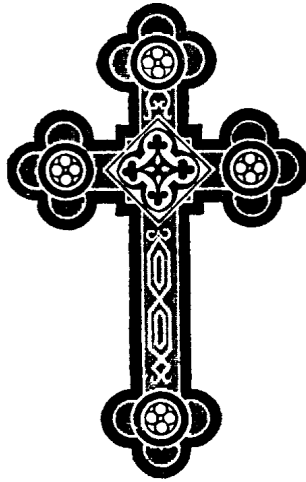


# *Orthodox Worship*

*A Book for the People  
with  
Explanatory Notes*



*Saturday Evening  
Great Vespers*

*Sunday Morning  
Matins & Divine Liturgy*



# *Orthodox Worship*

*A Book for the People*

*with*

*Explanatory Notes*

*Adapted from the*

*Service Book*

*of the*

*Holy Orthodox Church*

An updated-English version of the 1971 Service Book of the  
Antiochian Orthodox Christian Archdiocese,  
revised in comparison to The Liturgikon and other sources,  
expanded to include rubrics for deacons,  
with Psalms from the New King James Bible.

Version 6.2

Includes explanatory notes to help visitors  
and others better understand the services.

May, 2007

Saint John Orthodox Cathedral

Eagle River, Alaska



## HOW TO USE THIS BOOK

*This book contains the regular, parish services that make up Orthodox Christian worship on a weekend. This cycle begins on Saturday evening with the service called Great Vespers, which usually lasts less than an hour. This service introduces the Sunday celebration of Christ's resurrection.*

*On Sunday morning the worship services begin with Matins, sometimes also called Orthros. This service leads without interruption into the main service of Sunday morning, the Divine Liturgy.*

*If you are a visitor, the Table of Contents below will help you find the service being celebrated. You can also feel free to ask someone in the Church to help you find where we are in the book. Note that there are often small additions and changes that reflect the season of the year or a special service for the day which might not be in this book. Sometimes these can be found in a supplemental hymn sheet.*

*Use this book as much as it is helpful, but also feel free to put it down, if you like, and just pray and sing with us the best you can. It is the prayer of our hearts that is most important.*

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## A NOTE TO VISITORS

### *The Temple*

*An Orthodox Church building, whether it is a great Cathedral or small Chapel, is a holy place set aside for Christians to gather and worship God: Father, Son and Holy Spirit. It is decorated with Icons that help convey the presence of spiritual realities we hold to be true, for example the conviction that when we gather in His name, our Lord Jesus Christ and the angels and the saints are spiritually present with us. The main Icons in front make a “screen” that helps distinguish the area where we gather (the Nave) from the Sanctuary. In the Sanctuary is the Altar, a table before which the clergy stand as they lead the people in worship and ultimately in the celebration of that meal, the Eucharist, through which Christ commanded His followers to remember all that He had done.*

### *The Services*

*Orthodox worship includes many kinds of services. In these services are Psalms, often sung or chanted by specially appointed singers. There are readings from the Bible, especially the Epistles and the Gospels. There are hymns composed over the centuries by various writers, including some saints. And there are prayers that come from the earliest years of Christian history, even from the time of the New Testament itself. All of these elements, along with various actions such as blessings and processions, form the rich liturgical tradition of Orthodox worship. The word liturgy tells us there is a set order to our common prayer, into which we pour our hearts as we offer to God our own living thanksgiving and our own personal petitions for His help. Christians have worshipped together in this way since the time of the Apostles.*

### *Holy Communion*

*On Sunday the main service is called the Divine Liturgy. The first part of the Liturgy is primarily instructional and ends with a brief sermon called the homily. The second part focuses on Prayers of Thanksgiving and Holy Communion. In our tradition only Orthodox Christians are allowed to receive Communion, and then only those who have thoughtfully prepared themselves. Others, however, are invited to stay and join us in the singing of the hymns and prayers, and in receiving the Blessed Bread distributed at the end of the service.*

## ***Things We Do in Worship***

*Orthodox Worship involves many actions. We sing. We make the sign of the Cross as a gesture of prayer and devotion. We bow and sometimes we kneel. Much of the time, though, we stand, unless illness or an infirmity prevents us. We do this because we believe that when we are gathered here for prayer we are in the presence of God. We light candles as an expression of our earnest prayers. We kiss Icons as a way of showing honor and love towards the person or event depicted. And through all of these things, along with the prayers, we seek to offer a sincere and reverent worship to God. As a visitor you are welcome to join us in these actions as much as you like, but you are not obligated to do any of them.*

*Throughout this book there are occasional notes that explain something about the services. There are also hymn sheets set out for each service that provide the text for certain variable parts of the service for that particular day. Still it is sometimes easy to get lost. You may prefer to just put the book down and go along the best you can. After the service please do not hesitate to find one of the clergy (or any member) and ask them any questions you might have. We realize that Orthodox Christianity is unfamiliar to some visitors and we are glad to talk about it.*

## ***Children in the Services***

*Orthodox worship is a gathering of all of God's family, including infants and children. Children grow up learning to participate in everything that is done. Naturally we expect that they will sometimes cry or move around and make noise. We do have a small "cry room" especially for mothers with infants, and parents with toddlers will sometimes take them into the "narthex" or vestibule for a short break. But mostly children enjoy looking at the Icons and over time they learn to be still and sing by memory many of the Church hymns.*

## ***Finally – "Coffee Hour"***

*On Sundays after the Divine Liturgy there is a time of fellowship in the Church basement. Coffee and tea are made and different families in the Church take turns bringing some snack to share. You are welcome to join us at this time and we hope you will introduce yourself.*

***You are welcome to be here,  
and we hope you come back!***



*In the name  
of the Father and of the Son and of the Holy Spirit. Amen.*

*Prayer on Entering a Church*

I will enter into Your house in the multitude of Your mercy; I will worship toward Your holy temple in fear of You. Lead me, O Lord, in Your righteousness because of my enemies; make Your way straight before me, that with a clear mind I may glorify You forever, one divine Power worshipped in three Persons: Father, Son, and Holy Spirit. Amen.

*Prayer on Leaving a Church*

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

*Prayer before the Icon of Christ*

We venerate Your holy icon, O good One, and ask forgiveness of our transgressions, O Christ our God; for of Your own good will You were pleased to ascend the Cross in the flesh, that You might deliver from bondage to the enemy those whom You had fashioned. Therefore, we cry aloud to You with thanksgiving: You have filled all things with joy, O our Savior, for You came to save the world.

*Prayer before the Icon of the Theotokos*

Since you are a fountain of tenderness, O Theotokos, make us worthy of compassion; look upon a sinful people; manifest your power as always, for hoping in you we cry aloud to you: Rejoice! as once did Gabriel, chief captain of the bodiless powers.



# Great Vespers

DEACON: Bless, father.

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

PEOPLE: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

*During the 40 days after Pascha (Easter), we sing in place of “Come, let us worship...” the hymn:*

*Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)*

## *Psalm 104 (LXX 103)<sup>1</sup>*

Bless the Lord, O my soul!

O Lord my God, You are very great:

You are clothed with honor and majesty,

Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

Who makes His angels spirits, His ministers a flame of fire.

*Psalm 104 recounts the beauty and majesty of God’s creation.*

*In Genesis it says, “the evening and the morning were the first day.” For this reason the Church adopted the Old Testament custom of reckoning the start of a new day as evening.*

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<sup>1</sup> The number in parentheses indicates the number of the Psalm according to the Greek Old Testament, the Septuagint (LXX).

## VESPERS

You Who laid the foundations of the earth,  
so that it should not be moved forever,  
You covered it with the deep as with a garment;  
the waters stood above the mountains.  
At Your rebuke they fled;  
at the voice of Your thunder they hastened away.  
They went up over the mountains; they went down into the  
valleys,  
to the place which You founded for them.  
You have set a boundary that they may not pass over,  
that they may not return to cover the earth.  
He sends the springs into the valleys,  
which flow among the hills.  
They give drink to every beast of the field;  
the wild donkeys quench their thirst.  
By them the birds of the heavens have their habitation;  
they sing among the branches.  
He waters the hills from His upper chambers;  
the earth is satisfied with the fruit of Your works.  
He causes the grass to grow for the cattle,  
and vegetation for the service of man,  
that he may bring forth food from the earth,  
and wine that makes glad the heart of man,  
oil to make his face shine,  
and bread which strengthens man's heart.  
The trees of the Lord are full of sap,  
the cedars of Lebanon which He planted,  
where the birds make their nests;  
the stork has her home in the fir trees.  
The high hills are for the wild goats;  
the cliffs are a refuge for the rock badgers.  
He appointed the moon for the seasons;  
the sun knows its going down.  
You make darkness, and it is night,  
in which all the beasts of the forest creep about.

The young lions roar after their prey,  
 and seek their food from God.  
 When the sun arises, they gather together  
 and lie down in their dens.  
 Man goes out to his work  
 and to his labor until the evening.  
 O Lord, how manifold are Your works!  
 In wisdom You have made them all.  
 The earth is full of Your possessions —  
 this great and wide sea,  
 in which are innumerable teeming things,  
 living things both small and great.  
 There the ships sail about and there is that Leviathan  
 which You have made to play there.  
 These all wait for You,  
 that You may give them their food in due season.  
 What You give them they gather in;  
 You open Your hand, they are filled with good.  
 You hide Your face, they are troubled;  
 You take away their breath, they die and return to their dust.  
 You send forth Your Spirit, they are created;  
 and You renew the face of the earth.  
 May the glory of the Lord endure forever;  
 may the Lord rejoice in His works.  
 He looks on the earth, and it trembles;  
 He touches the hills, and they smoke.  
 I will sing to the Lord as long as I live;  
 I will sing praise to my God while I have my being.  
 May my meditation be sweet to Him;  
 I will be glad in the Lord.  
 May sinners be consumed from the earth,  
 and the wicked be no more.  
 Bless the Lord, O my soul!  
 Praise the Lord!

## VESPERS

The sun knows its going down.  
You make darkness and it is night.  
O Lord, how manifold are Your works!  
In wisdom You have made them all.

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

Alleluia, alleluia, alleluia. Glory to You, O God. (3x)

O our God and our Hope, glory to You.

*During the psalm the priest quietly prays the "Prayers at the Lighting of the Lamps" (See page 18).*

### *The Great Litany*

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N.,  
the honorable presbytery, the diaconate in Christ, and for all  
the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

*A Litany is an ancient form of prayer in which the deacon announces a petition and all the people respond by singing, "Lord, have mercy," which some have described as meaning, "Lord, show us your love." The Litany concludes with a prayer by the priest.*

PEOPLE: Lord, have mercy.

DEACON: For this city, every city and countryside, and for the faithful living in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For healthful seasons, an 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; 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*“The Fourth Prayer at the Lighting of the Lamps”*

PRIEST: [O God, Who with never-silent hymns and never-ceasing songs of praise to Your glory are hymned by the holy powers, fill our mouths with Your praise, that we may magnify Your holy name. And grant us a share and an inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all Your saints.]

## VESPERS

For unto You 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: Amen.

### *“O Lord, I Cry...”*

#### *Opening Psalm Verses - Psalm 141:1, 2 (LXX 140)*

O Lord, I cry out to You, hear me! Hear me, O Lord. O Lord, I cry out to You, hear me. Give ear to my voice when I cry out to You. Hear me, O Lord

Let my prayer be set before You as incense, and the lifting up of my hands as the evening sacrifice. Hear me, O Lord.

#### *Psalm 141:3-10 (LXX 140)*

Set a guard, O Lord, over my mouth; keep watch over the door of my lips.

Do not incline my heart to any evil thing, to practice wicked works with men who work iniquity; and do not let me eat of their delicacies.

Let the righteous strike me; it shall be a kindness. And let him reprove me; it shall be as excellent oil; let not my head refuse it. For still my prayer is against the deeds of the wicked.

Their judges are overthrown by the sides of the cliff. And they hear my words, for they are sweet. Our bones are scattered at the mouth of the grave, as when one plows and breaks up the earth.

But my eyes are upon You, O God the Lord; in You I take refuge; do not leave my soul destitute.

*These Psalms recall man's need for God in a world that is fallen from the innocence it had at creation.*

*They are usually sung “antiphonally,” which means back and forth between two groups of singers.*

*During these Psalms the deacon censes the whole Church. Incense is a symbol of rising prayers and a sign of reverence for that which is censed.*

Keep me from the snares which they have laid for me, and from the traps of the workers of iniquity. Let the wicked fall into their own nets, while I escape safely.

***Psalm 142 (LXX 141)***

I cry out to the Lord with my voice; with my voice to the Lord I make my supplication.

I pour out my complaint before Him; I declare before Him my trouble.

When my spirit was overwhelmed within me, then You knew my path. In the way in which I walk they have secretly set a snare for me.

Look on my right hand and see, for there is no one who acknowledges me; refuge has failed me; no one cares for my soul.

I cried out to You, O Lord: I said, "You are my refuge, my portion in the land of the living.

Attend to my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.

Bring my soul out of prison, that I may praise Your name;

*1st of 10 stichera here*

The righteous shall surround me, for You shall deal bountifully with me."

***Psalm 130 (LXX 129)***

Out of the depths I have cried to You, O Lord; Lord, hear my voice!

*1st of 8 stichera here*

Let Your ears be attentive to the voice of my supplications.

*The verses (stichera) that begin to be inserted here vary each week and tell about something special we are remembering on this day, on Sunday usually the resurrection of Christ.*

*These verses are sung by chanters who have studied to learn the music and the church services.*

## VESPERS

If You, Lord, should mark iniquities, O Lord, who could stand?  
But there is forgiveness with You, that You may be feared.

*1st of 6 stichera here*

I wait for the Lord, my soul waits, and in His word I do hope.

My soul waits for the Lord more than those who watch for the morning, I say more than those who watch for the morning. O Israel, hope in the Lord;

*1st of 4 stichera here*

For with the Lord there is mercy, and with Him is abundant redemption. And He shall redeem Israel from all his iniquities.

*1st sticheron for the saint of the day*

### ***Psalm 117 (LXX 116)***

O, praise the Lord, all you Gentiles! Laud Him, all you peoples!

*2nd sticheron for the saint*

For His merciful kindness is great toward us, and the truth of the Lord endures forever.

*3rd sticheron for the saint*

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

*(A verse may be inserted here.)*

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

*Theotokion*



*The Prayer before the Entrance*

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

PRIEST: In the evening and in the morning and at noonday we praise You, we bless You, we give thanks to You, and we pray to You, O Master of all, Lord Who love mankind. Direct our prayer before You as incense, and incline not our hearts to words or thoughts of evil; but deliver us from all who seek after our souls. For unto You, Lord, O Lord, we lift up our eyes, and in You have we hoped. Put us not to shame, O our God.

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

DEACON: Amen.

DEACON: Bless, father, the holy entrance.

PRIEST: Blessed is the entrance into Your holy place always, now and ever, and unto ages of ages.

DEACON: Amen.

DEACON: Wisdom. Let us attend.

*“O Joyful Light”*

PEOPLE: O joyful Light of the holy glory of the immortal, heavenly, holy, blessed Father: O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise

God: the Father, Son, and Holy Spirit. For it is right at all times to worship You with voices of praise, O Son of God and Giver of life. Therefore all the world glorifies You.

*The priest, now fully vested, enters the sanctuary with the deacon while the people sing the hymn, “O Joyful Light.”*

*The bishop Athenogenes, who was martyred by fire in 305 A.D., is said to have sung this hymn as he prepared to die.*

*This part of Vespers celebrates the glory and salvation that have been restored to mankind through the Incarnation of Jesus Christ.*

*Evening Liturgies*

*When Vespers and the Divine Liturgy are joined together, the service continues after “O Joyful Light” with the Hymns for the Day (usually on a special hymn sheet) and then the Prayer before the Thrice-Holy on page 72.*

VESPERS

*The Evening Prokeimenon*

DEACON: The evening prokeimenon.

***Saturday evening: Psalm 93 (LXX 92), Tone 6***

The Lord is King; He is clothed with majesty.

The Lord is clothed with strength and has girded  
Himself.

For He established the world which shall not be shaken.

Holiness adorns Your house, O Lord, forever.

***Sunday evening: Psalm 134 (LXX 133), Tone 8***

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

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

***Monday evening: Psalm 4, Tone 4***

The Lord will hear, when I cry to Him.

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

***Tuesday evening: Psalm 23 (LXX 22), Tone 1***

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

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

***Wednesday evening: Psalm 54 (LXX 53), Tone 5***

O God, in Your name save me, and in Your strength judge  
me.

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

***Thursday evening: Psalm 121 (LXX 120), Tone 6***

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

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

***Friday evening: Psalm 59 (LXX 58), Tone 7***

You, O God, are my helper; Your mercy shall go before me.

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

*Old Testament Readings*

DEACON: Wisdom.

READER: The reading from *N*.

DEACON: Let us attend.

READER: (*The reader reads the appointed reading.*)

*On certain feast days Old Testament readings are appointed.*

*The Litany of Fervent Supplication*

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

PEOPLE: Lord, have mercy.

DEACON: O Lord Almighty, the God of our fathers, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; for our father, (*metropolitan, archbishop, or bishop*) *N.*; for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

*This Litany can include petitions for the specific concerns of the local community.*

## VESPERS

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

PEOPLE: Lord, have mercy. (3x)

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

For You are a merciful God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

### *The Evening Prayer*

PEOPLE: Grant, O Lord, to keep us this evening without sin. Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You. Blessed are You, O Lord; teach me Your statutes. Blessed are You, O Master; make me to understand your statutes. Blessed are You, O holy One; enlighten me with Your statutes.

Your mercy, O Lord, endures forever. Despise not the works of Your hands. To You belongs worship, to You belongs praise, to You belongs glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

*The Evening Litany*

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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: For a Christian ending to our life, painless, blameless, and peaceful, and for 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 most-holy, most-pure, 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 You, O Lord.

## VESPERS

### *An Excerpt from the Seventh Prayer*

PRIEST: [O Master, Bestower of all good things, may we, being moved to compunction on our beds, call to remembrance Your holy name in the night, that enlightened by meditation on Your commandments, we may rise in joyfulness of soul to glorify Your goodness, offering up prayers and supplications to Your tender love for our own sins and for those of all Your people, whom You visit in mercy, through the intercessions of the holy Theotokos.]

For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

### *The Prayer with Heads Bowed*

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Lord, our God, Who bowed the heavens and came down for the salvation of mankind, look upon Your servants and Your inheritance; for to You, the fearful Judge, Who love mankind, have Your servants bowed their heads, and submissively inclined their necks, not awaiting help from men, but entreating Your mercy and looking confidently for Your salvation. Guard them at all times, both during this present evening and in the approaching night, from every enemy, from all adverse powers of the devil, and from vain thoughts and evil imaginations.

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

PEOPLE: Amen.

*Aposticha (See Hymn Sheet)*

*Saturday evening - Psalm 93 (LXX 92)*

*1st apostichon*

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

*2nd apostichon*

For He established the world which shall not be shaken.

*3rd apostichon*

Holiness adorns Your house, O Lord, forever.

*4th apostichon*

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

*(A verse may be inserted here.)*

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

*Theotokion*

*The Hymn of Simeon the God-receiver*

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

*This hymn from the New Testament prompts us to look forward to the age to come and to depart in peace and with prayer.*

*The Trisagion Prayers*

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

## VESPERS

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

Lord, have mercy. (3x)

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

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

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

PEOPLE: Amen.

### *Hymns for the Day / Troparia*

(See Hymn Sheet or page 70 for regular Sunday hymns)

READER/PEOPLE: (*The appointed troparia and theotokion are sung.*)

#### *Theotokion (Tone 1)*

Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the Fruit of your womb. For you have borne the Savior, the Savior of our souls.

#### *The Blessing and Dismissal*

DEACON: Wisdom.

PEOPLE: Father, bless.

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

*These variable hymns recall the theme of the day and also the saint remembered on this day.*

*The basic hymnography of the Orthodox Church is organized around a set of "Eight Tones" which reflect eight different melodies. These melodies also vary according to the tradition from which they come: Greek, Russia, Bulgarian, etc. This is part of the beauty and richness of Orthodox worship.*



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

PRIEST: Most-holy Theotokos, save us.

PEOPLE: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

*The word Theotokos means literally "God-bearer," and honors the Virgin Mary in her unique role as the Mother of Jesus Christ, the Son of God.*

*This title for her became especially important in the 5th century, when the Church used it to defend the true divinity of Christ.*

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, *Who rose from the dead*, through the intercessions of His all-pure and all-blameless, holy Mother, by the might of the precious and life-giving Cross, by the protection of the honorable, bodiless powers of heaven, at the supplication of the honorable, glorious prophet, forerunner, and Baptist John, of the holy, glorious, and all-laudable apostles, of the holy, glorious, and victorious martyrs, of our venerable and God-bearing fathers, of (*N., patron of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (*N., the saint of the day*) whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

PEOPLE: Amen.

THE VESPERS PRAYERS FOR THE PRIEST

*“Prayers at the Lighting of the Lamps”*

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

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

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

4) O God, Who with never-silent hymns and never-ceasing songs of praise to Your glory are hymned by the holy powers, fill our mouths with Your praise, that we may magnify Your holy name. And grant us a share and an inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all Your saints. For unto You are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

5) O Lord, our God, Who uphold all things in the all-pure hollow of Your hand, Who show long-suffering upon us all, and are made sorrowful by our wickedness, remember Your generosity and Your mercy. Visit us with Your loving-kindness; and grant that through the remainder of this day, by Your grace, we may avoid the various, subtle snares of the evil one, and preserve our lives unassailed through the grace of Your all-holy Spirit. Through the mercy and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

6) O God, great and wonderful, Who with unsearchable wisdom and great riches of providence order all things, and bestow upon us earthly good things, Who have given us a pledge of the promised kingdom through the good things already given us, and have made us to shun all evil during the part of the day which is past, grant that we may also fulfill the remainder of this day without reproach before Your holy glory, and praise You, the only good One, our God, Who love mankind. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

## VESPERS

7) O great and most high God, Who alone possess immortality, and dwell in light unapproachable; Who have made all creation in wisdom; Who have divided the light from the darkness, and have appointed the sun to rule the day, the moon and stars also to rule the night; Who have granted us sinners at this present hour to come before Your presence with confession, and to offer You our evening sacrifice of praise: O Lord, Who love mankind, direct our prayer as incense before You, and accept it as a savor of sweet fragrance; and grant that we may pass this present evening and the coming night in peace. Clothe us with the armor of light. Deliver us from the terror of the night and from everything that walks in darkness; and grant that the sleep, which You have appointed for the repose of our weakness, may be free from every imagination of the devil. Yes, O Master, Bestower of all good things, may we, being moved to compunction on our beds, call to remembrance Your holy name in the night, that enlightened by meditation on Your commandments, we may rise in joyfulness of soul to glorify Your goodness, offering up prayers and supplications to Your tender love for our own sins and for those of all Your people, whom You visit in mercy, through the intercessions of the holy Theotokos. For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

## LITIA AND BREAKING OF BREAD / ARTOKLASIA

READER/PEOPLE: *(The Litia begins with the singing of the specially appointed troparia.)*

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for our father, *(metropolitan, archbishop, or bishop)* N., and all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for every Christian soul, afflicted and weary, in need of God's mercies and help; for the protection of this holy house and those who sing therein and the people here present; for the peace and stability of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren who with diligence and fear of God labor and serve; for those who are gone away and those who are abroad; for those who travel by sea, by land and by air; for the healing of those who lie in infirmity; for the deliverance of captives; for those imprisoned and in danger; for our brethren who are serving and who are remembered for their labor, and for all who await the mercies of God let us say:

PEOPLE: Lord, have mercy. (3x)

*The Litia and Artoklasia are appointed for various feast days and are usually done at Great Vespers immediately before the Aposticha. A table is prepared beforehand in the front of the church, on which are placed five loaves of bread, and vessels of wheat, wine, and olive oil.*

*As special hymns are sung the priest takes up the festal icon and follows the deacon in a procession to the front of the church.*

*Then the deacon begins the special Litany.*

## LITIA

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple and those who celebrate this holy feast (*and for His servants, N., who are offering these loaves*).

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray that He may keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war, and sudden death; that our good God, Who loves mankind, will be gracious, favorable and conciliatory and turn away and dispel all the wrath stirred up against us and all sickness, and may deliver us from His righteous chastisement which rises against us, and have mercy on us.

PEOPLE: Lord, have mercy. (3x or 40x)

DEACON: Again we pray that the Lord our God may hear the supplication of us sinners, and have mercy on us.

PEOPLE: Lord, have mercy. (3x)

PRIEST: Hear us, O God our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us.

For You are a merciful God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Master, great in mercy, Lord Jesus Christ, our God, through the intercessions of our all-pure Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable, bodiless powers of heaven; at the supplication of the honorable, glorious prophet, forerunner, and Baptist John; of the holy, glorious, all-laudable, and foremost of the apostles, Peter and Paul, and of all the holy apostles; of our fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of our fathers among the saints, Athanasius, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas, bishop of Myra in Lycia, Spyridon, bishop of Trimythous, and Nektarios, bishop of Pentapolis, the wonder-workers; of the holy, glorious, and right-victorious great martyrs, George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore the Soldier, Theodore the General, and Menas the wonder-worker; of the hieromartyrs, Ignatius the God-bearer of Antioch, Haralampus and Eleftherios; of the holy, glorious, and great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photini, Marina, Paraskeva, and Irene; of our venerable and God-bearing fathers who shone in the ascetic life;<sup>2</sup> of (N., *the patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; of (N., *the saint of the day*) whose memory we celebrate and of all Your saints:

Make our prayer acceptable;

PEOPLE: Amen.

PRIEST: Grant us forgiveness of our trespasses;

PEOPLE: Amen.

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<sup>2</sup> *Additional saints of local veneration may be added at this point: e.g. ...of the Orthodox saints from America: Venerable Herman, of Alaska, wonder-worker of America, Innocent, Metropolitan of Moscow, enlightener of the Aleuts and apostle to America, and Raphael, bishop of Brooklyn...;*

**LITIA**

PRIEST: Shelter us under the shelter of Your wings;

PEOPLE: Amen.

PRIEST: Drive away from us every enemy and adversary;

PEOPLE: Amen.

PRIEST: Give peace to our life.

PEOPLE: Amen.

PRIEST: O Lord, have mercy on us and on Your world and save our souls, for You are a merciful God and love mankind.

PEOPLE: Amen.

***The Breaking of the Bread / Artoklasia***

*The clergy sing the following troparion<sup>3</sup> in tone 5:*

CLERGY: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the Fruit of your womb:

*The people may conclude the troparion, singing:*

PEOPLE: For you have borne the Savior of our souls.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

*The priest takes one of the loaves and makes the sign of the Cross with it over the other loaves.*

PRIEST: O Lord Jesus Christ, our God, Who blessed the five loaves in the wilderness and with them satisfied the five thousand, bless these loaves, this wheat, wine, and oil; and multiply them in this city, in the houses of those who celebrate this feast, and in all Your world; and sanctify the faithful who partake of them.

For it is You Who bless and sanctify all things, O Christ our God, and unto You we ascribe glory, together with Your

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<sup>3</sup> *During Bright Week this troparion is replaced with the Paschal troparion, Christ is risen....*



unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

*The priest kisses the top loaf of bread and partially breaks it cross-wise as the clergy sing the following verse in tone 7:*

CLERGY: Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. (1x)

PEOPLE: Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. (2x)

*Great Vespers then continues with the Aposticha, the Cantic of Saint Simeon, the Trisagion Prayers, and the appointed troparia of the day. (See page 15 above.)*

*Following the troparia of the day, however, the usual Blessing and Dismissal for Great Vespers is replaced with the following.*

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### ***The Conclusion of Great Vespers for the Litia***

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Amen.

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

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

Lord, have mercy. (3x)

Father, bless.

## LITIA

PRIEST: May Christ, our true God, (*insert festal phrase*)  
through the intercessions of His all-pure and all-blameless,  
holy Mother,  
by the might of the precious and life-giving Cross,  
by the protection of the honorable, bodiless powers of heaven,  
at the supplication of the honorable, glorious prophet,  
forerunner, and Baptist John,  
of the holy, glorious, and all-laudable apostles,  
of the holy, glorious, and victorious martyrs,  
of our venerable and God-bearing fathers,  
of (*N., patron of the church*),  
of the holy and righteous ancestors of God, Joachim and Anna,  
of (*N., the saint of the day*) whose memory we celebrate,  
and of all the saints,  
have mercy on us and save us, for He is good and loves  
mankind.

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

PEOPLE: Amen.

*Following the dismissal, the blessed bread with the wine is  
distributed to the people. They may also be anointed with the oil.*

# Orthros ~ Matins

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

PEOPLE: Amen.

## *The Prayer to the Holy Spirit*

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

O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

*The priest does a great censuring of the church.*

*Orthros (a Greek word) and Matins (from Latin) are used interchangeably to refer to the early morning prayer service.*

*During the 40 days after Pascha (Easter), the prayer, "O Heavenly King..." is not said and instead we sing:*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

## *The Trisagion Prayers*

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

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

Lord, have mercy. (3x)

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

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses

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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: Amen.

### *Troparion and Kontakion of the Cross and Theotokion*

O Lord, save Your people, and bless Your inheritance, granting to *the faithful* victory over *their enemies*, and by *the power of Your Cross* preserving Your habitation.

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

*At the beginning of Matins it is common for only a few people to be present. Nearly everyone, though, will arrive at some time during Matins to be ready for the Divine Liturgy which begins after the Great Doxology.*

O Lord, Who of Your own good will were lifted up on the Cross, O Christ our God, bestow Your generous gifts on the new nation which is called by Your name; make glad in Your might those who lawfully govern, that with them we may be led to victory over our *enemies*, having in Your aid a weapon of peace and a trophy invincible.

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

O fearsome Champion, who cannot be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for you are she who gave birth to God and alone are blessed.

### *Litany and Blessing*

PRIEST: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

PRIEST: Again we pray our father, (*metropolitan, archbishop, or bishop*) N., and all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

PRIEST: For You are a merciful God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

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

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

PEOPLE: Amen.

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

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

### *The Six Psalms*

#### *Psalm 3*

Lord, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, "There is no help for him in God." But You, O Lord, are a shield for me, my glory and the One who lifts up my head. I cried to the Lord with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for the Lord sustained me. I will not be afraid of ten thousands of people who

*The people stand quietly and reverently as the following Psalms are read. These Psalms express our deep need for God and for His help.*

*During these Psalms the priest reads quietly the Twelve Morning Prayers (See page 58), first standing before the altar and then for the second set of Psalms standing before the Icon of Christ.*

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have set themselves against me all around. Arise, O Lord; save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon Your people.

I lay down and slept; I awoke, for the Lord sustained me.

### *Psalm 38 (LXX 37)*

O Lord, do not rebuke me in Your wrath, nor chasten me in Your hot displeasure! For Your arrows pierce me deeply, and Your hand presses me down. There is no soundness in my flesh because of Your anger, nor any health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden they are too heavy for me. My wounds are foul and festering because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are full of inflammation, and there is no soundness in my flesh. I am feeble and severely broken; I groan because of the turmoil of my heart. Lord, all my desire is before You; and my sighing is not hidden from You. My heart pants, my strength fails me; as for the light of my eyes, it also has gone from me. My loved ones and my friends stand aloof from my plague, and my relatives stand afar off. Those also who seek my life lay snares for me; those who seek my hurt speak of destruction, and plan deception all the day long. But I, like a deaf man, do not hear; and I am like a mute who does not open his mouth. Thus I am like a man who does not hear, and in whose mouth is no response. For in You, O Lord, I hope; You will hear, O Lord my God. For I said, "Hear me, lest they rejoice over me, lest, when my foot slips, they exalt themselves against me." For I am ready to fall, and my sorrow is continually before me. For I will declare my iniquity; I will be in anguish over my sin. But my enemies are vigorous, and they are strong; and those who hate me wrongfully have multiplied. Those also who render evil for good, they are my adversaries, because I follow what is good. Do not forsake me, O Lord; O my God, be not far from me! Make haste to help me, O Lord, my salvation!

Do not forsake me, O Lord; O my God, be not far from me!  
Make haste to help me, O Lord, my salvation!

***Psalm 63 (LXX 62)***

O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory. Because Your loving-kindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me. But those who seek my life, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword; they shall be a portion for jackals. But the king shall rejoice in God; everyone who swears by Him shall glory; but the mouth of those who speak lies shall be stopped.

I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me.

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

Alleluia, alleluia, alleluia. Glory to You, O God. (3x)

Lord, have mercy. (3x)

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

***Psalm 88 (LXX 87)***

O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry. For my soul is full of troubles, and my life draws near to the grave. I am counted with those who go down to the pit; I am like a man who has no strength, adrift among the dead, like

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the slain who lie in the grave, whom You remember no more, and who are cut off from Your hand. You have laid me in the lowest pit, in darkness, in the depths. Your wrath lies heavy upon me, and You have afflicted me with all your waves. You have put away my acquaintances far from me; You have made me an abomination to them; I am shut up, and I cannot get out; my eye wastes away because of affliction. Lord, I have called daily upon You; I have stretched out my hands to You. Will You work wonders for the dead? Shall the dead arise and praise You? Shall Your loving-kindness be declared in the grave? Or Your faithfulness in the place of destruction? Shall Your wonders be known in the dark? And Your righteousness in the land of forgetfulness? But to You I have cried out, O Lord, and in the morning my prayer comes before You. Lord, why do You cast off my soul? Why do You hide Your face from me? I have been afflicted and ready to die from my youth; I suffer Your terrors; I am distraught. Your fierce wrath has gone over me; Your terrors have cut me off. They came around me all day long like water; they engulfed me altogether. Loved one and friend You have put far from me, and my acquaintances into darkness.

O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry.

### *Psalm 103 (LXX 102)*

Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving-kindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed like the eagle's. The Lord executes righteousness and justice for all who are oppressed. He made known His ways to Moses, His acts to the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in mercy. He will not always



strive with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is His mercy toward those who fear Him; as far as the east is from the west, so far has He removed our transgressions from us. As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are but dust. As for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it, and it is gone, and its place remembers it no more. But the mercy of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to such as keep His covenant, and to those who remember His commandments to do them. The Lord has established His throne in heaven, and His kingdom rules over all. Bless the Lord, You His angels, who excel in strength, who do His word, heeding the voice of His word. Bless the Lord, all you His hosts, you ministers of His, who do His pleasure. Bless the Lord, all His works, in all places of His dominion. Bless the Lord, O my soul!

In all places of His dominion, bless the Lord, O my soul!

*Psalm 143 (LXX 142)*

Hear my prayer, O Lord, give ear to my supplications! In Your faithfulness answer me, and in Your righteousness. Do not enter into judgment with Your servant, for in Your sight no one living is righteous. For the enemy has persecuted my soul; He has crushed my life to the ground; He has made me dwell in darkness, like those who have long been dead. Therefore my spirit is overwhelmed within me; my heart within me is distressed. I remember the days of old; I meditate on all Your works; I muse on the work of Your hands. I spread out my hands to You; my soul longs for You like a thirsty land. Answer me speedily, O Lord; my spirit fails! Do not hide Your face from me, lest I be like those who go down into the pit. Cause me to hear Your loving-kindness in the morning, for in You do I trust; cause me to know the way in which I should walk, for I lift up

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my soul to you. Deliver me, O Lord, from my enemies; in You I take shelter. Teach me to do Your will, for You are my God; Your Spirit is good. Lead me in the land of uprightness. Revive me, O Lord, for Your name's sake! For Your righteousness' sake bring my soul out of trouble. In Your mercy cut off my enemies, and destroy all those who afflict my soul; for I am Your servant.

O Lord, give ear to my supplications and do not enter into judgment with Your servant. (2x)

Your Spirit is good. Lead me in the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to You, O God. (3x)

O our God and our Hope, glory to You.

### *The Great Litany*

PRIEST/DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/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.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For this city, every city and countryside, and for the faithful living in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*The First Morning Prayer*

PRIEST: [We give thanks to You, O Lord our God, Who have raised us from our beds, and have put into our mouths a word of praise, that we may worship and call upon Your holy name. And we entreat You, by Your mercies which You have always exercised in our life, send down now also Your aid on those who stand before the face of Your holy glory and await the rich

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mercy which is from You. And grant that they may always with fear and love adore You, praise You, hymn You, and worship Your inexpressible goodness.]

For unto You 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: Amen.

### ***“God is the Lord...” - Psalm 118 (LXX 117)***

God is the Lord, Who has shown us light. Blessed is He Who comes in the name of the Lord.

O give thanks unto the Lord, for He is good; for His mercy endures forever.

God is the Lord...

All nations surrounded me; but in the name of the Lord will I destroy them.

God is the Lord...

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

God is the Lord...

The stone which the builders refused has become the head cornerstone. This is the Lord's doing; it is marvelous in our eyes.

God is the Lord...

### ***Hymns for the Day / Troparion and Theotokion*** *(See Hymn Sheet or page 70 for regular Sunday hymns.)*

READER/PEOPLE: *(The appointed troparia and theotokion are sung.)*

*Kathisma Psalms*  
*(Usually omitted in parish practice.)*

*The Little Litany*

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*Exclamation of the Third Morning Prayer*

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

PEOPLE: Amen.

*First Kathisma Hymn*

READER: (*The First Kathisma Hymn is sung.*)

*Patristic Reading*  
(*Usually omitted in parish practice.*)

*Matins is the most complex of the regular cycle of services and has many variable parts. In parish practice it is abbreviated in a variety of ways. If every part of Matins were done, it could last several hours.*

*Kathisma Psalms and Little Litany*  
(*Usually omitted in parish practice.*)

*Second Kathisma Hymn*

READER: (*The Second Kathisma Hymn is sung.*)

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*Sundays and Lazarus Saturday: Following the Second Kathisma Hymn a portion of the seventeenth Kathisma, Psalm 119 (LXX 118), is sung with the Resurrectional Evlogetaria. A short selection from this Psalm may also be read before the Evlogetaria and refrains.*

*Feast Days and Sundays during a Festal Season: Following the Second Kathisma Hymn the Polyeleos, Psalms 135, 136 (LXX 134, 135), is sung.*

### ***Polyeleos- Psalms 135, 136 (LXX 134, 135)*** *(Feast Days and Seasons)*

*Refrain for Psalm 135: Alleluia. Alleluia. Alleluia.*

*Refrain for Psalm 136: For His mercy endures forever, alleluia.*

### ***Psalm 119 (LXX 118) with Resurrectional Evlogetaria, Tone 5*** *(Regular Sundays)*

Blessed are You, O Lord. Teach me Your statutes.

The company of the angels was amazed, when they beheld You numbered among the dead; yet You, O Savior, were destroying the power of death and with Yourself raising up Adam and releasing all men from hell.

Blessed are You, O Lord. Teach me Your statutes.

Why, O women disciples, do you mingle sweet-smelling spices with your tears of pity? The radiant angel within the sepulchre cried to the myrrh-bearing women: "Behold the grave, and understand; for the Savior is risen from the tomb."

Blessed are You, O Lord. Teach me Your statutes.

Very early in the morning the myrrh-bearing women ran lamenting to Your tomb; but an angel came toward them, saying: "The time for lamentation is passed. Do not weep, but announce to the apostles the resurrection."

Blessed are You, O Lord. Teach me Your statutes.

The myrrh-bearing women mourned as they carried ointments and drew near Your tomb, O Savior. But the angel spoke to them, saying: "Why do you number the living among the dead? Since He is God, He is risen from the grave."

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

We adore the Father, as also His Son, and the Holy Spirit, the Holy Trinity in one essence; crying with the seraphim: "Holy, holy, holy are You, O Lord."

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

Since you bore the Giver of life, O Virgin, you redeemed Adam from sin, and gave to Eve joy in place of sadness; and He Who was incarnate of you, Who is both God and man, has restored to life those who had fallen from it.

Alleluia, alleluia, alleluia. Glory to You, O God. (3x)

O our God and our hope, glory to You.

*The Little Litany*

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*Exclamation of the Eighth Morning Prayer*

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

PEOPLE: Amen.

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***Hypakoe or Third Kathisma Hymn***

READER: *(The appointed Hypakoe from the Octoechos is sung, or, if it is a feast, the appointed hymn from the Menaion.)*

*Patristic Reading  
(Usually omitted in parish practice.)*

***Matins Antiphons / Anavathmoi / Hymns of Ascent***

READER: *(The appointed hymns from the Octoechos are sung, or, if it is a feast, only the first Antiphon of Tone 4 is sung: From my youth up....)*

***Matins Prokeimenon and Prayer before the Gospel***

READER/PEOPLE: *(The appointed prokeimenon from the Octoechos is sung, or, if it is a feast, the prokeimenon from the Menaion.)*

DEACON: Let us pray to the Lord.

PEOPLE: Lord have mercy.

PRIEST: For holy are You, O our God, Who rest in the holy place and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

***“Let every breath...”***

Let every breath praise the Lord. (2x)

Praise God in His saints. Praise Him in the firm foundation of His power.

Let every breath praise the Lord.

***Matins Gospel Reading***

DEACON: That we may be counted worthy to hear the holy Gospel, let us pray to the Lord God.



PEOPLE: Lord, have mercy. (3x)  
 DEACON: Wisdom. Let us attend.  
 Let us hear the holy Gospel.  
 PRIEST: Peace be to all.  
 PEOPLE: And to your spirit.  
 PRIEST: The reading from the  
 holy Gospel according to N.  
 PEOPLE: Glory to You, O Lord.  
 Glory to You.  
 DEACON: Let us attend.  
 PRIEST: *(The priest reads the  
 Matins Gospel for the day from the  
 eleven-week resurrection cycle or for  
 the feast day.)*  
 PEOPLE: Glory to You, O Lord.  
 Glory to You.

***“Having Beheld the  
 Resurrection...”***

*This hymn is sung on Sundays,  
 Lazarus Saturday, Ascension, the Elevation of the Cross, and  
 throughout Pascha. On other feast days, this hymn is not sung.*

*Having beheld the resurrection of Christ, let us worship the holy  
 Lord Jesus, the only sinless One. We venerate Your Cross, O  
 Christ, and we praise and glorify Your holy resurrection; for  
 You are our God, and we know no other than You; we call on  
 Your name. Come, all you faithful, let us venerate Christ’s holy  
 resurrection. For, behold, through the Cross joy has come into  
 all the world. Let us ever bless the Lord, praising His  
 resurrection; for by enduring the Cross for us He has destroyed  
 death by death.*

*From the Gospels there  
 are eleven accounts of  
 Jesus appearing to His  
 disciples after His  
 resurrection. These are  
 read at Matins on a  
 rotating basis.*

*It is customary for the  
 priest to read these from  
 the side of altar,  
 remembering the angel  
 who appeared beside the  
 place where Jesus lay as  
 he announced Christ’s  
 resurrection to the  
 women.*

*After the reading the  
 priest usually brings the  
 Gospel out for everyone  
 present to venerate. On  
 one side of the Gospel  
 book there is an Icon of  
 the Resurrection and on  
 the other the Crucifixion.*

*Psalm 51 (LXX 50)*

Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against You, You only, have I sinned, and done this evil in Your sight — that You may be found just when You speak, and blameless when You judge. Behold, I was brought forth in iniquity, and in sins my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me by Your generous Spirit. Then I will teach transgressors Your ways, and sinners shall be converted to You. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart — these, O God, You will not despise. Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

*Sunday:* The following troparia are sung in tone 2 with the following idiomelon.

*Feast Days:* Special troparia and a special idiomelon are sung from the Menaion.

*Lent and pre-Lent: Penitential troparia and a special idiomelon replace the usual troparia and idiomelon. (See the footnote<sup>4</sup> below.)*

**Hymns / Troparia, Tone 2**  
(Regular Sundays)

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

Through the intercessions of the apostles, O merciful One, blot out the multitude of my offenses.

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

Through the intercessions of the Theotokos, O merciful One, blot out the multitude of my offenses.

Have mercy on me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies blot out my transgression.

**Idiomelon**  
(Regular Sundays)

Jesus, having risen from the grave as He foretold, has given us eternal life and great mercy.

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<sup>4</sup> *Beginning on the third Sunday before Lent and then on each Sunday during Lent, in place of the usual hymns we sing the following penitential troparia and idiomelon following Psalm 51:*

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

Open to me the gates of repentance, O Giver of life; for my spirit rises early to pray towards Your holy temple, bearing the temple of my body all defiled; but in Your compassion purify me by Your lovingkindness and Your mercy.

Now and ever and unto ages of ages. Amen.

Lead me on the paths of salvation, O Theotokos; for I have profaned my soul with shameful sins, and have wasted my life in laziness. But by your intercessions, deliver me from all impurity.

Have mercy on me, O God, in Your great mercy, and in Your abundant compassion blot out my transgressions.

When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment. But trusting in Your lovingkindness, like David I cry to You: "Have mercy on me, O God, in Your great mercy."

*The Intercession*

DEACON: O God, save Your people, and bless Your inheritance. Visit Your world with mercy and compassion. Exalt the estate of Orthodox Christians, and send down on us Your rich mercies. Through the intercessions of our most-pure Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable, bodiless powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles; of our fathers among the saints, the great hierarchs and ecumenical

*Saint Paul says in Hebrews 12:1, "we are surrounded by a great cloud of witnesses." These are the saints of the Church and it is customary for Orthodox Christians to ask for their intercession. The saints mentioned in this prayer are some of the great saints from the early centuries of the Church. The stories of their lives are part of our written tradition.*

teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas of Myra in Lycia, Spyridon of Trimythous, and Nektarios of Pentapolis, the wonder-workers; of the holy and glorious great martyrs George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore the soldier, Theodore the General, and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Haralampos, and Eleftherios; of the holy, glorious, and great martyrs Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photini, Marina, Paraskeva, and Irene; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life;<sup>5</sup> of (N., patron saint of the

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<sup>5</sup>*Additional saints of local veneration may be added at this point: e.g. ...of the Orthodox saints from America: Venerable Herman, of Alaska, wonder-worker of America, Innocent, Metropolitan of Moscow, enlightener of the Aleuts and apostle to America, and Raphael, bishop of Brooklyn...;*

*church*); of the holy and righteous ancestors of God, Joachim and Anna; of Saint (s) N. (NN), whose memory we celebrate; and of all Your saints, we beseech You, O most merciful Lord, hear the petitions of us sinners who make our supplications to You, and have mercy on us.

PEOPLE: Lord, have mercy. (12x)

*Exclamation of the Tenth Morning Prayer*

PRIEST: Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

*Kontakion (See Hymn Sheet)*

***Synaxarion: Reading of the Life of the Saint of the Day***

***Matins Canon***

*(The Matins Canon is abbreviated in parish use in a variety of ways. In current practice the Resurrectional Kontakion is sung first, followed by the reading of the Synaxarion, as outlined above. Then the Seasonal Katavasia are sung in succession through ode 8. Ode 9 is introduced by the deacon and then the Magnificat is sung with verses, concluding with the Katavasia of Ode 9. The complete outline for the Canon with references for the original Scriptural Canticles for each ode appear below.)*

*Odes 1, 2, 3*

*Ode 1 - The Song of Moses (Exodus 15:1-19)*

*Ode 2 - The Second Song of Moses (Deuteronomy 32:1-43)*

*Ode 3 - The Song of Hannah (1 Samuel 2:1-10)*

*The Little Litany*

*Exclamation of the Fifth Morning Prayer*

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

PEOPLE: Amen.

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*Kathisma Hymn of the Saint and Theotokion*

*Matins Canon (Odes 4, 5, 6)*

*Ode 4 - The Song of Isaiah (Isaiah 26:9-21)*

*Ode 5 - The Song of Habakkuk (Habakkuk 3:2-19)*

*Ode 6 - The Song of Jonah (Jonah 2:1-9)*

*The Little Litany*

*Exclamation of the Sixth Morning Prayer*

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

PEOPLE: Amen.

*Kontakion and Ikos*

*Synaxarion: Reading of the Life of the Saint of the Day*

*Matins Canon (Odes 7, 8)*

*Ode 7 - The Song of Azariah (Daniel 3:26-45, 52-56)*

*Ode 8 - The Song of the Three Young Men (Daniel 3:57-88)*

***Matins Canon (Ode 9)***

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

*The deacon does a great censuring of the Church.*

*Ode 9 - The Song of Mary (Luke 1:46-56) and the Song of Zacharias (Luke 1:68-79)*

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*Refrain:* More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

For He has regarded the lowliness of His handmaiden; for behold from this time forth all generations shall call me blessed. *(Refrain)*

For He that is mighty has magnified me, and holy is His name; and His mercy is on those who fear Him, throughout all generations. *(Refrain)*

He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. *(Refrain)*

He has put down the mighty from their seat, and has exalted the humble and meek. He has filled the empty with good things, and the rich He has sent away empty. *(Refrain)*

Remembering His mercy, He has helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. *(Refrain)*<sup>6</sup>

*The Little Litany*

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

PEOPLE: Lord, have mercy.

<sup>6</sup> *Ode 9 of the Matins Canon ends with a special hymn on feast days and during feast seasons.*

***At Christmas:***

*O my soul magnify her who is more honorable and who is more glorious than heavenly hosts. A mystery I behold which is strange and wondrous: the cave is heaven and the Virgin is the throne of the cherubim. In the confines of the manger is laid the infinite Christ our God, Whom we praise and magnify.*

***At Easter/Pascha:***

*The angel cried to the Lady full of grace: "Rejoice! Rejoice, O pure Virgin! Again I say, rejoice! Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O you people!*

*"Shine! Shine, O new Jerusalem! The glory of the Lord has shone on you. Exult now, exult, and be glad O Zion. Be radiant, O pure Theotokos, in the resurrection, the resurrection of Your Son!"*

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

### *The Eleventh Morning Prayer*

PRIEST: [O God, our God, Who have brought into being by Your will all the powers endowed with speech and reason, we beseech You and supplicate You: Receive our praise, which together with all Your creatures we offer according to our strength; and reward us with the rich gifts of Your goodness. For unto You does every knee bow, whether in heaven or on the earth or in the regions under the earth, and every breath and created being sings of Your inexpressible glory, for You only are the true and most merciful God.]

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

PEOPLE: Amen.

“Holy is the Lord our God...”  
**(Resurrection Sundays only)**

Holy is the Lord our God. (3x)

Exalt the Lord our God, and worship at His footstool, for He is holy.<sup>7</sup>

### ***Exapostilarion and Theotokion***

READER/PEOPLE: *(The appointed Exapostilarion and its Theotokion are*

*This hymn, often sung by the reader, again recalls the theme of the day, particularly the Gospel that was read during Matins.*

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<sup>7</sup> Exalt the Lord our God..., is not chanted from Matins of Holy Saturday until Matins of Pentecost Sunday.



*sung according to the Matins Gospel of the day or, if it is a feast day, from the Menaion.)*

***The Praises***

***Opening Psalm Verses - Psalm 148: 1, 2***

Let every breath praise the Lord.

Praise the Lord from the heavens; praise Him in the heights!  
To You, O God, is due a song.

Praise Him, all His angels; praise Him, all His hosts! To You, O God, is due a song.

***Psalm 148: 3 - 14***

Praise Him, sun and moon; praise Him, all you stars of light!

Praise Him, you heavens of heavens, and you waters above the heavens!

Let them praise the name of the Lord, for He commanded and they were created. He also established them forever and ever; He made a decree which shall not pass away.

***(The Praises are often abbreviated by skipping to Psalm 150 on the following page.)***

Praise the Lord from the earth, you great sea creatures and all the depths; fire and hail, snow and clouds; stormy wind, fulfilling His word.

Mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl;

Kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children.

Let them praise the name of the Lord, for His name alone is exalted; His glory is above the earth and heaven.

And He has exalted the horn of His people, the praise of all His saints — of the children of Israel, a people near to Him.

*These Psalms, like “O Lord, I Cry..” at Vespers, are usually sung “antiphonally,” which means back and forth between two groups of singers, often between the people and the chanters or readers.*

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### ***Psalm 149***

Sing to the Lord a new song, and His praise in the assembly of saints. Let Israel rejoice in their Maker; let the children of Zion be joyful in their King.

Let them praise His name with the dance; let them sing praises to Him with the timbrel and harp. For the Lord takes pleasure in His people; He will beautify the humble with salvation.

Let the saints be joyful in glory; let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand;

To execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron,

To execute on them the written judgment — this honor have all His saints.

*1st sticheron*

### ***Psalm 150***

Praise God in His sanctuary; praise Him in His mighty firmament!

*2nd sticheron*

*The verses (stichera) that are inserted here vary each week and tell about something special we are remembering on this day, on Sunday usually the resurrection of Christ.*

Praise Him for His mighty acts; praise Him according to His excellent greatness!

*3rd sticheron*

Praise Him with the sound of the trumpet; praise Him with the lute and harp!

*4th sticheron*

Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes!

*5th sticheron*

Praise Him with loud cymbals; praise Him with clashing cymbals! Let everything that has breath praise the Lord.

*6th sticheron*

***Concluding verses for Sunday:***

Arise, O my God, lift up Your hand and forget not the humble.  
(*Psalm 9:33*)

*7th sticheron*

I will praise You, O Lord, with my whole heart; I will show all  
Your marvelous works. (*Psalm 9:1-2*)

*8th sticheron*

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

*Doxastikon according to the Eothina*

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

*Theotokion*

(*Sundays: below; Feasts: from the Menaion*)

Most blessed are you, O Virgin Theotokos, for through Him  
Who was incarnate of you Hades is plundered, Adam is recalled  
from the dead, the curse is made void, Eve is set free, death is  
slain, and we are given life. Therefore, in hymns of praise, we  
cry aloud: "Blessed are You, O Christ our God, Who are thus  
well pleased. Glory to You."

***The Great Doxology***

Glory to You, Who have shown us the light. Glory to God in the  
highest, and on earth peace, good will among men.

We praise You, we bless You, we worship You, we glorify You,  
we give thanks to You for Your great glory.

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

O Lord God, Lamb of God, Son of the Father, Who take away  
the sin of the world, have mercy on us, You Who take away the  
sins of the world.

Receive our prayer, You Who sit at the right hand of the  
Father, and have mercy on us.

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

Every day I will bless You, and I will praise Your name forever; yes, forever and ever.

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

Blessed are You, O Lord the God of our fathers, and praised and glorified is Your name forever. Amen.

Let Your mercy, O Lord, be upon us, as we have set our hope on You.

Blessed are You, O Lord; teach me Your statutes. (3x)

Lord, You have been our refuge from generation to generation. I said: "Be merciful unto me; heal my soul, for I have sinned against You."

Lord, I have fled to You; teach me to do Your will, for You are my God.

For with You is the fountain of life; in Your light we shall see light.

Continue Your mercy to those who know You.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

Holy Immortal: have mercy on us.

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

### ***Concluding Troparion***

*Feast Days:* The troparion of the feast is sung. (See hymn sheet.)

*Sundays:* If the tone of the week is 1 - 4, the following troparion is sung in Tone 4:

READER/PEOPLE: Today is salvation come unto the world. Let us sing praises to Him Who rose from the grave, the Author of our life; for having by death destroyed death, He has given us victory and great mercy.

*If the tone of the week is 5 - 8, the following is sung in Tone 8.*

READER/PEOPLE: Having risen from the tomb, and having burst the bonds of Hades, You loosed the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Yourself to Your apostles, You sent them forth to proclaim You; and through them You have granted Your peace to the civilized world, O You Who alone are abundant in mercy.

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***On Sunday begin the Divine Liturgy (Go to page 63.)***

*On Sunday, Matins ends at this point and the main service, the Divine Liturgy, begins with the prayer, "O Heavenly King..."*

*If Matins is done by itself, apart from the Divine Liturgy, it concludes with the prayers below.*

***The Litany of Fervent Supplication***

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; for our father, (*metropolitan, archbishop, or bishop*) N.; for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the blessed and ever-memorable founders of this holy church (*and for the servants of God. NN.*) and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and for pardon and forgiveness of sins for (*the servants of God NN., and*) all pious and Orthodox Christians who

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live and dwell in this community, the parishioners, members of the parish council and organizations, donors and benefactors of this holy church.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

For You are a merciful God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

### *The Morning Litany*

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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: For a Christian ending to our life, painless, blameless, and peaceful, and for 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 most-holy, most-pure, 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 You, O Lord.

PRIEST: For You are the God of mercy and compassion and love toward mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

*The Prayer with Heads Bowed*

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

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PRIEST: O holy Lord, Who dwell on high and regard the humble of heart and with Your all-seeing eye behold all creation, to You have we bowed the neck of our soul and body, and we entreat You, O Holy of holies: Stretch forth Your invisible hand from Your holy dwelling-place and bless us all. And if in anything we have sinned, whether voluntarily or involuntarily, forgive us, inasmuch as You are a good God, and love mankind; granting us Your earthly and heavenly good things.

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

PEOPLE: Amen.

### *The Blessing and Dismissal*

DEACON: Wisdom.

PEOPLE: Father, bless.

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

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

PRIEST: Most-holy Theotokos, save us.

PEOPLE: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

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

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

Lord, have mercy. (3x)

Father, bless.



*The Great Dismissal:*

PRIEST: May Christ, our true God, (*insert festal phrase*)  
 through the intercessions of His all-pure and all-blameless,  
 holy Mother,  
 by the might of the precious and life-giving Cross,  
 by the protection of the honorable, bodiless powers of heaven,  
 at the supplication of the honorable, glorious prophet,  
 forerunner, and Baptist John,  
 of the holy, glorious, and all-laudable apostles,  
 of the holy, glorious, and victorious martyrs,  
 of our venerable and God-bearing fathers,  
 of (*N., patron of the church*),  
 of the holy and righteous ancestors of God, Joachim and Anna,  
 of (*N., the saint of the day*) whose memory we celebrate,  
 and of all the saints,  
 have mercy on us and save us, for He is good and loves  
 mankind.

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

PEOPLE: Amen.

**THE MATINS PRAYERS FOR THE PRIEST**

*The Twelve Morning Prayers*

1) We give thanks to You, O Lord our God, Who have raised us from our beds, and have put into our mouths a word of praise, that we may worship and call upon Your holy name. And we entreat You, by Your mercies which You have always exercised in our life, send down now also Your aid on those who stand before the face of Your holy glory and await the rich mercy which is from You. And grant that they may always with fear and love adore You, praise You, hymn You, and worship Your inexpressible goodness. For unto You are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

2) Out of the night our spirit awakens at dawn unto You, O our God, for Your commandments are a light upon the earth. Teach us to perfect righteousness and holiness in fear of You, for we glorify You, O our God, Who truly exist. Incline Your ear and hear us; and be mindful, O Lord, of the names of those who are with us and pray with us; and save them by Your might. Bless Your people and sanctify Your inheritance. Give peace to Your world, to Your churches, to the priests, to all civil authorities, and to all Your people. For blessed and glorified is Your all-honorable and majestic name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

3) Out of the night our spirit awakens at dawn unto You, O our God, for Your commandments are a light. Teach us Your righteousness, Your commandments, and Your statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts. Graciously give unto us the Sun of Righteousness, and by Your Holy Spirit preserve our life unassailed. Guide our steps into the way of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto You. For Yours is the might, and Yours is the kingdom and the power

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

4) O Lord God, holy and unsearchable, Who commanded the light to shine forth from the darkness; Who have refreshed us by the slumber of the night and have raised us up to glorify and supplicate Your goodness: Because of Your tender loving-kindness, receive us also now who worship You, and render thanks unto You according to the measure of our strength; and grant us all our petitions which are unto salvation. Make us children of the light and of the day and heirs of Your everlasting good things. Be mindful, O Lord, in the multitude of Your generous gifts, of all Your people here present with us and who pray with us, and all our brethren on land, on sea, in the air, and in every place of Your dominion, who are in need of Your loving-kindness and Your help; and grant unto them all Your great mercy. That being always preserved in safety of soul and body, we may with boldness magnify Your wondrous and blessed name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

5) O Treasury of good things, Fountain eternal, O holy Father Who work wonders, all-powerful and almighty: We worship You and entreat You, calling Your mercies and Your compassion to the aid and defense of our lowliness. Be mindful of Your servants, O Lord; receive our morning prayers as incense before You; and let none of us be found condemned, but surround us with Your generous gifts. Be mindful, O Lord, of those who watch and sing to the glory of Your only-begotten Son, Who is our God, and of Your Holy Spirit. Be their helper and their support. Receive their supplications upon Your most-heavenly and ideal altar. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

6) We give thanks to You, O Lord God of our salvation; for You do all things which are for the welfare of our souls, that we may ever look upward unto You, our Savior and the Benefactor

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of our souls. For You have refreshed us in that part of the night which is past, and have raised us up from our beds, and have led us to stand here in worship of Your precious name. Therefore we entreat You, O Lord, grant us grace and power, that we may be enabled with understanding to sing praises to You, and to pray without ceasing, in fear and trembling working out our own salvation, through the help of Your Christ. Be mindful, O Lord, of those who cry aloud to You in the night; hear them and have mercy, and crush under their feet invisible and warring enemies. For You are the King of peace and the Savior of our souls, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

7) O God and Father of our Lord Jesus Christ, Who have raised us up from our beds, and have gathered us together at this hour of prayer, grant us grace in the opening of our lips; and receive our thanksgivings as we have power to make them; and instruct us in Your statutes. For we do not know how to pray as we should unless You, O Lord, by Your Holy Spirit, guide us. Therefore we beseech You, pardon, remit, and forgive whatever sins we may have committed unto this present hour, whether by word or deed or thought, whether voluntarily or involuntarily; for if You will strictly mark iniquity, O Lord, Lord, who shall stand? For with You is redemption. For You only are holy, a mighty helper and the defender of our life; and our song shall ever be of You. Blessed and glorified be the might of Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

8) O Lord our God, Who have banished from us the sluggishness of sleep, and have assembled us together by a holy call, that even in the night we may lift up our hands, and confess Your righteous judgments: Receive our prayers, petitions, confessions, and nighttime adoration; and grant unto us, O God, faith unashamed, hope unwavering, and love unfeigned. Bless our comings and goings, our deeds and works,

our words and thoughts. And grant that we may come to the beginning of this day praising, singing, and blessing the goodness of Your inexpressible kindness. For blessed is Your all-holy name, and glorified is Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

9) Illumine our hearts, O Master, Who love mankind, with the pure light of Your divine knowledge, and open the eyes of our mind to the understanding of Your Gospel teachings. Implant in us also the fear of Your blessed commandments; that trampling down all fleshly desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing to You. For You are our sanctification and illumination, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

10) O Lord our God, Who have granted men pardon through repentance, and have set before us the repentance of the prophet David as an example of the acknowledgment of sin and of confession which leads to forgiveness: Have mercy, O Master, upon us according to Your great mercy, in spite of the many and great iniquities into which we have fallen; and through the multitude of Your generous gifts, blot out our transgressions. For against You have we sinned, O Lord, Who know the secret and hidden things in the heart of men, and Who alone have power to forgive sins; and as You have created a clean heart within us, and established us with Your guiding Spirit, and made known unto us the joy of salvation, do not cast us from Your presence. But since You are good and love mankind, graciously grant to us that even until our last breath, we may offer to You the sacrifice of righteousness and an offering upon Your holy altar. Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good,

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and life-giving Spirit, now and ever, and unto ages of ages. Amen.

11) O God, our God, Who have brought into being by Your will all the powers endowed with speech and reason, we beseech You and supplicate You: Receive our praise, which together with all Your creatures we offer according to our strength; and reward us with the rich gifts of Your goodness. For unto You does every knee bow, whether in heaven or on the earth or in the regions under the earth, and every breath and created being sings of Your inexpressible glory, for You only are the true and most merciful God. For all the powers of heaven praise You, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

12) We praise You, we hymn You, we bless You, we give thanks unto You, O God of our fathers, for You have brought us in safety through the shadows of night, and have shown us once again the light of day. And we entreat Your goodness: Be gracious unto our sins, and accept our prayer in Your great tenderness of heart, for we flee to You, the merciful and almighty God. Illumine our hearts with the true Sun of Your righteousness; enlighten our mind and guard all our senses; that walking uprightly as in the day, in the way of Your commandments, we may attain unto life eternal, for with You is the fountain of life, and may graciously be permitted to come at last to the enjoyment of the unapproachable light. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

# The Divine Liturgy of Saint John Chrysostom

PRIEST: O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

*The clergy bow three times.*

PRIEST: Glory to God in the highest, and on earth peace, good will among men. (2x)

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

*This prayer to the Holy Spirit begins many of the Church's solemn services. It is not said at any services from Pascha (Easter) to Pentecost.*

## *The Blessing of the Deacon (Quietly)*

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

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

DEACON: Amen. Pray for me, father.

PRIEST: May the Lord direct your steps unto every good work.

DEACON: Remember me, holy father.

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

DEACON: Amen.

DEACON: Bless, father.

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: Amen.

*The Divine Liturgy is the most important of all the services in the Orthodox Church. Saint John Chrysostom was archbishop of Constantinople in the 4<sup>th</sup> century.*

*This blessing at the beginning of the Liturgy announces the ultimate focus of our worship and of our Christian life: the Kingdom of God.*

## DIVINE LITURGY

### *The Great Litany*

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For this city, every city and countryside, and for the faithful living in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

*During the 40 days after Pascha (Easter), before the Great Litany we sing the hymn:*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

*A Litany is an ancient form of prayer in which the deacon announces a petition and all the people respond by singing, "Lord, have mercy."*

*In the "Great Litany" the Church directs us to pray for the whole world.*



PEOPLE: Lord, have mercy.

DEACON: For travelers by sea, by land, and by air; 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*The Prayer of the First Antiphon*

PRIEST: O Lord our God, Whose might is beyond compare, Whose glory is incomprehensible, Whose mercy is boundless, and Whose love toward mankind is inexpressible: In Your tender compassion look down on us and on this holy house, O Master, and grant us and those who pray with us Your rich mercy and compassion.

For unto You 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: Amen.

## DIVINE LITURGY

### *The Refrains of the First Antiphon*

PEOPLE: Through the intercessions of the Theotokos, O Savior, save us.

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

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

### *The Little 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

### *The Prayer of the Second Antiphon*

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

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

*“Antiphons” are hymns sung “back and forth between two groups of singers. Here the refrain is interspersed with verses from the Psalms sung by the chanter.*

*The word Theotokos means literally “God-bearer,” and honors the Virgin Mary in her unique role as the Mother of Jesus Christ, the Son of God. As the first among all the saints, we believe she intercedes for us in heaven.*

PEOPLE: Amen.

*The Refrains of the Second Antiphon*

PEOPLE: O Son of God, *Who rose from the dead*,<sup>8</sup> save us who sing to You: Alleluia.

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

*“Only-Begotten Son...”*

PEOPLE: Only-begotten Son and Word of God, Who are immortal, yet condescended for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary; Who without change were made man and were also crucified, O Christ our God, trampling down death by death; Who are One of the Holy Trinity, glorified together with the Father and the Holy Spirit: Save us.

*The Little Litany*

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

*The Prayer of the Third Antiphon*

PRIEST: O Lord, Who have bestowed on us these common and united supplications and promise that when two or three are of

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<sup>8</sup> *This phrase varies on feast days and during festal seasons. On weekdays it is Who are wonderful in Your saints....*

## DIVINE LITURGY

one accord in Your name You will grant their requests: Fulfill now also the desires and petitions of Your servants as may be most expedient for them, granting us in this age the knowledge of Your truth, and in the age to come life everlasting.

For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

### *The Third Antiphon*

PEOPLE: *(The antiphon appointed for the day is sung.)*

#### *The Beatitudes*

*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 those who mourn, for they shall be comforted.*

*Blessed are the meek, for they shall inherit the earth.*

*Blessed are those who 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 the sons of God.*

*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

*Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.*

*Rejoice and be exceedingly glad, for great is your reward in heaven.*

*The refrain of the Third Antiphon is sometimes the main hymn of the day (troparion). In other traditions it is the Beatitudes from Jesus' Sermon on the Mount.*

*During this hymn the clergy make a procession called the "Little Entrance," in which the Book of the Gospels is carried to the altar.*

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

***The Prayer before the Little Entrance***

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

PRIEST: O Master, Lord our God,  
Who have appointed in heaven  
orders and hosts of angels and  
archangels for the service of  
Your glory: Direct that with our  
entrance there may be an  
entrance of holy angels serving  
with us and glorifying Your  
goodness.

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

DEACON: Amen.

DEACON: Bless, father, the holy entrance.

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

DEACON: Amen.

***The Little Entrance***

DEACON: Wisdom. Let us attend.

PEOPLE: Come, let us worship and fall down before Christ.<sup>9</sup>  
O Son of God, *Who rose from the dead*,<sup>10</sup> save us who sing to You:  
Alleluia.

*Before the deacon enters the sanctuary through the "holy doors," the priest asks God that the angels of heaven may be present with us.*

*The Divine Liturgy can be seen as an ascent, a movement upwards from earth to heaven. The first part of the Liturgy culminates in the reading of the Scriptures.*

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<sup>9</sup> On certain feast days a special verse (*eisodikon*) is sung in place of  
Come let us worship...

<sup>10</sup> This phrase varies on feast days and during festal seasons. On  
weekdays it is Who are wonderful in Your saints....

## DIVINE LITURGY

### *Hymns for the Day / Troparia (Apolytikia) and Kontakia*

PEOPLE: *(The appointed troparia and kontakia of the day are sung.)*

*The basic hymnography of the Orthodox Church is organized around a set of “Eight Tones” which reflect eight different melodies. These melodies also vary according to the tradition from which they come: Greek, Russia, Bulgarian, etc. This is part of the beauty and richness of Orthodox worship.*

*The first set of regular Sunday hymns (in Greek, troparia and kontakia) can be found below. Other hymns for the day can be found on a separate hymn sheet.*

#### **Tone 1** (Russian Obikhod)

*When the stone had been sealed by the Jews; while the soldiers were guarding Your most pure body; You rose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You O Giver of Life: Glory to Your resurrection O Christ! Glory to Your kingdom! Glory to Your eternal plan, O You Who loves mankind.*

#### **Tone 2** (Bulgarian)

*When You descended to death, O Life Immortal, You slew Hades with the splendor of Your divinity, and when from the depths You raised the dead, all the powers of heaven cried out: O Giver of Life, Christ our God, Glory to You.*

#### **Tone 3** (Russian Obikhod)

*Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first-born of the dead! He has delivered us from the depths of hell and has granted the world great mercy.*

#### **Tone 4** (Kievan)

*When the women disciples of the Lord, learned from the glorious angel of the joyous message of the resurrection they cast away the ancestral curse, and proclaimed with great joy to the apostles saying: “Death is over-thrown! Christ our God is risen, granting to the world His great mercy!”*

**Tone 5 (Byzantine)**

*Let us the faithful praise and worship the Word, coeternal with the Father and the Spirit, Who for our salvation was born of a virgin. For He was pleased to ascend the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.*

**Tone 6 (Kievan/Byzantine)**

*The angelic powers were before Your tomb; the guards became as dead men. Mary stood in the sepulcher seeking Your most pure body. Your captured hell, for You were not tempted by it. You came to the Virgin granting Life, You Who rose from the dead: Glory to You, O Lord.*

**Tone 7 (Byzantine – Hadsinicolaou)**

*You have destroyed death by Your Cross. You have opened Paradise to the thief. You have changed the weeping of the myrrh-bearers into joy. You have commanded Your apostles to proclaim: You have risen, O Christ our God, and grant the world Your great mercy.*

**Tone 8 (Greek/Russian)**

*You did descend from on high, O Merciful One. You accepted burial for three days that You might free us from our passions. O Lord our Life and Resurrection, glory to You!*

*Other regular hymns include the hymn to the saint after whom the Church is named and a hymn to Mary, the Theotokos.*

**Hymn to John the Evangelist**

*O Apostle John, speaker of Deity, the beloved of Christ our God, hasten to deliver your people powerless in speech, for He on Whose bosom you lean accepts you as an intercessor. Beseech Him therefore, to disperse the darkness of ignorance and pray for peace and great mercies to be shown upon us.*

## DIVINE LITURGY

### *Kontakion of the Theotokos: Tone 4 (Byzantine)*

*O undisputed intercessor of Christians, the mediatrix, who was unrejected by the Creator: Turn not away from the voice of our petitions, though we are sinners. Come to us with aid in time, who cry unto you in faith, for you are good. Hasten to us with intercessions, O Theotokos, who ever intercede for those who honor you.*

### *The Prayer before the Thrice-Holy Hymn*

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Holy God, Who rest in the holy place, Who are hymned by the seraphim with the thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power; Who out of nothingness have brought all things into being; Who have created man according to Your own image and likeness, and have adorned him with Your every gift; Who give to him that asks wisdom and understanding; Who despise not the sinner, but have appointed repentance unto salvation; Who have granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your holy altar and to offer the worship and praise which are due unto You: Receive, O Master, even from the mouth of us sinners the thrice-holy hymn, and visit us in Your goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve You 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 to You. For You are holy, O our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever:

*As we enter into the presence of God, the priest prays that God will accept our worship and grant us His mercy and love.*

#### **Evening Liturgy**

*When Vespers and the Divine Liturgy are joined together, the Liturgy continues from here, after "O Joyful Light..." in Vespers.*



DEACON: And unto ages of ages.

PEOPLE: Amen.

*The Thrice-Holy Hymn<sup>11</sup>*

Holy God, Holy Mighty, Holy  
Immortal: have mercy on us. (3x)

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

Holy Immortal: have mercy on us.

DEACON: With strength!

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

*The Prokeimenon*

DEACON: Let us attend.

READER/PEOPLE: (The appointed  
prokeimenon is sung.)

*“Holy, holy, holy,” is the hymn the angels in heaven continually sing before the throne of God.*

*The word “holy” describes the complete “otherness” or transcendence of God and therefore reveals the reverence we should have as we approach Him.*

*Toward the end of this hymn the clergy take their places behind the altar. In some*

*The Prokeimenon is a Psalm verse sung to introduce the Epistle reading. The regular set of Sunday prokeimena appears below according to the tone of the week.*

**Tone 1:** *Let Your mercy, O Lord be upon us / as we have set our hope on You.*

**Tone 2:** *The Lord is my strength and my song. / He has become my salvation.*

**Tone 3:** *Sing praises to our God, sing praises; / sing praises to our King, sing praises.*

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<sup>11</sup> *On certain feast days this hymn is replaced by one of the following: As many as have been baptized into Christ have put on Christ. Alleluia. Alleluia. Alleluia.*

*or*  
Before Your Cross we bow down, O Master, and Your holy resurrection, we glorify.

## DIVINE LITURGY

**Tone 4:** *O Lord, how manifold are Your works. /  
In wisdom You have made them all.*

**Tone 5:** *You O Lord, shall protect us, /  
and preserve us from this generation forever.*

**Tone 6:** *O Lord, save Your people, /  
and bless Your inheritance.*

**Tone 7:** *The Lord shall give strength to His people. /  
The Lord shall bless His people with peace.*

**Tone 8:** *Pray and make your vows / before the Lord our God.*

### ***The Epistle Reading***

DEACON: Wisdom.

READER: *(The reader announces the  
title of the Epistle.)*

DEACON: Let us attend.

READER: *(The reader reads the Epistle lesson for the day.)*

PRIEST: Peace be to you who read.

*The “Epistles” are letters  
written by Jesus’ apostles  
to the Churches of the first  
century.*

### ***The Alleluia and the Prayer before the Gospel***

PEOPLE: Alleluia, alleluia, alleluia.

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

PRIEST: Illumine our hearts, O  
Master Who love mankind, with  
the pure light of Your divine  
knowledge, and open the eyes of  
our mind to the understanding  
of Your Gospel teachings;  
implant in us also the fear of  
Your blessed commandments,  
that trampling down all fleshly  
desires, we may enter upon a  
spiritual manner of living, both thinking and doing such things  
as are well-pleasing unto You.

*“Alleluia” is a Hebrew  
word of praise meaning  
God is present. Jesus  
Christ is present as we  
hear His words in the  
reading from the Gospels.*

*The deacon censes the  
altar and the Gospel in  
preparation for the  
reading.*

For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

### *The Gospel Reading*

DEACON: Wisdom. Let us attend.  
Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST/DEACON: The reading from  
the holy Gospel according to N.

PEOPLE: Glory to You, O Lord.  
Glory to You.

DEACON/PRIEST: Let us attend.

PRIEST/DEACON: *(The Gospel lesson for the day is read.)*

PEOPLE: Glory to you, O Lord. Glory to You.

*It is customary for everyone to stand and be still during the reading of the Gospel, listening reverently and intently to the words.*

*In some traditions the Gospel reading is chanted or sung. In others it is simply read.*

### *The Homily*

*The priest returns the Gospel to the altar and preaches the homily.*

*The homily is a brief sermon usually expounding on the readings for the day.*

*After the homily a prayer is said for any who are "catechumens," that is who are officially enrolled as learners in the Church and whose intent is to become members. This prayer is found on page 77.*

## DIVINE LITURGY

*The Litany of Fervent Supplication  
(Often omitted in parish practice.)*

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

PEOPLE: Lord, have mercy.

DEACON: O Lord Almighty, the God of our fathers, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; for our father, (*metropolitan, archbishop, or bishop*) N.; for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Lord, have mercy. (3x)

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

For You are a merciful God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

***The Liturgy of St. Basil the Great***

*(Sundays in Lent; Holy Week; Christmas Eve; Epiphany Eve)*

*The regular Sunday service is called the Liturgy of St. John Chrysostom, who was archbishop of Constantinople in the 4<sup>th</sup> century. However, on Sundays during Lent (the season preceding Easter), we use the older Liturgy of St. Basil the Great, who was archbishop Caesarea. In this service the prayers, beginning with those for the catechumens, are different and usually longer. You will find these prayers beginning on page 100.*

***The Prayer for the Catechumens***

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.

DEACON: Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the Gospel of righteousness.

That He will unite them to His holy, catholic, and apostolic Church.

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

PEOPLE: Lord, have mercy.

*If there are no catechumens, the Liturgy resumes with the Second Prayer for the Faithful on page 79.*

## DIVINE LITURGY

DEACON: Bow your heads to the Lord, you catechumens.

PEOPLE: To You, O Lord.

PRIEST: O Lord our God, Who dwell on high and regard the humble; Who have sent forth as the salvation of the human race Your only-begotten Son and God, our Lord Jesus Christ: Look down on Your servants the catechumens, who have bowed their necks before You; make them worthy in due time of the laver of regeneration, the forgiveness of sins, and the robe of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them with Your chosen flock.

That with us they may glorify Your 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: Amen.<sup>12</sup>

### *The First Prayer of the Faithful* (Often omitted in parish practice.)

DEACON: As many as are of the faithful, 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Wisdom.

PRIEST: We give thanks to You, O Lord God of angelic hosts, Who have made us worthy to stand even now before Your holy altar, and to fall down before Your compassion for our sins and the ignorance of the people. Receive our supplications, O God; make us worthy to offer to You prayers and supplications and

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<sup>12</sup> In ancient times the catechumens would leave the assembly after this prayer, as the deacon said: As many as are catechumens, depart. Depart, catechumens. As many as are catechumens depart. Let none of the catechumens remain.

bloodless sacrifices for all Your people. And enable us, whom You have placed in this Your ministry, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place, that hearing us You may show mercy on us according to the fullness of Your goodness.

For unto You 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: Amen.

*The Second Prayer of the Faithful*

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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Wisdom.

PRIEST: Often and again we fall down before You and implore You, O good One Who love mankind, that looking down on our petition You will cleanse our souls and bodies from every defilement of flesh or spirit; and grant us to stand blameless and without condemnation before Your 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 You with fear and love and to partake without condemnation of Your holy Mysteries and to be counted worthy of Your heavenly kingdom.

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

PEOPLE: Amen.

## DIVINE LITURGY

### *The Cherubic Hymn and the Great Entrance*

PEOPLE: Let us who mystically represent the cherubim, and sing the thrice-holy hymn to the life-giving Trinity, lay aside all worldly cares:

#### *The Prayer of the Cherubic Hymn*

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw near or to serve You, O King of Glory; for to serve You is a great and fearful thing even to the heavenly powers. Nevertheless, through Your unspeakable and boundless love toward mankind You became man, yet without change or alteration, and as Master of all took the name of our High Priest and delivered to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth, Who are

borne on the throne of the Cherubim, Who are Lord of the seraphim and King of Israel, Who alone are holy and rest in the holy place. Therefore I implore You Who alone are good and are ready to listen: Look down on me, a sinner and Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of Your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this Your holy table, and perform the sacred Mystery of Your holy and immaculate Body and precious Blood. For I draw near to You, and bowing my neck I pray to You. Turn not Your face from me, neither cast me out from among Your servants;

*During this hymn the clergy make a procession called the "Great Entrance," in which the Bread and Wine which will become Holy Communion are brought to the altar.*

*It is customary for the people to turn and continue to face the clergy as this procession is made along the side aisle and then up the middle to the altar.*

*Before the procession the priest quietly says the following prayer for himself and then censes the Church in preparation for the second part of the Liturgy.*



but grant that these Gifts may be offered unto You by me, Your sinful and unworthy servant; for You Yourself are He that offers and is offered, that accepts and is distributed, O Christ our God; and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

*The procession goes along the north side of church and returns up the center, while the following commemorations are made aloud, slowly and solemnly:*

DEACON: All of you, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Our father, (*metropolitan, archbishop, or bishop*) *N.*, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: The president of the United States and all civil authorities and our armed forces everywhere, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

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

PEOPLE: Amen.

PRIEST: The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, *N.* (*NN.*), the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

*The priest enters through the holy doors to his place at the altar, followed by the other concelebrating priests.*

## DIVINE LITURGY

*The people sing the conclusion of the Cherubic Hymn:*

PEOPLE: That we may receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

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

*These prayers are said quietly by the priest at the altar.*

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, were You, O Christ, filling all things, Yourself uncircumscribed.

As life-bearing, as more splendid than paradise and more radiant than any royal chamber, Your tomb, O Christ, shines forth, the fountain of our resurrection.

PRIEST: Remember me, brother and concelebrant.

CONCELEBRANT: May the Lord God remember your priesthood in His kingdom.

PRIEST: Pray for me, brother and concelebrant.

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

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

### *The Litany of the Offertory*

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For this holy house and those who enter with faith, reverence, and fear of God, 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.

## DIVINE LITURGY

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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: For a Christian ending to our life, painless, blameless, and peaceful, and for 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 most-holy, most-pure, 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 You, O Lord.

PRIEST: O Lord God Almighty,  
Who alone are holy, Who accept  
the sacrifice of praise from those  
who call upon You with their whole heart: Receive also the

*The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.*

## DIVINE LITURGY

prayer of us sinners, and lead us to Your holy altar, and enable us to offer You gifts and spiritual sacrifices for our sins and for the ignorance of the people; and make us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may rest on us and on these Gifts here set forth and on all Your people.

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

PEOPLE: Amen.

### *The Kiss of Peace*

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

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

PEOPLE: Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.

*The people exchange a greeting with those beside them.*

GREETING: Christ is in our midst.

RESPONSE: He is and shall be.

*At Christmas:* Christ is born!  
Glorify Him!

*At Pascha (Easter):* Christ is risen! Indeed, He is risen!

### *The Creed*

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

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

*Peace towards your brothers and sisters in the Church is a prerequisite for receiving Holy Communion as Jesus clearly said in Matthew 5:24.*

*This peace is symbolically expressed in the greeting and embrace we exchange at this time with those around us.*

*For visitors, it is enough simply to introduce yourself and shake hands, if you like, with anyone who greets you.*

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 sits 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 proceeds from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke 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 Thanksgiving Prayer / Anaphora***

DEACON: Let us stand aright; let us stand with fear; let us attend, that we may offer the holy Offering<sup>13</sup> in peace.

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

*The Nicene Creed was written by Church Councils that met in 325 and 381. It is a summary of the essential Christian doctrine about Jesus Christ.*

*Personal acceptance of these beliefs is also a prerequisite for receiving Holy Communion.*

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<sup>13</sup> Or, Oblation. In Greek, anaphoran.

## DIVINE LITURGY

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: And with your spirit.

PRIEST: Let us lift up our hearts.

PEOPLE: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

PEOPLE: It is fitting and right.

PRIEST: It is fitting and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion; for You are God inexpressible, inconceivable, invisible, incomprehensible, ever-existing, and eternally the same, You and Your only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away raised us up again, and did not cease doing all things until You had brought us to heaven, and had endowed us with Your kingdom which is to come. For all these things we give thanks to You and to Your only-begotten Son and Your Holy Spirit; for all that we know and do not know and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks to You also for this ministry which You are pleased to receive from our hands, even though there stand before You thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring high, borne on their wings:

Singing the triumphal hymn, shouting, proclaiming, and saying:

PEOPLE: Holy, Holy, Holy, Lord of hosts, heaven and earth are full of Your glory: Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.

*The priest lifts his hands in the ancient priestly posture as he invites the people to join him in this prayer of thanksgiving that is the heart of the second part of the Divine Liturgy.*

PRIEST: With these blessed powers, O Master Who love mankind, we also cry aloud and say: Holy are You and all-holy, You and Your only-begotten Son and Your Holy Spirit; holy are You and all-holy, and magnificent is Your glory, Who have so loved Your world as to give Your 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 divine plan for us, in the night in which He was betrayed — or rather, gave Himself up for the life of the world — took bread in His holy and pure and blameless hands; and when He had given thanks and blessed it and consecrated 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 forgiveness of sins.

PEOPLE: Amen.

PRIEST: And likewise, after supper, He took the cup, saying:  
Drink of this, all of you. This is My Blood of the New Covenant, which is shed for you and for many, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

*On weekdays, except in the season following Pascha (Easter), the people kneel at this point.*

*It is an ancient custom not to kneel on Sundays, since this is the day of Christ's Resurrection and standing better expresses this joy.*

PRIEST: Your own from Your own we offer unto You, in behalf of all and for all.

## DIVINE LITURGY

PEOPLE: We praise You, we bless You, we give thanks to You, O Lord, and we pray unto You, O our God.

PRIEST: Again we offer You this spiritual and bloodless worship, and implore You and pray and supplicate You: Send down Your Holy Spirit upon us and upon these Gifts here set forth:

DEACON: Bless, father, the holy bread.

PRIEST: And make this bread the precious Body of Your Christ;

DEACON/PEOPLE: Amen.

DEACON: Bless, father, the holy cup.

PRIEST: And that which is in this cup, the precious Blood of Your Christ;

DEACON/PEOPLE: Amen.

DEACON: Bless both, father.

PRIEST: Changing them by Your Holy Spirit;

DEACON/PEOPLE: Amen. Amen. Amen.

PRIEST: That to those who shall partake thereof they may be unto cleansing of soul, unto the forgiveness of sins, unto the communion of Your Holy Spirit, unto the fulfillment of the kingdom of heaven, unto boldness toward You, and not unto judgment or unto condemnation.

And again we offer You this spiritual worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith:

*Giving thanks to God is an essential human act. God has given us life and salvation and as "priests" within the world Christians offer it back to Him with praise and thanksgiving.*

*In turn, through His incarnate Son, God now gives His life to us. This is what Jesus was referring to when He said in John 6: 57: "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me."*



Especially our most-holy, most-pure, most-blessed, and glorious Lady Theotokos and ever-virgin Mary;<sup>14</sup>

PEOPLE: It is truly right to bless you, O Theotokos, who are ever blessed and all-blameless, and the Mother of our God. More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

PRIEST: And for the holy prophet, forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; saint(s) N. (NN.), whose memory we celebrate; and all Your saints, at whose supplications visit us, O God. And be mindful of all those who have fallen asleep before us in the hope of resurrection to life eternal, (especially N., NN.), and grant them rest, O our God, where the light of Your countenance shines upon them.

And again we implore You: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divides the word of Your truth, of all the presbytery, the diaconate in Christ, and every priestly and monastic order.

And again we offer You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, for those

*The word Theotokos is a Greek words that means God-bearer. This title for Mary became especially important in the 5th century, when the Church used it to defend the true divinity of Christ.*

*Jesus Christ, Who is truly the eternal Son of God the Father, received in Mary's womb true humanity, both body and soul, and from her was born a man. In this way we say she is the Mother of God, not as originating His divinity, but rather as originating His humanity which is now indivisibly united to Him forever.*

***“Magnification Hymn”***

*This hymn to the Theotokos varies on special feast days and during certain seasons.*

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<sup>14</sup> *If it is a weekday Liturgy and the people have been kneeling, they stand at this point.*

## DIVINE LITURGY

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 tranquility, may lead a calm and peaceful life in all godliness and holiness.<sup>15</sup>

Among the first be mindful, O Lord, of our father, (*metropolitan, archbishop, or bishop*) N., and grant him to Your holy churches in peace, safety, honor, health, and length of days, and in rightly dividing the word of Your truth.

PEOPLE: And of all mankind.

PRIEST: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith live in them. Be mindful, O Lord, of those who travel by sea, by land, and by air; of the sick, the suffering, captives, and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in Your holy churches, and those who remember the poor; and upon us all send forth Your mercies.

And grant us with one mouth and one heart to glorify and praise Your 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: Amen.

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

PEOPLE: And with your spirit.

### *The Litany before the Lord's Prayer*<sup>16</sup>

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

PEOPLE: Lord, have mercy.

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<sup>15</sup> *Concelebrating priests say together with the first priest: Among the first....*

<sup>16</sup> *In current practice this Litany is often either omitted or abbreviated by doing only the first three petitions.*

DEACON: For the precious Gifts which have been set forth and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That our God, Who loves mankind, receiving them upon His holy, most-heavenly, and ideal altar as a fragrance of spiritual sweetness, will send down on us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

*(This Litany is commonly abbreviated by skipping to the concluding petition on the next page, "Asking for the unity....")*

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 Your grace.

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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.

## DIVINE LITURGY

DEACON: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

PEOPLE: To You, O Lord.

PRIEST: Unto You we commend our whole life and our hope, O Master Who love mankind; and we implore You and pray and

*The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.*

supplicate You: Make us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, and unto boldness toward You, and not unto judgment nor unto condemnation.

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

### *The Lord's Prayer*

PEOPLE: 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: Amen.

*The Prayer with Heads Bowed*

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: We give thanks to You, O invisible King, Who by Your boundless power have made all things, and in the multitude of Your mercy have brought all things from nothingness into being. Look down from heaven, O Master, on those who have bowed their heads to You; for they have not bowed down to flesh and blood, but to You, the fearful God. Therefore, O Master, distribute these Gifts here set forth, unto all of us for good, according to the individual need of each: sail with those who are at sea; journey with those who travel by land or air; heal the sick, You Who are the physician of our souls and bodies:

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

PEOPLE: Amen.

*The Elevation and the Fraction*

PRIEST: Hear us, O Lord Jesus Christ, our God, from Your holy dwelling-place, and from the glorious throne of Your kingdom; and come to sanctify us, O You Who sit on high with the Father and are here invisibly present with us; and by Your mighty hand graciously impart unto us Your immaculate Body and precious Blood, and through us to all the people.

*The priest and deacon bow three times, saying quietly each time:*

PRIEST: O God, be gracious to me, a sinner, and have mercy on me.

## DIVINE LITURGY

DEACON: Let us attend.

PRIEST: The holy Gifts are for the holy.

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

DEACON: Divide, father, the holy bread.

*The priest breaks the Lamb into four pieces and places them on the diskos, saying:*

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

DEACON: Fill, father, the holy cup.

*The priest takes the IC portion of the Lamb and places it into the chalice, saying:*

PRIEST: The fullness of the cup, of the faith, of the Holy Spirit.

DEACON: Amen.

*The deacon brings the warm water in the zeon to the priest, saying:*

DEACON: Bless, father, the zeon.

*The priest blesses it, saying:*

PRIEST: Blessed is the warmth of Your saints always, now and ever, and unto ages of ages.

DEACON: Amen.

*The deacon pours the warm water into the chalice, while the priest says:*

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

DEACON: Amen.

*The portion of bread that becomes Holy Communion is a cut from the center of a baked loaf of plain leavened bread and is sometimes called the "lamb." This is done in a special service before the Liturgy begins.*

### **Holy Communion**

*Only Orthodox Christians can receive Communion and then only those who have properly prepared by fasting and prayer. If you are a visitor, you can sit down and let others pass in front of you. This does not mean we believe that those who are not Orthodox are not Christians. Rather it shows the high esteem in which this Sacrament is held as a sign of complete unity in faith and in love.*

***The Prayers before Communion***

*The people and the clergy pray together the following prayers:*

I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. And I believe that this is truly Your own immaculate Body, and that this is truly Your own precious Blood. Therefore, I pray, have mercy on me and pardon 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 Your immaculate Mysteries, unto forgiveness of my sins and unto life everlasting. Amen.

Of Your mystical supper, O Son of God, receive me today as a communicant; for I will not speak of Your mystery to Your enemies, neither will I give You a kiss as did Judas; but like the thief will I confess You: Remember me, O Lord, in Your kingdom.

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

***The Communion Hymn / Koinonikon  
and the Communion of the Clergy***

*The clergy receive communion while the people sing the appointed Communion Hymn. (See the hymn sheet for other hymns at this time.)*

PEOPLE: Praise the Lord from the heavens; praise Him in the highest. Alleluia.

***The Communion of the Faithful***

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

PEOPLE: Blessed is He Who comes in the name of the Lord; God is the Lord and has revealed Himself to us.

*Those receiving communion draw near, saying:*

COMMUNICANT:       The servant of God, N.

## DIVINE LITURGY

PRIEST: The servant of God *N.*, partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the forgiveness of sins and unto life everlasting.

*Meanwhile the following hymn and other appropriate hymns are sung.*

PEOPLE: Receive the Body of Christ. Taste the fountain of immortality. Alleluia, alleluia, alleluia.

*When all have been served Holy Communion the priest blesses the people, saying:*

PRIEST: O God, save Your people and bless Your inheritance.

### *The Post-Communion Hymn*

PEOPLE: We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, for He has saved us.<sup>17</sup>

*The priest lifts the chalice and turns to the people saying:*

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

PEOPLE: Amen.

PEOPLE: Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have permitted us to partake of Your holy, divine, immortal, and life-giving Mysteries. Establish us in Your sanctification, that all the day long we may meditate on Your righteousness. Alleluia, alleluia, alleluia.

### *The Prayer of Thanksgiving*

DEACON: Let us attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

PEOPLE: Lord, have mercy.

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<sup>17</sup> *At all the great feasts of the Lord and during their seasons, this hymn is replaced by the troparion of the feast. See hymn sheet.*



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

PEOPLE: Lord, have mercy.

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

PEOPLE: To You, O Lord.

PRIEST: We give thanks to You, O Master Who love mankind, Benefactor of our souls and bodies, that You have seen fit this day to feed us with Your heavenly and immortal Mysteries. Make straight our path; establish us all in Your fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all Your saints.

For You are our sanctification, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

*The Prayer before the Ambo<sup>18</sup>*

PRIEST: Let us go forth in peace.

PEOPLE: In the name of the Lord.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord, Who bless those who bless You, and sanctify those who put their trust in You: Save Your people and bless Your inheritance; preserve the fullness of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and forsake us not who hope in You. Give peace to Your world, to Your churches, to the priests,

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<sup>18</sup> On some feast days, there are special prayers which may be said in place of the following.

## DIVINE LITURGY

to the civil authorities, to our armed forces, and to all Your people; for every good and perfect gift is from above and comes down from You, the Father of lights.

And unto You 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.

PEOPLE: Amen.

Blessed be the name of the Lord, from this time forth and forevermore. (3x)

### *The Prayer at the Consumption of the Holy Gifts*

PRIEST: O Christ our God, Who are Yourself the fulfillment of the law and the prophets, and Who fulfilled all the dispensation of the Father: Fill our hearts with joy and gladness always, now and ever, and unto ages of ages. Amen.

*(Any special services, such as the Trisagion Prayers of Mercy, page 142, or the Removal of the Marriage Crowns, are done at this time.)*

### *The Dismissal*

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Amen.

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, *Who rose from the dead,*<sup>19</sup> through the intercessions of His all-pure and all-blameless, holy Mother, by the might of the precious and life-giving Cross, by the protection of the honorable, bodiless powers of heaven, at the supplication of the honorable, glorious prophet, forerunner, and Baptist John, of the holy, glorious, and all-laudable apostles, of our father among the saints, John Chrysostom, archbishop of Constantinople (*or* Basil the Great, archbishop of Caesarea), of the holy, glorious, and victorious martyrs, of our venerable and God-bearing fathers, of (*N., patron of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (*N., the saint of the day*) whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

PEOPLE: Amen.

*As people leave they usually come forward and “venerate” the Cross held by the priest or an Icon placed in front of the Church. Veneration means to show honor, usually in the Church by kissing the object.*

*People also receive a piece of “blessed bread” which comes from the other loaves baked at the same time as that used for Communion. Visitors are welcome to take the “blessed bread.”*

**“Coffee Hour”**

*If you are a visitor, you are welcome to join us downstairs for a cup of coffee or tea, a snack and a time to visit.*

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<sup>19</sup> *On feast days and during their seasons, the characteristic phrase of the feast is inserted here.*

# The Divine Liturgy of Saint Basil the Great

*The Divine Liturgy of Saint Basil is celebrated ten times a year: the eve of Christmas, the eve of Theophany, Saint Basil's Day (January 1), the Sundays in Lent, and Thursday and Saturday of Holy Week. It varies from the Divine Liturgy of Saint John Chrysostom only in some of the prayers said by the priest and in the singing of "All of creation rejoices in you..." in place of "It is truly right to bless you..." during the Thanksgiving Prayer/Anaphora. The text of these prayers appears below.*

## ***The Prayer for the Catechumens***

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.

DEACON: Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the Gospel of righteousness.

That He will unite them to His holy, catholic, and apostolic Church.

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

PEOPLE: Lord, have mercy.

DEACON: Bow your heads to the Lord, you catechumens.

PEOPLE: To You, O Lord.

PRIEST: O Lord our God, Who dwell in the heavens, and look down on all Your works: Look upon Your servants the catechumens, who have bowed their necks before You, and grant them Your light yoke. Make them honorable members of Your holy Church, and make them worthy of the laver of

regeneration, the forgiveness of sins, and the robe of incorruption, unto knowledge of You, our true God.

That with us they may glorify Your 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: Amen.

*The First Prayer 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.

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

PEOPLE: Lord, have mercy.

DEACON: Wisdom.

PRIEST: You, O Lord, have shown us this great mystery of salvation; You have made us, Your humble and unworthy servants, worthy to be ministers of Your holy altar. Enable us with the power of Your Holy Spirit for this service, that standing uncondemned before Your holy glory, we may offer to You a sacrifice of praise, for You are He Who works all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in Your sight for our own sins and for the ignorance of the people.

For unto You 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: Amen.

*The Second Prayer of the Faithful*

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

PEOPLE: Lord, have mercy.

## SAINT BASIL'S

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

PEOPLE: Lord, have mercy.

DEACON: Wisdom.

PRIEST: O God, Who in mercy and compassion have visited our lowliness, Who have set us, Your humble and sinful and unworthy servants before Your holy glory to minister at Your holy altar: Strengthen us by the power of Your Holy Spirit for this ministry, and grant us utterance in the opening of our mouth to invoke the grace of Your Holy Spirit upon the Gifts about to be set forth.

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

PEOPLE: Amen.

### *The Cherubic Hymn<sup>20</sup> and the Great Entrance*

PEOPLE: Let us who mystically represent the cherubim, and sing the thrice-holy hymn to the life-giving Trinity, lay aside all worldly cares:

That we may receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

#### *The Litany of the Offertory*

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.

*During this hymn the clergy make a procession called the "Great Entrance," in which the Bread and Wine, which will become Holy Communion, are brought to the altar.*

*It is customary for the people to turn and continue to face the clergy as this procession is made along the side aisle and then up through the middle to the altar.*

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<sup>20</sup> On Holy Thursday, in place of the Cherubic Hymn, is sung: Receive me today, O Son of God...; and on Holy Saturday: Let all mortal flesh keep silent....

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

PEOPLE: Lord, have mercy.

DEACON: For this holy house and those who enter with faith, reverence, and fear of God, 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 Your grace.

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

## SAINT BASIL'S

PEOPLE: Grant this, O Lord.

DEACON: Calling to remembrance our most-holy, most-pure, 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 You, O Lord.

PRIEST: O Lord our God, Who have created us and have brought us into this life; Who have shown us ways of salvation, graciously bestowing upon us the revelation

*The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.*

of heavenly mysteries: You are He Who has appointed us to this ministry by the power of Your Holy Spirit; graciously grant us, therefore, O Lord, to be servants of Your New Covenant, ministers of Your holy Mysteries. Receive us who draw near to the holy altar, according to the fullness of Your mercy, that we may be worthy to offer You this spiritual and bloodless sacrifice for our own sins and for the ignorance of the people. Receive it upon Your most-heavenly and spiritual altar as a savor of sweetness, and send down on us in return the grace of Your Holy Spirit. Look upon us, O God, and behold this our worship, and receive it as You received 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 You received at the hands of the holy apostles this true worship, so also in Your goodness, O Lord, receive from the hands of us sinners these gifts; that having been counted worthy to minister at Your holy altar, we may receive the reward of wise and faithful stewards, in the fearful day of Your just retribution.

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

PEOPLE: Amen.



***The Kiss of Peace***

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

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

PEOPLE: Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.

*The people exchange a greeting with those beside them.*

GREETING: Christ is in our midst.

RESPONSE: He is and shall be.

*At Christmas:* Christ is born! Glorify Him!

*At Easter:* Christ is risen! Indeed, He is risen!

*Peace towards your brothers and sisters in the Church is a prerequisite for receiving Holy Communion as Jesus clearly said in Matthew 5:24.*

*This peace is symbolically expressed in the greeting and embrace we exchange at this time with those around us.*

*For visitors, it is enough simply to introduce yourself and shake hands, if you like, with anyone who greets you.*

***The Creed***

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

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

And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made; of one essence with the Father, by Whom all things were made;

*The Nicene Creed was written by Church Councils that met in 325 and 381. It is a summary of the essential Christian doctrine about Jesus Christ.*

*Personal acceptance of these beliefs is also a prerequisite for receiving Holy Communion.*

## SAINT BASIL'S

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 sits 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 proceeds from the Father, Who with the Father and the  
Son together is worshipped and glorified, Who spoke 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 Thanksgiving Prayer / Anaphora*

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

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

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

PEOPLE: And with your spirit.

PRIEST: Let us lift up our hearts.

PEOPLE: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

PEOPLE: It is fitting and right.

PRIEST: O truly existing One, Master, Lord, God, almighty and adorable Father: It is truly right and just and befitting the majesty of Your holiness that we should praise You, hymn You, bless You, worship You, give thanks to You,

*This prayer in the Liturgy of St. Basil is considerably longer than the that in the Liturgy of St. John Chrysostom. It is a beautiful summary of the Christian faith.*

and glorify You, the only truly existing God, and offer unto You with a contrite heart and a spirit of humility this our spiritual worship; for You are He that has graciously bestowed on us the knowledge of Your truth. And who is sufficient to speak of Your mighty acts, to make all Your praises to be heard, or to tell of all Your wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible; Who sit upon the throne of glory and behold the depths; Who are unoriginate, invisible, incomprehensible, uncircumscribed, immutable; the Father of our Lord: the great God and Savior Jesus Christ, our Hope, Who is the Image of Your goodness, the Seal of equal type, in Himself showing forth You, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through Whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of holiness; by Whom every rational and intelligent creature is made capable to serve You and to ascribe to You perpetual praise, for all things are Your servants. Indeed, angels and archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed cherubim praise You; around You stand the six-winged seraphim; with two they cover their faces, with two their feet; and with two they fly, continually crying out to one another with unceasing praises:

Singing the triumphal hymn, shouting, proclaiming, and saying:

## SAINT BASIL'S

PEOPLE: Holy, Holy, Holy, Lord of hosts, heaven and earth are full of Your glory: Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.

PRIEST: With these blessed powers, O Master Who love mankind, we sinners also cry aloud and say: You are holy, indeed, all-holy, and there are no bounds to the majesty of Your holiness, and You are just in all Your works; for in righteousness and true judgment You have ordered all things for us. When You had fashioned man, taking him from the dust of the earth, and had honored him with Your own image, O God, You set him in the paradise of plenty, promising him life eternal and the enjoyment of everlasting good things in keeping Your commandments. But when he disobeyed You, the true God, Who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, You banished him in Your righteous judgment, O God, from paradise into this world, and returned him to the earth from which he was taken, providing for him the salvation of regeneration which is in Your Christ Himself. Yet You did not turn Yourself away forever from Your creature whom You have made, O good One, neither did You forget the work of Your hands; but You visited him in various ways, through the tender compassion of Your mercy. You sent forth prophets; You performed mighty works by the saints who, in every generation, were well-pleasing to You; You spoke to us by the mouths of Your servants the prophets, who foretold unto us the salvation which was to come; You gave us the law to help us; You appointed guardian angels. And when the fullness of time was come, You spoke to us through Your Son Himself, by Whom also You made the ages; Who being the Brightness of Your glory and the express Image of Your person and upholding all things by the word of His power, thought it not robbery to be equal to You, the God and Father. But although He was God before all the ages, yet He appeared on earth and dwelt among men and was incarnate of the holy Virgin and emptied Himself, taking on the form of a servant and becoming

conformed to the body of our lowliness, that He might make us conformable to the image of His glory. For as by man sin entered into the world, and by sin death, so it seemed good to Your only-begotten Son, Who is in Your bosom, the God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the law, that He might condemn sin in His flesh; that those who were dead in Adam might be made alive in Him Your Christ. And becoming a citizen of this world and giving commandments of salvation, He released us from the delusion of idols and brought us into a knowledge of You, the true God and Father, having won us to Himself for His own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, He gave Himself a ransom to death, by which we were held, sold into bondage under sin. And having descended into Hades through the Cross, that He might fill all things with Himself, He loosed the pains of death and rose again on the third day, making a way for all flesh unto the resurrection from the dead — for it was not possible that the Author of life should be held by corruption — that He might be the first-fruits of those who have fallen asleep, the first-born from the dead; that He might be in all things the first among all. Ascending into heaven, He sat down at the right hand of Your majesty on high; and He shall come again to render unto every man according to his works. And He has left with us, as memorials of His saving passion, these things which we have set forth according to His commandments. For when He was about to go forth to His voluntary and ever-memorable and life-giving death, in the night in which He gave Himself up for the life of the world, He took bread in His holy and immaculate hands, and when He had presented it to You, His God and Father, and given thanks and blessed it and consecrated 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 forgiveness of sins.

## SAINT BASIL'S

PEOPLE: Amen.

PRIEST: In like manner, having taken the cup of the fruit of the vine, and mingled it, and given thanks, and blessed it, and consecrated it, He gave it to His holy disciples and apostles, saying:

Drink of this, all of you. This is My Blood of the New Covenant, which is shed for you and for many, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: Do this in remembrance of Me: for as often as you shall eat this bread and drink of this cup you proclaim My death and confess My resurrection. Therefore, O Master, we also, having in remembrance His saving passion and life-giving Cross, His burial for three days, and resurrection from the dead, His ascension into heaven and His sitting at Your right hand, His God and Father, and His glorious and awesome second coming:

PRIEST: Your own from Your own we offer unto You, in behalf of all and for all.

PEOPLE: We praise You, we bless You, we give thanks to You, O Lord, and we pray unto You, O our God.

PRIEST: Therefore, O all-holy Master, we also, Your sinful and unworthy servants, who have been made worthy to minister at Your holy altar, not through our own righteousness, for we have done no good deed on earth, but because of Your mercy and compassion, which You have richly poured out upon us, now have boldness to draw near to Your holy altar; and presenting to You the anti-types of the holy Body and Blood of Your Christ, we beseech You and implore You, O Holy of holies, by the favor of Your goodness, that Your Holy Spirit may descend upon us and upon these Gifts here set forth and bless and consecrate them:

DEACON: Bless, father, the holy bread.

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

DEACON/PEOPLE: Amen.

DEACON: Bless, father, the holy cup.

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

DEACON/PEOPLE: Amen.

DEACON: Bless both, father.

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

DEACON/PEOPLE: Amen. Amen. Amen.

PRIEST: And as for us, partakers of the one bread and of the cup, unite all of us to one another unto communion of the one Holy Spirit, and grant that none of us may partake of the holy Body and Blood of Your Christ unto judgment or unto condemnation.

But rather may we find mercy and grace with all the saints who through the ages have been well-pleasing to You: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit which has completed this life in faith:

Especially our most-holy, most-pure, most-blessed, and glorious Lady Theotokos and ever-virgin Mary;

PEOPLE: All of creation rejoices in you, O full of grace, the angelic hosts and the race of men, O sanctified temple and

*“Magnification Hymn”*

*This hymn varies on certain feast days.*

spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made your womb a throne, and your body He made more spacious than the heavens. All of creation rejoices in you, O full of grace; glory to you.

## SAINT BASIL'S

PRIEST: May we also find mercy and grace with the holy prophet, forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; saint(s) *N. (NN.)*, whose memory we celebrate; and all Your saints, at whose supplications visit us, O God. And be mindful of all those who have fallen asleep before us in the hope of resurrection to life eternal (*especially N., NN.*), and grant them rest where the light of Your countenance watches over them.

And again we implore You, O Lord, be mindful of Your holy catholic and apostolic Church, which is to the ends of the world; and give peace to her whom You have purchased with the precious Blood of Your Christ; and establish this holy house, even to the end of the age.

Be mindful, O Lord, of those who have set before You these Gifts, and those for whom and through whom and in behalf of whom they have offered them.

Be mindful, O Lord, of those who bear fruit and do good works in Your holy churches and who remember the poor; reward them with Your rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains, and in caverns and pits of the earth.

Be mindful, O Lord, of all those who live in chastity and godliness, and in asceticism and holiness of life.

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

Be mindful, O Lord, of the people here present and of those who are absent for reasonable cause, and have mercy on them



and on us, according to the multitude of Your mercies. Fill their treasuries with every good thing; maintain their marriages in peace and harmony; bring up 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 Your holy, catholic, and apostolic Church. Set at liberty those who are afflicted by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and be mindful, O God, of those who are under judgment, in the mines, in exile, in bitter servitude, in every tribulation, necessity, and danger, and all who beseech Your great loving-kindness; and be mindful, O Lord, of those also who love us and those who hate us and those who have asked us, unworthy though we are, to pray for them, and of all Your people, and upon them all pour out Your 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, You Yourself remember, O God, Who know the time of life and name of each, and know every man even from his mother's womb. For You, O Lord, are the Helper of the helpless, the Hope of the hopeless, the Savior of the storm-tossed, the Haven of the voyager, the Physician of the sick. Be You Yourself all things to all men, O You Who know 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, archbishop, or bishop*) N., and grant him to Your holy churches in peace, safety, honor, health, and length of days, and in rightly dividing the word of Your truth.

PEOPLE: And of all mankind.

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

## SAINT BASIL'S

Be mindful also, O Lord, of my unworthiness, according to the multitude of Your compassions; pardon me every transgression both voluntary and involuntary, and withhold not, because of my sins, the grace of Your Holy Spirit from these Gifts here set forth.

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

And grant us with one mouth and one heart to glorify and praise Your 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: Amen.

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

PEOPLE: And with your spirit.

### *The Litany before the Lord's Prayer*

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

PEOPLE: Lord, have mercy.

DEACON: For the precious Gifts which have been set forth and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That our God, Who loves mankind, receiving them upon His holy, most-heavenly, and ideal altar as a fragrance of spiritual sweetness, will send down on us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

*(This Litany is commonly abbreviated by skipping to the concluding petition on the next page, "Asking for the unity....")*

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 Your grace.

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For 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: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

## SAINT BASIL'S

PEOPLE: Grant this, O Lord.

DEACON: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

PEOPLE: To You, O Lord.

PRIEST: O our God, the God of salvation, teach us how we may worthily give thanks to You for Your benefits, which You have

*The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.*

always bestowed and continue to bestow upon us. O God, Who receive these Gifts, do also purify us from every defilement of flesh and spirit; teach us to perfect holiness in fear of You, that we, receiving a portion of Your holy things in the witness of a pure conscience toward You, may be made one with the holy Body and Blood of Your Christ; and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of Your Holy Spirit.

Cause also, O our God, that none of us may be guilty of these Your awesome and heavenly Mysteries, or sick in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of Your holy things as a support upon the road to life eternal and as an acceptable defense at the fearful judgment seat of Your Christ; that we also, together with all the saints who in all the ages have been well-pleasing to You, may be made partakers of Your everlasting good things, which You have prepared for those who love You, O Lord.

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

### *The Lord's Prayer*

PEOPLE: 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: Amen.

*The Prayer with Heads Bowed*

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Master, Lord, the Father of compassion and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto you; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these Your pure and life-giving Mysteries unto the forgiveness of their sins and unto the communion of the Holy Spirit.

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

PEOPLE: Amen.

*The Elevation and the Fraction*

PRIEST: Hear us, O Lord Jesus Christ, our God, from Your holy dwelling-place, and from the glorious throne of Your kingdom; and come to sanctify us, O You Who sit on high with the Father and are here invisibly present with us; and by Your mighty hand graciously impart unto us Your immaculate Body and precious Blood, and through us to all the people.

*The priest and deacon bow three times, saying quietly each time:*

## SAINT BASIL'S

PRIEST: O God, be gracious to me, a sinner, and have mercy on me.

DEACON: Let us attend.

PRIEST: The holy Gifts are for the holy.

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

DEACON: Divide, father, the holy bread.

*The priest breaks the Lamb into four pieces and places them on the diskos, saying:*

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

DEACON: Fill, father, the holy cup.

*The priest takes the IC portion of the Lamb and places it into the chalice, saying:*

PRIEST: The fullness of the cup, of the faith, of the Holy Spirit.

DEACON: Amen.

*The deacon brings the warm water in the zeon to the priest, saying:*

DEACON: Bless, father, the zeon.

PRIEST: Blessed is the warmth of Your saints always, now and ever, and unto ages of ages.

DEACON: Amen.

*The deacon pours the warm water into the chalice, while the priest says:*

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

DEACON: Amen.

*The portion of bread that becomes Holy Communion is a cut from the center of a baked loaf of plain leavened bread and is sometimes called the "lamb." This is done in a special service before the Liturgy begins.*

### **Holy Communion**

*Only Orthodox Christians can receive Communion and then only those who have properly prepared by fasting and prayer. If you are a visitor, you can sit down and let others pass in front of you. This does not mean we believe that those who are not Orthodox are not Christians. Rather it shows the high esteem in which this Sacrament is held as a sign of complete unity in faith and in love.*

***The Prayers before Communion***

*The people and the clergy pray together the following prayers:*

I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. And I believe that this is truly Your own immaculate Body, and that this is truly Your own precious Blood. Therefore, I pray, have mercy on me and pardon 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 Your immaculate Mysteries, unto forgiveness of my sins and unto life everlasting. Amen.

Of Your mystical supper, O Son of God, receive me today as a communicant; for I will not speak of Your mystery to Your enemies, neither will I give You a kiss as did Judas; but like the thief will I confess You: Remember me, O Lord, in Your kingdom.

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

***The Communion Hymn / Koinonikon  
and the Communion of the Clergy***

*The clergy receive communion while the people sing the appointed Communion Hymn. (See the hymn sheet for other hymns at this time.)*

PEOPLE: Praise the Lord from the heavens; praise Him in the highest. Alleluia.

***The Communion of the Faithful***

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

PEOPLE: Blessed is He Who comes in the name of the Lord; God is the Lord and has revealed Himself to us.

*Those receiving communion draw near, saying:*

COMMUNICANT:       The servant of God, N.

## SAINT BASIL'S

PRIEST: The servant of God *N.*, partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the forgiveness of sins and unto life everlasting.

*Meanwhile the following hymn and other appropriate hymns are sung.*

PEOPLE: Receive the Body of Christ. Taste the fountain of immortality. Alleluia, alleluia, alleluia.

*When all have been served Holy Communion the priest blesses the people, saying:*

PRIEST: O God, save Your people and bless Your inheritance.

### *The Post-Communion Hymn*

PEOPLE: We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, for He has saved us.<sup>21</sup>

*The priest lifts the chalice and turns to the people saying:*

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

PEOPLE: Amen.

PEOPLE: Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have permitted us to partake of Your holy, divine, immortal, and life-giving Mysteries. Establish us in Your sanctification, that all the day long we may meditate on Your righteousness. Alleluia, alleluia, alleluia.

### *The Prayer of Thanksgiving*

DEACON: Let us attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

PEOPLE: Lord, have mercy.

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<sup>21</sup> *At all the great feasts of the Lord and during their seasons, this hymn is replaced by the troparion of the feast. See hymn sheet.*



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

PEOPLE: Lord, have mercy.

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

PEOPLE: To You, O Lord.

PRIEST: We give thanks to You, O Lord our God, for the participation in Your holy, pure, immortal, and heavenly Mysteries, which You have given to us for the welfare and sanctification and healing of our souls and bodies. O Master of all, grant that the communion of the holy Body and Blood of Your Christ may be for us unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of Your commandments, and unto an acceptable defense at the fearful judgment seat of Your Christ.

For You are our sanctification, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

*The Prayer before the Ambo<sup>22</sup>*

PRIEST: Let us go forth in peace.

PEOPLE: In the name of the Lord.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord, Who bless those who bless You, and sanctify those who put their trust in You: Save Your people and bless Your inheritance; preserve the fullness of Your Church;

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<sup>22</sup> On some feast days, there are special prayers which may be said in place of the following.

## SAINT BASIL'S

sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and forsake us not who hope in You. Give peace to Your world, to Your churches, to the priests, to the civil authorities, to our armed forces, and to all Your people; for every good and perfect gift is from above and comes down from You, the Father of lights.

And unto You 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.

PEOPLE: Amen.

Blessed be the name of the Lord, from this time forth and forevermore. (3x)

### *The Prayer at the Consumption of the Holy Gifts*

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

*(Any special services, such as the Trisagion Prayers of Mercy, page 142, or the Removal of the Marriage Crowns, are done at this time.)*

### *The Dismissal*

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Amen.

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, *Who rose from the dead,*

through the intercessions of His all-pure and all-blameless, holy Mother,

by the might of the precious and life-giving Cross,

by the protection of the honorable, bodiless powers of heaven,

at the supplication of the honorable, glorious prophet, forerunner, and Baptist John,

of the holy, glorious, and all-laudable apostles,

of our father among the saints, Basil the Great, archbishop of Caesarea,

of the holy, glorious, and victorious martyrs,

of our venerable and God-bearing fathers,

of (*N.*, *patron of the church*),

of the holy and righteous ancestors of God, Joachim and Anna,

of (*N.*, *the saint of the day*) whose memory we celebrate,

and of all the saints,

have mercy on us and save us, for He is good and loves mankind.

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

PEOPLE: Amen.

*As people leave they usually come forward and "venerate" the Cross held by the priest or an Icon placed in front of the Church. Veneration means to show honor, usually in the Church by kissing the object.*

*People also receive a piece of "blessed bread" which comes from the other loaves baked at the same time as that used for Communion. Visitors are welcome to take the "blessed bread."*

**Coffee Hour**

*If you are a visitor, you are welcome to join us downstairs for a cup of coffee or tea, a snack and a time to visit.*

## PRAYERS OF PREPARATION BEFORE HOLY COMMUNION

*As part of their preparation to receive Holy Communion the Faithful are encouraged to pray quietly ahead of time one or more of the following prayers.*

### *1. 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; consubstantial and co-eternal Son of the unoriginate Father, Who in Your exceeding goodness became incarnate in the latter days, and were crucified and slain for us ungrateful and wicked men, and by Your own blood refashioned our nature corrupted by sin: O Immortal King, receive me, a repentant sinner; incline Your ear to me and hear my words, for I have sinned, O Lord, I have sinned against heaven and before You, and I am not worthy to lift up my eyes to the majesty of Your glory, for I have offended Your goodness and transgressed Your commandments and disobeyed Your laws. But You, O Lord most loving, long-suffering, and merciful, have not given me over to perish in my lawlessness, but continually await my return; for, O Lord Who love mankind, You have said, by Your prophet, "I desire not the death of a sinner, but rather that he should turn from his wickedness and live." You do not desire, O Master, to destroy the works of Your hands, neither do You take pleasure in the destruction of the human race, but rather You desire that all men should be saved and come to the knowledge of the truth. Therefore I, although unworthy both of heaven and of earth and of this transitory life, even I, the wretched one, having wholly yielded myself over to every evil desire to sin and become a slave to pleasures, and having defiled Your image within me, who am Your creation and Your work, despair not of my salvation; but trusting in Your infinite compassion, I draw near to You. Receive me, O Christ, Who love mankind, as You received the harlot, the thief, the

## PRAYERS BEFORE COMMUNION

publican, and the prodigal son. Take away the heavy burden of my sins, O Lord Who take away the sin of the world, and heal the infirmities of men, and call all that are weary and heavy-laden to Yourself and give them rest; You that came not to call the righteous but sinners to repentance, cleanse me from every stain of body and spirit and teach me to fulfill holiness in fear of You, that with the witness of my conscience pure, I may receive a portion of Your holy Gifts, and be united to Your holy Body and Blood, and may have You, with the Father and Holy Spirit, dwelling and abiding in me. And grant, O Lord Jesus Christ, my God, that the partaking of Your immaculate and life-giving Mysteries may not be to my condemnation, nor may I become infirm in soul and body by receiving them unworthily; but grant that, even unto my last breath, I may partake of a portion of Your holy Gifts without condemnation, unto the communion of the Holy Spirit, as a preparation for eternal life and for a good defense at Your fearful judgment seat; so that I, as a partner with all Your elect, may also receive those undefiled good things which You have prepared for those who love You, O Lord, in whom You are glorified forever. Amen.

### *2. Another Prayer of Saint Basil the Great*

O Lord, I know that I receive unworthily Your immaculate Body and precious Blood; I know that I am guilty, and that I eat and drink condemnation to myself, not discerning the Body and Blood of Christ my God. But trusting in Your compassion I come to You Who have said: "Whoever eats My Body and drinks My Blood abides in Me and I in him." Therefore, O Lord, have compassion on me and make not an example of me, the sinner. But do unto me according to Your mercy, and grant that these holy Gifts may be for me unto the healing, purification, enlightenment, protection, salvation, and sanctification of my soul and body, and to the expulsion of every evil imagination, wicked deed, or work of the devil which operates in my mind and members. May they move me to boldness and love toward You, to amend and keep firm my life;

## PRAYERS BEFORE COMMUNION

and may they ever be in me to the increase of virtue, to the keeping of Your commandments, to the communion of the Holy Spirit as a provision for eternal life and as a good defense before Your fearful judgment seat, and not unto judgment nor unto condemnation. Amen.

### *3. A Prayer of Saint John Chrysostom*

O Lord my God, I know that I am neither worthy nor sufficient that You should enter under the roof of the house of my soul, for it is all deserted and in ruins, and You have not a worthy place in me to lay Your head. But as from the heights of Your glory You humbled Yourself, so now bear me in my humility; as You condescended to lie in the cave in a manger of dumb animals, so now condescend also to come into the manger of my dumb soul and soiled body. As You did not refrain from entering and eating with sinners in the house of Simon the leper, so also be willing to enter the house of my humble, leprous, and sinful soul. As You did not reject the harlot and sinner, like unto me, who approached and touched You, so also have pity on me, a sinner, as I approach and touch You; and as You did not loathe the filthy mouth of her who drew near to kiss You, 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 Your 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 putting to death of passions, for obedience to Your commandments, for growth in Your divine grace, and for the inheritance of Your kingdom. For it is not with presumption that I approach You, O Christ God, but I come trusting in Your indescribable goodness, lest through long absence from communion with You I become the prey of the invisible wolf. Therefore, I pray You, O Master Who alone are holy, sanctify my soul and body, my mind and heart, my

emotions and inward parts,<sup>23</sup> and renew me entirely. Implant in my members the fear of You, and make Your sanctification to be inalienable from me. Be my Helper and Guide, directing my life in peace, granting me to stand at Your right hand with Your saints; through the prayers and intercessions of Your all-pure Mother, of Your bodiless servants and immaculate powers, and of all the saints who from all ages have been well-pleasing to You. Amen.

*4. Another Prayer of Saint John Chrysostom*

O Lord and Master, I am not worthy that You should come under the roof of my soul; but since You, O Lover of mankind, desire to dwell in me, I boldly draw near. You bid me to open the doors which You alone have made, and You enter with Your love for man. You enter and enlighten my darkened reasoning. I believe that You will so do. For You did not turn from the harlot when she came to You with tears. Neither did You reject the publican who repented, nor the thief when he acknowledged Your kingdom. Nor did You despise the persecutor when he was converted. But all who came to You in repentance You considered among Your friends, O You Who alone are blessed always, now and ever, and unto ages of ages. Amen.

*5. Another Prayer of Saint John Chrysostom*

O Lord Jesus Christ, my God, absolve, remit, be gracious, and forgive me, Your sinful, unprofitable, and unworthy servant, my sins, offenses, and transgressions, by which from my youth even to this present day and hour I have sinned against You, in knowledge or in ignorance, whether of words or deeds, whether in thought or imagination, in my own counsels and in all my senses. And by the intercessions of her who bore You without seed, Mary, Your most-pure and ever-virgin Mother, my only hope which makes not ashamed, my protection and my

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<sup>23</sup> Literally, my reins and bowels, *The Liturgikon*, page 225.

## PRAYERS BEFORE COMMUNION

salvation, grant that I may partake without condemnation of Your immaculate, immortal, life-giving, and awesome Mysteries, for the forgiveness of sins and unto life eternal, unto the sanctification, enlightenment, strength, healing and health of both soul and body, and unto the blotting out and complete obliteration of my evil thoughts and imaginings and intents, of night fantasies and the evil spirits of darkness; for Yours is the kingdom and the power and the glory and the honor and the worship, with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

### *6. A Prayer of Saint John of Damascus*

O Lord and Master, Jesus Christ, our God, Who alone have power to forgive men of their sins, for You are good and love mankind: Forgive me all transgressions that I have committed in knowledge or in ignorance, and make me worthy to receive without condemnation Your divine, glorious, immaculate, and life-giving Mysteries, not unto punishments nor unto increase of sins, but unto purification and sanctification and a pledge of the life and kingdom to come, as a protection and a help and an averting of the adversaries, and unto the blotting out of my many trespasses. For You are a God of mercy and compassion and love toward mankind, and unto You we ascribe glory, together with Your Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

### *7. A Prayer of Saint Simeon the New Theologian*

From filthy lips, from a loathsome heart, from an unclean tongue, from a polluted soul, receive my prayer, O my Christ; and despise not my words, neither my manner nor my impudence. Permit me to speak boldly that which I desire, O my Christ. No, rather, teach me what is proper for me to do and to speak. I have sinned more than the harlot who, learning where You were lodging, bought ointment and dared to anoint Your feet, O Christ, my Master and my God. Inasmuch as You did not reject her who came to You from her heart, neither



## PRAYERS BEFORE COMMUNION

loathe me, O Word, but grant me also to hold and kiss Your feet and to dare to anoint them with a flood of tears, as with very precious ointment. Wash me with my tears and by this purify me, O Word. Forgive my transgressions, and grant me pardon. You know the multitude of my evil deeds. You know too my bruises, and You see my wounds. But You know likewise my faith and behold my zeal, and You hear my sighs. No tear is hidden from You, O my God, my Maker, my Deliverer, not even a part of a drop. Your eyes knew that which I had not yet done, for in Your book is written everything I will do. Behold my lowliness. Behold my weariness. Forgive me all my sins, O God of all, that with a pure heart and fearful mind and contrite soul, I may partake of Your immaculate and all-pure Mysteries, by which every man who eats and drinks of them with a pure heart is enlivened and made divine. For You, O Master, said, "Whoever eats My flesh and drinks My blood abides in Me, and I in him." True in all ways is the word of my Lord and God; for he who partakes of the divine and deifying Gifts is in no way alone but is with You, O my Christ, thrice-radiant Sun Who illumine the world. Allow me not to dwell apart from You, O Giver of life, Who are my Breath, my Life, my Joy, the Salvation of the world. Therefore I draw near to You, as You see, with tears and a contrite soul, beseeching You that I may be delivered from my transgressions and may partake without condemnation of Your life-bestowing and blameless Mysteries, that, as You have said, You may abide with me, the thrice-wretched, lest if I be found without Your grace, the tempter should craftily beguile me and entice me away from Your deifying words. For this cause I fall down before You and earnestly cry to You: As You accepted the prodigal son and the harlot when she came to You, so also receive me, who am as a harlot and a prodigal, O compassionate One. Turning to You now with a contrite soul, I know, O Savior, that no man has so sinned against You as I, nor done the things that I have done. Yet this also I know, that neither the magnitude of the transgressions, nor the multitude

## PRAYERS BEFORE COMMUNION

of the sins surpasses the great long-suffering of my God and His exceeding love toward mankind. But with the oil of compassion You cleanse and enlighten those who earnestly repent, bounteously making them partakers of the light and communicants of Your divinity. And strange though it be to angels and to the minds of men, You often converse with them as with Your true friends. These things make me bold; these things give me wing, O my Christ. And emboldened by Your rich generosity toward us, in joy and trembling I, who am as grass, do partake of fire. And lo, a strange wonder! I am inexplicably refreshed as if with dew, even as of old the burning bush was not consumed. Now with thankful mind, with thankful heart, with thankfulness in all my members, my soul, and my flesh, I worship, magnify, and glorify You, O my God, Who are blessed both now and unto the ages. Amen.

### *8. A Prayer of Saint Simeon the Translator*

O Lord Jesus Christ, the Wisdom, Peace, and Power of God, Who alone are pure and undefiled, Who for the compassion of Your inexpressible love for mankind took our entire nature from the pure and virginal blood of her who bore You in a manner beyond nature by the descent of the divine Spirit and the good will of the unoriginate Father, Who accepted the life-giving and saving passion, the Cross, the nails, the spear, and death: Mortify the soul-corrupting passions of my body, O You Who by Your burial led captive the kingdom of Hades, and bury under good thoughts my evil counsels and scatter abroad the evil spirits. And You Who by Your life-giving, third-day resurrection raised the forefathers who had fallen, raise me up, who am slipping in sin, placing before me the ways of repentance. And You Who by Your glorious ascension granted that the flesh which You had assumed should sit at the right hand of the Father, thereby ennobling it, so prepare me that, by partaking of Your holy Mysteries, I may attain a portion at Your right hand with the saved. And You Who by the descent of the comforting Spirit made Your sacred disciples precious

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vessels, show me, also, to appear a vessel for His descent. And You Who are about to come and judge the world with righteousness, be well pleased, O my Maker and my Creator, that I too may welcome You in the clouds with all Your saints, that I may ceaselessly glorify and hymn You, with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

### *9. Another Prayer of Saint John of Damascus*

I stand before the doors of Your temple, and yet I refrain not from my terrible thoughts. But, O Christ my God, Who justified the publican and had mercy on the Canaanite woman and opened the gates of paradise to the thief; open to me the compassion of Your love toward mankind, and receive me as I approach and touch You, like the harlot and the woman with the flow of blood; for the one, by embracing Your immaculate feet received the forgiveness of her sins, and the other by only touching the hem of Your garment received healing. And I, most sinful, dare to partake of Your whole Body. Let me not be consumed, but receive me as You received them, and enlighten the senses of my soul, consuming the accusations of my sins; through the intercessions of her who, without seed, gave You birth, and of the heavenly powers, for You are blessed unto ages of ages. Amen.

## PRAYERS OF THANKSGIVING AFTER HOLY COMMUNION

Glory to You, O God. (3x)

### *1. A Prayer (Anonymous)*

I thank You, O Lord my God, that You have not rejected me, a sinner, but have granted me to become a communicant of Your holy Gifts. I thank You that You have allowed me, the unworthy, to partake of Your immaculate and heavenly Gifts. But, O Master Who love mankind, Who both died for us and rose again, and bestowed upon us these Your awesome and life-giving Mysteries for the benefit and sanctification of our souls and bodies: Grant that they may be for me also unto the healing of soul and body, unto the averting of everything that is evil; unto the enlightenment of the eyes of my heart; unto the peace of my spiritual powers; unto faith unashamed; unto love unfeigned; unto increase of wisdom; unto the fulfillment of Your commandments; unto growth in Your divine grace, and the attainment of Your kingdom: that preserved by them in Your holiness, I may ever remember Your grace, and from this time forth live not for myself, but for You, O Master and Benefactor. And thus, when this life is ended in the hope of eternal life, may I attain unto everlasting rest, where the voice of those who glorify You is unceasing, and the delight of those who behold the inexpressible beauty of Your countenance is boundless; for You are the true desire and unutterable joy of those who love You, O Christ our God, and all creation hymns You forever. Amen.

### *2. A Prayer of Saint Basil the Great*

O Master, Christ our God, King of the ages, and Maker of all things: I thank You for all the good things which You have bestowed upon me, and for this partaking of Your immaculate and life-giving Mysteries. Therefore I implore You, Who are good and love mankind: Keep me under Your protection, and in the shadow of Your wings; and grant that with a pure conscience and even unto my last breath I may partake of Your

holy Gifts unto forgiveness of sins and unto life everlasting. For You are the Bread of Life, the Fountain of holiness, the Giver of good things, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

*3. A Prayer of Saint Simeon the Translator*

O You Who willingly give Your flesh to me as food,  
 Who are a Fire, consuming the unworthy,  
 Consume me not, O my Creator;  
 But rather pass through all my members,  
 Into all my joints, my inward parts, my heart.  
 Burn the thorns of all my transgressions,  
 Cleanse my soul, and sanctify my thoughts.  
 Make firm my knees, and my bones likewise;  
 Enlighten as one my five senses,  
 Establish me completely in Your fear;  
 Ever shelter me, and guard and keep me  
 From every soul-corrupting deed and word.  
 Cleanse me, purify and control me;  
 Adorn me, teach me, enlighten me.  
 Show me to be a dwelling-place of Your Spirit,  
 And in no way the dwelling-place of sin,  
 That from me, Your habitation, through the entrance of Your  
 communion,  
 Every evil deed and every passion may flee as from fire.  
 As intercessors I bring to You all the saints,  
 Both the leaders of the bodiless powers,  
 Your forerunner, and Your wise apostles;  
 And besides these, Your most-pure and chaste Mother;  
 Receive their prayers, O my Christ, Who are compassionate,  
 And make Your servant to be a child of the light.  
 For You alone, O good One, are the sanctification and splendor  
 of our souls,  
 And to You as God and Master, day by day,  
 We all ascribe glory.

## PRAYERS AFTER COMMUNION

### *4. Another Prayer*

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

### *5. A Prayer to the Most-Holy Theotokos*

O most-holy Lady Theotokos, light of my darkened soul, my hope, my shelter, my refuge, my consolation, and my joy: I thank you that you have counted me worthy, although unworthy, to be a partaker of the immaculate Body and precious Blood of your Son. O you, who gave birth to the true Light, enlighten the spiritual eyes of my heart; O you who bore the Fountain of Immortality, revive 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 count 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 me tears of repentance and confession, that I may hymn you and glorify you all the days of my life, for you are blessed and glorified unto all ages. Amen.

### *The Hymn of Simeon the God-receiver*

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

### *The Trisagion Prayers*

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

## PRAYERS AFTER COMMUNION

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

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

Lord, have mercy. (3x)

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

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

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

PEOPLE: Amen.

### *Troparia and Kontakia*

*The troparion of the day and of the patron of the church are sung and then the following, according to which Liturgy was celebrated.*

## PRAYERS AFTER COMMUNION

*Saint John Chrysostom*  
*Troparion*

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

Glory...

*Kontakion*

From heaven you received divine grace, and by your lips you teach all to worship the one God in Trinity, O venerable John Chrysostom, the all-blessed. Worthily do we extol you, for you are an instructor revealing things divine.

Now and ever...

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

Lord, have mercy. (12x)

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

*Saint Basil the Great*  
*Troparion*

Your sound has gone out into all the earth, for it has received your word. By it you taught divine doctrine, made clear the nature of existence, and ordered the habits of men. O you of royal priesthood, venerable Father Basil, beseech Christ our God to grant us great mercy.

Glory...

*Kontakion*

You appeared as an unshakable foundation of the Church, dispensing an unbroken dominion to all mortals and sealing it with your doctrines, O revealer of heavenly things, venerable Basil.



PRAYERS AFTER COMMUNION

*The Blessing and Dismissal*

READER: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

Bless, father, in the name of the Lord.

PRIEST: May God have compassion on us and bless us; may He show the light of His countenance upon us and be merciful to us.

READER: Amen.

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ our true God, *Who rose from the dead*, through the intercessions of His all-pure and all-blameless, holy Mother, of our father among the saints, John Chrysostom, archbishop of Constantinople (*or Basil the Great, archbishop of Caesarea*), of (*N., patron of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (*N., the saint of the day*) whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

READER: Amen.

# The Order for Confession

## The Sacrament of Repentance

*While the penitent is waiting for the priest to hear his confession, he may say the Trisagion Prayers and Psalm 51 (LXX 50).*

### **The Trisagion Prayers**

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

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

Lord, have mercy. (3x)

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

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and

forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

*This Sacrament is a gift from God whereby the Faithful can unburden themselves of sins which may weigh them down and at the same time renew their repentance and desire to follow the way of Christ. This is followed by the prayers of the priest assuring the love and forgiveness of God.*

*It is best to precede Confession with a time of prayer and reflection in order to better appraise one's attitude and identify any actions, words, or thoughts that are not according to the will of God.*

*Orthodox Christians are encouraged to avail themselves of this Sacrament regularly, especially during seasons of fasting such as Great Lent.*

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

***Psalm 51 (LXX 50)***  
*(See page 42.)*

***The Confession***

*Coming to the priest the penitent may say:*

PENITENT: I have sinned, O Lord, forgive me. O God, be merciful to me a sinner.

*The penitent then stands (or kneels) in the proper place and says aloud:*

PENITENT: Father, Lord of heaven and earth, I confess to You all the hidden and open sins of my heart and mind, which I have committed to this present day. Therefore I ask of You, the merciful and righteous Judge, forgiveness of sins and grace to sin no more.

*Then the priest says in a kindly voice:*

PRIEST: My *brother*, inasmuch as you have come to God, and to me, do not be ashamed; for you do not speak to me, but to God, before Whom you stand (*kneel*).

*The penitent confesses his sins, with the priest questioning him, as is helpful.*

***The Prayer of Absolution***

*When the confession is done, the priest, with his stole over the head of the penitent, says:*

PRIEST: My spiritual child, who have confessed before your humble servant, I, humble and a sinner, do not have the power on earth to forgive sins, but God alone; yet through that divinely spoken word which came to the apostles after the resurrection of our Lord Jesus Christ, saying: "If you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained," we too are given boldness to say: Whatever you have said to me, and whatever you have not

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succeeded in saying, either through ignorance or through forgetfulness, whatever it may be, God forgive you in this present world and in that which is to come.

*Then the priest makes the sign of the Cross over the penitent, touching his head, saying:*

May God, Who pardoned David through Nathan the prophet when he confessed his sins, and Peter weeping bitterly for his denial, and the sinful woman weeping at His feet, and the publican and the prodigal son, may that same God forgive you all things, through me a sinner, both in this world and in the world to come, and set you uncondemned before His terrible judgment seat.

And now, having no further anxiety for the sins which you have confessed, go in peace.

### *The Dismissal*

PRIEST: May Christ our true God, through the intercessions of His all-pure and all-blameless, holy Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind. Amen.

### *Prayers after Confession*

*The penitent gives thanks to God for His goodness, saying one or more of the following prayers:*

O almighty and merciful God, I truly thank You for the forgiveness of my sins; bless me, O Lord, and help me always, that I may ever do that which is pleasing to You, and sin no more. Amen.

O Lord God of my salvation, the Savior and Benefactor of my soul, I am truly sorry for my every transgression, and I firmly resolve never again to offend You by my sins, and sincerely promise to amend my way of life. Implant in me the fear of Your blessed commandments, that I may trample down all carnal appetites and may lead a godly life, both thinking and doing always such things as are pleasing to You. Grant me the

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strength of Your Holy Spirit, that I may avoid all evil deeds, works, words, and thoughts, and may avoid all snares of the evil one. Shine in my heart with the true Sun of Your righteousness; enlighten my mind and guard all my senses, that walking uprightly in the way of Your statutes, I may attain life eternal. Amen.

O sovereign Master, Who love mankind, lead me in Your way, that I may walk in Your truth. Make glad my heart, that I may fear Your holy name. O Lord, mighty in mercy, gracious in strength, aid and comfort and save me, as I put my trust in Your holy name. Do not rebuke me, O Lord, in Your displeasure, nor punish me in Your wrath, but show me Your great mercy and compassion, O Physician and Healer of my soul. O merciful Savior, blot out all my transgressions, for I am truly sorry for having offended You. Grant me Your grace that I may avoid my previous evil ways. Strengthen me, O mighty One, to withstand those temptations before which I am weak, that I may avoid all future sin. Keep me under Your protection and in the shadow of Your wings, that I may serve You, praise You, and glorify You all the days of my life. Amen.

# The Trisagion Prayers of Mercy For the Departed

*(The Trisagion Prayers of Mercy for the Departed are prayed by the priest as soon as possible after one of the faithful has died. They may also be said as a memorial service at the end of the Divine Liturgy, after Blessed be the name of the Lord... or at the end of any daily services, before the Dismissal. In this case the service*

*It is an ancient tradition of the Church to pray for those who have died. It is our love for them that compels us to do so. By faith we believe they are somehow comforted by our prayers.*

*begins immediately with the Troparia for the Departed. After the Prayer for the Departed the Dismissal of this service is omitted and the priest immediately says, May your memory be eternal, O our ever-memorable brother..., and the people sing Memory eternal. The clergy then enter the sanctuary and conclude the Divine Liturgy as usual.)*

DEACON: Bless, father.

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

PEOPLE: Amen.

## ***The Trisagion Prayers***

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

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

Lord, have mercy. (3x)

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

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven.

## TRISAGION PRAYERS OF MERCY

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: Amen.

### *The Troparia for the Departed – Tone 4*

With the spirits of the righteous made perfect, give rest to the soul of Your servant, O Savior; and preserve *him* in that life of blessedness which is with You, O lover of mankind.

In the place of Your rest, O Lord, where all Your saints repose, give rest also to the soul of Your servant; for You alone love mankind.

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

You are our God, Who descended into Hades, and loosed the bonds of those who were there; give rest also to the soul of Your servant.

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

O Virgin, alone pure and blameless, who without seed gave birth to God, intercede for the salvation of *his* soul.

### *The Litany for the Departed<sup>24</sup>*

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

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<sup>24</sup> *The petitions of this Litany are omitted when the service is for a baptized infant or child of pre-confession age (generally accepted as through age six). In that case, immediately after the Troparia, the appropriate Prayer for the Departed is said.*

## TRISAGION PRAYERS OF MERCY

DEACON: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that You will pardon *his* every transgression, both voluntary and involuntary.<sup>25</sup>

PEOPLE: Lord, have mercy. (*3x*)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (*3x*)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

### *The Prayer for the Departed*<sup>26</sup>

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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<sup>25</sup> *On Souls Saturday the following petition is used instead:*

Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection to life everlasting: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, from the beginning of time; and that You will pardon their every transgression, both voluntary and involuntary.

<sup>26</sup> *On Souls Saturday the priest says the following prayer:*

O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest, O Lord, to the souls of Your departed servants, all pious Orthodox Christians who have fallen asleep in the Lord from all the ends of the world: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which they have committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth. For you are the Resurrection...



*Usual Service*

PRIEST: O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures,<sup>27</sup> a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.

*For an Infant or Child*

PRIEST: O Lord, Who watch over little children in this present life and in the life which is to come because of their simplicity of mind and innocence, satisfying them in Abraham's bosom and bringing them to brightly radiant places where the spirits of the righteous dwell: Receive in peace the soul of Your servant, the child, *N.*, for You Yourself have said, "Allow the little children to come unto Me, for of such is the kingdom of heaven."

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

PEOPLE: Amen.

*The Dismissal*

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

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

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<sup>27</sup> *Or* verdure, that is a place of greenness, refreshment, springtime, or renewed life. In Greek εν τόπο χλοερό.

## TRISAGION PRAYERS OF MERCY

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, the immortal King, Who has dominion over the living and the dead, and Who rose from the dead,

through the intercessions of His all-pure and all-blameless,  
holy Mother,

of the holy, glorious, and all-laudable apostles,

of our venerable and God-bearing fathers,

of our venerable forefathers Abraham, Isaac, and Jacob,

of the holy and righteous friend of Christ, Lazarus of four-days,  
and of all the saints,

establish the soul of His servant, *N.*, departed this life, in the dwelling-place of the righteous, give *him* rest in the bosom of Abraham, and number *him* among the righteous; and have mercy on us, for He is good and loves mankind.

### *Memory Eternal*

PRIEST: May your memory be eternal, O our ever-memorable *brother (sister)*, who are worthy of blessedness.<sup>28</sup>

*The priest, standing at his place, may cense while all sing:*

PEOPLE: Memory eternal.<sup>29</sup> (3x)

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

PEOPLE: Amen.

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<sup>28</sup>*Or, in the slavic usage:* Grant rest eternal and blessed repose, O Lord, to the soul(s) of Your servant(s), *N.*, and make *his (her, their)* memory eternal.

<sup>29</sup> *Or* May *his (her, their)* memory be eternal.

