

THE DIVINE LITURGY

FOR CLERGY AND LAITY

TEXT AND MUSIC FOR CONGREGATIONAL PARTICIPATION



(m)

This book is respectfully dedicated to

Metropolitan PHILIP Saliba

*with love and prayers
on the occasion of his Thirtieth Anniversary as*

**Primate
of the
Antiochian Orthodox Christian Archdiocese
Of North America**

*in thanksgiving
for his continued inspiration and guidance*

*and for his leadership in making the
ancient Byzantine melodies of the Church
available for singing in the English language.*

Many Years, Master

August · 1996



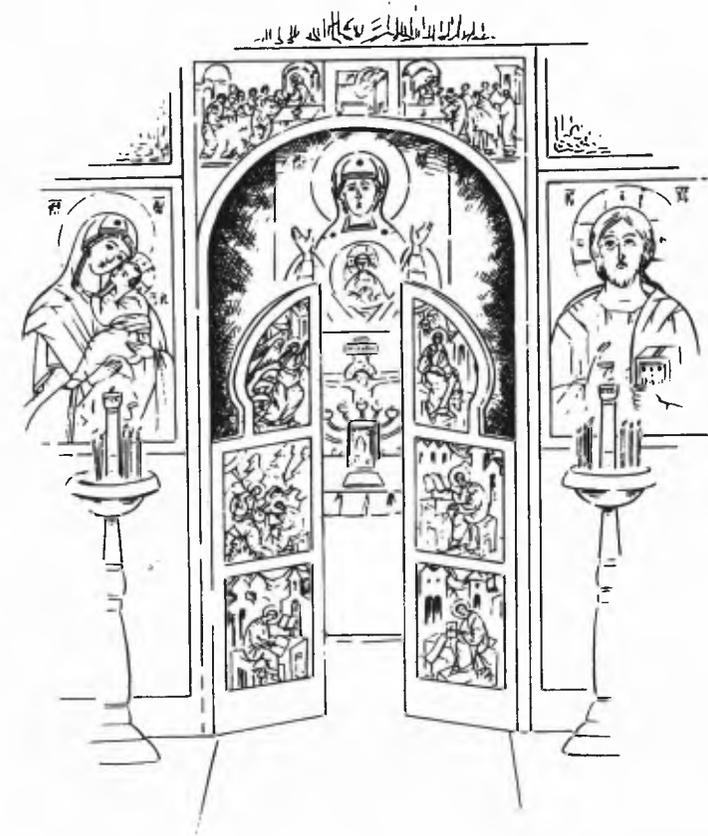
The Most Reverend Metropolitan PHILIP
Primate of the Antiochian Orthodox Christian Archdiocese of North America

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“...enter thou into the joy of Thy Lord.” (Matthew 25.21)

AUTHORIZATION

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METROPOLITAN PHILIP
PRIMATE

RIGHT REVEREND BISHOP ANTOUN
AUXILIARY
RIGHT REVEREND BISHOP JOSEPH
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May 15, 1997
Holy Pascha

Beloved Clergy, Choir Masters, Chanters and Congregations:

CHRIST IS RISEN!

We do hereby bless and approve this first edition of *The Divine Liturgy for Clergy and Laity: Text and Music for Congregational Participation*, including the texts of both St. John Chrysostom and St. Basil the Great. It is our fervent hope that the faithful will use this music in our churches and missions and at our campsites, retreats and symposia. This music was prepared in our ancient Antiochian Tradition by Khouriya Laila Corey of Brooklyn, New York, edited by His Grace Bishop BASIL, Auxiliary of our Archdiocese, and Archpriest Elias Bitar of Little Falls, New Jersey, and computerized by the Priest Nabil Hanna of Indianapolis, Indiana.

The practice of congregational participation is of the essence of the Orthodox Church and should be used wherever possible. We do not intend hereby to replace our church choirs or the important ministry they offer; on the contrary, we mean to have the choirs lead the rest of the laity into a fuller, more prayerful liturgical experience and to supplement their own angelic voices. With the Psalmist let us cry, "I will declare Thy Name to my brethren; in the midst of the congregation, I will sing praise to Thee" (Hebrews 2:12; Psalm 22:22).

This Service Book is approved and authorized for the use of all the faithful Orthodox Christians of our Archdiocese and the English-speaking world.

Sincerely in Christ,

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
Of North America

"...the Disciples were called Christians first in Antioch!" ACTS 11:26

PREFACE

It is undeniable that singing has been central to Christian worship since the earliest days of the Church. St. Paul wrote to the young community of believers at Colossæ, instructing them, "sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:16). Similarly, he admonished the Christians of Ephesus, "be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart" (Eph. 5:19). Clearly, the singing for which St. Paul calls is not always to be limited to a select group but is the privilege and responsibility of the entire assembly gathered for worship.

Several years ago, and at the urging of Metropolitan PHILIP, it became clear to us that the Archdiocese needed to make available to its faithful an *official* Divine Liturgy arranged musically for use by entire congregations. In fact, we recognized that we were playing a game of 'catch-up,' for the need was great, and many of our clergy and faithful had been requesting it for some time.

Thankfully, the camp at Antiochian Village, under the leadership of its first director, Archimandrite John Namie, pioneered such an effort in 1979. It was decided to include several of those musical settings—already well known to so many—in the present work. Some of you will recognize, for example, that we have included the Tone 8 Cherubic Hymn, although the text has been rearranged in an effort to achieve greater clarity.

We considered adding a harmonic line and/or an *ison* to the music but opted against making something so beautifully simple and true appear complicated and intimidating. Certainly, in practice, these elements will be added *naturally* by those who are able. Explaining our methods and ideology could be never-ending; however, after extensive 'test-marketing,' we feel that the music speaks for itself, and we prefer to allow you to take it to heart and enjoy it, as we do.

We are extremely grateful to those who have assisted us in this endeavor, first and foremost of whom is our Metropolitan PHILIP, a source of constant inspiration and encouragement. Actually, *Saidna* became a most valuable member of our 'team,' chanting for us and allowing us to capture *his own renditions* of "As many of you as

have been baptized into Christ...,” both English and Arabic versions of “Christ is Risen...” and other hymns. He also rearranged a portion of the *Anaphora*, succeeding in making beautiful hymnography even more brilliant. While losing none of its essence, and retaining its Antiochian flavor, the resulting melodies were a bit shorter and easier to sing.

We also sincerely thank Archimandrite John Namie, Archdeacon Hans El-Hayek, the Archdiocese Department of Sacred Music and our musical transcriptionist, Mary Driver.

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We pray that our efforts will be pleasing to God and that the great length of time we have invested in this project will be vindicated by your appreciation of both its musical form and our attention to detail.

Most sincerely in Christ,

Archpriest Elias Bitar

Khouriyye Laila Corey

Members of the Department of Sacred Music

Antiochian Orthodox Christian Archdiocese of North America

INTRODUCTION

ON PARTICIPATION IN THE LITURGY

The word “Liturgy” is a combination of two Greek words (*leitōs* and *ergon*—meaning “concerning the people” and “work,” respectively). It denotes a familiar task in which all the people take part. Thus, in Liturgy there is no audience; everyone is a participant. Liturgy is certainly NOT something that goes on just between the priest and the choir; the function of the latter is to lead *all* the people into a full participation.

Congregational participation is not new. It is, rather, the Tradition of the Church which had been largely and regrettably lost in North America until recently. The Martyr Ignatius himself, the God-bearer and second bishop of Antioch (after the founding Apostles Peter and Paul), is credited with introducing antiphonal singing in the church. Indeed, to this day, most of our hymnography is intended to be rendered antiphonally. Right from the first century, St. Ignatius wanted his flock to be an active part of the service by singing Psalm verses, refrains and responses.

With the exception of a small number of brief prayers—wherein the priest asks forgiveness for his own sins and prays for strength to perform his ministry—everything in the Liturgy is in the language of “we” and “us.” The Orthodox understand Liturgy as being a family gathering. We consider ourselves as children in our Father’s house. Every member of the family, therefore, has chores and responsibilities, according to the ability of each in the variety of God-given gifts and ministries in the Body of Christ, the Church. Thus we understand that all the baptized faithful share in Christ’s Priesthood, and that the Body is healthy only when each member (or organ) thereof is contributing its unique and vital function. In the Orthodox Church no Liturgy may be served without the presence and participation of the laity.

Our Liturgy is characterized NOT by a priest who has power to change bread and wine but by a common prayer—a prayer *led* by the priest and to which all must assent—a prayer addressed to the Father, in the Name of His only-begotten Son, that the Father will send upon us and upon the Gifts that are offered His Holy Spirit and will unite all to one another in a Holy Communion. In the work of our Liturgy, we *become* the manifestation of the Body of Christ onto which we were grafted at baptism. It is vital that we *all* take part in this work. When we partake, we take part *in* and become part of

Where St. Basil's and St. John Chrysostom's texts differ in the Liturgy, they are printed in parallel columns.

This is regular typeface and size of text.

John Chrysostom
 PRIEST: and that which is in this cup, the precious Blood of Thy Christ,
 PEOPLE: Amen.
 DEACON: Bless both, master.

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

John Chrysostom
 PRIEST: changing them by Thy Holy Spirit.
 PEOPLE: Amen. Amen. Amen.¹

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

Dialogues that are said quietly between the priest and deacon are printed in a smaller font.

Since they are generally longer, texts for St. Basil's Liturgy may also be printed smaller, to keep columns balanced.

and unto ages of ages.

PEOPLE: Amen.

PRIEST: The Orthodox servant[s] of God *Name(s)*, that he [she, they] may have mercy, life, peace, health, salvation and visitation, and pardon and remission of sins, the Lord, God, remember him [her, them] in His Kingdom, always, now and ever and unto ages of ages.

Amen.

Italics indicate what needs to be supplied.

Square brackets enclose optional or alternate text.

ON THE LITURGIES

OF OUR FATHERS AMONG THE SAINTS
 BASIL THE GREAT, ARCHBISHOP OF CAESAREA IN CAPPADOCIA
 AND JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE

Saint Basil "the Great" (d. 379) was bishop in Cappadocia, in Asia Minor. Saint John Chrysostom (d. 407) was a presbyter in Antioch, and, on account of the eloquence of his homilies, was made bishop of Constantinople, the new capital of the Empire. Both lived in a very exciting, formative period in the development of the Liturgy and for the Christian Church in general. Together with Saint Gregory "the Theologian," they are known as the Three Great Hierarchs and share a common feast on January 30.

In the early Church, many different liturgies were used, and each place had its own liturgical tradition. When St. Basil wrote his Liturgy, however, following the structure which the Church had known and used since New Testament times, its excellence was immediately recognized, and its adoption and use spread like a wildfire. It soon became and remains today the standard Liturgy of the Orthodox Church.

St. John Chrysostom served St. Basil's Liturgy in Constantinople, although he also brought with him a wealth of tradition from Antioch and integrated it therein. The Church of Constantinople took to its limit the ideal of having the entire community gathered together. The Emperor Justinian built the huge Cathedral of Hagia Sophia to accommodate 60,000 worshippers at once! The only problem was that people could not hear the service, despite amazing architectural feats, including a large central dome and many other acoustic elements. It was difficult for the priest to shout the whole service at the top of his lungs, especially if he became aged. The following developments occurred as a result: 1) deacons were delegated to say litanies and to proclaim the Gospel from a raised platform (called the *ambon*) situated directly under the main dome; 2) assuming the faithful were already familiar with the prayers and would be able to follow mentally, the celebrant would save his full voice for only the concluding line (exclamation) of each prayer; 3) the prayers of St. Basil's Liturgy were shortened.

It is this abridged version that came to be known as the Liturgy of St. John Chrysostom—named for one of the Capital's most famous bishops—although the two are really one Liturgy. They are so much alike that differences are almost completely limited to the priest's parts of the Anaphora, and it is possible to put the two side-by-side, as we have done here. By current custom, we use the St. John Chrysostom form of the Byzantine rite Liturgy routinely, reserving the full, St. Basil form, for ten solemn occasions annually.

THE GREAT DOXOLOGY

The priest begins the Great Doxology.

Subsequent verses are sung antiphonally by the clergy and/or chanters and/or people.

Glory to Thee, Who hast shown us the light. Glory be to God on high, and on earth peace, good will among men.

We hymn 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, only-begotten Son, Jesus Christ, and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sins 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, God of our Fathers, and praised and glorified be Thy name forever. Amen.

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

Blessed art Thou, O Lord: teach me Thy statutes.

Blessed art Thou, O Lord: teach me Thy statutes.

Blessed art Thou, O Lord: teach me Thy statutes.

Jesus Christ is the Sun of Righteousness,
the True Light of the World



Lord, Thou hast been our refuge in all generations. 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.

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

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

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

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

Holy Immortal: have mercy on us.

Holy God,

Holy Mighty,

Holy Immortal: have mercy on us.

The appointed troparion is now sung.



THE DIVINE LITURGY

PRIEST:¹ O heavenly King, O Comforter, the Spirit of Truth, Who art in all places and fillest all things, the Treasury of good things and Giver of life: Come, and dwell in us, and cleanse us from every stain, and save our souls, O gracious Lord.

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.

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: Remember me, holy master.

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

DEACON: O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.



¹ During the paschal season, "Christ is risen..." is repeated three times instead of "O heavenly King..." From Ascension to Pentecost, the priest recites the troparion of the Ascension: "Thou hast ascended in glory, O Christ our God, and gladdened the hearts of Thy disciples with the promise of the Holy Spirit, having become confident of the blessing. Verily, Thou art the Son of God, the Deliverer of the world."

DEACON: Bless, master.

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

PEOPLE:¹ Tone 8

A - men.



DURING THE PASCHAL SEASON

The priest sings: "Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life." Everyone then repeats the hymn twice more. See page 88 for music.²

THE LITANY OF PEACE

The people may be seated.

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

PEOPLE:

Lord, have mer- - cy.

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

For all the remaining petitions of the Litany, either alternate the "Lord, have mercy" above with the following variation, or use the first form for all petitions except the last, where this second form may be used as a conclusion, according to the local parish practice.

¹ Note that, unless specifically noted otherwise, all music for this Liturgy is set in Tone 8.

² A fuller form of this paschal beginning is used during Bright Week and on the leave-taking of Pascha.

PEOPLE:



Lord, have mer- - cy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our Father, Metropolitan *Name*, for the venerable priesthood, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For the president of the United States¹ and all civil authorities and for our armed forces everywhere, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For travelers by sea, by land and by air, for the sick and the suffering, for captives and their salvation, let



us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE:

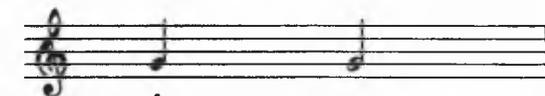


To Thee, O Lord.

PRIEST: O Lord our God, Whose might is beyond compare, Whose glory is incomprehensible, Whose mercy is infinite and Whose love toward mankind is ineffable: do Thou Thyself, O Master, in Thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us Thy rich mercies and compassions,

✠ 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.

PEOPLE:



A - men.



The Mother of God stands in the posture of prayer, she who held within her ever-virgin womb the One Whom the heavens cannot contain.

¹ Or the appropriate title for the head of state and the name of the country in which the Liturgy is served.

THE FIRST ANTIPHON

Verses may be added to the following refrain for feast days.

A

Tone 2

Thru the in - ter - ces - sions of the The - o - to - kos,
Sav - ior, save _____ us.
Glo - ry to the Father and to the Son and to the Ho - ly Spi - rit.
Thru the in - ter - ces - sions of the The - o - to - kos,
Sav - ior, save _____ us.
Both now and ever, and unto ages of a - ges. A - men.
Thru the in - ter - ces - sions of the The - o - to - kos,
O Sav - ior, save _____ us.

THE LITTLE LITANY

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

PEOPLE:

Lord, have mer - - cy.

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

PEOPLE:

Lord, have mer - - cy.

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

PEOPLE:

To Thee, O Lord.

PRIEST: O Lord our God, save Thy people, and bless Thine inheritance; preserve the fulness of Thy Church; sanctify those who love the beauty of Thy house; do Thou glorify them in recompense by Thy divine power, and forsake not us who hope on Thee,

✠ for Thine is the majesty, and Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.



PEOPLE:



A - men.

THE SECOND ANTIPHON

*Verses may be added and the following refrain modified for feast days.
The top line of text is for Sundays; sing the second line on ordinary weekdays.*

(twice)

Tone 2



Save _____ us, O Son of God,

Who art ri - sen from _____ the dead,
won - drous in _____ the Saints,

who sing _____ to Thee,



Al - le - lu- - - i - a.



Glo-ry to the Father, and to the Son, and to the Ho-ly Spi - rit.



Save _____ us, O Son of God,

Who art ri - sen from _____ the dead,
won - drous in _____ the Saints,

who sing _____ to Thee:



Al - le - lu- - - i - a.



Both now and ever and unto ages of a - ges. A - men.

TROPARIUM OF THE SECOND ANTIPHON:
THE HYMN OF JUSTINIAN

Tone 2



On-- ly be-got-ten Son and Word of God Who art im-mor-tal,



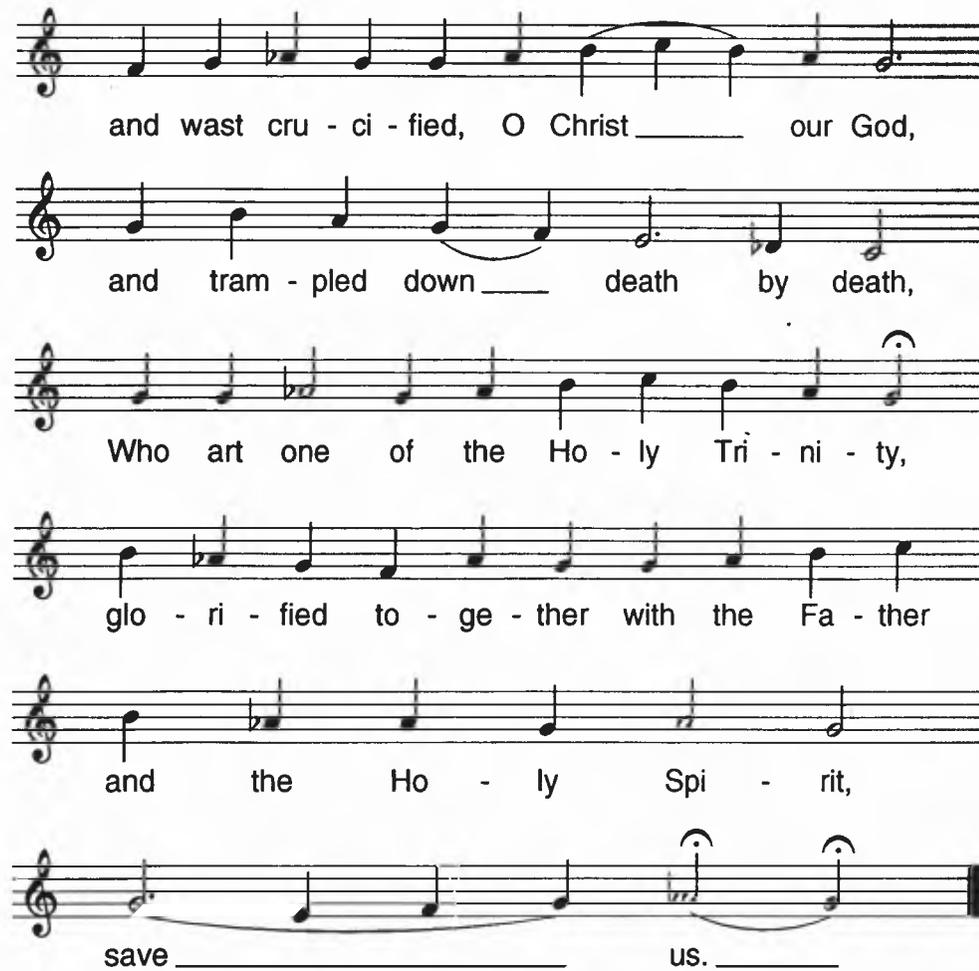
Who for our sal-va-- tion willed to be in-car-- nate



of the Ho - ly The - o - to - kos and E - ver Vir - gin Ma - ry,



and with - out change be - came _____ man



and wast cru - ci - fied, O Christ _____ our God,
 and tram - pled down _____ death by death,
 Who art one of the Ho - ly Tri - ni - ty,
 glo - ri - fied to - ge - ther with the Fa - ther
 and the Ho - ly Spi - rit,
 save _____ us. _____

THE LITTLE LITANY

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

PEOPLE:



Lord, have mer- - cy.



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

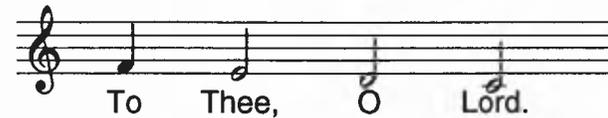
PEOPLE:



Lord, have mer- - cy.

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

PEOPLE:

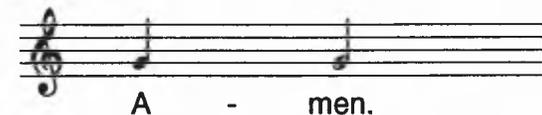


To Thee, O Lord.

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

✠ 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.

PEOPLE:



A - men.





THE THIRD ANTIPHON

On Sundays, sing the Troparion for the Resurrection according to the tone in use (see beginning on page 91), or the troparion for the current feast, as appointed.

DURING THE PASCHAL SEASON

Sing "Christ is risen..." three times (see page 88).

THE LITTLE ENTRANCE

The people stand.

Preceded by the acolytes, the clergy exit the sanctuary carrying the book of the Holy Gospels and make the entrance.

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. Bless, master, the holy entrance.

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

DEACON: Amen.

DEACON: Wisdom! Attend!



Christ, our Resurrection, raising up Adam. We celebrate the Resurrection every Sunday.



THE ENTRANCE HYMN

The clergy chant the entrance hymn, and the people may join them. The top line is for ordinary Sundays; the second line is for weekdays. Different hymns are used on some feasts.

Tone 2



Come, let us wor-ship and fall ___ down be-fore ___ Christ.



Save ___ us, O Son of God



Who art ri - sen from ___ the
won - drous in ___ the



dead, _____
Saints, _____



who sing _____ to Thee:



Al - le - lu- - - i - a.

The people may be seated.

TROPARIA

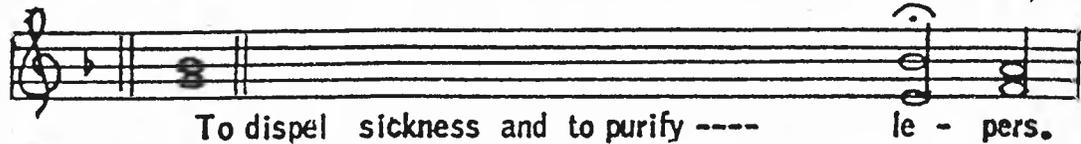
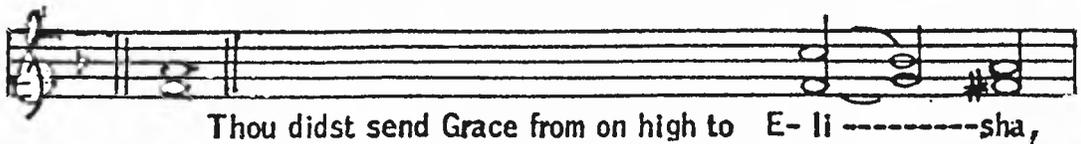
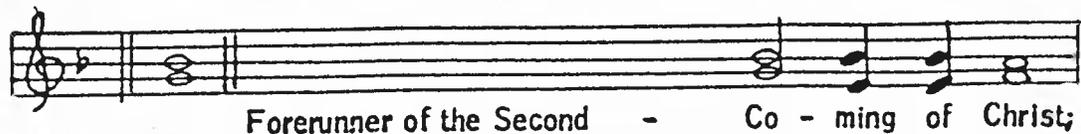
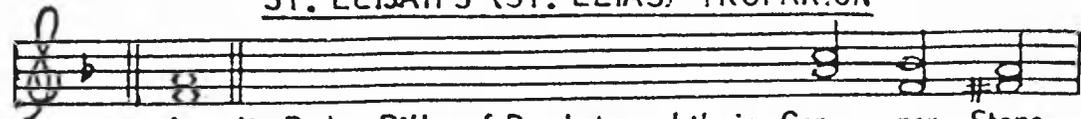
E

On Sundays, first sing the Resurrectional Troparion for the tone of the week (see beginning on page 91) and/or the troparion of the feast, if any, as appointed. On weekdays, sing the troparion of the feast or the troparion of the day of the week.

On all days, then sing the following troparion for the church.

TROPARION FOR THE PATRON SAINT OF THE CHURCH

ST. ELIJAH'S (ST. ELIAS) TROPARION

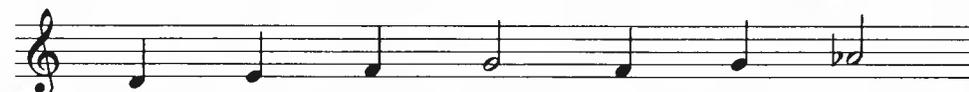
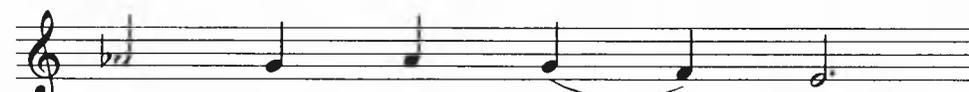


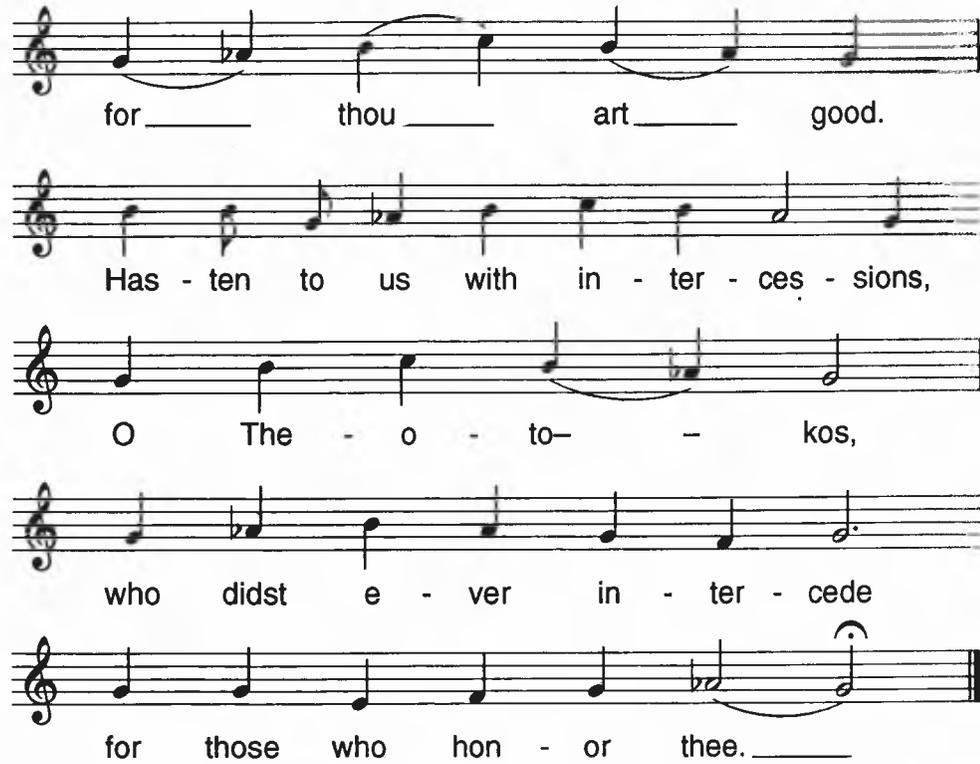
KONTAKION

The clergy and/or people then chant the following Kontakion to the Theotokos for ordinary Sundays or a kontakion specific to a feast.

F

Tone 4





for _____ thou _____ art _____ good.

Has - ten to us with in - ter - ces - sions,

O The - o - to - - kos,

who didst e - ver in - ter - cede

for those who hon - or thee. _____

THE TRISAGION

DEACON: Bless, master, the time of the thrice-holy.

DEACON: Let us pray to the Lord.

PEOPLE:



Lord, have mer- - cy.

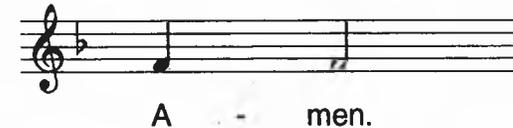
PRIEST: O holy God, Who restest in Thy holy place, Who art hymned by the seraphim with thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, Who out of nothing hast brought all things into being, Who hast created man after thine

image and likeness and hast adorned him with Thine every gift, Who givest to him that askest wisdom and understanding, Who despisest not the sinner but hast appointed repentance unto salvation, Who hast vouchsafed unto us, Thy humble and unworthy servants, even in this hour, to stand before the glory of Thy holy altar and to offer the worship and praise which are due unto Thee: Thyself, O Master, accept even from the mouth of us sinners the Hymn of the Trisagion, and visit us in Thy goodness. Forgive us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve Thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto Thee,

✠ for holy art Thou, O our God, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever

DEACON: and unto ages of ages.

PEOPLE:



A - - men.

The people stand and sing the Trisagion (or "Thrice-Holy") Hymn.

On certain feasts we sing "As many of you as have been baptized into Christ..." instead. On feasts of the Cross, we sing "Before Thy Cross we bow down in worship, Master...." (See page 103.)

A fuller form of the Trisagion is used for a Hierarchical Divine Liturgy.



Christ the King, seated upon the Cherubic Throne

G

THE HYMN OF THE TRISAGION

First line below is English text; second line is Arabic.

3 times Tone 3



Ho - - - - - ly God,
Qu- - du- - - son (n)il lah,

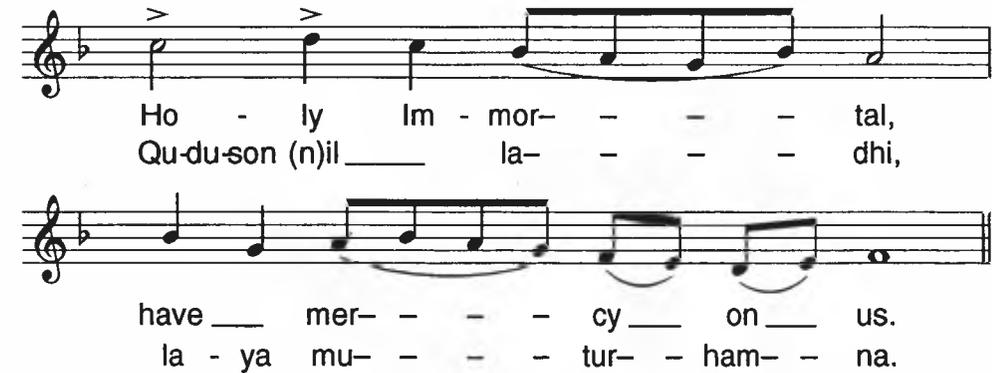
Ho - - - ly migh- - ty,
Qu- - du - son (n)il qa - wi,

Ho - ly Im - mor- - - - tal,
Qu-du-son (n)il ____ la- - - - dhi,

have ____ mer- - - - cy ____ on ____ us.
la - ya mu- - - - tur- - ham- - na.

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

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



Ho - ly Im - mor- - - - tal,
Qu-du-son (n)il ____ la- - - - dhi,

have ____ mer- - - - cy ____ on ____ us.
la - ya mu- - - - tur- - ham- - na.

After the deacon says, "Dhynamis!,"
sing "Holy God..." from the beginning once more.

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 sittest upon the cherubim, always, now and ever and unto
ages of ages.

DEACON: Amen.



THE LITURGY OF THE WORD

DEACON: Let us attend!

READER: *sings the prokeimenon*

DEACON: Wisdom!

READER: *announces the source of the Epistle lesson*

DEACON: Let us attend!

The people may be seated.

READER: *reads the appointed Epistle lesson*

H

PRIEST: Peace be to thee that readest.

READER: And to thy spirit.

The people stand and sing the "Alleluia" for the Gospel.

Tone 2

Al - le - lu - i - a,
Al - le - lu - i - a,
Al - le - lu - i - a.

THE PRAYER BEFORE THE GOSPEL

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

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

DEACON: Bless, master, him that proclaimeth the good tidings of the holy, glorious Apostle and Evangelist *Name*.



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

DEACON: Amen. Amen. Amen. Let it be to me according to thy word.

DEACON: Wisdom! Attend! Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE:

And to thy spi- rit.

DEACON: The reading from the holy Gospel according to St. *Name*.

PEOPLE:

p
Glo - ry to Thee, O Lord, glo - ry to Thee.

DEACON: *reads the appointed Gospel lesson*

PRIEST: Peace be to thee that proclaimest the Holy Gospel.

PEOPLE:

mf
Glo - ry to Thee, O Lord, glo - ry to Thee.

THE HOMILY

The people may be seated for the sermon unless it is to be transferred to the end of the Liturgy.



The Priest's Hand raised to 'give the Peace'

PREPARATION FOR THE TRANSFER OF THE GIFTS

The people stand.

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

John Chrysostom

PRIEST: Again and oftentimes we fall down before Thee and beseech Thee, O Good Lord 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:

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.

PEOPLE:

*Basil the Great*

PRIEST: O God, Who in pity and compassion 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 CHERUBIC HYMN

Other hymns are used on Thursday and Saturday of Holy Week.

Tone 8



We _____ who my- - stic' - ly



rep - re - - sent, rep - - - re - sent _____ the Cher - u - bim,



and _____ who _____ sing _____ to the Life - - giv - ing



Tri - ni - ty, the thrice - ho - ly hymn:



Let _____ us _____ now _____ lay _____ a - side,



lay _____ a - - side _____ all _____ earth - ly _____ care;



let _____ us _____ now _____ lay a - side all earth - ly care.

The priest continues while the Cherubic Hymn is sung:

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve Thee, O King of glory, for to serve Thee is a great and 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 Lord of all didst take the Name of our High Priest and delivered unto us the ministry of this liturgic and unbloody sacrifice. For Thou alone, O Lord our God, rulest over those in heaven and on earth, Who art borne on the throne of the cherubim, Who art Lord of the seraphim and King of Israel, Who alone art holy and restest in Thy holy place. Wherefore I implore Thee, Who alone art good and art ready to listen: Look down upon me, a sinner and Thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of Thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this Thy holy table and perform the sacred Mystery of Thy holy and immaculate Body and precious Blood. For I draw near unto Thee, and bowing my neck I pray Thee: Turn not Thy face from me, neither cast me out from among Thy children, but vouchsafe that these gifts may be offered unto Thee by me, Thy sinful and unworthy servant; for Thou Thyself art He that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages. Amen.

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

DEACON: that we may receive the King of all, Who comes invisibly upborne by the angelic hosts. Alleluia. Alleluia. Alleluia. *(The priest and deacon say this hymn twice more.)*

Then the priest continues with the following as he incenses the whole temple and all the people.

On Sundays and all days of the Paschal season only:

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, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us



“Let my prayer arise in Thy sight as incense...”

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.

On weekdays outside the Paschal season only:

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

Psalm 50 (LXX)—omitted during the Paschal season:

PRIEST: Have mercy on me, O God, according to Thy great mercy, according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know 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 conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the secret and hidden things of Thy wisdom Thou hast made manifest to me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they 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 with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; in whole-burnt offerings Thou shalt not be pleased. A sacrifice to God is a broken spirit; a heart that is broken and humbled God will not despise.

Addressing the deacon (and other concelebrants):

PRIEST: Forgive me, brother [or brethren] and concelebrant[s].

DEACON: May God forgive us.

Addressing the people

PRIEST: Forgive, O God, those who hate us and those who love us.



Through repentance and humility the publican found justification before God

Standing before the prothesis and taking up the gifts:

- PRIEST: O God, be gracious unto me, a sinner, and have mercy on me.
(3 times)
- DEACON: Lift up, master.
- PRIEST: Lift up your hands to the holy places, and bless ye the Lord.
God hath gone up in jubilation; the Lord with the voice of the trumpet.

THE GREAT ENTRANCE

- DEACON: The Lord, God, remember you all in His Kingdom,
always, now and ever and unto ages of ages.

PEOPLE:



A - men.

- PRIEST: Our Father, Metropolitan *Name*, the Lord, God, remember Him in His Kingdom, always, now and ever and unto ages of ages.

PEOPLE: Amen. (*As above*)

- PRIEST: The President of the United States¹ and all civil authorities and our armed forces everywhere, the Lord, God, remember them in His Kingdom, always, now and ever and unto ages of ages.

PEOPLE: Amen.

- PRIEST: The Orthodox servant[s] of God *Name(s)*, that he [she, they] may have mercy, life, peace, health, salvation and visitation, and pardon and remission of sins, the Lord, God, remember him [her, them] in His Kingdom, always, now and ever and unto ages of ages.

PEOPLE: Amen.



Before the start of Liturgy, the priest prepares the Gifts on the prothesis table. In the Great Entrance, he transfers the bread and wine to the holy altar table, where they will be offered to God.

¹ Or the appropriate title for the head of state and the name of the country in which the Liturgy is served.

- PRIEST: The Orthodox servant[s] of God departed this life, *Name(s)*, the Lord, God, remember him [her, them] in His Kingdom, always, now and ever and unto ages of ages.

PEOPLE: Amen.



CONCLUSION OF THE CHERUBIC HYMN



That we may re-ceive the ___ King of all, Who comes



in - vi - si - bly up-borne ___ by the an - ge - lic hosts.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Meanwhile, the priest places the gifts upon the holy table and incenses them.

- DEACON: Thy priesthood, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

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

- PRIEST: The noble Joseph, when he had taken down Thy spotless body from the tree, wrapped it in fine linen and spices, and placed it in a new tomb.

In the grave with the body but in hades with the soul, as God, in paradise with the thief and on the throne with the Father and the Spirit wast Thou, O Christ, filling all things, Thyself uncircumscribed.

As giving life, as more splendid than paradise and more radiant



The Antimension, the cloth on which the Holy Gifts are set, bearing the bishop's signature

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 pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings:

then shall they offer bullocks upon Thine altar. (*thrice*)

PRIEST: Remember me, brother[s] and concelebrant[s].

CONCELEBRANT[s]: Thy priesthood, the Lord God remember in His Kingdom.

PRIEST: Pray for me, brother[s] and concelebrant[s].

CONCELEBRANT[s]: May the Holy Spirit descend upon thee and the power of the Most High overshadow thee.

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

DEACON: Remember me, holy master.

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

DEACON: Amen.

THE LITANY OF THE PROTHESIS

The people may be seated.

DEACON: Let us complete our prayer unto the Lord.

PEOPLE:



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

Either sing again the "Lord, have mercy" above, or alternate with the following form. In the first case, use the following only after "Help us...."



PEOPLE:



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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE:



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

Either sing again the "Grant this, O Lord" above, or alternate with the following form. In the first case, use the following only after the concluding petition.

PEOPLE:



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

PEOPLE: Grant this, O Lord.

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

PEOPLE: 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.

PEOPLE: 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 of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: 
To Thee, O Lord.

John Chrysostom

PRIEST: O Lord, God Almighty, Who alone art holy, Who dost accept the sacrifice of praise from those who call upon Thee with their whole heart: Accept also the prayer of us sinners, and bear it to Thy holy altar, and enable us to offer unto Thee gifts and spiritual sacri-

Basil the Great

PRIEST: 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 service in the power of Thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of Thy new covenant, ministers of Thy holy mysteries. Accept us who draw near to Thy holy altar, according to the fulness of Thy mercy, that we may be worthy to offer unto Thee this



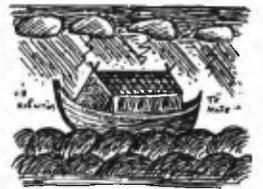
On the diskos rests the Lamb, which will be consecrated. Other pieces of bread are also placed here in remembrance of the saints and members of the community, both living and departed.

fices for our sins and for the errors of the people, and make us worthy to find grace in Thy sight, that our sacrifice may be acceptable unto Thee and that the good Spirit of Thy grace may dwell upon us and upon these gifts here offered and upon all Thy people,

✠ 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.

reasonable and unbloody sacrifice for our own sins and for the errors of the people, which do Thou accept upon Thy holy and ideal altar above the heavens as a sweet-smelling savor, and send down upon us in return the grace of Thy Holy Spirit. Look upon us, O God, and behold this our service, and accept it as Thou didst accept 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 accept at the hands of Thy holy Apostles this true ministry, so also do Thou in Thy goodness, O Lord, accept from the hands of us sinners these gifts, that, having been accounted worthy blamelessly to minister at Thy holy altar, we may receive the recompense of wise and faithful stewards in the fearful day of Thy just requiring,

✠ 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.



PEOPLE: 
A - men.

THE KISS OF PEACE

The people stand.

PRIEST: Peace be to all.
PEOPLE: 
And to thy spir- - it.



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

PRIEST: I will love Thee, O Lord, my Strength; the Lord is my firm Foundation, my Refuge and my Deliverer. (3 times)

PEOPLE:



Fa- - - ther, Son, and Ho- - - ly Spir- - it,



the Tri- - ni-ty, One in es-sence, and un-di-vi- - ded.

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

THE CREED

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

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

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



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

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

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

And He shall come again with glory to judge the 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

PREFACE

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

PEOPLE:



mf A mer- - cy of peace, a sa - cri - fice 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.

PEOPLE:

THE TRIUMPHAL HYMN OF THE ANGELS

a tempo *Dynamically*



mf Ho - ly, ho - ly, ho - ly Lord _____ of Sa - ba - oth,



Hea - - ven and Earth are full of Thy _____ glo - ry.



Ho - san - na in the high - - est.



Bless-ed is He Who com-eth in the Name _____ of the Lord.



f Ho - san- - na in the high- - est. *ff*



THE ANAMNESIS

*John Chrysostom**Basil the Great*

PRIEST: With these blessed powers we also, O Master Who lovest mankind, cry aloud and say: Holy art Thou and all-holy, Thou and Thine only-begotten Son and Thy Holy Spirit; holy art Thou and all-holy, and magnificent is Thy glory, Who hast so loved Thy world as to give Thine only-begotten Son, that all who believe in Him should not perish but have everlasting life, Who, when He had come and had fulfilled all the dispensation for us, in the night in which He was betrayed—or, rather, gave Himself up for the life of the world—took bread in His holy and pure and blameless hands, and when He had

Priest: 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 created man and hadst fashioned him from the dust of the earth and hadst honoured him with Thine own image, O God, Thou didst set him in the midst of a 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 transgression, Thou didst banish him, in Thy righteous judgment, O God, from paradise into this present 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 away Thyself 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 the tender compassion of Thy mercies. Thou didst send forth prophets; Thou didst perform mighty works by the saints 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 to aid us; Thou didst appoint guardian angels. And when the fulness 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,



"...Thou didst speak unto us through Thy Son Himself..."

given thanks and blessed it and hallowed it and broken it, 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.



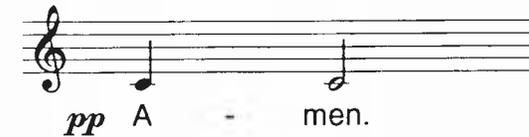
thought it not robbery to be equal to Thee, the God and Father. But albeit He was God before all the ages, yet He appeared upon earth and dwelt among men and was incarnate of a holy virgin and did empty Himself, taking on the form of a servant and becoming conformed to the fashion of our lowliness, that 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 Thy bosom, our 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 Thy Christ. And becoming a dweller in this world and giving commandments of salvation, He released us from the delusions 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 with water and sanctified us with the Holy Spirit, He gave himself as 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 through the resurrection from the dead—for it was not possible that the Author of life should be holden of corruption—that He might be the First-fruits of those who have fallen asleep, the First-born from the dead; and He shall be all things, the first in all. And 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 spread forth according to His commandment. For when He was about to go forth to His voluntary and ever-memorable and life-creating death, in the night in which He gave himself for the life



of the world, He took bread in His holy and spotless hands, and when He had shown it to Thee, His God and Father, and given thanks and blessed it and hallowed it and broken it,

✠ He gave it to His holy disciples and apostles, saying: Take, eat. This is My Body which is broken for you, for the remission of sins.

PEOPLE:

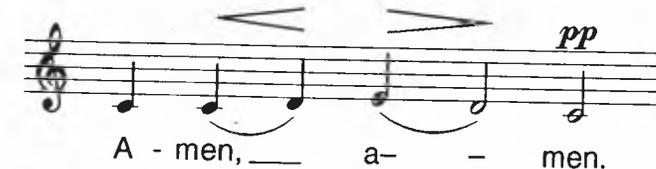


John Chrysostom

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

✠ Drink ye all of this: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

PEOPLE:



John Chrysostom

PRIEST: Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the grave, the resurrection on the third-day, the ascension into heaven, the

Basil the Great

PRIEST: 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,

✠ He gave it to His holy disciples and apostles, saying: Drink of this, all of you. This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Basil the Great

PRIEST: Do this in remembrance of Me: for as often as ye shall eat this bread and drink of this cup, ye 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 days'



session at the right hand and the second and glorious advent,

✠ Thine own of Thine own, we offer unto Thee, in behalf of all and for all.

burial and resurrection from the dead, His ascension into heaven and session at Thy right hand, His God and Father, and His glorious and fearful second advent,

✠ Thine own of Thine own, we offer unto Thee, in behalf of all and for all.

There must be silence during the following Consecration Prayers: do NOT overlap with the priest or sing until after the conclusion of the Epiclesis.

THE EPICLESIS

John Chrysostom

PRIEST: Again we offer unto Thee this reasonable and unbloody service 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.

John Chrysostom

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

PEOPLE: Amen.

DEACON: Bless, master, the holy cup.

Basil the Great

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 righteousness (for we have done no good deed upon earth), but because of Thy mercies and bounties, 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

Basil the Great

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



John Chrysostom

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

PEOPLE: Amen.

DEACON: Bless both, master.

John Chrysostom

PRIEST: changing them by Thy Holy Spirit.

PEOPLE: Amen. Amen. Amen.¹

p We praise _____ Thee,
 we bless _____ Thee,
 we give thanks _____ un - to Thee, O _____ Lord.
 And we pray un - to Thee, O our God, our God.
p *pp*

Basil the Great

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

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

Basil the Great



¹ Although the practice with regard to 'kneeling' at this point in the service varies among parishes, properly speaking, prostrations are forbidden during the entire, fifty-day paschal season and on all Sundays throughout the year, with the exception of the Sunday of the Veneration of the Holy Cross.

John Chrysostom

PRIEST: That to those who shall partake thereof they may be unto cleansing of soul, unto the remission of sins, unto the communion of Thy Holy Spirit, unto the fulfilment of the Kingdom of Heaven, unto boldness toward Thee and not unto judgment nor unto condemnation.



THE INTERCESSIONS

John Chrysostom

PRIEST: And again we offer unto Thee this reasonable service for all those who in faith have gone before us to their rest: patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit made perfect in faith,

✠ especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary,

Basil the Great

PRIEST: 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,

Basil the Great

PRIEST: but rather that we may find mercy and grace with all the saints who have ever been well-pleasing unto Thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit made perfect in faith,

✠ especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary,

The people may be seated.

Instead of the following, special Megalynaria to the Theotokos may be prescribed for feasts.

H

PEOPLE:

USUAL MEGALYNARION FOR THE LITURGY OF ST. JOHN CHRYSOSTOM

Moderately fast Tone 8

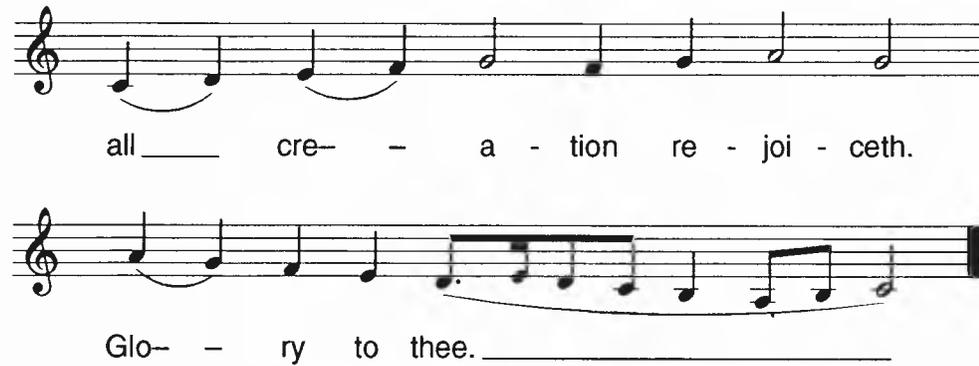
It is tru- - ly__ meet and right to bless _____ thee,
O __ The-- o-- to-- - kos, __ who art ev - er bles-- - sed
and all _____ blame-- - less and the Mo-ther of our God.
More __ hon' - ra - ble than __ the __ Cher - u - bim
and more glo-- - ri-ous be-yond com-pare than the Ser-a-phim:
Thou __ who _with-- - out__ stain bar-- - - est God the Word,
and art tru - ly The - o - to- - - kos,
we ma- - - gni- - - fy _____ thee.

USUAL MEGALYNARION FOR THE LITURGY OF
ST. BASIL THE GREAT

Tone 8

In thee, O Full of Grace,
all cre - a - tion re - joi - ceth,
the as - sem - - bly of an - - gels
and the race _____ of _____ men,
O Sanc - ti - fied tem - - - ple
and Spi - ri - tual Pa - ra - dise,
the Glo - - ry of vir - - gins,

from whom _____ God was in - car - nate
and be - came a lit - tle child,
our _____ God be - fore the a - - ges.
He made _____ thy bo - - - - dy
in - - - to _____ a Throne,
and thy womb more spa - - - - cious
than the hea - - - - vens.
In thee, O Full of Grace, _____



John Chrysostom

PRIEST: and for the holy Prophet, Forerunner and Baptist John, the holy, glorious and all-laudable apostles, (*the patron saint of the church*), (*names of the saints of the day*), whose memory we celebrate, and all Thy saints, at whose supplications look down upon us O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, especially (*names of the departed*), and grant them rest, O our God, where the light



Basil the Great

PRIEST: the holy Prophet, Forerunner and Baptist John, the holy, glorious and all-laudable Apostles, (*the patron saint of the church*), (*names of the saints of the day*), whose memory we celebrate, and all Thy saints, at whose supplications look down upon us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, especially (*names of the departed*), and grant them rest where the light of Thy countenance watcheth over them.

And again we pray Thee, O Lord, be mindful of Thy holy, catholic and apostolic Church, which is to the ends of the earth; and give peace unto Her whom Thou hast purchased with the precious Blood of Thy Christ; and establish Thou this holy temple, even unto the end of the world.

Be mindful, O Lord, of those who have offered unto Thee these gifts, and those for whom and through whom they offered them and their several intentions. 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.

of Thy countenance shineth upon them.

And again we beseech Thee:

Be mindful, O Lord, of every bishop of the Orthodox, who rightly divide the word of Thy truth, of all the priesthood, the diaconate in Christ and of every hieratic and monastic order.

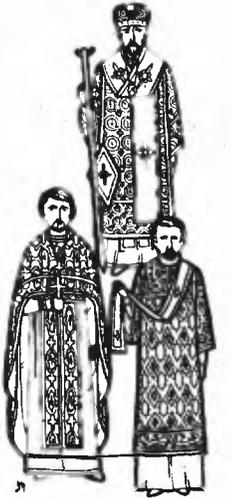
And again we offer unto Thee this reasonable service, for the whole world, for the holy catholic and apostolic Church, for those who live in chastity and holiness of life, for all civil authorities and our armed forces everywhere; grant them, O Lord, peaceful times, that we, in their tranquillity, may lead a calm and peaceful life in all godliness and sanctity.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and subterranean pits of the earth. Be mindful, O Lord, of all those who live in chastity and godliness and in austerity and holiness of life.

Be mindful, O Lord, of the President of the United States¹ and of all civil authorities and of our armed forces everywhere; grant them peaceful times that we, in their tranquillity, may lead a calm and peaceful life in all godliness and sanctity. Establish the good in Thy goodness, and make good the evil, by Thy virtue.

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 mercies. 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 fainthearted. 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 of those who are under trial, in the mines, in exile, in every tribulation, necessity and danger. Remember, O God, all those who beseech Thy great loving-kindness and those also who love us and those who hate us and those who have enjoined us, unworthy though we be, to pray for them.

And be mindful, O Lord our God, 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



¹ Or the appropriate title for the head of state and the name of the country in which the Liturgy is served.



✠ Among the first be mindful, O Lord, of our Father, Metropolitan *Name*, 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.

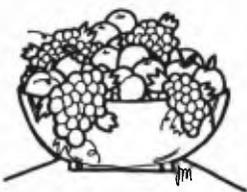
PEOPLE:



And of all man - kind.

John Chrysostom

PRIEST: 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, captives 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,



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 Saviour of the storm-tossed, the Haven of the voyager, the Healer 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, sword, invasion of enemies and civil war.

✠ Among the first be mindful, O Lord, of our Father, Metropolitan *Name*, 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.

Basil the Great

PRIEST: Be mindful, O Lord, of every bishop of the Orthodox who rightly divideth the word of Thy truth.

Be mindful also, O Lord, of mine 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.

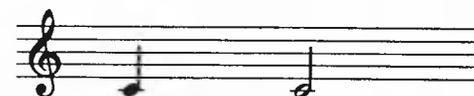
Be mindful, O Lord, of the priesthood, the diaconate in Christ and every priestly rank, and put not to confusion any one of us who standeth about Thy holy altar. Visit us with Thy loving-kindness, O Lord; manifest Thyself unto us in Thy rich compassions; grant us temperate and healthful seasons;

✠ 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.

give gentle showers upon the earth unto fruitfulness; bless the crown of the year of Thy beneficence; make the schisms of the churches to cease; quench the ragings of hostile nations; speedily destroy, by the might of Thy Holy Spirit, uprisings of heresies; receive us all into Thy Kingdom, making us children of the light and of the day, and grant unto us Thy peace and Thy love, O Lord our God, for all things hast Thou given unto us;

✠ 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.

PEOPLE:



A - men.

The people stand.

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

PEOPLE:



And with thy spir- - it.



PREPARATION FOR HOLY COMMUNION

PRIEST: And vouchsafe, O Lord, that with boldness and without condemnation we may dare to call upon Thee, the heavenly God, as Father, and to say:

THE LORD'S PRAYER

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

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

PEOPLE:



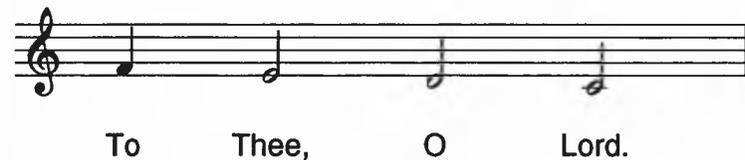
PRIEST: Peace be to all.

PEOPLE:



DEACON: Let us bow our heads unto the Lord.

PEOPLE:



John Chrysostom

Basil the Great

PRIEST: We give thanks unto Thee, O King invisible, Who by Thy measureless power hast made all things and, in the multitude of Thy mercy, hast

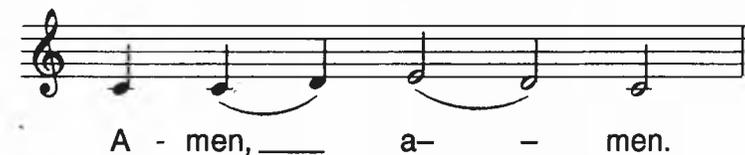
Priest: O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their



brought all things from nothing into being. Do Thou Thyself, O Master, look down from heaven upon those who have bowed their heads unto Thee, for they have not bowed down unto flesh and blood, but to Thee, the 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 and air; journey with those who travel by land; heal the sick, Thou Who art the Physician of our souls and bodies,

* through the grace and compassion and love toward man of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

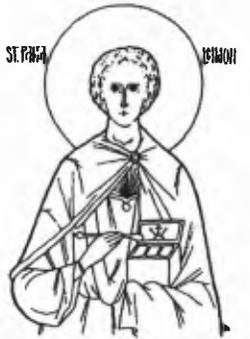
PEOPLE:



PRIEST: Look down, O Lord Jesus Christ our God, from Thy holy dwelling-place and from the throne of the glory of Thy Kingdom, and come to sanctify us, O Thou Who sittest on high with the Father and art here invisibly present with us, and vouchsafe by Thy mighty hand to

heads unto Thee; withdraw them from every evil work; unite them to every good work; and graciously grant that without condemnation they may partake of these Thy pure and life-giving Mysteries, unto the remission of sins and unto the communion of the Holy Spirit,

* through the grace and compassion and love toward man of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.



St. Panteleimon the Physician: he and all physicians are the instruments of God, the Physician of souls and bodies. In the now consecrated Holy Things we partake of the medicine of immortality.

impart unto us Thine immaculate Body and precious Blood, and through us unto all the people.

PRIEST: O God, be gracious unto me, a sinner, and have mercy on me.
(3 times)

DEACON: Let us attend!

PRIEST: Holy Things are for the holy!

PEOPLE:



FRACTION OF THE BREAD AND PREPARATION OF THE CHALICE

DEACON: Divide, master, the holy bread.

PRIEST: Divided and distributed is the Lamb of God, Who is divided yet not disunited, Who is ever eaten yet never consumed, but sanctifieth those who partake thereof.

DEACON: Fill, master, the holy cup.

PRIEST: The fulness of the cup of the Faith of the Holy Spirit.

DEACON: Bless, master, the zeon.

PRIEST: Blessed is the fervor of Thy saints, always, now and ever and unto ages of ages.

DEACON: Amen.

PRIEST: The fervor of faith, full of the Holy Spirit.



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 on me, and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance, and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystical Supper, O Son of God, accept me today as a communicant, for I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas, but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

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



HOLY COMMUNION

In addition to the Communion Hymn appointed according to the day of the week, special hymns are assigned for feasts. Other hymns may be added to fill the time required for Communion of both clergy and laity.¹

Additional hymns will be found beginning on pages 68 and 109.



¹ Dialogues during the communion of the clergy are not reproduced here.

COMMUNION HYMN FOR SUNDAYS

Tone 8

Praise _____ the Lord.

Praise _____ the Lord

from the heav- - ens.

Praise _____ Him,

praise _____ Him in the high- - est.

Repeat the above or other appointed Communion Hymn until the clergy have communed and are ready to bring out the chalice for the laity.

Just before that happens, sing "Alleluia" in the same tone as the Communion hymn being sung at that point. The following is in tone 8, concluding the hymn for Sundays, above.

Al- le- lu- - - -

i- - - - a.

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

PEOPLE:

Tone 2

Bles-sed is He Who com-eth in the Name_ of the Lord.

The Lord is God and hath re-vealed Him-self un-to us. _

Resume singing the Communion Hymn(s) until all who are prepared have partaken.



The faithful participate in the Body of Christ, approaching the Chalice with arms crossed in front of their chests, right hand over the left.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent confession may participate in Holy Communion.* (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the pastor for inquiries on how to become a member.

RECEIVE ME TODAY

*While the following hymn is appointed for Holy Thursday,
it is used regularly throughout the year as well.*

Tone 8

Re-ceive _ me to-day, _____ O Son of _ God,
as partak - er of Thy My - - sti - cal Sup - - - - per.
For _ I will not speak, _ for I will not speak of Thy
My - ste - - ry to Thine e - - ne - - mies.
Neither will I give _ Thee a kiss as did Ju - - - - das,
but like the thief _____ will I con-fess _____ Thee:
Re-mem-ber me, O Lord, re-mem-ber me, O Lord,

in Thy King- - - - - dom.

ANOTHER COMMUNION HYMN:
A SELECTION OF PSALM VERSES

Tone 5

Byzantine chant
arr. Bishop Basil Essey

Psalm 117:1

O give thanks un - to the Lord, _ for
He _____ is _____ good: _____
Al - le - lu - i - a.



COMMUNION HYMN: SELECTION OF PSALM VERSES — *continued**Refrain*

For His mer- - - - cy en - dur - eth
for ev- - er and ev- - er:
Al - le - lu- - - i - - - a.

Psalm
117:10

All the na - tions sur-round - ed me; by the Name
of the Lord I cut them off: _____

Refrain

Al - le - lu - i - a.

COMMUNION HYMN: SELECTION OF PSALM VERSES — *continued*

Psalm
120:2
My help com - eth from the Lord, who hath made
the heav - ens and the earth: _____
Refrain (cont.)
Al - le - lu - i - a.

Psalm
102:2

Bless the Lord, O my soul, and for - get
not all He hath done for Thee: _____
Refrain
Al - le - lu - i - a.

COMMUNION HYMN: SELECTION OF PSALM VERSES — *continued*

Psalm 22:5



Thou hast prepared a ta - ble for me in the



pres - ence of mine en - e - mies: _____



Refrain
Al - le - lu - i - a.

Psalm 115:13



I will take the cup of sal - va - tion and call



up - on the Name of the Lord: _____



Refrain
Al - le - lu - i - a.

COMMUNION HYMN: SELECTION OF PSALM VERSES — *continued*

Psalm 115:12



What shall I ren - der to the Lord for all



that He hath giv - en me: _____



Refrain
Al - le - lu - i - a.

Psalm 117:6



The Lord is my hel - per; I will not fear what



man shall do to me: _____



Refrain
Al - le - lu - i - a.

Repeat first verse and Refrain

When all those prepared have been communed, the priest declares:

PRIEST: O God, save Thy people, and bless Thine inheritance.

On Great Feasts of the Lord, sing the apolytikion of the feast instead of the following.

K

*DURING THE PASCHAL SEASON
Sing "Christ is Risen..." instead of the following.*

Tone 2

We have seen _____ the true _____ light.

We have re - ceived the heav - en - ly Spi - rit.

We have found the True _____ Faith,

wor - ship - ping the un - di - vi - ded

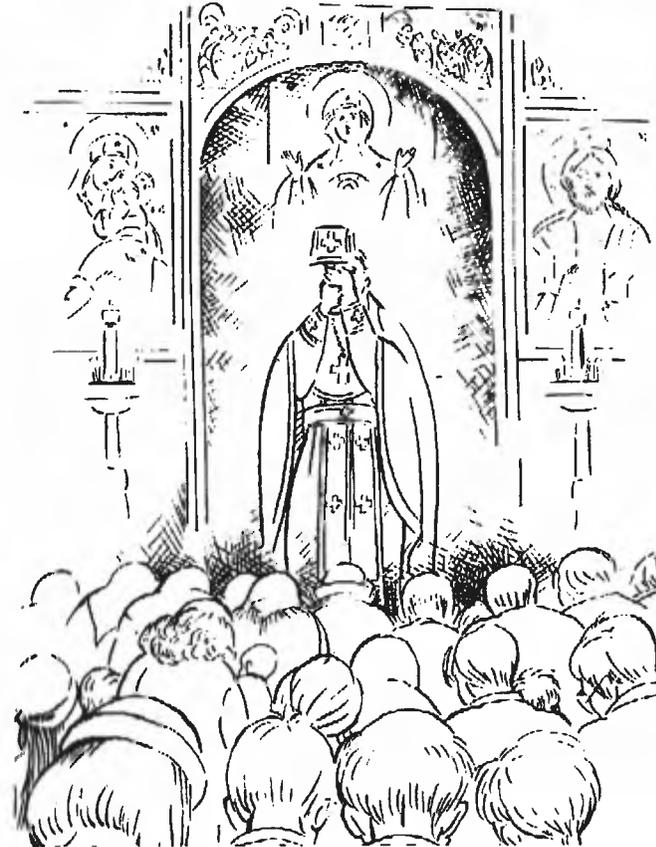
Tri- - - - ni - ty,

for He hath saved _____ us. _____

DEACON: Wash away, O Lord, the sins of those here commemorated, by Thy precious Blood, through the prayers of Thy saints.

DEACON: Exalt, master.

PRIEST: Be Thou exalted, O God, above the heavens and Thy glory above all the earth. Blessed is our God,
✠ always, now and ever and unto ages of ages.



The final bowing before
the Holy Cup

THANKSGIVING AFTER HOLY COMMUNION

PEOPLE:

This hymn may be omitted, at the pastor's discretion.

A-men. Let our mouths be filled with Thy praise, O Lord,



that we may sing of Thy glo - ry.



For Thou — hast per - mit - ted us to par - take



of Thy Ho - ly, Di - vine, Im - mor - tal, and Life - giv - ing Mys - te - ries.



Es - tab - lish us in Thy sanc - ti - fi - ca - - tion, that all the



day we may med - it - ate up - on Thy Right - eous - ness.



Al - le - lu - - i - a, al - le - lu - - i - - a,



al - le - lu - - i - a.

DEACON: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

PEOPLE:



Lord, have mer - - cy.

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

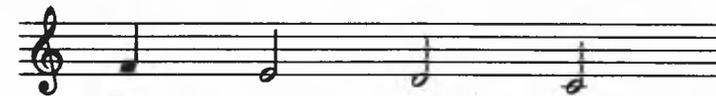
PEOPLE:



Lord, have mer - - cy.

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.

PEOPLE:



To Thee, O Lord.



Fingers held for the sign of the Cross

John Chrysostom

PRIEST: We give thanks unto Thee, O Lord Who lovest mankind, Benefactor of our souls and bodies, for that Thou hast vouchsafed this day to feed us with Thy heavenly and immortal Mysteries. Make straight our path, establish us all in Thy fear, guard our life, make firm our steps, through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all Thy saints,

✠ 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.

PEOPLE:



A - men.

PRIEST: Let us depart in peace.

PEOPLE:



In the Name of the Lord.

DEACON: Let us pray to the Lord.



"Then one of them ... fell on his face at Jesus' feet, giving Him thanks. ... Then said Jesus, were not ten cleansed? Where are the nine?"
(Luke 17.15-17)

Basil the Great

PRIEST: We give thanks unto Thee, O Lord our God, for the participation in Thy holy, pure, immortal and heavenly Mysteries, which Thou hast given unto us for the welfare and sanctification of our souls and bodies. Do Thou, the same Lord of all, grant that the communion of the holy Body and Blood of Thy Christ may be for us unto faith which cannot be put to confusion, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfilment of Thy commandments, unto an acceptable defense at the dread judgment seat of Thy Christ,

✠ 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.

PEOPLE:



Lord, have mer- - cy.

THE PRAYER BEHIND THE AMBON

John Chrysostom

PRIEST: O Lord, Who blessest those who bless Thee and sanctifiest those who put their trust in Thee: Save Thy people, and bless Thine inheritance, preserve the fullness of Thy Church, sanctify those who love the beauty of Thy house; glorify them in recompense by Thy divine power, and forsake us not who hope on Thee. Give peace to Thy world, to Thy churches, to the priests, to all civil authorities, to our armed forces and to all Thy people, for every good and perfect gift is from above and cometh down from Thee, the Father of lights, and unto Thee we ascribe glory, thanksgiving and worship, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

*Basil the Great*¹

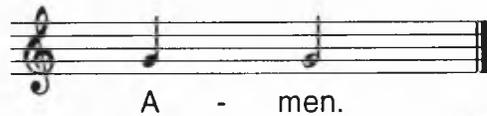
PRIEST: O Thou Who for a sacrifice of praise and a well-pleasing worship acceptest this rational and unbloody sacrifice from those who with their whole heart call upon Thee, Christ our God, the Lamb and Son of God, Which takest away the sin of the world, the blameless Calf Which receivest not the yoke of sin and wast sacrificed for us voluntarily, Which art broken yet not severed, Which art ever eaten yet never consumed, but sanctifiest those who partake thereof, Who in remembrance of Thy voluntary passion and life-giving, resurrection on the third day hast made us communicants of Thine ineffable and heavenly and fearful Mysteries, Thy holy Body and Thy precious Blood: Keep us, Thy servants and ministers and all civil authorities and our armed forces and all the people here present in Thy sanctification, and grant us at every time and season to meditate on Thy righteousness, that being led according to Thy will and doing the things that well-please Thee, we may become worthy of a place also at Thy right hand when Thou shalt come to judge the living and the dead. Rescue those of our brethren who are captives; visit those in sickness; pilot those in peril at sea; and give repose where the light of Thy countenance shineth to the souls of those who have gone before us to their rest in the hope of resurrection unto life everlasting; and hearken to all



¹ According to current custom, this prayer is used only on the feast of St. Basil, January 1. St. John Chrysostom's prayer is used at all other times when the Liturgy of St. Basil is served.



PEOPLE:



who beseech Thine aid; for Thou art the Giver of all good things, and to 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.

DURING THE PASCHAL SEASON

During Bright Week, sing "Christ is Risen..." three times instead of the following.

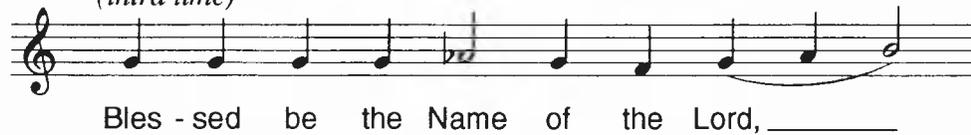
In some traditions, "Christ is Risen..." is used here the entire season.

(twice)



hence - forth and for - ev - er - more.

(third time)



hence - forth and for - ev - er - more. _____

PRAYER AT THE CONSUMPTION OF THE GIFTS

John Chrysostom

PRIEST: 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.

Basil the Great

PRIEST: 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.



Special services—like Trisagion prayers for the departed, removal of marriage crowns, processions, etc.—may take place at this point.



Trisagion Prayers for the Departed

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

PEOPLE:



A - men.

Troparia for the Departed (Tone 4)

PRIEST:¹ With the spirits of the righteous made perfect, give rest to the soul[s] of Thy servant[s], O Saviour, 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].

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

O Virgin, alone pure and immaculate, who without seed didst bring forth God, intercede for the salvation of his [her, their] soul[s].

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

PEOPLE:



Lord, have mer - cy,



Lord, have mer - cy,



Lord have mer - cy.

DEACON: Again we pray for the repose of the soul[s] of the servant[s] of God *Name[s]*, departed this life, and that Thou wilt pardon his [her, their] every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3 times, as above)

DEACON: That the Lord, God, will establish his [her, their] soul[s] where the just repose.

PEOPLE: Lord, have mercy. (3 times)

DEACON: The mercies of God, the Kingdom of heaven and forgiveness of his [her, their] sins, let us ask of Christ, our immortal King and our God.

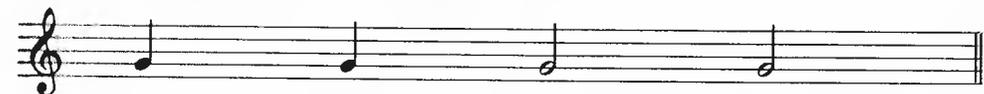
PEOPLE:



Grant this, O Lord.

DEACON: Let us pray to the Lord.

PEOPLE:



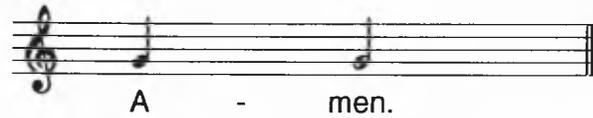
Lord, have mer - cy.

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, the same Lord, give rest to the soul[s] of Thy departed servant[s], *Name(s)*, 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 [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, and Thou only art without sin, and Thy righteousness is to all eternity, and Thy law is truth.

✠ For Thou art the Resurrection and the Life and the Repose of Thy departed servant[s], *Name(s)*, O Christ our God, and unto Thee we ascribe glory, together with Thy Father Who is from everlasting and Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

¹ Or chanter.

PEOPLE:



Memory Eternal
(Tone 6, Antiochian Melody)

ALL:



1. May (*) me - mo - ry _____
2. Fal ya kon thik ru (+) _____



be e - ter- - - - nal.
mu _____ a- - ba- - dan.



3. May (*) me - mo- - - ry _____
- Fal ya kon thik ru _____ (+)



be e - ter- - - - nal. _____
mu _____ a- ba- dan. _____

Pronoun Substitution: (*) ⇒ his / her / their
(+) ⇒ hu / ha / hum

THE DISMISSAL

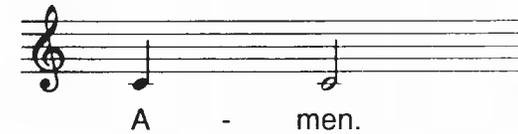
DEACON: Let us pray to the Lord.

PEOPLE:



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.

PEOPLE:



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

PEOPLE:

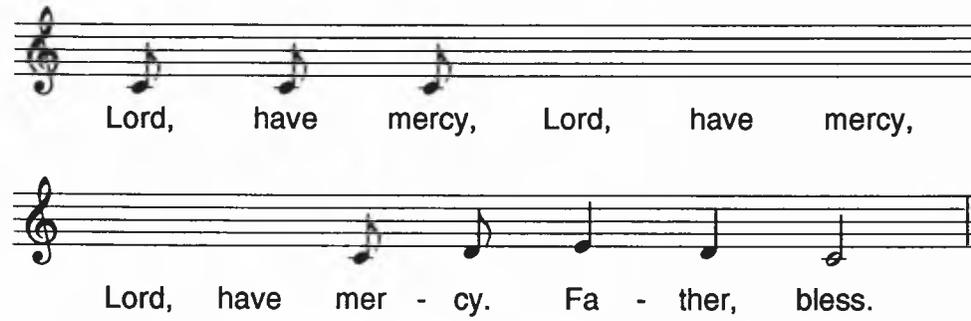


Glo-ry to the Father and to the Son and to the Ho-ly Spi - rit,



Both now and ever and unto ages of a - ges. A - men.

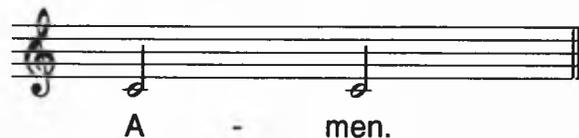




PRIEST: May (*insert the appointed dismissal phrase*), Christ, our True God, through the intercessions of His all-immaculate and all-blameless holy Mother, by the might of the precious and life-giving Cross, by the protection of the honorable bodiless powers of heaven, at the supplications of the honorable, 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 [*or Basil the Great, Archbishop of Cæsarea in Cappadocia*], of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of (*the patron saint of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (*the saints of the day*), whose memory we celebrate, and of all the saints, have mercy upon us and save us forasmuch as He is good and loveth mankind.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.¹

People:



Having seen the True Light, you are sent forth to proclaim the Gospel to all nations.

DURING THE PASCHAL SEASON

PRIEST: Christ is risen!

PEOPLE: Truly, He is risen!

This exclamation and response are repeated twice more.

PRIEST: Glory to His holy, third-day resurrection.

PEOPLE: We adore His third-day resurrection.

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

PEOPLE: bestowing life.

The people then come forward for the final blessing and to receive a portion of the blessed bread, called "qurban."



¹ This phrase is omitted during the Paschal Season.

APPENDICES

I. PASCHAL TROPARIA AND GREETINGS

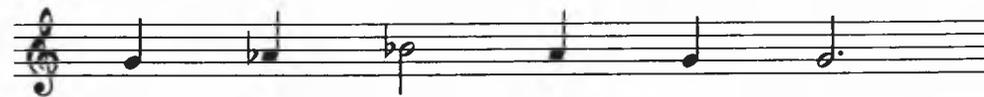
CHRIST IS RISEN

ANTIOCHIAN LONG FORM (TONE 5)

Christ is ri - sen from ___ the ___ dead,



tram - pling down ___ death by ___ death



and to those in the tombs



be - stow - - - ing life.

CHRIST IS RISEN

ANTIOCHIAN QUICK FORM (TONE 5)

Christ is ri - sen from the dead



tram - pling down ___ death by death



and to those in the tombs be - stow - ing ___ life.

ARABIC



Al ma - sih - (h)u qam min bai nil am wat



wa wa ti al mowt ___ (t)a - bil mowt



wa wa ha bal hi yat lil la dhi na fil qu - - - bur.

GREEK

Chri - stos a - nes - - tee — ek ne - kron,
 tha - na - - to — tha - na - ton pa - tee - - sas,
 kai tees en tees mnee - ma - si,
Rit.
 zo - een kha - ri - sa - me - - - nos.

SLAVONIC

Christos vos-kre-se iz mertvikh, smer-ti-u smert poprav, ee suschim vo grobekh jee-vot darovav.

ROMANIAN

Christos a in-vi-aht din mortz, cu mwarte-a pre mwarte culcund, shi chelor din mormunturi viatza dar-u-indu-leh.

PASCHAL GREETING / RESPONSE

- English: **Christ is risen! / Truly He is risen!**
 Arabic: **Al-Maseeh qam! / Haqqan qam!**
 Greek: **Christos aneste! / Alethos aneste!**
 Slavonic: **Christos vos-kre-se! / Vo-istinu vos-kre-se!**
 Romanian: **Christos a in-vi-aht! / Adevarat a in-vi-aht!**

II. TROPARIA FOR THE RESURRECTION
 IN THE EIGHT TONES

TONE 1

All the following Troparia are arranged by Basil Kazan.

While the stone was sealed — by the Jews,
 and the sol- - - diers
 were guard- - ing Thy most pure Bo- - dy,
 Thou didst a - rise — on
 the third — day, O Sa- - - vior,
 gran- - - ting life — to the world;

for which cause the hea- - - ven - ly pow'rs
 cried a - loud _____ un - to Thee,
 O Gi- - - ver of Life:
 Glo- - - ry to Thy
 Re - sur - rec- - - tion, O Christ;
 glo - ry to Thy King- - - dom;
 glo - ry to Thy Pro- - - vi - dence,
 O Thou Who a - lone _____ art the
 lo - ver of man- - - kind!

TONE 2

When Thou _____ didst sub-mit Thy-self _____ un - to death,
 O Thou Death-less and Im-mor- - - tal One,
 then Thou didst de-stroy _____ Hell with Thy God- - - ly pow'r;
 and when Thou didst raise the dead _____
 from be - neath _____ the earth,
 all the pow'rs of Hea- - - ven did
 cry a - loud _____ un - to Thee:

O Christ ——— Thou Gi- - ver of Life,
 glo- - - - ry to Thee!

TONE 3

Let the hea- - vens re-joyce and the earth ___ be ___ glad;
 For the Lord hath done a migh-ty act with His own ___ arm;
 He hath tram - pled down ___ death by death,
 and be-came the first- - born ___ from the dead;
 He hath de - li-vered us from the depths of Ha- - des,
 gran- - - ting the world the great ___ mer- - cy.

TONE 4

Ha - ving learned the joy - ful mes - - sage
of the Re - sur - rec - tion from the an - - gel,
the wo - - men dis - ci - ples of the Lord cast from them
their pa - ren - tal con - dem - na - - tion,
and proud - - - ly broke the news to the
Dis - ci - - ples, say - ing: Death ___ hath been spoiled.
Christ ___ God is ri - - - sen, gran - - - ting
the world great ___ mer - - cy!

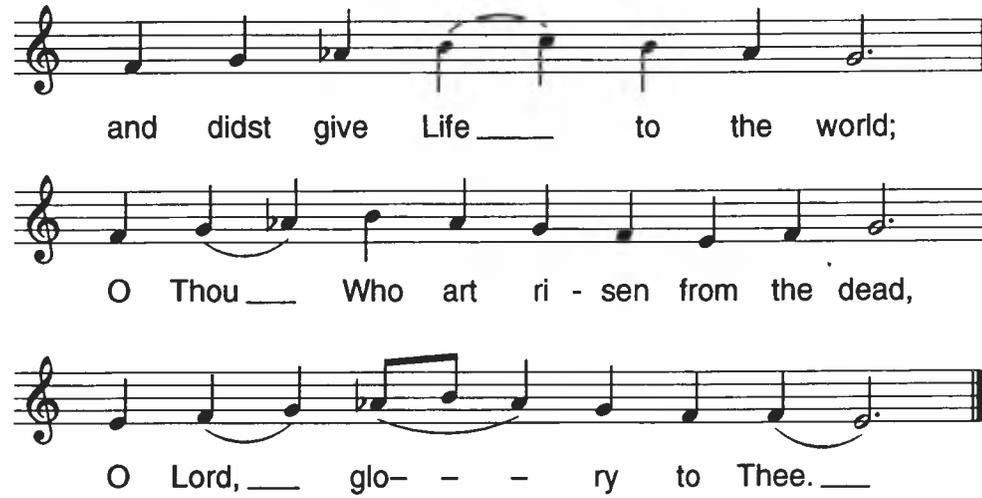
TONE 5

Let us be - lie - - - vers praise _____
and wor - - - ship the Word,
co - e - ter - - - - - nal
with the Fa - - - - ther
and the Spi - - - rit,
born of the Vir - - - gin
for our sal - va - - - - tion;

For He took plea - sure
 in as - cend - - - - ing
 the Cross in the flesh, to suf - fer death,
 and to raise _____ the dead
 by His glo - - ri - ous
 Re - sur - rec - - - - tion.

TONE 6

When Ma - ry stood _____ at Thy grave
 look - ing for Thy sa - cred Bo - - dy,
 an - gel - ic pow'rs shone a - bove _____ Thy re - vered _____ tomb,
 and the sol - - diers who were to
 keep _____ guard be - came _____ as dead men.
 Thou led Ha - des cap - - tive
 and wast not temp - - ted there - by;
 Thou didst meet the Vir - - gin



and didst give Life ___ to the world;

O Thou ___ Who art ri - sen from the dead,

O Lord, ___ glo- - - ry to Thee. ___

TONE 7



Thou didst shat - ter death ___ by Thy Cross;

Thou didst o - pen Pa - ra - dise ___ to the thief;

Thou didst turn the sad- - - ness of the

oint - ment bear - ing wo - men in - to joy,

and didst bid Thine A - pos- - tles

pro - claim a war- - - ning that ___

Thou ___ hast ___ ri- - sen, O Christ,

grant - ing to the world the great ___ mer- - cy.

TONE 8



From the heights Thou didst des - cend, O



Com - pas - sion - ate One, and Thou didst



sub - mit to the three - day bur - i - al,



that Thou might de - li - ver us from pas - sion;



Thou art our life and our re - sur - rec - tion: _



O Lord, glo - ry to Thee!

III. ALTERNATES FOR THE TRISAGION HYMN

"AS MANY OF YOU AS HAVE BEEN BAPTIZED"

This hymn (Galatians 3.27) replaces the Trisagion on all baptismal feasts, i.e., Pascha and Bright Week, Lazarus Saturday, Pentecost, Christmas, Theophany and their leave-takings.



Lord, have mer - cy.



A - men. As ma - ny of you as



have been bap - tized in - to Christ,



have put on Christ.



Al - le



lu - i - ya.

Quickly

Glo - ry to the Fa - - ther, and to the Son,
and to the Ho - ly Spi - - rit,
Both now and ev - - er and un - to
a - - ges of a - - ges. A - men.

A tempo

Have _____ put _____ on _____ Christ.
Al _____ le _____
lu _____ i _____ ya.

After the deacon says, "Dhynamis!,"
sing "As many of you..." from the beginning once more.

"AS MANY OF YOU AS HAVE BEEN BAPTIZED"

(ARABIC)

Tone 1

A - min. An tum u la thi - na
bil Ma - sih _____ hi _____
ta _____ ma _____ to _____ m a _____ l
Ma_sih__ kad__ la _____ bi__ sto _____ m.
A _____ li _____ lu _____ i _____ ya.

Quickly

Al maj du lil a bi wal ib ni wa ru hil ku dos,



al a na wa ku la a wa nen wa i la dah ri da hi rin, a-min.

A tempo



A _____ I



Ma_sih__ kad__ la____ bi__ sto____ m.



A_____ li_____ lu_____ i_____ ya.

*After the deacon says, "Dhynamis!,"
sing "Antumu lathina..." from the beginning once more.*

"BEFORE THY CROSS"

This hymn replaces the Trisagion on the Feast of the Cross (September 14) and on the Veneration of the Cross (3rd Sunday of the Great Fast) and the entire week following both.

Tone 2



Lord, have mer-- - cy. A - men.



Be - fore _____ Thy _____ Cross,



we bow down in wor-- - ship, Mas- - - - ster,

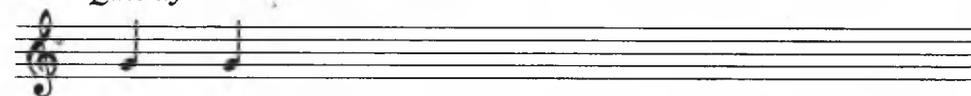


and we glo- - - ri- - fy Thy _____



Ho- - - ly _____ Re - sur-rec- - - tion.

Quickly



Glo - ry to the Father, and to the Son,



and to the Ho - ly Spi - rit,



both now and ever and unto ages of a - ges. A - men.

A tempo



And we glo- - - ri- - - fy Thy _____



Ho- - - ly _____ Re - sur-rec- - - tion.

*After the deacon says, "Dynamis!,"
sing "Before Thy Cross..." from the beginning once more.*

IV. WEEKDAY COMMUNION HYMNS

MONDAY

Psalm 103.5, Tone 8



He _____ makes His an- - - gels,



He _____ makes His an- - - gels



spi- - - rits,



and _____ His _____ min - i - sters



a _____ flame, a _____ flame of fire.



Al- le- lu- - - - - i- - - - - a.

TUESDAY

*Psalm 111.6, Tone 8**(Also used on the 4th Sunday of the Great Fast and feasts of John the Baptist)*

The _____ right - eous shall _____ be,
 the _____ right - eous shall _____ be
 in ev- er- last- - ing
 re- - mem- - - - brance;
 he shall not fear e- vil ti- - dings.
 Al- le- lu- - - - - i- - - - - a.

WEDNESDAY

*Psalm 115.4, Tone 8**(Also used on Feasts of the Theotokos)*

I _____ will _____ re- - ceive,
 re- - ceive _____ the _____ cup
 of sal- va- - - tion
 and _____ call _____ on the Name,
 on the Name _____ of the Lord.
 Al- le- lu- - - - - i- - - - - a.

THURSDAY

Psalm 18.4, Tone 8

Their pro- cla- ma- - tion
 has gone out
 in - to all the Earth,
 and their words
 to the ends of the u - ni - verse.
 Al- le- lu- - - - i- - - - a.

FRIDAY

Psalm 73.13, Tone 8

God is our King,
 God is our King
 be - fore the a- - ges:
 He has wrought sal- va- - tion
 in the midst of all the Earth.
 Al- le- lu- - - - i- - - - a.

SATURDAY

*Psalm 32.1, Tone 8**Also used on the 1st Sunday of the Great Fast and on the 6th Sunday of Pascha*

Re- - joice _____ in the Lord,

re- - joice _____ in the Lord,

O ye right- - eous;

re- - joice _____ in the Lord,

praise _____ be- - fits the just.

Al- le- lu- - - - - i- - - - - a.

V. PREPARATION FOR HOLY COMMUNION

A PRAYER OF SAINT BASIL THE GREAT

O Lord, Master, Jesus Christ our God, Fountain of life and immortality, Creator of all things visible and invisible, co-everlasting and co-eternal Son of the unoriginate Father, Who in Thine exceeding goodness didst become incarnate in the latter days and wast crucified and slain for us ungrateful and wicked men and by Thine own Blood didst refashion our nature corrupted by sin: Do Thou Thyself, O immortal King, receive the repentance of me, the sinner; incline Thine ear unto me, and hear my words, for 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 height of Thy glory, for I have affronted Thy goodness and transgressed Thy commandments and disobeyed Thine ordinances But Thou, O Lord, Who rememberest not evil but art long-suffering and of great mercy, hast not given me over to perish in my lawlessness but dost ever await my return. For, O Thou Who lovest mankind, Thou hast said, by Thy prophet, 'I desire not the death of a sinner, but rather that he should return and live,' because Thou dost not wish, O Master, to destroy the work of Thy hands, neither dost Thou take pleasure in the destruction of the human race but desirest that all men should be saved and come to the knowledge of truth. Wherefore I, although unworthy both of heaven and of earth and of this transitory life, even I, the wretched one, having wholly yielded myself to sin and become a slave to pleasures and having defiled Thine image within me, who am Thy creation and Thy work, despair not of my salvation; but trusting in Thine infinite compassion, I draw nigh unto Thee. Receive me, O Christ, Thou that lovest mankind, as Thou didst receive the harlot, the thief, the publican and the prodigal son. Take away the heavy burden of my sins. O Thou that takest away the sin 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 every stain of flesh and spirit, 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 things and be united to Thy holy Body and Blood and may have Thee, with the Father and the Holy Spirit, dwelling and abiding in me. Yea, O Lord Jesus Christ my God, grant that the partaking of Thine immaculate and life-giving mysteries may not be to my condemnation, nor may I become infirm in soul and body by receiving unworthily thereof, but grant that, even unto my last breath, I may partake of a portion of Thy holy things without condemnation, unto the communion

of the Holy Spirit, as a provision for eternal life, and for a good defense at Thy fearful judgment seat; so that I, as a partner with all Thine elect, may also receive those undefiled good things which Thou hast prepared for them that love Thee, O Lord, in whom Thou art glorified forever. Amen.

A PRAYER OF SAINT JOHN CHRYSOSTOM

O Lord my God, I know that I am not worthy nor sufficient that Thou shouldst enter under the roof of the house of my soul, for it is all deserted and in ruins, and Thou hast not a worthy 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 the cave in a manger of dumb animals, so deign now also to come into the manger of my dumb soul and soiled body. As Thou didst not refrain from entering and eating with sinners in the house of Simon the leper, so also vouchsafe to enter the house of my humble, leprous and sinful soul. As Thou didst not reject the harlot and sinner, like unto me, who approached and touched Thee, so also have pity on me, a sinner, as I approach and touch Thee; and as Thou didst not loathe the filthy mouth of her who drew near to kiss Thee, neither loathe my mouth which is more filthy, nor my unclean lips, nor my yet more unclean tongue. But grant that the fiery coal of Thine all-holy Body and precious Blood be for the sanctification, enlightenment and strengthening of my wretched soul and body, for the relief from the burden of my many transgressions, for my preservation against every demonic activity, for the trampling down and averting of my careless and evil habits, for the mortification of passions, for obedience to Thy commandments, for growth in Thy divine grace and for the inheritance of Thy kingdom. For it is not with presumption that I approach Thee, O Christ God, but I come trusting in Thine indescribable goodness, lest that through long absence from communion with Thee I may become the prey of the invisible wolf. Wherefore, I pray Thee, O Master Who alone art holy, sanctify my soul and body, my mind and heart, my reins and bowels, and renew me entirely. Implant in my members the fear of Thee, and make Thy sanctification to be inalienable from me. Be Thou my Helper and Guide, directing my life in peace, vouchsafing me to stand at Thy right hand with Thy saints; through the prayers and intercessions of Thine all-immaculate Mother, of Thy bodiless servitors and immaculate powers, and of all the saints who from all ages have been well-pleasing unto Thee. Amen.

ANOTHER PRAYER OF SAINT JOHN CHRYSOSTOM

O Lord Master, I am not worthy that Thou shouldst come under the roof of my soul; but for that Thou desirest, O Lover of mankind, to dwell in me, I make bold to draw near. Thou biddest me to open the doors which Thou alone hast made, and Thou dost enter with Thy love for man. Thou dost enter and enlighten my darkened reasoning. I believe that Thou wilt so do. For Thou didst not turn from the harlot when she came to Thee with tears. Neither didst Thou reject the publican who repented, nor the thief when he acknowledged Thy kingdom. Nor didst Thou despise the persecutor when he was converted. But all who came to Thee in repentance Thou didst reckon among Thy friends, O Thou Who art alone blessed, always, now and ever and unto ages of ages. Amen.

A PRAYER OF SAINT JOHN OF DAMASCUS

I stand before the doors of Thy temple, and yet I refrain not from my terrible thoughts. But do Thou, O Christ 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 harlot and the woman with the issue of blood; for the one, by embracing Thine immaculate feet, received the forgiveness of her sins, and the other, by but touching the hem of Thy garment, received healing. 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 senses of my soul, consuming the accusations of my sins, through the intercessions of her that without seed gave Thee birth, and of the heavenly powers; for Thou art blessed unto ages of ages. Amen.

VI. THANKSGIVING AFTER HOLY COMMUNION

GLORY TO THEE, O GOD. GLORY TO THEE, O GOD. GLORY TO THEE, O GOD.

AN ANONYMOUS PRAYER

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 benefiting and sanctification of our souls and bodies: Grant that they may be for me also unto 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 unshamed, 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.

A PRAYER OF SAINT 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 bestowed 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 forgiveness 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.

A PRAYER OF SAINT SIMEON THE TRANSLATOR

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 me, guard and keep me from every soul-corrupting deed and word. Cleanse me, purify and control me. Adorn me, teach and enlighten me. Show me to be a dwelling-place of Thy Spirit 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.

ANOTHER PRAYER

May Thy holy Body, O Lord Jesus Christ our God, be unto me for life eternal, and Thy precious Blood unto forgiveness of my sins. May this Eucharist be unto me for joy, health and gladness; and at Thy fearful second coming make me, the sinner, worthy to stand at the right hand of Thy glory, through the intercessions of Thine all-immaculate Mother and of all Thy saints. Amen.

A PRAYER TO THE MOST 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 unworthy, 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 humility 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.

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





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