age the knowledge of thy truth and in the age to come life everlasting.

(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.

CHOIR: Amen.



THE THIRD ANTIPHON

➤ *Here is sung the Third Antiphon, as printed in the bulletin.*

✂ *Meanwhile, the priest and deacon make the entrance, quietly saying:*

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.*

DEACON: *Amen.*

DEACON: *Bless, master, the holy entrance.*

PRIEST: *Blessed is the entrance to thy holy place always, now and ever and unto ages of ages.*

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DEACON: *Amen.*

✠ At the conclusion of the antiphon, the deacon says aloud:

DEACON: Wisdom. Stand upright.



THE ENTRANCE HYMN

➤ *The Entrance Hymn is usually as follows (see bulletin for special texts):*

PRIEST: Come, let us worship and fall down before Christ. O Son of God, who art risen from the dead,²⁵ save us who sing to thee, Alleluia.



THE TROPARIA & KONTAKION

➤ *Here are sung the troparia and kontakion as printed in the bulletin.*

✠ Meanwhile, the priest quietly says the prayer of the Thrice-Holy Hymn:

PRIEST: *O holy God, who restest in the holy place, who art hymned by the seraphim with the thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that asketh wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy serv-*

²⁵ This phrase is ordinarily replaced by “who art wondrous in the saints” on Monday-Saturday.

ants, even in this hour to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon 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 intercession of the holy Theotokos and all the saints, who from the beginning of the world have been well-pleasing unto thee.

✠ At the conclusion of the kontakion the deacon says aloud:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: 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...

DEACON: ...and unto ages of ages.

CHOIR: Amen.



THE THRICE-HOLY HYMN

➤ *Here is usually sung the Thrice-Holy Hymn, as printed below. On certain feasts, the bulletin will indicate that an alternative is sung instead.²⁶*

²⁶ At Hierarchical Divine Liturgy (that is, when a bishop presides) a more elaborate form of the Trisagion is used.

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

Holy Immortal: Have mercy on us.

DEACON: With strength!

CHOIR: Holy God, Holy Mighty, Holy Immortal: Have mercy on us.

œ Meanwhile, the altar is censed, and the priest quietly says the prayer of the gospel:

PRIEST: *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 all things that 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 thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages. Amen.*

œ Then the priest and deacon quietly say the following dialogue as they proceed to the High Place:

DEACON: *Command, master.*

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

DEACON: *Bless, master, the throne on high.*

PRIEST: *Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever and unto ages of ages.*

DEACON: *Amen.*



THE NEW TESTAMENT READINGS

The Epistle

œ After the Thrice-Holy Hymn is concluded, the deacon says aloud:

DEACON: Let us attend.

READER: *[The prokeimenon of the epistle, as in the bulletin.]*

DEACON: Wisdom!

READER: *[The title of the epistle, as in the bulletin.]*

DEACON: Let us attend.

↓ *The congregation may be seated.*

READER: *[The text of the epistle, as in the bulletin.]*

PRIEST: Peace be to thee that readest.

↑ *The congregation stands.*

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CHOIR: Alleluia. Alleluia. Alleluia.

CHANTER: *[The first Alleluia verse, as in the bulletin.]*

CHOIR: Alleluia. Alleluia. Alleluia.

CHANTER: *[The second Alleluia verse, as in the bulletin.]*

CHOIR: Alleluia. Alleluia. Alleluia.

The Gospel

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

PRIEST: The reading is from the Holy Gospel according to *N*.

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

DEACON: Let us attend.

PRIEST: *[The text of the Gospel, as in the bulletin.]*

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

↴ *The congregation may be seated for the homily. Afterwards, we stand and remain standing through the end of the service.*²⁷ ↵

²⁷ Those who need to sit may do so, as necessary. Particularly important times to stand include whenever the priest gives a blessing and during the Anaphora.

THE CHERUBIC HYMN & THE GREAT ENTRANCE²⁸

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

Wisdom!

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.

CHOIR: Amen.

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...

œ Meanwhile, the priest quietly says the prayer of the Cherubic Hymn:

PRIEST: *No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee is a great and fearful 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 Master of all didst take the name of our High Priest and deliver unto us the ministry of this liturgic and bloodless sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and restest in the holy place. Wherefore, I implore thee who alone art good and art ready to listen: Look down upon me, the sinner*

²⁸ For additional prayers, now generally omitted in practice, see pages 118-20.

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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 servants, but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant. For thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages. Amen.

✠ The priest and deacon quietly recite the Cherubic Hymn thrice. The priest then censens the church, asks forgiveness of all, and goes to the Prothesis Table. The Great Entrance is made, during which the clergy say the following petitions²⁹:

DEACON: All of you and all Orthodox Christians may the Lord God remember in his heavenly kingdom always, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Our Father and Metropolitan *N.* and our Bishop *N.* may the Lord God remember in his heavenly kingdom always, now and ever and unto ages of ages.

CHOIR: Amen.

²⁹ There is a different order of petitions during a Hierarchical Divine Liturgy (that is, when a bishop presides).

PRIEST: Our president, civil authorities, and armed forces may the Lord God remember in his heavenly kingdom always, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: The servants of God *N.*, that they might have mercy, life, peace, health, salvation, visitation, pardon, and remission of sins, may the Lord God remember in his heavenly kingdom always, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: The servants of God departed this life in the hope of resurrection and life eternal, *N.*, may the Lord God remember in his heavenly kingdom always, now and ever and unto ages of ages.

CHOIR: Amen.

œ As the clergy reenter the Holy Place, the choir concludes the Cherubic Hymn:

CHOIR: ...that we may receive the King of all, who comes invisibly upborne by the angelic hosts. Alleluia. Alleluia. Alleluia.

œ After reentering the Holy Place, the priest places the Holy Gifts on the altar saying quietly:

PRIEST: *The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and, sorrowing, placed it in a new tomb.*

œ The priest may also say the following two hymns:

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In the grave bodily, 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 life bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

DEACON: *Do good, master.*

PRIEST: *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 a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon thine altar.*

☩ *If more than one priest is serving, they say the following dialogue:*

PROTOS: *Remember me, brother(s) and concelebrant(s).*

OTHERS: *Thy priesthood the Lord God remember in his kingdom.*

PROTOS: *Pray for me, brother(s) and concelebrant(s).*

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

PROTOS: *May the same Spirit serve with us all the days of our life.*

For the Liturgy of St. Basil the Great³⁰, turn to page 72.

³⁰ This Liturgy is used on the Sundays during Great Lent and on January 1; additionally, it is used on December 25 and January 6 only when these dates occur on Sunday or Monday. The bulletin will indicate if it is used today.

✠ The Liturgy of St John Chrysostom continues as follows:

THE LITANY OF SUPPLICATION

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious gifts now set forth, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this holy house and 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.

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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 fearful judgment seat of Christ let us ask.

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.³¹

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O Lord God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrific-*

³¹ During this petition the choir sings, “Most holy Theotokos, save us.”

es for our sins and for the ignorance 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 rest upon us and upon these gifts here spread forth and upon all thy people,

(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.

PRIEST: Peace be to all.

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.

DEACON: The doors! The doors! In wisdom let us attend.

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

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all 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 became man,

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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 living 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.

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

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.

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

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

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 up 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 to 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 wings:*

(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

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he that cometh in the name of the Lord. Hosanna in the highest.

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 immaculate 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:*

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

CHOIR: Amen.

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

(Aloud) Drink of this, all of you; this is my Blood of the new covenant, which is shed for you and for many for the remission of sins.

CHOIR: Amen.

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 third-day resurrection, the ascension into heaven, the sitting*

at the right hand, and the second and glorious coming—

(Aloud) Thine own of thine own we offer unto thee in behalf of all and for all.³²

CHOIR: We praise thee, we bless thee, we give thanks unto thee, O Lord. And we pray unto thee, O our God.

PRIEST: Again we offer unto thee this rational and bloodless worship and beseech thee and pray thee and supplicate thee: Send down thy Holy Spirit upon us and upon these gifts here spread forth,

(DEACON: Bless, master, the holy bread.)

PRIEST: and make this bread the precious Body of thy Christ,

(DEACON: Amen. Bless, master, the holy cup.)

PRIEST: and that which is in this cup, the precious Blood of thy Christ,

(DEACON: Amen. Bless both, master.)

PRIEST: changing them by thy Holy Spirit,

(DEACON: Amen. Amen. Amen. Remember me a sinner, holy master.)

PRIEST: *(Quietly) that to those who shall partake thereof they may be unto vigilance of soul, unto remission of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven, and unto boldness*

³² The more ancient form of this exclamation is “And offering unto thee thine own of thine own in behalf of all and for all” (which grammatically connects what the priest just said quietly to what the choir is about to sing).

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toward thee, not unto judgment nor unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith;

(Aloud) especially our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary;

✠ As the priest continues the prayer of the Anaphora, the choir sings the megalynarion, which is usually as follows (see the bulletin for special hymns used on feast days):

CHOIR: It is truly meet and right 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.



PRIEST: *(Quietly) for the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; NN. (saints of the day), whose memory we celebrate; and all thy saints, at whose supplications visit us, O God.*

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, NN., and grant them rest, O our God, where the light of thy countenance watcheth over them.

And again we beseech thee: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth, of all the presbytery, the diaconate in Christ, and every priestly and monastic order.

And again we offer unto thee this rational worship for the whole world; for the holy, catholic, and apostolic Church; for those who live in chastity and lead a godly way of life, and for all civil authorities and our armed forces. Grant them, O Lord, peaceful times, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness.

(Aloud) Among the first be mindful, O Lord, of our Father and Metropolitan N. and our Bishop 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.

[CHOIR: Amen.

DEACON: And of those who offer these precious gifts to the Lord our God, the honorable presbytery, the diaconate in Christ, and every priestly order, and of their salvation; of the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering; and of all mankind.]³³

CHOIR: And of all mankind.

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; the sick; the suffering; the captive; and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor, and upon us all send forth thy mercies.*

³³ If no deacon is serving, this bracketed section is omitted.

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(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.

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

CHOIR: And with thy spirit.

THE LITANY BEFORE THE LORD'S PRAYER

DEACON: Having commemorated 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 spread forth and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind—receiving them upon his holy, most heavenly, and ideal altar as a savor of spiritual sweetness—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: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

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CHOIR: To thee, O Lord.

PRIEST: *(Quietly) Unto thee we commend our whole life and our hope, and we beseech thee and pray thee and supplicate thee: Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table with a pure conscience, unto remission of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation.*

(Aloud) And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

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

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

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

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PRIEST: (Quietly) *We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness 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 fearful 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; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies;*

(Aloud) through the grace and compassions 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.

CHOIR: Amen.

THE ELEVATION

PRIEST: (Quietly) *Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.*

✠ *The priest then makes three metanias, saying each time:*

O God, be gracious unto me, the sinner.

DEACON: Let us attend.

œ The priest then elevates the Lamb, saying:

PRIEST: The Holy Things are for the holy.

CHOIR: One is holy, One is Lord—Jesus Christ—to the glory of God the Father. Amen.

THE PRECOMMUNION PRAYER

œ Then, as the priest prepares communion, all say the following prayer:

ALL: I believe, O Lord, and I confess 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 Mystic 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.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.³⁴

³⁴ See page 96 for additional Prayers before Communion. Prayers after Communion are found on page 101.



THE COMMUNION OF THE CLERGY

As the clergy receive communion, the choir sings the communion hymn as indicated in the bulletin. On usual Sundays it is as follows:

CHOIR: Praise the Lord from the heavens; praise him in the highest. Alleluia.

THE COMMUNION OF THE PEOPLE

After the clergy have communed and prepared the chalices, the deacon exits through the Holy Doors and invites forward those prepared to receive communion, saying:

DEACON: With fear of God and faith and love, draw near.

The faithful then reverently approach to receive communion as the choir sings the following hymn (and other appropriate communion hymns):

CHOIR: Blessed is he that cometh in the name of the Lord.
God is the Lord and hath appeared unto us.

Since communion is the most spiritually intimate act of unity, only Orthodox Christians who have prepared through prayer, fasting, and the Sacrament of Confession may approach the chalice to receive it.

Of thy Mystic Supper, O Son of God, receive me today as a communicant. For I will not speak of the Mystery to thine enemies, nor will I give thee a kiss as did Judas, but like the thief do I confess thee: Remember me, O Lord, in thy Kingdom.

After communing the faithful and placing the chalice on the Holy Table, the priest turns to bless the people, saying:

PRIEST: O God, save thy people and bless thine inheritance.

œ The choir then sings the following, unless a special hymn is indicated in the bulletin.

CHOIR: We have seen the true light. We have received the heavenly Spirit. We have found the true faith, in worshipping the undivided Trinity, for he hath saved us.



œ Meanwhile, the priest and deacon prepare the chalice for transfer to the Prothesis Table, saying:

DEACON: (Quietly) *By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.*

PRIEST: *Be thou exalted, O God, above the heavens, and thy glory above all the earth.*

Blessed is our God...

(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 hymn thy glory. For thou hast counted us worthy to partake of thy holy Mysteries. Preserve us in thy sanctification, meditating on thy righteousness all the day long. Alleluia. Alleluia. Alleluia.

THANKSGIVING AFTER HOLY COMMUNION

DEACON: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and dread mysteries of Christ, let us worthily give thanks unto the Lord.

CHOIR: Lord, have mercy.

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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.

PRIEST: (Quietly) *We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, 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.*

(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.

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.

PRIEST:³⁵ O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: Save thy

³⁵ A different prayer may be read on certain feast days.

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 the civil authorities, to the armed forces, and to all thy people; for all good giving and every 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, from henceforth and forevermore. (*thrice*)³⁶

œ As the choir sings, the priest goes to the Prothesis Table and says the Prayer at the Consumption of the Holy Gifts:

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

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

³⁶ Various services may occur after the third singing of “Blessed be the name of the Lord...”, including the Trisagion Prayers of Mercy (see page 108)

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PRIEST: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind always, now and ever and unto ages of ages.

CHOIR: Amen.

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

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

PRIEST: May (*insert the appointed characteristic phrase*) 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 our father among the saints John Chrysostom, archbishop of Constantinople; of the holy, glorious, and right-victorious martyrs; of our venerable and God-bearing fathers; (of *N.*, patron of this holy church;) of the holy and righteous ancestors of God, Joachim and Anna; (of *N.*, whose memory we celebrate;) and of all the saints—have mercy on us and save us, forasmuch as he is good and loveth mankind.³⁷

³⁷ As the priest says the dismissal, the choir may sing, “Protect, O Lord, unto many years, him who blesses us and brings us thy grace.”

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PRIEST: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.³⁸

CHOIR: Amen.³⁹

³⁸ From Thomas Sunday through the Leavetaking of Pascha, “Through the prayers...Amen” is replaced by the following:

PRIEST: Christ is risen from the dead trampling down death by death and upon those in the tombs...

CHOIR: ...bestowing life.

³⁹ The Service of Removal of Wedding Crowns may be performed following the Dismissal (see page 111).

**THE CONTINUATION OF THE DIVINE LITURGY OF
ST BASIL THE GREAT
(Continued from page 52)**

THE LITANY OF SUPPLICATION

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious gifts now set forth, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this holy house and 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 fearful judgment seat of Christ let us ask.

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.⁴⁰

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O Lord our God, who hast created us and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit. Graciously grant us, therefore, O Lord, to be*

⁴⁰ During this petition the choir sings, “Most holy Theotokos, save us.”

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servitors of thy new covenant, ministers of thy holy mysteries. Receive us who draw near to thy holy altar, according to the fullness of thy mercy, that we may be worthy to offer unto thee this rational and bloodless sacrifice for our own sins and for the ignorance of the people, which do thou receive upon thy holy, most heavenly, and spiritual altar as a savor of sweetness, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our worship, and receive it as thou didst receive the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst receive at the hands of thy holy apostles this true worship, so also do thou in thy goodness, O Lord, receive from the hands of us sinners these gifts; that, having been accounted worthy to minister at thy holy altar, we may receive the recompense of wise and faithful stewards in the fearful day of thy just requiting,

(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.

PRIEST: Peace be to all.

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.

DEACON: The doors! The doors! In wisdom let us attend.

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

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all 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 became 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 living 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.

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

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.

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

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

PRIEST: (Quietly) *O Existing One, Master, Lord, God, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee, and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our rational worship; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth and of all creation, both visible and invisible, who sittest upon the throne of glory and beholdest the depths, who art unoriginate, invisible, incomprehensible, uncircum-*

script, immutable, the Father of our Lord: the great God and Savior Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every rational and intelligent creature doth serve thee and ascribe to thee perpetual praise, for all things are thy servants. Yea, angels and archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed cherubim praise thee; round about thee stand the six-winged seraphim; with two they cover their faces, with two their feet, and with two they fly, continually crying out to one another with unceasing praises,

(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.

PRIEST: *(Quietly)* With these blessed powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works, for in righteousness and true judgment hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honored him with thine own im-

age, O God, thou didst set him in the paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law as an aid; thou didst appoint guardian angels. And when the fullness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages, who, being the Brightness of thy glory and the express Image of thy person and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But though he was God before all the ages, yet he appeared upon earth and dwelt among men and was incarnate of a holy virgin and emptied himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine only-begotten Son, who is in the bosom of thee, the God and Father, to be born of a woman, the holy

*Theotokos and ever-virgin Mary, to be born under the Law, that he might condemn sin in his flesh, that they who were dead in Adam might be made alive in him thy Christ. And becoming a citizen of this world and giving commandments of salvation, he released us from the delusion of idols and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into hades through the cross, that he might fill all things with himself, he loosed the pains of death and rose again on the third day, making a way for all flesh unto the resurrection from the dead, for it was not possible that the Author of life should be held by corruption, that he might be the First-fruits of those who have fallen asleep, the Firstborn from the dead, that he might be in all things the first among all. Ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hal-
lowed it and broken it,*

(Aloud) he gave it to his holy disciples and apostles, saying: Take, eat; this is my Body, which is broken for you for the remission of sins.

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CHOIR: Amen.

PRIEST: (Quietly) *In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it,*

(Aloud) he gave it to his holy disciples and apostles, saying: Drink of this, all of you; this is my Blood of the new covenant, which is shed for you and for many for the remission of sins.

CHOIR: Amen.

PRIEST: (Quietly) *Do this in remembrance of me; for as often as you shall eat this bread and drink this cup, you do proclaim my death and confess my resurrection.*

Wherefore, O Master, we also having in remembrance his saving passion and life-giving cross, his three-day entombment and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and fearful second coming,

(Aloud) thine own of thine own we offer unto thee in behalf of all and for all.⁴¹

CHOIR: We praise thee, we bless thee, we give thanks unto thee, O Lord. And we pray unto thee, O our God.

PRIEST: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own right-

⁴¹ The more ancient form of this exclamation is “And offering unto thee thine own of thine own in behalf of all and for all” (which grammatically connects what the priest just said quietly to what the choir is about to sing).

eousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray thee and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show

(DEACON: Bless, master, the holy bread.)

PRIEST: this bread to be itself the precious Body of our Lord and God and Savior Jesus Christ,

(DEACON: Amen. Bless, master, the holy cup.)

PRIEST: and this cup to be itself the precious Blood of our Lord and God and Savior Jesus Christ,

(DEACON: Amen. Bless both, master.)

PRIEST: which was shed for the life of the world and its salvation.

(DEACON: Amen. Amen. Amen. Remember me a sinner, holy master.)

PRIEST: (Quietly) *And as for us partakers of the one bread and of the cup, do thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the holy Body and Blood of thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the holy ones, who through the ages have been well pleasing unto thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors,*

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teachers, and every righteous spirit made perfect in faith;

(Aloud) especially our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and ever-virgin Mary;

☩ As the priest continues the prayer of the Anaphora, the choir sings the megalynarion, which is usually as follows (see the bulletin for special hymns used on feast days):

CHOIR: In thee rejoiceth, O thou who art full of grace, every created being, the hosts of the angels and all mankind, O consecrated Temple and Paradise endowed with speech, glory to virgins, of whom God was incarnate and became a little child, who is our God before all the ages. For he made of thy womb a throne and thy body did he make more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace; glory to thee.

H

PRIEST: *(Quietly) the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; NN. (saints of the day), whose memory we celebrate; and all thy saints, at whose supplications visit us, O God.*

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, NN., and grant them rest where the light of thy countenance watcheth over them.

And again we pray thee: Be mindful, O Lord, of thy holy, catholic, and apostolic church, which is to the ends of the world; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy house, even unto the end of the age.

Be mindful, O Lord, of those who have set before thee these gifts, and those for whom and through whom and in behalf of whom they have offered them. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains, and in caverns and pits of the earth. Be mindful, O Lord, of all those who live in virginity and reverence, in asceticism and a godly way of life.

Be mindful, O Lord, of all civil authorities and of our armed forces; grant them a secure and lasting peace; speak good things into their hearts concerning thy Church and all thy people, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness. Establish the good in thy goodness, and make good the evil by thy benevolence.

Be mindful, O Lord, of the people here present and of those who are absent for reasonable cause, and have mercy upon them and upon us, according to the multitude of thy mercy. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the faint-hearted. Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic, and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and be mindful, O God, of

those who are under judgment, in the mines, in exile, in bitter servitude, in every tribulation, necessity, and danger, and all who beseech thy great loving-kindness; and be mindful, O Lord our God, of those who love us and those who hate us and those who have enjoined us, unworthy though we be, to pray for them, and of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, do thou thyself remember, O God who knowest the time of life and name of each and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Savior of the storm-tossed, the Haven of the voyager, the Physician of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling-place, and his need.

Deliver, O Lord, this city and every city and countryside from famine, plague, earthquake, flood, fire, the sword, foreign invasion, and civil war.

(Aloud) Among the first be mindful, O Lord, of our Father and Metropolitan *N.* and our Bishop *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.

[CHOIR: Amen.

DEACON: And of those who offer these precious gifts to the Lord our God, the honorable presbytery, the diaconate in Christ, and every priestly order, and of their salvation; of the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and

help of the people here present, those whom they are remembering; and of all mankind.]⁴²

CHOIR: And of all mankind.

PRIEST: (Quietly) *Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth. Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here spread forth.*

Be mindful, O Lord, of the presbytery, the diaconate in Christ, and every priestly order, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy benevolence, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful seasons; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy goodness; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the power of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, showing us to be sons of the light and sons of the day; and grant unto us thy peace and thy love, O Lord our God, for all things hast thou given unto us.

(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.

⁴² If no deacon is serving, this bracketed section is omitted.

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

CHOIR: And with thy spirit.

THE LITANY BEFORE THE LORD'S PRAYER

DEACON: Having commemorated 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 spread forth and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind—receiving them upon his holy, most heavenly, and ideal altar as a savor of spiritual sweetness—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: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: *(Quietly) O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits, which thou hast ever bestowed and yet dost bestow among us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit; teach us to perfect holiness in thy fear, that we, receiving a portion of thy holy things in*

the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ, and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit. Yea, O our God, cause also that none of us may be guilty of these thy dread and heavenly mysteries or infirm in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of thy holy things, as a support upon the road to life eternal and as an acceptable defense at the fearful judgment seat of thy Christ, that we also, together with all the saints who in all the ages have been well-pleasing unto thee, may be made partakers of thine everlasting good things, which thou hast prepared for those who love thee, O Lord.

(Aloud) And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

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

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

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

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DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: (Quietly) *O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation they may partake of these thine immaculate and life-giving mysteries, unto the remission of sins and unto the communion of the Holy Spirit,*

(Aloud) through the grace and compassions 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.

CHOIR: Amen.

PRIEST: (Quietly) *Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.*

✠ *The priest then makes three metanias, saying each time:*

O God, be gracious unto me, the sinner.

DEACON: Let us attend.

œ The priest then elevates the Lamb, saying:

PRIEST: The Holy Things are for the holy.

CHOIR: One is holy, One is Lord—Jesus Christ—to the glory of God the Father. Amen.

THE PRECOMMUNION PRAYER

œ Then, as the priest prepares communion, all say the pre-communion prayer:

ALL: I believe, O Lord, and I confess 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 Mystic 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.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.⁴³

⁴³ See page 96 for additional Prayers before Communion. Prayers after Communion are found on page 101.



THE COMMUNION OF THE CLERGY

As the clergy receive communion, the choir sings the communion hymn as indicated in the bulletin. On usual Sundays it is as follows:

CHOIR: Praise the Lord from the heavens; praise him in the highest. Alleluia.

THE COMMUNION OF THE PEOPLE

After the clergy have communed and prepared the chalices, the deacon exits through the Holy Doors and invites forward those prepared to receive communion, saying:

DEACON: With fear of God and faith and love, draw near.

The faithful then reverently approach to receive communion as the choir sings the following hymn (and other appropriate communion hymns):

CHOIR: Blessed is he that cometh in the name of the Lord.
God is the Lord and hath appeared unto us.

Since communion is the most spiritually intimate act of unity, only Orthodox Christians who have prepared through prayer, fasting, and the Sacrament of Confession may approach the chalice to receive it.

Of thy Mystic Supper, O Son of God, receive me today as a communicant. For I will not speak of the Mystery to thine enemies, nor will I give thee a kiss as did Judas, but like the thief do I confess thee: Remember me, O Lord, in thy Kingdom.

After communing the faithful and placing the chalice on the Holy Table, the priest turns to bless the people, saying:

PRIEST: O God, save thy people and bless thine inheritance.

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œ The choir then sings the following, unless a special hymn is indicated in the bulletin.

CHOIR: We have seen the true light. We have received the heavenly Spirit. We have found the true faith, in worshipping the undivided Trinity, for he hath saved us.



œ Meanwhile, the priest and deacon prepare the chalice for transfer to the Prothesis Table, saying:

DEACON: (Quietly) *By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.*

PRIEST: *Be thou exalted, O God, above the heavens, and thy glory above all the earth.*

Blessed is our God...

(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 hymn thy glory. For thou hast counted us worthy to partake of thy holy Mysteries. Preserve us in thy sanctification, meditating on thy righteousness all the day long. Alleluia. Alleluia. Alleluia.

THANKSGIVING AFTER HOLY COMMUNION

DEACON: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and dread mysteries of Christ, let us worthily give thanks unto the Lord.

CHOIR: Lord, have mercy.

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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.

PRIEST: (Quietly) *We give thanks unto thee, O Lord our God, for the participation in thy holy, immaculate, immortal, and heavenly mysteries, which thou hast given unto us for the welfare and sanctification of our souls and bodies. Do thou, the same Master of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, and unto an acceptable defense at the fearful judgment seat of thy Christ.*

(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.

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.

PRIEST:⁴⁴ 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 the civil authorities, to the armed forces, and to all thy people; for all good giving and every 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, from henceforth and forevermore. (*thrice*)⁴⁵

œ As the choir sings, the priest goes to the Prothesis Table and says the Prayer at the Consumption of the Holy Gifts:

PRIEST: (Quietly) *The mystery of thy dispensation, O Christ our God, hath been accomplished and perfected, as far as is in our power, for we have had the memorial of thy death, we have seen the type of thy resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which also in the age to come be well-pleased to vouchsafe us all, through the grace of thine unoriginate Father and of thy holy and good and life-giving Spirit, now and ever and unto ages of ages. Amen.*

⁴⁴ A different prayer may be read on certain feast days.

⁴⁵ Various services may occur after the third singing of “Blessed be the name of the Lord...”, including the Trisagion Prayers of Mercy (see page 108).

THE DISMISSAL

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind always, now and ever and unto ages of ages.

CHOIR: Amen.

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

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

PRIEST: May (*insert the appointed characteristic phrase*) 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 our father among the saints Basil the Great, archbishop of Caesarea; of the holy, glorious, and right-victorious martyrs; of our venerable and God-bearing fathers; (of *N.*, patron of this holy church;) of the holy and righteous ancestors of God, Joachim and Anna; (of *N.*, whose memory we celebrate;) and of all the saints—have mercy on us and

The Divine Liturgy of St. Basil the Great 95

save us, forasmuch as he is good and loveth mankind.⁴⁶

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

CHOIR: Amen.⁴⁷

⁴⁶ As the priest says the dismissal, the choir may sing, “Protect, O Lord, unto many years, him who blesses us and brings us thy grace.”

⁴⁷ The Service of Removal of Wedding Crowns may be performed following the Dismissal (see page 111).

PRAYERS BEFORE COMMUNION

1. A Prayer of St. Basil the Great

O Lord and Master Jesus Christ, our God, Fountain of life and immortality, Creator of all things visible and invisible, consubstantial and co-eternal Son of the eternal Father, who in thine exceeding great love didst become incarnate in the latter days and wast crucified for us ungrateful and wicked children and by thine own Blood didst renew our nature corrupted by sin: Do thou, O immortal King, receive me, a repentant sinner; incline thine ear unto me and hear my prayer. I have sinned, O Lord, I have sinned against heaven and before thee, and I am not worthy to lift up my eyes to the majesty of thy glory, for I have affronted thy goodness and broken thy commandments and disobeyed thy laws. But thou, O Lord most loving, long-suffering and merciful, hast not given me over to perish in my sins, but dost ever await my return. For, O thou who lovest mankind, thou hast said by thy prophet that thou hast no pleasure in the death of a sinner, but rather that he should turn from his wickedness and live. Thou dost not desire, O Master, to destroy the works of thy hands or that they should perish, but willest that all men should be saved and come to the knowledge of the truth. Wherefore I, although unworthy both of heaven and of earth and of this temporary life, even I, a wretched sinner who had given myself over to every evil desire, despair not of salvation—though I have been wholly subject to sin, a slave to passion, and have defiled thine image within me, who am thy creation and thy work—but, trusting in thine infinite compassion, draw nigh unto thee. Receive me, O Lord, thou that lovest mankind, as thou didst receive the sinful woman, the thief, the publican, and the prodigal son. Take away the heavy burden of my sins, O thou that takest away the sins of the world and healest the infirmities of men and callest all that are weary and heavy-

laden to thyself and givest them rest; thou that camest not to call the righteous but sinners to repentance, cleanse thou me from all stain of body and soul, and teach me to fulfill holiness in thy fear, that, with the witness of my conscience pure, I may receive a portion of thy Holy Gifts and be united to thy holy Body and precious Blood and may have thee, with thy Father and Holy Spirit, dwelling and abiding in me. And grant, O Lord Jesus Christ my God, that the partaking of thy precious and life-giving Mysteries may not be to my condemnation nor may not through the weakness of my soul and body be received unworthily; but grant that, even unto my last breath, I may partake of a portion of thy Holy Gifts without condemnation, unto the communion of thy Holy Spirit, as a preparation for eternal life, and for a good defense at thy dread judgment seat, so that I, together with all thine elect, may also receive those incorruptible good things which thou hast prepared for them that love thee, O Lord, in whom thou art glorified forever. Amen.

2. Another Prayer of St. Basil the Great

O Lord, I know that I am unworthy to receive thy holy Body and precious Blood; I know that I am guilty and that I eat and drink condemnation to myself, not discerning the Body and Blood of Christ my God. But trusting in thy loving-kindness I come unto thee who hast said: He that eateth my Body and drinketh my Blood shall dwell in me and I in him. Therefore, O Lord, have compassion on me and make not an example of me, thy sinful servant. But do unto me according to thy great mercy, and grant that these Holy Gifts may be for me unto the healing, purification, enlightenment, protection, salvation, and sanctification of my soul and body, and to the expulsion of every evil imagination, sinful deed, or work of the Devil. May they move me to reliance on thee and to love thee always, to amend and keep firm my life, and be ever in me to the increase of virtue, to the keeping of thy commandments, to the communion of the Holy Spirit, and as a good defense before thy dread judgment seat, and for life eternal. Amen.

3. A Prayer of St. John Chrysostom

O Lord my God, I know that I am not worthy nor sufficient that thou shouldest enter under my roof into the habitation of my soul, for it is all deserted and in ruins, and thou hast not a fitting place in me to lay thy head. But as from the heights of thy glory thou didst humble thyself, so now bear me in my humility; as thou didst deign to lie in a manger in a cave, so deign now also to come into the manger of my mute soul and corrupt body. As thou didst not refrain from entering into the house of Simon the leper or shrink from eating there with sinners, so also vouchsafe to enter the house of my poor soul, all leprous and full of sin. Thou didst not reject the sinful woman who ventured to draw near to touch thee, so also have pity on me, a sinner, approaching to touch thee. And grant that I may partake of thine all-holy Body and precious Blood for the sanctification, enlightenment, and strengthening of my weak soul and body; for the relief from the burden of my many sins; for my preservation against all the snares of the devil; for victory over all my sinful and evil habits; for the mortification of my passions; for obedience to thy commandments; for growth in thy divine grace; and for the inheritance of thy Kingdom. For it is not with careless heart that I approach thee, O Christ my God, but I come trusting in thine infinite goodness and fearing lest I may be drawn afar from thee and become the prey of the wolf of souls. Wherefore I pray thee, O Master, who alone art holy, that thou wouldst sanctify my soul and body, my mind and heart and reins, and renew me entirely. Implant in my members the fear of thee, be thou my helper and guide, directing my life in the paths of peace, and make me worthy to stand at thy right hand with thy saints, through the prayers and intercessions of thine immaculate Mother, of thy bodiless servitors, of the immaculate powers, and of all the saints who from all ages have been well-pleasing unto thee. Amen.

4. A Prayer of St. John of Damascus

O Lord and Master Jesus Christ, our God, who alone hath power to forgive the sins of men, do thou, O Good One who lovest mankind, forgive all the sins that I have committed in knowledge or in ignorance, and make me worthy to receive without condemnation thy divine, glorious, immaculate, and life-giving Mysteries—not unto punishment or unto increase of sin, but unto purification and sanctification and a promise of thy kingdom and the life to come, as a protection and a help, to overthrow the adversaries and to blot out my many sins. For thou art a God of mercy and compassion and love toward mankind, and unto thee we ascribe glory together with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

5. Another Prayer of St. John of Damascus

I stand before the gates of thy temple, and yet I refrain not from my evil thoughts. But do thou, O Christ my God, who didst justify the publican and hadst mercy on the Canaanite woman and opened the gates of Paradise to the thief, open unto me the compassion of thy love toward mankind and receive me as I approach and touch thee, like the sinful woman and the woman with the issue of blood; for the one by embracing thy feet received the forgiveness of her sins and the other by but touching the hem of thy garment was healed. And I, most sinful, dare to partake of thy whole Body. Let me not be consumed, but receive me as thou didst receive them and enlighten the perceptions of my soul, consuming the accusations of my sins, through the intercessions of her that without stain gave thee birth and of the heavenly powers; for thou art blessed unto ages of ages. Amen.

6. A Prayer of St. John Chrysostom

I believe, O Lord, and I confess 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

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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 Mystic 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.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

PRAYERS OF THANKSGIVING AFTER HOLY COMMUNION

PRIEST: Glory to thee, O God. Glory to thee, O God. Glory to thee, O God.

READER:

1.

I thank thee, O Lord my God, that thou hast not rejected me, a sinner, but hast vouchsafed me to become a communicant of thy holy things. I thank thee that thou hast vouchsafed me, the unworthy, to partake of thine immaculate and heavenly gifts. But, O Master who lovest mankind, who didst both die for us and rise again, and didst bestow upon us these thy dread and life-giving mysteries for the benefit and sanctification of our souls and bodies, grant that they may be for me also unto the healing of soul and body, unto the averting of everything contrary thereto, unto the enlightenment of the eyes of my heart, unto the peace of my spiritual powers, unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto the fulfillment of thy commandments, unto growth in thy divine grace and the attainment of thy kingdom, that, preserved by them in thy holiness, I may ever remember thy grace and henceforth live not unto myself but unto thee, our Master and Benefactor. And thus, when this life is ended in the hope of eternal life, I may attain unto everlasting rest, where the voice of those who keep festival is unceasing and the delight of those who behold the ineffable beauty of thy countenance is boundless. For thou art the true desire and unutterable joy of those who love thee, O Christ our God, and all creation hymneth thee forever. Amen.

2. A Prayer of St. Basil the Great

O Master, Christ our God, King of the ages and Maker of all things: I thank thee for all the good things which thou hast be-

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stowed upon me and for this partaking of thine immaculate and life-giving mysteries. Wherefore I pray thee, who art good and lovest mankind: Keep me under thy protection and in the shadow of thy wings, and grant unto me with a pure conscience and even unto my last breath to partake of thy holy things unto remission of sins and unto life everlasting. For thou art the Bread of life, the Fountain of holiness, the Giver of good things, and unto thee we ascribe glory, together with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

3. A Prayer of St. Simeon Metaphrastes

O thou who willingly dost give thy flesh to me as food,
Thou who art a fire consuming the unworthy:
Consume me not, O my Creator;
But, rather, pass through all my body parts,
Into all my joints, my reins, my heart.
Burn thou the thorns of all my transgressions.
Cleanse my soul, and hallow thou my thoughts.
Make firm my knees, and my bones likewise.
Enlighten as one my five senses.
Establish me wholly in thy fear.
Ever shelter, guard, and keep me
From every soul-corrupting deed and word.
Cleanse me, purify me, and control me.
Adorn me, teach me, and enlighten me.
Show me to be a dwelling-place of thy Spirit only
And in no wise the dwelling-place of sin,
That from me, thy habitation through the entrance of thy Communion,
Every evil deed and every passion may flee as from fire.
As intercessors I bring to thee all the sanctified,
Both the leaders of the bodiless powers,
Thy Forerunner, and thy wise apostles,
And besides these, thine immaculate and pure Mother.
Do thou receive their prayers, O my Christ, who art compassionate,

And make thy servant to be a child of the light.
For thou alone, O good One, art the sanctification and splendor
of our souls,
And to thee as God and Master, day by day, we all ascribe glory.

4.

May thy holy Body, O Lord Jesus Christ our God, be unto me
for life eternal, and thy precious Blood unto remission of my
sins. May this Eucharist be unto me for joy, health, and glad-
ness; and, at thy fearful Second Coming, make me, a sinner,
worthy to stand at the right hand of thy glory, through the inter-
cessions of thine all-immaculate Mother and of all thy saints.
Amen.

5. A Prayer to the All-holy Theotokos

O all-holy Lady Theotokos, light of my darkened soul, my
hope, my shelter, my refuge, my consolation, and my joy: I
thank thee that thou hast accounted me worthy, although unwor-
thy, to be a partaker of the immaculate Body and precious
Blood of thy Son. But do thou, who gavest birth to the true
Light, enlighten the spiritual eyes of my heart. O thou who didst
bear the Fountain of immortality, enliven thou me who lie dead
in sin. O compassion-loving Mother of the merciful God, have
mercy on me and grant me compunction and contrition of heart
and humility in my thoughts and deliverance from the bondage
of my vain imaginings. And account me worthy, even unto my
last breath, to receive without condemnation the sanctification
of the immaculate mysteries, unto the healing of both soul and
body. And grant unto me tears of repentance and confession,
that I may hymn thee and glorify thee all the days of my life, for
blessed and glorified art thou unto all ages. Amen.

...for blessed and glorified art thou unto all ages. Amen.

...for blessed and glorified art thou unto all ages. Amen.

The Hymn of Simeon the God-receiver

Lord, now lettest thou thy servant depart in peace, according to
thy word. For mine eyes have seen thy salvation, which thou

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hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel.

THE TRISAGION PRAYERS

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, 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.

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 of ages.

READER: Amen.

THE TROPARIA AND KONTAKIA

➤ *Here is read the troparion of the day.*

- *Here is read the troparion of the patron saint or patronal feast of the church temple.*
- *Then are read the troparion and kontakion of the Liturgy's author, according to which Liturgy has been celebrated:*

St John Chrysostom

Troparion

Grace shining forth from thy mouth like fire hath enlightened the universe and hath disclosed to the world treasures of uncovetousness and hath shown us the heights of humility. But as thou dost instruct us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

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

Kontakion

From heaven thou didst receive divine grace and by thy lips thou dost teach all to worship the one God in Trinity, O venerable John Chrysostom, the all-blessed. Worthily do we extol thee, for thou art an instructor that dost reveal things divine.

St Basil the Great

Troparion

Thy sound hath gone out into all the earth, for it hath received thy word. Thereby didst thou teach divine doctrine, make clear the nature of existence, and order the habits of men, O thou of royal priesthood, venerable Father Basil, beseech Christ our God to grant us great mercy.

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

Kontakion

Thou didst appear as an unshakable foundation of the Church, dispensing an inviolate dominion to all mortals and sealing it with thy doctrines, O revealer of heavenly things, venerable Basil.

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œ The reader continues:

Now and ever and unto ages of ages. Amen.

The Church is revealed to all as a brilliantly lit heaven, leading the faithful in the way of light. Standing therein, we cry aloud: Make firm the foundation of this house, O Lord.

Lord, have mercy. (*twelve times*)

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

More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word and art truly Theotokos: We magnify thee.

Bless, father, in the name of the Lord.

PRIEST: May God have compassion upon us and bless us; may he show the light of his countenance upon us and be merciful unto us.

READER: Amen.

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

READER: 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*). Father, bless.

PRIEST: May (*insert the appointed characteristic phrase*) Christ our true God—through the intercessions of his all-immaculate and all-blameless holy Mother; of our father among the saints (John Chrysostom, archbishop of Constantinople *OR* Basil the Great, archbishop of

Caesarea); (of *N.*, patron of this holy church;) of the holy and righteous ancestors of God, Joachim and Anna; (of *N.*, whose memory we celebrate;) and of all the saints—have mercy on 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.⁴⁸

READER: Amen

⁴⁸ From Thomas Sunday through the Leavetaking of Pascha, “Through the prayers...Amen” is replaced by the following:

PRIEST: Christ is risen from the dead trampling down death by death and upon those in the tombs...

READER: ...bestowing life.

TRISAGION PRAYERS OF MERCY⁴⁹

† *The congregation stands during this service.*

✠ *After the third singing of “Blessed be the name of the Lord,” the clergy exit the Holy Place and stand around a table on the Solea, on which is placed the bread and/or wheat offered for the memorial service.*

PRIEST/CHANTER: With the spirits of the righteous made perfect, give rest to the soul(s) of thy servant(s) O Savior, and preserve it (*them*) in that life of blessedness which is with thee, O thou who lovest mankind.

In the place of thy rest, O Lord, where all thy saints repose, give rest also to the soul(s) of thy servant(s), for thou only lovest mankind.

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

Thou art our God, who descended into hades and loosed the bonds of those who were there; thyself give rest also to the soul(s) of thy servant(s).

Now and ever and unto ages of ages. Amen.

O Virgin, alone pure and immaculate, who without seed didst give birth to God, intercede for the salvation of his (*her, their*) soul(s).

✠ The deacon intones the following petitions while he censens:

⁴⁹ This is how the service is prayed when appended to the Divine Liturgy.

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

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

DEACON: Again we pray for the repose of the soul(s) of the servant(s) of God *N. (NN.)*, departed this life, and that thou wilt pardon his (*her, their*) every transgression, both voluntary and involuntary.

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

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

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

DEACON: The mercies of God, the kingdom of heaven, and remission of his (*her, their*) sins let us ask of Christ our immortal King and our God.

CHOIR: Grant this, O Lord.

The Prayer for the Departed

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, who hast trampled down death and made powerless the devil and given life to thy world: Do thou thyself, O Lord, give rest to the soul(s) of thy departed servant(s) *N. (NN.)* in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which he (*she, they*) hath

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(have) committed, whether by word or deed or thought, for thou art good and lovest mankind, for there is no man who liveth and sinneth not, for thou only art beyond sin and thy righteousness is to all eternity and thy word is truth.

For thou art the Resurrection and the Life and the Repose of thy departed servant(s) *N. (NN.)*, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

CHOIR: Amen.⁵⁰

PRIEST/CHOIR: May his *(her, their)* memory be eternal. *(thrice)*

œ The Divine Liturgy then concludes with the Dismissal found on page 69 (Liturgy of St. John Chrysostom) or page 94 (Liturgy of St. Basil the Great).

⁵⁰ If more than one priest is serving, “For thou art the Resurrection...” is repeated by each additional priest or by all the other priests together.

REMOVAL OF WEDDING CROWNS

† *The congregation stands during this service.*

✠ *On the eighth day of their marriage, or shortly thereafter, the couple return to the church and come to stand before the Holy Doors. The priest gives them lighted candles and places the wedding crowns upon their heads, then says:*

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord our God, who hast blessed the crown of the year and permittest these crowns to be laid upon those who are united to one another by the law of marriage, thereby granting unto them a reward for continence, for they are pure who are united in the marriage which thou hast made lawful: Do thou bless also in the removal of these crowns those who have been united to one another and preserve their union indissoluble, that they may evermore give thanks unto thine all-holy name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

PRIEST: Bow your heads unto the Lord.

CHOIR: To thee, O Lord.

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PRIEST: These thy servants—having come together in concord, O Lord, and having accomplished the compact of marriage, as at Cana of Galilee, and contracted the pledges thereof—ascribe glory unto thee, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

✠ When the priest has removed the crowns and taken the candles from the couple, he blesses them with the hand cross and dismisses them with the following prayer:

PRIEST: May he who by his presence at the marriage feast in Cana of Galilee did declare marriage to be an honorable estate, Christ our true God—through the prayers of his all-holy Mother; of the holy, glorious, and all-laudable Apostles; of the holy God-crowned kings and saints-equal-to-the-apostles Constantine and Helena; of the holy Great Martyr Procopius; and of all the saints—have mercy upon you and save you, forasmuch as he is good and loveth mankind.

CHOIR: Amen.

THE MORNING PRAYERS OF LIGHT

œ During the reading of the Six Psalms at Orthros, the priest quietly says the following prayers:

1. We give thanks unto thee, O Lord our God, who hast raised us up from our beds and hast put into our mouths a word of praise, that we may worship 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 face of thy holy glory and await the rich mercy which is from thee. And grant that they may always, with fear and love, adore thee, praise thee, hymn thee, and worship 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.

2. Out of the night our spirit awaketh at dawn unto thee, O our God, for thy commandments are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear, for we glorify thee, our God who dost truly exist. Incline thine ear and hear us; and be mindful, O Lord, of the names of all those who are with us and pray with us, and save 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.

3. Out of the night our spirit awaketh at dawn unto thee, O God, for thy commandments 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

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us the Sun of righteousness, and by thy Holy Spirit preserve our life unassailed. Guide our steps into the way 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 might, 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. Amen.

4. O Master 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, receive us also now who worship thee and render thanks unto thee according to the measure of our strength, and grant us all our petitions which are unto salvation. Make us sons of the light and of the day and heirs of thine everlasting good things. Be mindful, O Lord, in the multitude of thy mercies, of all thy people here present with us and praying with us 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 love for mankind and of thy help, and grant unto all thy great mercy, that, being 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.

5. O Treasury of good things, Fountain eternal, O holy Father who workest wonders, all-powerful and almighty: We worship thee and pray thee, calling thy mercies and thy compassions to the aid and defense of our lowliness. Be mindful of thy servants, O Lord; receive the morning prayers of us all as incense before thee and let none of us be found reprobate, but encompass us with thy compassions. Be mindful, O Lord, of those who watch and sing to the glory of thee and 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 ideal 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.

6. We give thanks unto thee, O Lord God of our salvation, for thou doest all things which are for the welfare of our souls, that we may ever look upward unto thee, the Savior and 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 worship of thy precious name. Wherefore we entreat thee, O Lord, give us grace and power, that we may be vouchsafed with understanding to sing praise unto thee and to pray without ceasing, in fear and trembling working out our own salvation through the help of thy Christ. Be mindful, O Lord, of those who cry aloud unto thee in the night; hearken unto them and have mercy and crush under their feet invisible and warring enemies. For thou art the King of peace and the Savior 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.

7. 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 mouth and receive 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 thy Holy Spirit dost guide us. Wherefore we beseech thee: Forgive, remit, pardon whatsoever sins we may have committed unto this present hour, whether by word or 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 the defender of our life, and our song shall ever be of thee. Blessed and glorified be 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.

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8. O Lord our God, who hast banished from us the sluggishness of sleep and hast called us together by a holy bidding, that in the night also we may lift up our hands and confess thy righteous judgments: Receive our prayers, petitions, confessions, and nocturnal adoration; and grant unto us, O God, faith unashamed, hope unwavering, love unfeigned. Bless our comings and our goings, 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.

9. 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 all things that are well-pleasing unto thee. For thou art our sanctification and illumination, 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.

10. O Lord our God, who hast granted unto men pardon through repentance and hast set for us the repentance of the prophet David as an example of the acknowledgement of sin and of confession which is unto forgiveness: Do thou thyself, O Master, have mercy on us according to thy great mercy, notwithstanding the manifold and great iniquities into which we have fallen, and, according to the multitude of thy compassions, blot out our transgressions. Against thee have we sinned, O Lord, thou who knowest the hidden and secret things in the heart of men and who alone hast power to remit sins; and as thou hast created a clean heart within us and established us with thy governing Spirit and made known unto us the joy of thy salvation, cast us

not away from thy presence. But inasmuch as thou art good and lovest mankind, graciously vouchsafe that even until our uttermost breath we may offer unto thee the sacrifice of righteousness and an oblation upon thy holy altar, through the mercy and compassions and love for 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.

11. O God, our God, who hast brought into being by thy will all the powers endowed with speech and reason, we pray thee and supplicate thee: Receive our praise, 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 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 praise thee, and unto thee they ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

12. 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 receive our prayer in thy great tenderness. For we flee unto thee, the merciful and almighty God. Illumine our hearts with the true Sun of thy righteousness; enlighten our mind and guard all our senses, that—walking uprightly, as in the day, in the way of thy commandments—we may attain unto life eternal, for with thee is the fountain of life, and may graciously be vouchsafed 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.

ADDITIONAL PRAYERS FROM THE LITURGY OF ST JOHN CHRYSOSTOM

œ The following prayers are generally omitted, but may be read quietly by the priest:

1. O Lord our God, who dwellest on high and regardest the humble, who hast sent forth as the salvation of the race of men thine only-begotten Son and God, our Lord Jesus Christ: Look down upon thy servants the catechumens, who have bowed their necks before thee; make them worthy in due season of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to thy holy, catholic, and apostolic Church, and number them with thine elect flock, that with us they may glorify thine all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

2. We give thanks unto thee, O Lord God of hosts, who hast made us worthy to stand even now before thy holy altar and to fall down before thy compassions for our sins and the ignorance of the people. Receive our supplications, O God; make us worthy to offer unto thee prayers and supplications and bloodless sacrifices for all thy people. And enable us, whom thou hast placed in this thy ministry by the power of thy Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon thee at all times and in every place, that hearing us thou mayest show mercy upon us according to the fullness of 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.

3. Again and oftentimes we fall down before thee and beseech thee, O good One who lovest mankind, that looking down upon our petition thou wilt cleanse our souls and bodies from every defilement of flesh or spirit, and grant us to stand blamelessly and without condemnation before thy holy altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve thee with fear and love and to partake without condemnation of thy holy mysteries and to be accounted worthy of thy heavenly kingdom... *(The conclusion is said during the Liturgy.)*

ADDITIONAL PRAYERS FROM THE LITURGY OF ST BASIL THE GREAT

✠ *The following prayers are generally omitted, but may be read quietly by the priest:*

1. O Lord our God, who dwellest in the heavens and lookest down upon all thy works: Look upon thy servants the catechumens, who have bowed their necks before thee, and grant them the light yoke. Make them honorable members of thy holy Church, and make them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption, unto knowledge of thee, our true God, that with us they may glorify thine all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

2. Thou, O Lord, hast shown us this great mystery of salvation; thou hast made us, thy humble and unworthy servants, to be ministrants of thy holy altar. Do thou enable us by the power of thy Holy Spirit for this service, that, standing uncondemned before thy holy glory, we may offer unto thee a sacrifice of praise, for thou art he who worketh all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in thy sight for our own sins and for the ignorance of the people. 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.

3. O God, who in mercy and compassions hast visited our lowliness, who hast set us, thy humble and sinful and unworthy servants, before thy holy glory to minister at thy holy altar: Strengthen us by the power of thy Holy Spirit for this ministry, and grant us utterance in the opening of our mouth to invoke the grace of thy Holy Spirit upon the gifts about to be set forth...
(The conclusion is said during the Liturgy.)

GLOSSARY

aer (Pronounced: ah EER. Greek: “air”): the large cloth that shelters the diskos and chalice together. Its name may come from the action of the priest waving the aer in the air above the chalice and diskos during the Creed, immediately before the Anaphora.

anabathmoi (Greek: “ascending steps”): hymns based on the “Songs of Ascents” (Psalms 119-33) that are sung at Orthros.

ana'phora (Greek: “offering up”): the prayer offering the bread and wine of the Eucharist to God and asking him to make them the Body and Blood of Christ.

anti-polye'leos (Greek: “instead of the polyeleos”): Psalm 44, which is sung in place of the usual polyeleos (*see below*) on feast of the Theotokos.

antiphon: a series of hymns so named because they were originally sung antiphonally.

apolyti'kion (pl., apolyti'kia; Greek: “[hymn] for the dismissal”): the principal hymn for the commemoration of a saint or event.

canon: a series of 8-9 biblical odes (or “canticles”) interspersed with hymns, sung at Orthros. (Since the Second Ode is penitential, it only exists in a few Lenten canons.) In parish practice the katabasiae (*see below*) of Odes 1-8 are sung (the biblical odes and almost all the hymns are omitted); at the Ninth Ode, the Magnificat (*see below*) and katabasia are usually sung (but on great feasts the Magnificat is omitted, and all the hymns of the Ninth Ode are instead sung).

disk'os (Greek: “plate”): the pedestaled plate that holds the bread for the Eucharist.

ekte'nia (Greek: “supplication”): a litany.

evlogetar'ia (Greek: “[hymns] on Blessed”): a series of hymns sung during Orthros with the refrain “Blessed art thou, O Lord, teach me thy statutes.”

exaposteila'riion (pl., exaposteila'ria; Greek: “sending forth”): a hymn (or one of a series of hymns) sung at Orthros immediately before the Praises. Several explanations for the term have been suggested, but its significance and origin are uncertain.

hie'romartyr (Greek: “priest-martyr”): a martyred bishop or priest.

hie'romonk, hie'rodeacon (Greek: “priest-monk” and “consecrated deacon”): a priest or deacon (respectively) who is also a tonsured monk.

High Place: the location of the bishop's throne behind the altar, in the Holy Place.

Holy Gifts: the bread and wine offered in the Eucharist.

Holy Place: the altar area, behind the iconostasis.

hypakoë' (Greek: “listen”): a special hymn sung at Sunday Orthros.

icono'stasis (Greek: “icon stand”; ico'nostas, for short): the wall of icons that separates the Holy Place from the Nave.

katabasi'a (pl., katabasi'ae; Greek: “descent”): the concluding stanza in an ode of a canon. The name comes from the ancient

custom of the chanters descending from their platforms on each side of the church and coming together to perform this hymn.

ka'thisma (pl., *kathis'mata*; Greek: “session” or “sitting”): one of twenty sections into which the Book of Psalms is divided for Orthodox liturgical use. The term also refers to the hymns read or sung after the reading of each section of the Psalter at Orthros. In parish practice the psalms are typically omitted and only the hymns are read or sung.

konta'kion (Greek: “[hymn] from the pole”): originally a long hymn composed as a poetic sermon (read from a scroll rolled around a pole, or *kontos*). Now only the first and second stanzas are read at Orthros, and the first stanza is sung at the Divine Liturgy.

leavetaking: the final day of the festal period that follows a great feast, when the hymns of the feast are sung one last time.

Lamb: the central portion of the prosphoron (*see below*) seal, displaying the letters “IC XC NIKA.”

Magni'ficat (Latin: “magnifies”): the hymn spoken by the Virgin Mary in Luke 1:46-55, which is the first part of the Ninth biblical ode of the canon (*see above*) at Orthros. The name “Magnificat” comes from the first word of this hymn in Latin.

meta'nia (Greek: “repentance”): bending at the waist and touching the ground, with the sign of the cross made either beforehand or afterward. It is a gesture of humility, repentance, and great respect toward God, holy people, and holy things.

Nave: the main section of the church temple, where the laity worship during services.

Or'thros (Greek: “daybreak”): the service of morning prayers, also called “Matins.”

polye'leos (Greek: “many mercies”): a title applied to Psalms 134 and 135, which are appointed to be sung at Orthros on certain feasts. The name comes from the repetition of the word “mercy” in Psalm 135. In parishes one or both of these psalms may be sung on appropriate feast days.

prokei'menon (pl., prokei'mena; Greek: “that which precedes”): a selection of psalm verses that usually precedes a reading from Scripture.

pros'phoron (pl., prosphora'; Greek: “offering”): the specially baked bread from which the Lamb (*see above*) and other pieces are removed during the Prothesis service in order to be offered in the Eucharist. Before baking, the top of the loaf is impressed with a seal that marks out the pieces to be used in the Prothesis.

Pro'thesis (Greek: “setting forth”): the preparatory service of setting forth the bread and wine to be used in the Divine Liturgy. The table upon which this service is performed is also called by the same name.

protos (Greek: “first”): the presiding bishop or priest at a service.

Septuagint (Greek: “Seventy”): the pre-Christian, Greek edition of the Old Testament, which is the primary text of the Old Testament used in the Orthodox Church. According to tradition, it was prepared by 70 Jewish scholars in Alexandria, Egypt.

Sole'a (Greek from Latin: “walkway”): the raised platform in front of the iconostasis.

stichiron' (pl., stichira'): one of a series of hymns to be alternated with psalm verses (which are called *sti'choi*).

synaxa' rion (Greek: “collection”): the list (or “collection”) of the saints and events commemorated on a specific day, with

short summaries of their lives. It is read at Orthros, but in parish practice only the most prominent entries are read.

theotoki'on (Greek: “[hymn] regarding the Theotokos”): a troparion or stichiron regarding the Theotokos, which usually concludes a series of troparia or stichira.

Theoto'kos (Greek: “birth-giver of God”): a title for the all-holy Virgin Mary, who gave birth to the Son of God incarnate, our Lord Jesus Christ.

Trisa'gion (Greek: “thrice holy [hymn]”): the hymn “Holy God, Holy Mighty, Holy Immortal: Have mercy on us.”

tropar'ion (pl., tropar'ia): general term for a composed hymn (as opposed to an excerpt from Scripture). It is now often used as a synonym for “apolytikion” (*see above*).