

THE HOLY AND DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS

JOHN CHRYSOSTOM

This text is intended for use by the priest in the altar. It contains all that is necessary for the priest and deacon from the threefold raising of hands until the Many Years. The rubrics are as full as possible, being drawn from a number of sources.

Texts designated to be said in a low voice are in standard font type. These are to be spoken in a normal speaking voice. They should be said clearly and unhurriedly. They should not be declaimed or chanted aloud, neither should they be inaudible. Texts that are to be chanted aloud are in bold type. In the absence of a deacon, certain of the diaconal texts are to be said by the priest while others are omitted entirely. Those portions that are to be omitted are given in italics.

Great Censing – veil opened, doors remain closed

In preparation for the Liturgy, the deacon takes the censer during the Sixth Hour, receives a blessing from the priest, then censes, 1 - the Holy Table on all four sides, anti-clockwise, 2 - the Oblations table, saying:

East In the grave bodily; *South* in hades with thy soul though Thou wast God; *West* in paradise with the thief; *North* and on the Throne with the Father and the Spirit wast Thou
Oblations Table Who fillest all things, O Christ the Uncircumscribable.

Saying psalm 50, he continues: 3 - the icons in the altar, south to north, 4 – the priest, 5 – the people in the altar, south to north, 6 – The Royal Doors & iconostas, 7 – right & left choirs or the kliros, 8 – the faithful, left to right as he faces them from the solea, 9 – all the icons of the church, south to north, 10 – The Royal Doors, 11 – the icons of Christ and the Mother of God, 12 – entering by the south door, the Holy Table, 13 – the priest. He hands the censer to a server.

The Threefold Raising of Hands

Near the end of the Sixth Hour, the priest raises his hands and the deacon his orarion.

Priest: O heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things; Treasury of good things and Giver of life, come and abide in us, cleanse of us of all impurity, and save our souls, O Good One!

They make a reverence. Again, raising their hands and orarion:

Priest: Glory to God in the highest, and on earth peace, goodwill towards men.

They make a reverence.

Priest: Glory to God in the highest, and on earth peace, goodwill towards men.

Again, raising their hands and orarion:

Priest: 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.*

The priest blesses the deacon with the sign of the Cross.

Priest: ✠ *Blessed is our God always, now and ever, and unto the ages of ages.*

Deacon: *Pray for me, holy master.*

Priest: *May the Lord direct thy steps.*

Deacon: *Remember me, holy master.*

Priest: *May the Lord God remember thee in his kingdom, always, now and ever, and unto the ages of ages.*

Deacon: *Amen.*

The deacon leaves the altar by the north door to stand before the icon of the Saviour on the iconostas.

The priest and deacon make three reverences, the deacon saying each time:

Deacon: O Lord, Thou shalt open my lips, and my mouth shall declare thy praise.

After the second reverence, the priest kisses the Holy Table. The deacon, standing centrally, exclaims:

Deacon: *Bless, master.*

Taking the Gospel book in his hands, the priest makes the sign of the Cross over the Holy Table, exclaiming:

Priest: Blessed is the kingdom of the ✠ Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.

People: Amen.

The Litany of Peace

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy. *(And after each petition).*

Deacon: For the peace from on high and for the salvation of our souls, let us pray to the Lord.

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

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

Deacon: For our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most/Right Reverend (Arch)bishop *N.*; for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Deacon: For our Sovereign Lord/Lady, King/Queen *N.* and all his/her royal house; for his/her government and armed forces; for this land and all who in faith and piety dwell herein; and for every land, let us pray to the Lord.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love, and piety, let us pray to the Lord.

Deacon: For this city/town/holy monastery, for every city and country, and the faithful who dwell therein, let us pray to the Lord.

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

Deacon: For those who travel by sea, land, and air; for the sick, the suffering, captives, and for their salvation, let us pray to the Lord.

Deacon: For our deliverance from all tribulation, wrath, and need, let us pray to the Lord.

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

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

People: To Thee, O Lord.

The priest says the prayer of the first antiphon during the litany, concluding with the exclamation below. If there is no deacon, the priest leads the litany, concluding with the exclamation, then says the prayer during the antiphon.

Priest: *(in a low voice)* O Lord our God, whose kingdom is incomparable and glory incomprehensible; whose mercy is immeasurable, and love for mankind ineffable; do Thou Thyself, O Master, according to thy loving-kindness, look upon us and upon this holy house, and show forth among us, and among those who pray with us, thy rich mercies and thy compassions.

The deacon returns to the icon of Christ, and at each litany. Exclamation:

Priest: For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

Psalms 102 & 145 and the Beatitudes are always used as the three antiphons on Saturday and Sunday unless there are festal antiphons appointed for a feast of the Lord. This is also customary from Monday to Friday, although on these days the shorter weekday antiphons may be used if desired.

The First Antiphon – psalm 102

People: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Bless the Lord, O my soul, and all that is within me, bless His holy name: blessed art Thou, O Lord!

The Short Litany

Deacon: Again and again in peace 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.

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

People: To Thee, O Lord.

The priest says the prayer of the second antiphon during the litany, concluding with the exclamation below. If there is no deacon, the priest leads the litany, concluding with the exclamation, then says the prayer during the antiphon.

Priest: *(in a low voice)* O Lord our God, save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy house; do Thou in turn glorify them by thy divine power, and forsake us not who hope in Thee.

Exclamation:

Priest: For thine is the dominion, 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 the ages of ages.

People: Amen.

The Second Antiphon – psalm 145

People: Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation. Both now and ever, and unto ages of ages. Amen.

People: Only-begotten Son and Word of God, Who art Immortal, yet didst deign for our salvation to be incarnate of the holy Mother of God and Ever-Virgin Mary; Who without change didst become man, and wast crucified; O Christ our God, trampling down death by death, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!

The Short Litany

Deacon: **Again and again in peace 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.**

Deacon: **Calling to remembrance our all-holy, immaculate, exceedingly blessed, and glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and our whole life unto Christ our God.**

People: To Thee, O Lord.

The priest says the prayer of the third antiphon in a low voice during the litany, concluding with the exclamation below. If there is no deacon, the priest leads the litany, concluding with the exclamation, then says the prayer during the antiphon.

Priest: *(in a low voice)* O Thou Who hast bestowed upon us these common and concordant prayers, and to even two or three agreeing in thy name hast promised to grant their requests: do Thou Thyself fulfil even now the requests of thy servants to their profit, granting us in the present age the knowledge of thy truth, and in the age to come, bestowing life everlasting.

Lesser Entrance – doors opened

Exclamation:

For a good and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

People: Amen.

The Third Antiphon – the Beatitudes

** The appointed daily or festal troparia are interspersed between the verses.*

People: In thy kingdom, remember us, O Lord: when Thou comest in thy kingdom. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. * Blessed are they that hunger and thirst after righteousness, for they shall be filled. * Blessed are the merciful, for they shall obtain mercy. * Blessed are the pure in heart, for they shall see God. * Blessed are the peacemakers, for they shall be called sons of God. * Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. * Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. * Rejoice and be exceeding glad, for great is your reward in the heavens. * Glory to the Father, and to the Son, and to the Holy Spirit. * Both now and ever, and unto the ages of ages. Amen. *

The Lesser Entrance

Near the end of the third antiphon, the priest and deacon make three reverences. The priest hands the Gospel Book to the deacon, and together they make their way anti-clockwise around the Holy Table, joining the end of the procession. Standing before the Royal Doors, the priest says the prayer of the entrance in a low voice.

Deacon: Let us pray to the Lord.

Priest: O Master, Lord our God, Who hast established in the heavens orders and hosts of angels and archangels for the ministry of thy glory, ordain that with our entrance there may be an entrance of holy angels ministering together with us, and with us glorifying thy goodness. For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

The deacon, facing north and resting the Gospel Book on his left shoulder, points to the portal, saying, in a low voice:

Deacon: Bless, master, the holy entry.

The priest blesses the portal, saying, in a low voice:

Priest: ✠ Blessed is the entry of thy holy ones, always, now and ever, and unto the ages of ages.

The deacon, facing the priest, proffers the Gospel Book for him to venerate.

After the third antiphon has finished, the deacon, standing in the centre and facing east, raises the Gospel Book, and signs with it the Cross, exclaiming:

Deacon: **Wisdom! Upright!**

The Entrance verse, if appointed, is sung here. The priest and deacon bow and enter the altar, the priest kissing the portal icon of the Saviour. The priest turns and gives the servers a blessing to enter.

People: O come, let us worship and fall down before Christ: O Son of God, _____, save us who chant unto Thee: Alleluia!

The Prayer of the Thrice-Holy

The people sing the troparia and kontakia appointed for the day, during which the priest says the following in a low voice:

Priest: O God, Who art holy, Who restest in the holies, Who with thrice-holy voice art hymned by the seraphim, and glorified by the cherubim, and worshipped by all the heavenly host; 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 wisdom and understanding to him who asketh, and disdaineth not him who sinneth, but hast appointed repentance unto salvation; Who hast counted us worthy - thy lowly and unworthy servants - even at this hour to stand before the glory of thy holy altar, and to offer worship and glorification due unto Thee: do Thou Thyself, O Master, accept the thrice-holy hymn from the mouths of us sinners also, and visit us in thy goodness; forgive us every offence, 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 Mother of God and of all the Saints who from ages past have been well-pleasing unto Thee.

During the final kontakion:

Deacon: *Bless, master, the time of the thrice-holy.*

The priest blesses the deacon with the sign of the Cross.

Priest: **For holy art Thou, O our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever...**

If there is no deacon, the priest concludes with, "...and unto the ages of ages."

The deacon, having moved to the solea, points to the icon of Christ, exclaiming:

Deacon: ***O Lord, save the pious, and hearken unto us!***

People: *O Lord, save the pious, and hearken and unto us!*

Pointing to the people in a sweeping motion:

Deacon: ***...and unto the ages of ages.***

People: Amen.

The Trisagion

The priest and deacon say the Trisagion in a low voice, making three reverences. While the people continue to sing the Trisagion, or its seasonal equivalent, the deacon says, in a low voice:

Deacon: *Command, master.*

Priest: Blessed is He that cometh in the name of the Lord.

The priest and deacon proceed anti-clockwise around the Holy Table, stopping at the south side of the High Place.

Deacon: *Bless, master, the High Place.*

Priest: Blessed ✠ art Thou on the throne of the glory of thy kingdom, Who sittest upon the cherubim, always, now and ever, and unto the ages of ages.

The Apostle

At the end of the Trisagion, the deacon stands in the portal, facing west, and exclaims:

Deacon: **Let us attend.**

The priest blesses the people.

Priest: **Peace ✠ be unto all.**

People: And to thy spirit.

Deacon: Wisdom!

After the Prokimenon:

Deacon: Wisdom!

The reader announces the Apostle lection.

Deacon: Let us attend.

*In preparation for the Gospel, the deacon takes the censer, receives a blessing from the priest, then **quietly** censures, 1 - the Holy Table on all four sides, anti-clockwise, 2 - the Oblations table, 3 - the High Place, 4 - the icons on the walls of the altar – south to north, 5 - the people in the altar – south to north, 6 - the icons on the Royal Doors, 7 - the south side of the iconostas, 8 - the north side of the iconostas, 9 - entering the altar, the priest, 10 - exiting the altar, the Reader, 11 - the people, 12 – entering the altar, the west side of the Holy Table. He then hands the censer back to a server.*

After the Apostle, the priest blesses the reader, saying:

Priest: Peace ✠ be unto thee that readest.

Reader: And to thy spirit.

The Gospel

Deacon: Wisdom!

While the reader leads the Alleluia, the priest says the following prayer in a low voice:

Priest: Shine into our hearts the clear light of thy divine knowledge, O man-befriending Master, and open the eyes of our understanding to comprehend the proclamations of thy Gospel; implant in us also the fear of thy blessed commandments, that treading underfoot all desires of the flesh, we may pursue a spiritual way of life, both thinking and doing all things as shall well please Thee. For Thou art the enlightenment of our souls and bodies, O Christ our God, and unto Thee do we send up glory, with thine unoriginate Father, and thine all-holy, good, and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

The priest hands the Gospel Book to the deacon, who kisses it and then proceeds through the Royal Doors to the midst of the church. The deacon faces east and exclaims:

Deacon: Bless, master, the herald of the Good Tidings of the holy, glorious Apostle and Evangelist N.

Priest: May God, through the intercessions of the holy, glorious, and all-famed Apostle and Evangelist N. give speech with great power unto thee who proclaimest the Good Tidings, unto the fulfilment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Be it unto me according to thy word.

If there is no deacon, the above is omitted and the priest reads the Gospel from the solea, facing west.

Priest (or second deacon, if there is one): **Wisdom! Upright! Let us hear the Holy Gospel.**

Priest: **Peace ☩ be unto all.**

People: And to thy spirit.

Deacon: **The Reading is from the Holy Gospel according to N.**

People: Glory be to Thee, O Lord: glory to Thee!

Deacon: **Let us attend.**

The Gospel is read. At the end, the priest blesses the deacon, if there is one:

Priest: **☩ Peace be unto Thee who proclaimest the Good Tidings.**

People: Glory be to Thee, O Lord: glory to Thee!

The Deacon returns the Gospel Book to the priest, who venerates it, then places it upright on the Holy Table between the tabernacle and the antimins. If there is to be a sermon, it follows here.

Doors closed, veil remains open

The Augmented Litany of Fervent Supplication

Deacon: **Let us all say with our whole soul and our whole mind, let us say:**

People: Lord, have mercy.

Deacon: **O Lord Almighty, God of our Fathers, we pray Thee, hearken and have mercy.**

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to thy great mercy, we pray Thee, hearken and have mercy.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy. (*And after each petition*).

The priest unfolds the bottom of the antimins, kissing the bishop's name.

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most/Right Reverend (Arch)bishop *N.*; and for all our brotherhood in Christ.

Deacon: Again we pray for our Sovereign Lord/Lady, King/Queen *N.* and all his/her royal house; for his/her government and armed forces; for this land and all who in faith and piety dwell herein; and for every land.

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love, and piety.

Deacon: Again we pray for our brethren, priests, priestmonks, monastics, and all our brotherhood in Christ.

Deacon: Again we pray for the blessed and ever-memorable most holy Orthodox patriarchs, for pious kings and right-believing queens; for the founders, benefactors, and adorners of this holy house, for our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Other petitions are inserted here according to need.

Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable house, for those who labour and those who chant, and for the people here present, who await of Thee great and abundant mercy.

During the Litany, the priest says the prayer of fervent supplication in a low voice. If there is no deacon, he says the prayer after "Again we pray for those who bear fruit...", concluding the with exclamation below.

Priest: O Lord our God, accept this fervent supplication from thy servants, and have mercy upon us according to the multitude of thy mercy; and send down thy compassions upon us and upon all thy people, who await the rich mercy which is from Thee.

Exclamation:

Priest: For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

The Litany for the Departed

This litany is omitted on Sundays, and during forefeasts and afterfeasts. It is also omitted from Great Monday until Thomas Sunday inclusive, and from Holy Nativity until the leave-taking of Theophany inclusive. Finally, it is omitted on days when there is a Great Doxology, Polyeleos, and All-night Vigil. It is said on all other occasions. If the fortieth day of an Orthodox Christian's repose falls within any of the above periods, the litany may be said for him or her.

Throughout the litany, the deacon censens slowly through the portal.

Deacon: Have mercy on us, O God, according to thy great mercy, we pray Thee, hearken and have mercy.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy. *(And after each petition).*

Deacon: Again we pray for the repose of the souls of the servants and handmaidens of God who have fallen asleep, *(N. & N.)*, that they may be forgiven their every transgression, both voluntary and involuntary.

Deacon: That the Lord God grant their souls to dwell where the righteous repose.

Deacon: The mercies of God, the kingdom of heaven, and the remission of 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 mercy.

The deacon hands the censer to the priest, who censens towards the Holy Table, slowly.

During the Litany, the priest says the prayer for the departed, in a low voice. If there is no deacon, he says the prayer after "Let us pray to the Lord".

Priest: O God of spirits and of all flesh, Who hast trampled down death, defeated the devil, and given life to thy world: grant rest, O Lord, to the souls of thy departed servants who have fallen asleep, (*N. & N.*), in a place of light, in a place of green pasture, in a place of repose, whence all pain, sorrow, and sighing have fled away. Pardon every sin committed by them in thought, word, and deed, in thy goodness and love for mankind, O God; for there is no man that liveth without sinning, for Thou alone art without sin, thy righteousness is an everlasting righteousness, and thy word is Truth.

Exclamation:

Priest: For Thou art the resurrection, and the life, and the repose of thy departed servants who have fallen asleep, (*N. & N.*), O Christ our God, and unto Thee do we send up glory, together with thine unoriginate Father, and thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

People: Amen.

The Litany and Dismissal of the Catechumens

Deacon: Pray, ye catechumens, to the Lord.

People: Lord, have mercy. (*Repeatedly*).

Deacon: Ye faithful, for the catechumens, let us pray.

Deacon: That the Lord may have mercy upon them.

The priest unfolds the top of the antimins.

Deacon: That He may catechise them with the word of truth.

Deacon: That He may reveal unto them the Gospel of righteousness.

Deacon: That He may unite them to his Holy, Catholic, and Apostolic Church.

Deacon: Save them, have mercy on them, help them, and keep them, O God, by thy grace.

Deacon: Ye catechumens, bow your heads unto the Lord.

People: To Thee, O Lord.

During the Litany, the priest says the prayer for the catechumens, in a low voice. If there is no deacon, he says the prayer after "Ye catechumens, bow your heads..."

Priest: O Lord our God, Who dwellest on high and lookest on things that are lowly, Who hast sent forth salvation unto the race of mankind, even thine Only-begotten Son, our God and Lord, Jesus Christ: look upon thy servants the catechumens, who have bowed their necks unto Thee, and vouchsafe them in due season the laver of regeneration, the remission of sins, and the garment of incorruption; unite them to thy Holy, Catholic, and Apostolic Church, and number them among thy chosen flock.

Exclamation:

At ✠, the priest signs the antimins with the sponge, which he then kisses and lays at the top right corner of the antimins.

Priest: That they also with us may glorify thine all-honourable and majestic name, of the ✠ Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

The deacon, on the solea, faces the people and dismisses the catechumens. If two deacons serve, the dismissal is divided as below and exclaimed by them alternately.

Deacon 1: As many as are catechumens, depart!

Deacon 2: Catechumens, depart!

Deacon 1: As many as are catechumens, depart! Let none of the catechumens remain.

The First Litany of the Faithful

Deacon: As many as are of the faithful, again and again in peace let us pray to the Lord.

People: Lord, have mercy. *(And after each petition).*

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

Deacon: Wisdom!

During the Litany, the priest says the first prayer for the faithful. If there is no deacon, he says the prayer after "Help us, save us..."

Priest: We give thanks to Thee, O Lord God of Hosts, Who hast accounted us worthy to stand even now before thy holy altar, and to fall down before thy compassions for our sins and for the errors of the people. Receive, O God, our supplications and entreaties and unbloody sacrifices for all thy people; and enable us whom Thou hast appointed to this thy ministry, in the power of thy Holy Spirit, to call upon Thee in every time and place, without condemnation and without offence, with the witness of our conscience clear, that hearkening unto us, Thou mayest be merciful unto us in the multitude of thy goodness.

Exclamation:

Priest: For unto Thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

The Second Litany of the Faithful

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

People: Lord, have mercy. *(And after each petition).*

If there is no deacon, the following four petitions are omitted and the priest continues with "Help us, save us..."

Deacon: *For the peace from on high and for the salvation of our souls, let us pray to the Lord.*

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

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

Deacon: *For our deliverance from all tribulation, wrath, and need, let us pray to the Lord.*

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

Deacon: **Wisdom!**

The deacon re-enters the altar by the north door.

During the Litany, the priest says the second prayer for the faithful. If there is no deacon, he says the prayer after "Help us, save us..."

Priest: Again and oftentimes we fall down before Thee and pray Thee, O Thou Who art good and the Friend of man, that giving heed to our supplication, Thou wouldest cleanse our souls and bodies from all defilement of flesh and spirit, and wouldest vouchsafe unto us that our standing before thy holy altar be guiltless and without condemnation. Bestow upon those who pray together with us, O God, furtherance in life, in faith, and in spiritual understanding; grant unto them ever to adore Thee with fear and love, to partake of thy Holy Mysteries without guilt and without condemnation, and to be deemed worthy of thy heavenly kingdom.

Exclamation:

Priest: That being guarded always under thy dominion, we may send up glory unto Thee, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

The Great Entrance

The Cherubic Hymn - Doors opened

The deacon presents the censer to the priest, who blesses the incense in a low voice, signing it with the sign of the Cross.

Priest: Incense ✠ do we offer unto Thee, O Christ, as an aroma of spiritual fragrance; accepting it upon thy most heavenly altar, do Thou send down upon us the grace of thy most-holy Spirit.

In preparation for the Entrance, the deacon performs a lesser censuring of the church. Having received a blessing from the priest, and while praying psalm 50 and the troparia of compunction, he censes: 1 - the Holy Table on all four sides, anti-clockwise, 2 - the Oblations table, 3 - the High Place, 4 - the icons on the walls of the altar – south to north, 5 - the people in the altar – south to north, 6 - the icons on the Royal Doors, 7 - the south side of the iconostas, 8 - the north side of the iconostas, 9 - entering the altar, the priest, 10 - exiting the altar, the choir and people, 11 - entering the altar, the west side of the Holy Table. He hands the censer back to a server.

During the censuring, the priest removes his kamilavka and says the following prayer in a low voice. If there is no deacon, the priest censes after the prayer.

Priest: None is worthy among those who are bound with fleshly desires and pleasures to approach Thee, or to draw nigh unto Thee, or to minister unto Thee, O King of Glory, for to serve Thee is grave and fearful even unto the heavenly hosts. Yet, by reason of thine ineffable and immeasurable love for mankind, Thou becamest man without undergoing change or alteration, and art become our High Priest, and hast delivered unto us the priestly service of this liturgical and unbloody sacrifice, as Master of all. For Thou alone, O Lord our God, art Master of things heavenly and earthly, Who art borne on the throne of the cherubim, Who art good and ready to hear: look upon me, thy sinful and unprofitable servant, and purge my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who have been invested with the grace of the priesthood, to stand before this thy Holy Table and to celebrate the priestly service of thy holy and immaculate Body and most precious Blood. For unto Thee I draw nigh, bowing my neck, and I pray Thee: turn not away thy face from me, nor reject me from among thy children, but vouchsafe that these gifts may be offered to Thee by me, thy sinful and unworthy servant. For Thou art He Who offereth and is offered, and Who accepteth and is distributed, O Christ our God, and unto Thee do we send up glory, with thine unoriginate Father, and thine all-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

The censuring being complete, the priest and deacon stand before the Holy Table, and say the Cherubic hymn three times in a low voice. Each time, the priest raises his hands and the deacon his orarion. If there is no deacon, the priest says the entire hymn alone.

Priest: We who, in a mystery, represent the Cherubim, and who sing the thrice-holy hymn unto the life-creating Trinity: let us now lay aside all earthly cares...

They make a reverence.

Deacon: ...that we may receive the King of all, invisibly upborne in triumph by the ranks of Angels. Alleluia! Alleluia! Alleluia!

The priest kisses the antimins, and the deacon the Holy Table. They bow to each other and then to the people (through the portal). The deacon takes the censer from a server.

The priest and deacon proceed to the Oblations table: the priest, directly, while the deacon goes around the south side of the Holy Table and past the High Place.

The priest takes the censer and censes the oblations 3 x 3, saying each time in a low voice:

Priest: O God, cleanse me, a sinner.

The deacon takes the censer, holding it with the little finger of his right hand, and allowing it to hang over his right arm.

The deacon kneels, saying:

Deacon: *Lift up, master.*

The priest lays the aer on the deacon's left shoulder (or his own, if there is no deacon), and then gives the diskos to the deacon, who holds it before his head with both hands. Meanwhile, the priest says:

Priest: Lift up your hands unto the holies, and bless the Lord.

If there is no deacon, the priest takes the diskos himself, and omits the following:

Priest: *May the Lord God remember thy sacred diaconate in his kingdom, always, now and ever, and unto the ages of ages. Amen.*

The deacon and then the priest join the procession after the servers with lights and fans, the priest carrying the chalice. The deacon prays aloud:

Deacon: Our great lord and father, His Holiness Patriarch N.; our lord the Very Most Reverend Metropolitan N., First Hierarch of the Russian Church Abroad; our lord the Most/Right Reverend (Arch)bishop N. of Great Britain; may the Lord God remember in his Kingdom, always, now and ever, and unto the ages of ages.

The deacon immediately enters the altar through the Royal Doors and, kneeling on his right knee, holds the diskos on the south-west horn of the Holy Table. The priest continues from the solea, facing west.

Priest: The God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora; His/Her Majesty, King/Queen N. and all his/her royal house; this land, its authorities, and all who in faith and piety dwell herein, and in every land, may the Lord God remember in his Kingdom, always, now and ever, and unto the ages of ages.

Other commemorations may be inserted, concluding with the final petition, during which the priest blesses the people with the oblations.

Priest: Clergy, monastics, and laity, and all who suffer and are persecuted for the Orthodox Faith; the founders, benefactors, and adorners of this holy house; ✠ you, and all pious and Orthodox Christians, may the Lord God remember in his kingdom, always, now and ever, and unto the ages of ages.

People: Amen.

The priest re-enters the altar while the people conclude the cherubic hymn. If there is a deacon, the following is omitted.

As the priest passes through the portal, the deacon says to him:

Deacon: *May the Lord God remember thy priesthood in his kingdom.*

Priest: *May the Lord God remember thy sacred diaconate in his kingdom, always, now and ever, and unto the ages of ages.*

The priest places the chalice on the Holy Table, then takes the diskos from the deacon and places it to the left of the chalice. He removes the veils from the chalice and diskos and places them, unfolded, on the two western corners of the Holy Table. The deacon rises.

Priest: The noble Joseph, taking thine immaculate Body down from the tree, wrapped it in pure linen and spices and laid it for burial in a new tomb.

In the grave bodily; in hades with thy soul though Thou wast God; in paradise with the thief; and on the Throne with the Father and the Spirit wast Thou Who fillest all things, O Christ the Uncircumscribable.

How life-giving! How much more beautiful than paradise, and truly more resplendent than any royal palace proved thy grave, the source of our Resurrection, O Christ.

He takes the aer from the deacon's shoulder, holds it in the rising incense, and places it over both the chalice and diskos, meanwhile saying, in a low voice:

Priest: The noble Joseph, taking thine immaculate Body down from the tree, wrapped it in pure linen and spices and laid it for burial in a new tomb.

The priest censes the oblations three times, saying:

Priest: Do good, O Lord, in thy good pleasure unto Sion and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon thine altar.

Doors and Veil closed

The priest gives back the censer, lowers his phelonion, and bows his head, saying:

Priest: *Remember me, brother and concelebrant.*

Deacon: *May the Lord God remember thy priesthood in his kingdom.*

The deacon bows his head and raises his orarion.

Deacon: *Pray for me, holy master.*

Priest: *The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow Thee.*

Deacon: *The same Spirit shall minister with us all the days of our life. Remember me, holy master.*

Priest: *May the Lord God remember thy sacred diaconate in his kingdom, always, now and ever, and unto the ages of ages.*

Deacon: *Amen.*

The deacon kisses the priest's hand and returns to the solea, exiting by the north door.

The Litany of Oblation

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy. *(And after each petition).*

Deacon: For the precious Gifts here set forth, let us pray to the Lord.

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

Deacon: For our deliverance from all tribulation, wrath, and need, let us pray to the Lord.

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

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

People: Grant this, O Lord. *(And after each petition).*

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

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

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

People: To Thee, O Lord.

During the Litany, the priest says the prayer of oblation, in a low voice. If there is no deacon, he says the prayer after "Calling to remembrance..."

Priest: O Lord God Almighty, Who alone art holy, Who acceptest the sacrifice of praise from those who call upon Thee with their whole heart: accept also the prayer of us sinners and bear it unto thy holy altar; and enable us to offer Thee both Gifts and spiritual sacrifices for our sins, and for the errors of the people. And account us worthy to find grace in thy sight, that our sacrifice may be well-pleasing unto Thee, and that the good Spirit of thy grace may tabernacle upon us, and upon these Gifts here set forth, and upon all thy people.

Exclamation:

Priest: **Through the compassions of thine Only-begotten Son, with Whom Thou art blessed, together with thine all-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.**

People: Amen.

The Kiss of Peace

The priest blesses the people.

Priest: Peace ☩ be unto all.

People: And to thy spirit.

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

People: Father, Son, and Holy Spirit: consubstantial, undivided Trinity!

While the people sing, the priest makes three reverences, saying each time, in a low voice:

Priest: I will love Thee, O Lord my Strength. The Lord is my Foundation, and my Refuge, and my Deliverer.

At the first reverence, he kisses the diskos; at the second, the chalice; and at the third, the south-east corner of the Holy Table.

The Symbol of Faith

Veil opened

The deacon, before the icon of Christ on the solea, makes three reverences, kisses the Cross on his orarion, and exclaims:

Deacon: The doors! The doors! In wisdom, let us attend!

The priest takes up the aer as the veil is opened, and waves it over the Gifts until “and the third day He rose again”. If there are concelebrants, they all wave the aer together.

People: I believe: In one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages; Light of Light, True God of True God; begotten, not made, of one essence with the Father, by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified for us under Pontius Pilate, and suffered and was buried; and arose again on the third day according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge both the living and the dead: whose kingdom will have no end: And in the Holy Spirit, the Lord, the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke by the Prophets. In One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the age to come. Amen.

The priest covers the chalice with a veil or plate.

The Anaphora

Deacon: Let us stand well; let us stand in awe; let us attend, that we may offer the Holy Oblation in peace.

People: A mercy of peace; a sacrifice of praise!

The deacon enters the altar by the south door, reverences the High Place, and stands to the right of the priest.

The priest stands in the portal, facing west, and blesses the people.

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

People: And with thy spirit.

Facing east, the priest raises his hands.

Priest: Let us lift up our hearts.

The priest kisses the south-east corner of the Holy Table.

People: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

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

The priest continues in a low voice.

Priest: Meet and right it is to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee, to worship Thee in every place of thy dominion; for Thou art God inexpressible, inconceivable, invisible, incomprehensible, ever-existing, and eternally the same; Thou, and thine Only-begotten Son, and thy Holy Spirit. Thou didst bring us forth from non-existence into being, and when we were fallen, didst raise us up again, and didst not leave off doing all things until Thou hadst led us up to heaven, and bestowed thy kingdom which is to come. For all these things we give thanks to Thee, and to thine Only-begotten Son, and to thy Holy Spirit, for all the benefits, both manifest and unseen, which have been wrought for us. We give thanks to Thee also for this Liturgy which Thou hast deigned to accept at our hands, even though there attend Thee thousands of Archangels and ten thousands of Angels, the Cherubim, and the Seraphim, six-winged, many-eyed, soaring aloft, borne on their wings...

The deacon moves anti-clockwise around the Holy Table. Standing on the north side, he kisses the Table, bows to the priest, and takes the asterisk. He touches it to the East, West, North, then South of the Diskos, kisses it, and replaces it. He again kisses the Holy Table and, moving clockwise around it, returns to his place to the right of the priest.

Exclamation:

Priest: ...singing the triumphal hymn, shouting, crying aloud, and saying:

People: Holy, holy, holy; Lord of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

While the above is being sung, the priest continues in a low voice.

Priest: With these blessed hosts, O man-befriending Master, we also 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 whosoever believeth in Him should not perish, but have everlasting life; Who, having come, and having fulfilled all the dispensation for us, on the night He was delivered up, or rather delivered Himself up, for the life of the world, took bread in his holy, immaculate, and blameless hands and, when He had given thanks, and blessed, and hallowed, and broken it, gave it to his holy disciples and apostles, saying:

With his orarion, the deacon points to the diskos while the priest extends his right hand towards it.

Exclamation:

Priest: Take, eat: This is my Body, Which is broken for you, for the remission of sins.

People: Amen.

The priest and deacon make a reverence. The priest continues in a low voice.

Priest: In like manner, after supper, He took the cup, saying:

The deacon removes the veil/plate from the chalice. With his orarion, he points to the chalice while the priest extends his right hand towards it.

Exclamation:

Priest: Drink from it, all of you: This is my Blood of the new testament, Which is shed for you and for many for the remission of sins.

People: Amen.

The priest and deacon make a reverence.

While the above is being sung, the priest continues in a low voice.

Priest: Being mindful, therefore, of this saving commandment and of all that hath come to pass for us – the Cross, the grave, the Resurrection on the third day, the Ascension into heaven, the Session at the right hand, and the second and glorious Coming again –

The deacon kisses the Holy Table and bows to the priest, who steps back. Standing to the west of the Holy Table, the deacon crosses his arms, right over left, and elevates the diskos and chalice.

Exclamation:

Priest: ...offering unto Thee thine own of thine own, on behalf of all, and for all:

The deacon sets the diskos and chalice on the antimins, kisses the Holy Table, and bows to the priest, who again steps forward. The deacon returns to the priest's right-hand side.

People: We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray unto Thee, O our God.

While the above is being sung, the priest, bowing, continues in a low voice.

Priest: Again we offer unto Thee this reasonable and unbloody service, and we beseech, and we entreat, and we supplicate: send down thy Holy Spirit upon us, and upon these gifts here set forth.

The priest and deacon make three reverences, each time saying privately:

Priest & Deacon: O God, be gracious unto me, a sinner.

The priest raises his hands and the deacon his orarion.

Priest: O Lord, Who didst send down thine All-holy Spirit upon thine Apostles at the third hour: take Him not away from us, O Good One, but renew Him in us who pray unto Thee.

They both make a reverence, as the deacon says:

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

Again, the priest raises his hands and the deacon his orarion.

Priest: O Lord, Who didst send down thine All-holy Spirit upon thine Apostles at the third hour: take Him not away from us, O Good One, but renew Him in us who pray unto Thee.

They both make a second reverence, as the deacon says:

Deacon: Cast me not away from thy presence, and take not thy Holy Spirit from me.

A third time, the priest raises his hands and the deacon his orarion.

Priest: O Lord, Who didst send down thine All-holy Spirit upon thine Apostles at the third hour: take Him not away from us, O Good One, but renew Him in us who pray unto Thee.

They both make a third reverence.

Bowing, the deacon points to the diskos with his orarion, saying:

Deacon: *Bless, master, the holy bread.*

The priest signs the Lamb only.

Priest: And make this ✠ bread the precious Body of thy Christ.

Still bowing, the deacon points to the chalice with his orarion, saying:

Deacon: Amen. *Bless, master, the holy cup.*

The priest signs the cup.

Priest: And that which is in this ✠ cup, the precious Blood of thy Christ.

Still bowing, the deacon points to both the diskos and chalice with his orarion, saying:

Deacon: Amen. *Bless both, master.*

The priest signs the bread and cup.

Priest: Changing ✠ them by thy Holy Spirit.

Deacon: *(spoken, but so that the people can hear)* Amen! Amen! Amen!

The priest, deacon, servers, and people, all make a full prostration. On Sundays, Great Feasts, and during the Paschal season, they make a reverence instead. The deacon replaces the veil/plate on the chalice.

The deacon, bowing to the priest, continues in a low voice. If there is no deacon, the priest continues with "That they may be to those...", below.

Deacon: *Remember me, a sinner, holy master.*

Priest: *May the Lord God remember thee in his kingdom, always, now and ever, and unto the ages of ages.*

Deacon: Amen.

The priest makes a reverence, then continues on a low voice. The deacon makes ready the censor.

Priest: That they may be to those who partake thereof for sobriety of soul, for the remission of sins, for communion of thy Holy Spirit, for the fullness of the kingdom of heaven, for boldness towards Thee, and not unto judgement or condemnation.

Again, we offer unto Thee this reasonable service on behalf of those who have reposed in the Faith: Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and every righteous spirit made perfect in faith.

The deacon hands the censer to the priest, who censures the Holy Things in the form of a Cross, then the east side of the Holy Table nine times.

Exclamation:

Priest: Especially for our all-holy, immaculate, exceedingly blessed and glorious Lady, Theotokos, and Ever-Virgin Mary.

The deacon censures the other three sides of the Holy Table, anti-clockwise, then the High Place, then the icons within the altar, while privately commemorating the departed. He hands the censer to a server.

People: It is very meet to bless thee, who didst bring forth God; ever blessed and most pure, and the Mother of our God: more honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without defilement didst bear God the Word: and art indeed the Mother of God, thee do we magnify!

At the end of the zadostoinik, all make a full prostration, as at the epiklesis.

While the above is being sung, the priest continues in a low voice.

Priest: For the holy Prophet, Forerunner, and Baptist, John; the holy, glorious, and all-famed Apostles; our fathers among the Saints, Aristobulus, Apostle of Britain, and Gregory the Great, Pope of Rome; the holy New-Martyr Elisabeth; the holy Abbess Werburgh of Chester; and the holy Virgin-Martyr Winefride of Holywell; our father among the Saints, John Chrysostom; Saints *N. & N.* (*the Saints of the day are commemorated*), whose memory we celebrate; and for all thy Saints, through whose supplications do Thou visit us, O God.

And remember all those who have fallen asleep in the hope of resurrection to life everlasting, *N. & N.*, and grant them rest, O our God, where the light of thy countenance watcheth over them.

Again we beseech Thee: remember, O Lord, every bishopric of the Orthodox rightly dividing the word of thy truth, all the presbytery, the diaconate in Christ, and every sacred and monastic order.

Again, we offer Thee this reasonable service for the whole world; for the Holy, Catholic, and Apostolic Church; for those who live in purity and sobriety of life; for those in authority: grant unto them, O Lord, a peaceful governance, that we, in their serenity, may lead a calm and peaceable life in all godliness and uprightness.

Exclamation:

Priest: Among the first, remember, O Lord, our great lord and father *N.*, the Most-holy Patriarch of Moscow and All Russia; and our lord the Very Most Reverend *N.*, Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad; and our lord the Most/Right Reverend *N.*, (Arch)Bishop of Great Britain, whom do Thou grant unto thy holy churches, in peace, safety, honour, health, and length of days, rightly dividing the word of thy truth.

People: And all mankind!

The priest continues in a low voice.

Priest: Remember, O Lord, this town in which we sojourn, and every town, city, and country, and all who dwell therein. Remember, O Lord, those who journey by sea, land, and air; the sick, the suffering, captives, and their salvation. Remember, O Lord, those who bring offerings and do good works in thy holy churches, and those who remember the poor; and upon us all send forth thy rich mercies.

Exclamation:

Priest: And grant unto us that with one mouth and one heart we may glorify and hymn thine all-honourable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

The deacon receives a blessing from the priest, and stands on the solea, leaving by the north door.

The priest blesses the people.

Priest: And the ✠ mercies of our great God and Saviour Jesus Christ be with you all.

People: And with thy spirit.

The Litany before the Lord's Prayer

Deacon: Having called to remembrance all the Saints, again and again in peace let us pray to the Lord.

People: Lord, have mercy. *(And after each petition).*

Deacon: For the precious Gifts offered and hallowed, let us pray to the Lord.

Deacon: That our man-befriending God, Who hath accepted Them upon his holy and noetic altar on high as an aroma of spiritual fragrance, will send down upon us in turn the divine grace and the gift of the Holy Spirit, let us pray.

Deacon: For our deliverance from all tribulation, wrath, and need, let us pray to the Lord.

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

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

People: Grant this, O Lord. *(And after each petition).*

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

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

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

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

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

People: To Thee, O Lord.

The deacon steps aside to stand before the icon of Christ. He arranges his orarion in the form of a Cross. Major and minor clergy who are not serving now vest for communion.

During the Litany, the priest says the following prayer, in a low voice. If there is no deacon, he says the prayer after "Having asked for the unity of the Faith..."

Priest: To Thee do we entrust all our life and hope, O man-befriending Master, and we beseech, and we entreat, and we supplicate: deem us worthy to partake of this sacred and spiritual table with a pure conscience, unto remission of sins, unto forgiveness of offences, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness towards Thee, and not unto judgement or unto condemnation.

Exclamation:

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

All make a prostration, or a reverence on the customary days.

People: Our Father, Who art in the heavens, hallowed by thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

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

People: Amen.

The priest blesses the people.

Priest: Peace ☩ be unto all.

The priest says the prayer at the bowing of the heads, below. If there is no deacon, he says the prayer after "Bow your heads..."

People: And to thy spirit.

The deacon stands before the portal.

Deacon: Bow your heads unto the Lord.

People: To Thee, O Lord.

Priest: We give thanks unto Thee, O King invisible, Who by thy measureless power hast created all things, and in the multitude of thy mercy hast out of nothing brought all things into being. Do Thou Thyself, O Master, look down from heaven upon those who have bowed their heads unto Thee: for they have bowed them not unto flesh and blood, but unto Thee, the awesome God. Wherefore, O Master, distribute the Gifts here set forth for the benefit of all, according as each hath need. Voyage with those who voyage, journey with those who journey, heal the sick, Thou Healer of our souls and bodies.

Exclamation:

Priest: **By the grace and compassion and love for mankind of thine Only-begotten Son, with Whom Thou art blessed together with thine All-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.**

People: Amen.

Veil closed, candle placed before the Doors

Deacon: **Let us attend!** *(very slowly)*

The deacon re-enters the altar by the south door and stands to the right of the priest.

The deacon removes the veil/plate from the chalice.

While the above is sung, the priest continues in a low voice.

Priest: Attend, O Lord Jesus Christ, out of the holy habitation and from the throne of the glory of thy kingdom, and come to hallow us, Thou Who sittest on high with the Father, and Who art invisibly present here with us. And vouchsafe by thy mighty hand to impart unto us of thine immaculate Body and Precious Blood, and through us unto all the people.

The priest and deacon make three reverences, each time saying privately:

Priest & Deacon: O God, be gracious unto me, a sinner.

The priest takes the Holy Bread in both hands and, elevating It above the diskos and making with It the sign of the Cross, exclaims:

Priest: **Holy Things for the holy!**

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

Then the choir chants the appointed communion verse, along with other suitable hymns and prayers. A sermon may be given and the Synaxarion read.

The Fraction

Deacon: *Break, master, the Holy Bread.*

Priest: Broken and distributed is the Lamb of God; broken but never divided; ever eaten, yet never consumed, but hallowing those who partake.

The priest divides the Lamb into four pieces and arranges them on the diskos thus:

IC to the East

NI to the North

KA to the South

XC to the West

Portion XC is reserved for the communion of the clergy.

The deacon points to the chalice with his orarion.

Deacon: *Fill, master, the holy cup.*

The priest signs the chalice with portion IC, before gently placing it in the chalice, saying:

Priest: The ✠ fullness of the Holy Spirit.

Deacon: *Amen.*

The deacon presents the warm water to the priest, saying:

Deacon: *Bless, master, the warm water.*

The priest blesses the water, saying:

Priest: Blessed ✠ is the fervour of thy Saints, always, now and ever, and unto the ages of ages.

Deacon: *Amen.*

The deacon pours the water into the chalice, saying:

Deacon: The fervour of the Faith, full of the Holy Spirit.

The deacon passes the zeon to a server. The priest and deacon make a prostration. They rise, bow to each other, asking forgiveness, and then to the people.

The Communion of the Clergy

The priest divides portion XC into sufficient portions for the clergy.

The deacon makes his way, anti-clockwise, to the north side of the Holy Table. The priest and deacon make three reverences, each time saying privately:

Priest & Deacon: O God, be gracious unto me, a sinner.

Then:

Priest: O God, absolve, remit and pardon our voluntary and involuntary sins, in word and deed, known and unknown, by day and night, in mind and thought; forgive us all, in thy goodness and love for mankind.

Priest: Deacon, draw near.

The deacon makes a prostration.

Deacon: Behold, I draw near unto the immortal King and our God. Impart unto me, master, the precious and holy Body of our Lord and God and Saviour Jesus Christ.

The deacon kisses the Holy Table, and approaches the priest with hands cupped, right over left. The priest places a portion in his hand, saying:

Priest: To the sacred Deacon N. is imparted the precious, holy, and immaculate Body of our Lord and God and Saviour Jesus Christ, for the remission of sins and for life everlasting.

The deacon kisses the priest's hand and moves to the east of the Holy Table.

The priest makes a prostration and kisses the antimins. With his left hand, he places a portion in his right. Together, with bowed head, he and the deacon say the communion prayers.

Priest & Deacon: The precious and most holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy priest/deacon *N.*, for the remission of my sins and for life everlasting.

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is truly thine immaculate Body and that this is truly thy most precious Blood. Therefore, I pray Thee, have mercy upon me, and forgive my transgressions, both voluntary and involuntary, in word or in deed, in knowledge or in ignorance. And grant that I may partake of thy Holy Mysteries without condemnation, for the remission of sins and for life everlasting.

Of thy Mystical Supper, O Son of God, today admit me a partaker, for I will not tell of thy Mysteries unto thine enemies, neither will I give Thee a kiss as did Judas, but like the thief do I confess Thee: remember me, O Lord, in thy kingdom; remember me, O Master, in thy kingdom; remember me, O Holy One, when Thou comest into thy kingdom.

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

They consume reverently.

The priest tucks the houseling cloth into his collar and picks up the chalice, saying:

Priest: The precious and most holy Blood of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy priest, N., for the remission of my sins and for life everlasting.

He takes three sips from the chalice, saying:

Priest: In the name of the Father,

Priest: and of the Son,

Priest: and of the Holy Spirit. Amen.

He wipes his lips and the chalice, and then kisses the chalice.

Priest: Behold, this hath touched my lips, and taketh away mine iniquities, and cleanseth my sins.

Priest: Deacon, draw near.

The deacon approaches from the south and bows, saying:

Deacon: Behold, I draw near unto the immortal King and our God. Impart unto me, master, the precious and holy Blood of our Lord and God and Saviour Jesus Christ.

The priest holds the chalice.

Priest: The servant of God, the Deacon N., partaketh of the precious and holy Blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and for life everlasting.

The deacon receives while the priest holds the chalice. He wipes his lips with the cloth and kisses the chalice.

Priest: Behold, this hath touched thy lips, and taketh away thine iniquities, and cleanseth thy sins.

Priest: We give thanks unto Thee, O man-befriending Master, Benefactor of our souls, that on this very day Thou hast vouchsafed unto us thy heavenly and immortal Mysteries. Direct our way, establish us all in awe of Thee, preserve our life, make steadfast our steps, through the intercession and supplications of the glorious Mother of God and Ever-Virgin Mary and of all thy Saints.

The priest divides portions NI and KA for the communion of the people and places them in the chalice. He covers the chalice with the houseling cloth, (or the chalice veil, folding the houseling cloth), on which he places the spoon.

The Communion of the People

Candle removed, Doors and Veil opened

The deacon makes a reverence before receiving the chalice from the priest. He exits the Royal Doors, holding it high and exclaiming:

Deacon: **With fear of God, with faith and with love, draw near.**

The people make a full prostration, or a reverence, on the appointed days.

People: Blessed is He that cometh in the name of the Lord: God is the Lord and hath appeared unto us!

Priest: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is truly thine immaculate Body and that this is truly thy most precious Blood. Therefore, I pray Thee, have mercy upon me, and forgive my transgressions, both voluntary and involuntary, in word or in deed, in knowledge or in ignorance. And grant that I may partake of thy Holy Mysteries without condemnation, for the remission of sins and for life everlasting.

Of thy Mystical Supper, O Son of God, today admit me a partaker, for I will not tell of thy Mysteries unto thine enemies, neither will I give Thee a kiss as did Judas, but like the thief do I confess Thee: remember me, O Lord, in thy kingdom; remember me, O Master, in thy kingdom; remember me, O Holy One, when Thou comest into thy kingdom.

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

The priest takes the chalice while the choir sings the communion hymn.

The communicants approach: subdeacons in order, readers in order, monastics in order, children, then the remainder of the faithful. Altar servers who are not in minor orders remove their stikhars to receive communion as laymen. The priest housels each with the spoon.

Priest: To the servant/handmaiden of God N. is imparted the precious and holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the remission of sins and unto life everlasting.

The deacon wipes the lips of each communicant with the houseling cloth and allows each to kiss the base of the chalice.

After Communion, the priest returns the chalice to the Holy Table and moves aside. The deacon empties the commemoration particles from the diskos into the chalice, saying the Resurrection hymns:

Deacon: Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We worship thy Cross, O Christ, and praise and glorify thy holy Resurrection. For Thou art our God, and we know none other beside Thee, we call upon thy name. O come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross, joy hath come into all the world. Ever blessing the Lord, we praise his Resurrection, for He hath endured the Cross for us, and by death He hath destroyed our death.

Shine! Shine! O new Jerusalem, for the glory of the Lord is risen upon Thee; dance, now, and be glad, O Sion. Do Thou be radiant, O pure Mother of God, in the Resurrection of thy Son.

O how divine, how loving, how sweet is thy voice! For Thou hast truly promised to be with us unto the end of the age, O Christ; having this foundation of hope, we, the faithful, rejoice.

O great and most holy Pascha, Christ! O Wisdom and Word and Power of God! Grant us more fully to partake of Thee in the unwaning day of thy kingdom.

When the particles are placed in the chalice, the deacon wipes the diskos with the sponge, adding:

Deacon: Wash away, O Lord, by thy Blood, the sins of thy servants herein commemorated, through the intercession of the Mother of God and of all thy Saints.

The deacon sets the diskos down on the Holy Table. The priest veils the chalice and places the other veils on the diskos with the spear and spoon.

The priest then blesses the people through the portal.

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

People: We have seen the True Light! We have received the heavenly Spirit! We have found the true Faith! We worship the undivided Trinity, Who hath saved us!

While the above is being sung, the priest takes the censer from the deacon, censuring the Holy Things thrice, and saying:

Priest: Be Thou exalted above the heavens, O God, and thy glory over all the earth.

The priest hands the censer back to the deacon, who suspends it from the little finger of his right hand. He also gives the diskos to the deacon, who holds it with both hands before and a little higher than his head. The deacon proceeds clockwise around the Holy Table (behind the priest) and sets the diskos on the Oblations table, where he waits for the priest.

The priest signs the antimins with the chalice, saying:

Priest: Blessed ☩ is our God...

He then turns to the west and elevates the chalice, exclaiming:

Priest: ...always, now and ever, and unto the ages of ages.

People: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory, for Thou hast made us worthy to partake of thy holy, divine, immortal, and life-creating Mysteries. Keep us in thy holiness, that all the day we may meditate upon thy righteousness. Alleluia! Alleluia! Alleluia!

The priest takes the chalice, clockwise, to the Oblations table. As it arrives, the deacon censes it. The priest sets it on the Oblations table and censes it thrice. He passes the censer, and bows to the deacon, who then censes the priest thrice.

The deacon hands the censer to a server, rearranges his orarion to hang back and front as before, receives a blessing from the priest, and then goes by the north door to stand on the solea.

The priest returns to the Holy Table, lays the sponge in the middle of the antimins, which he then folds, (top, bottom, left, then right). He replaces his kamilavka, if appropriate.

The Litany of Thanksgiving

Deacon: Upright! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks unto the Lord.

People: Lord, have mercy. *(And after each petition).*

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

Deacon: Having asked that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and our whole life unto Christ our God.

The deacon stands before the icon of Christ.

People: To Thee, O Lord.

During the Litany, the priest says the prayer of thanksgiving, in a low voice, concluding with the exclamation below. If there is no deacon, he says the prayer after "Having asked that the whole day..."

Priest: We give thanks unto Thee, O man-befriending Master, Benefactor of our souls, that on this day also Thou hast accounted us worthy of thy heavenly and immortal Mysteries. Make straight our way, establish us all in awe of Thee, guard our life, make sure our steps, by the prayers and supplications of the glorious Mother of God and Ever-virgin Mary and of all thy Saints.

The priest holds the Gospel Book upright and signs the Holy Table with it as at the beginning of the Liturgy, before resting it, flat, upon the antimins.

Exclamation:

Priest: For Thou art our hallowing, and unto Thee do we send up glory, to the ✠ Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

Priest: Let us depart in peace.

People: In the name of the Lord.

The priest, (the junior priest if there are concelebrants), exits the altar by the Royal Doors and stands in the midst of the church, facing east.

The Prayer Below the Ambo

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord, Who dost bless 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. Do Thou in turn glorify them by thy divine power, and forsake us not who hope in Thee. Give peace to thy world, to thy churches, to the priests, to our King/Queen, and to all thy people. For every good gift and every perfect gift is from on high and cometh down from Thee, the Father of lights, and unto Thee do we send up glory, and thanksgiving, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

If a sermon was not preached earlier, it may be done here.

People: Blessed be the name of the Lord, from this time forth, and for evermore! Blessed be the name of the Lord, from this time forth, and for evermore! Blessed be the name of the Lord, from this time forth, and for evermore!

The priest enters the altar by the Royal Doors, and the deacon by the north door. Standing to the left of the priest, he bows southward. The priest signs him, while saying the following prayer in a low voice.

Deacon: Being thyself the fulfilment of the Law and the Prophets, O Christ our God, Who didst fulfil all the Father's dispensation: fill our hearts with joy and gladness, ✠ always, now and ever, and unto the ages of ages. Amen.

The deacon crosses himself, kisses the Holy Table, then consumes the remainder of the Holy Things. If there is no deacon, the priest says the above prayer at the Oblations table and consumes the Holy Things himself.

The distribution of the antidoron follows here.

Psalm 33

People: I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

The Dismissal

The priest exits the Royal Doors and blesses the people, exclaiming:

Priest: The blessing of the ✠ Lord and his mercy be upon you, through his divine grace and love for mankind, always, now and ever, and unto the ages of ages.

People: Amen.

He returns to the Holy Table, saying:

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless.

Priest: **May Christ our True God, Who..., through the intercessions of his immaculate Mother; of the holy, glorious, and all-praised Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, whose Liturgy we celebrate; of the Holy New-Martyr Elisabeth; of the Holy Abbess Werburgh of Chester; of the Holy Virgin-Martyr Winefride of Holywell; of *(the Saints of the day are commemorated)*; of the Holy and Righteous Ancestors of God, Joachim and Anna; and of all the Saints, have ✠ mercy upon us and save us, for He is a good God and the Friend of Man.**

People: Amen. Our great lord and father, N., the Most-holy Patriarch of Moscow and All Russia; our lord the Very Most Reverend N., Metropolitan of Eastern America and New York, First Hierarchy of the Russian Church Abroad; and our lord the Most/Right Reverend N., (Arch)bishop of Great Britain; this land, its authorities and armed forces; the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora; the parishioners of this holy house, and all Orthodox Christians, preserve, O Lord, for many years!

THE END OF THE HOLY AND DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS

JOHN CHRYSOSTOM

The prayers of thanksgiving follow here, along with the distribution of the antidoron if it was not done during Psalm 33.