

THE DIVINE LITURGY
OF
OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM

Ruthenian Recension

A Study Text

--Working Draft--

--October 2015--



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Foreword to the Draft

This is a public draft of a study edition of the Ruthenian Liturgicon of the Divine Liturgy of St. John Chrysostom. Please help us find our mistakes!

- The requested review is one of content. For ease and economy in printing the document has been designed for duplication on standard 8-1/2" x 11" paper. When the hardbound edition is prepared there will be a separate review for layout. [There are currently some prayers with awkward page breaks, and that will be attended to when the document is readied for publication, according to the size selected for the hardcover book.]
- The text for the psalm quotes remains mostly that which was given in the 1964 edition of the Liturgicon (most of which were an adaptation from the Douay-Rheims translation, updated to the Septuagint, where necessary). A separate review of the texts adapted from the Psalter is still to come. It might be useful to update these to the either the RSV-2CE or the new Revised Grail Psalms (Conception Abby) (which the Roman Catholics will be using in their corrected liturgical texts), since there is not yet a common LXX Psalter in use by all Byzantines (Catholic and Orthodox) as recommended in the *Liturgical Instruction* (#29).
- Our plan is to provide time for those who wish to review and comment to do so, and then to publish this as a hardbound and online study text. We invite any suggestions that would help us make this work more accurate.

Please note that this edition is a DRAFT and is being made available for public review and comment. If you find any mistakes, or have any suggestions to improve the text or rubrics to make them more faithful to the Slavonic original please send them to John Vernoski (jvernoski@byzcath.org). Reproduction of this text may be freely made, but we ask that you check with us before duplicating as the text is expected to be updated periodically until formal publication in book form, so that you are duplicating the most current version.

March 2011

“In the first place, the existence of a distinct Ruthenian Recension has been established. This Recension is older than the rescension commonly called the vulgate, because the Ruthenian books had not been corrected (as the vulgate books were) on the basis of the Greek Editions printed at the beginning of the seventeenth century. The Ruthenian Recension, then inasmuch as it reflects older texts, deserves to be preferred.”

Eugene Cardinal Tisserant

Congregation for the Eastern Churches, *Circular of the Sacred Congregation for the Oriental Church to Ruthenian Ordinaries*, Prot. N.: 1219/28, September 10, 1941 (from the 1996 translation).

“The first requirement of every Eastern liturgical renewal, as is also the case for liturgical reform in the West, is that of rediscovering full fidelity to its own liturgical traditions, benefiting from its riches and eliminating that which has altered its authenticity. Such heedfulness is not subordinate to but precedes so-called updating. Although a delicate task that must be executed with care so as not to disturb souls, it must be coherently and constantly pursued if the Eastern Catholic Churches want to remain faithful to the mandate received.”

Congregation for the Eastern Churches, *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, 6 January 1996, section 18.

“On the contemporary mania for “liturgical creativity” I can only repeat what I wrote years ago:

[T]he first spontaneity and creativity of Christian worship is that of hearts and minds freely raised to God in love and song and prayer... I must let the liturgy speak for itself instead of trying to make it speak for me, instead of exploiting it as medium of self-expression. ... The object of worship is not self-expression, not even self-fulfillment, but God. ‘He must increase, I must decrease’, John the Baptist said of Jesus (Jn 3:30), and that is an excellent principle for liturgical ministers... [Most people can] be drawn to participate in a common heritage far nobler and richer than the creation of anyone of us individually. What we need is not further to reinvent the wheel, not to reshape our liturgy every time we read a new article, but just to take what we have and use it very well.”

Father Robert Taft, S.J., *A History of the Liturgy of St. John Chrysostom, Volume VI, The Communion, Thanksgiving, and Concluding Rites*, *Orientalia Christiana Analecta*, 281, *Pontificio Instituto Orientale* (Rome, 2008) page 785.

Foreword

The normative and official text of the *“Divine Liturgy of Our Father Among the Saints, John Chrysostom”* for the Ruthenian Recension is the typical Church Slavonic edition *“Čin Svjaščennyja i Božestvennyja Liturgii”* (commonly called the *Služebnik*), published by the authority of the Holy Apostolic See of Rome, and printed by the Basilian Abbey of St. Mary of Grottaferrata, 1942. In 1965 a very good English translation of the text and rubrics was prepared by the Inter-Eparchial Liturgical Commissions of the Ruthenian Catholic Eparchies of Pittsburgh and Passaic and approved by the Sacred Oriental Congregation (Prot. N. 380/62, December 10, 1964). More than forty-five years have passed, and it is reasonable to conduct a review of this translation to see if it can be improved to make it more literally accurate to the official and normative Slavonic texts. This study edition includes corrections and changes (mostly affecting the clergy texts). It was prepared to be in full conformance with the directives given in the *“Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches”* (issued in 1996 by the Congregation for the Eastern Churches), *“Liturgiam Authenticam”* (issued in 2001 by the Congregation for Divine Worship & the Discipline of the Sacraments), and other similar instructions.

The text of the Divine Liturgy is as given in the 1942 *Služebnik*. The text of rubrics is also from the 1942 *Služebnik*, but that text has been enhanced for study purposes by integrating into it the supplemental rubrics provided in the *“Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae Iuxta Recensionem Ruthenorum”* (Rome, 1944). A careful study of the *Ordo* suggests that many of the supplemental directives it contains greatly enhance the *Služebnik* rubrics, and that they very likely would have been included in the 1942 *Služebnik* had they been available when it was published. It seemed sensible to offer them in this study edition (the rubrics from the 1942 *Služebnik* are in red while the additions from the *Ordo* are in dark red). For simplicity, although the *Služebnik* does include some rubrics for when two deacons celebrate, only the *Ordo* rubrics for the celebration of the Divine Liturgy with one deacon have been integrated, with the *Ordo* rubrics for two deacons and no deacon having been placed in an appendix (since the celebration with one deacon would be the hoped for norm in every parish). The approach to this update to the 1964 English translation of the Liturgicon has been “As literal as possible to the normative Slavonic text (looking at the Greek text behind it, especially for Scriptural references (which tend towards the RSV/RSV-2CE where possible)) while also being elegant, and respecting what the lay faithful have memorized as much as possible”.

Special thanks to translators Father Deacon Anthony Kotlar (Slavonic and Greek), Greta Koehl (Slavonic) and Father Ihar Labacevich (Slavonic and Greek), and Father Alexandr Audzeyuk (Slavonic and Greek) for their review and research on a number of questions, to Anthony Esolen, Professor of English Literature and Western Civilization at Providence College and senior editor for *Touchstone: A Journal of Mere Christianity* for his grammar and style review of the English text, to Archimandrite Serge Keleher for his 2006 book on the Ruthenian Liturgy (see “For Further Study”), to Hieromonk Elias, O. Carm (O’Brien), Stuart Koehl and Sally Green for their reviews of the text and their many suggestions, and to all others who participated in any way.

Please note that this edition is a DRAFT and is being made available for public review and comment. If you find any mistakes, or have any suggestions to improve the text or rubrics to make them more faithful to the Slavonic original please sent them to John Vernoski, project editor (jvernoski@byzcath.org).

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THE RITE OF THE SACRED AND DIVINE LITURGY

The Entrance Prayers and Vesting

Prayers Before the Holy Doors

The priest who intends to celebrate the Divine Mystery must be reconciled, first of all, with everyone, and have no animosity toward anyone. To the best of his ability, he must keep his heart free from evil thoughts. He must abstain from the evening before until his priestly service. At the appointed time, he enters the temple, and together with the deacon, facing East, they bow before the Holy Doors three times, and begin:

Deacon: Master, bless.

Priest: Blessed is our God,
always, now and ever,¹ and to the ages of ages.²

Deacon: Amen.

The deacon continues:

Glory to You, our God, glory to You.

O Heavenly King, Comforter,³ Spirit of Truth,⁴
Who are everywhere present and fill all things,
Treasury of Blessings⁵ and Giver of Life,
come and dwell within us,
cleanse us of all stain,
and save our souls, O Good One.⁶

Holy God, Holy Mighty,⁷ Holy Immortal,⁸
have mercy on us. (Three times)

¹ Isaiah 26:4.

² Isaiah 45:17, Romans 11:36, Ephesians 3:21.

³ John 14:16-17.

⁴ John 14:17; 15:26; 16:13; 1 John 4:6.

⁵ Greek: ἀγαθῶν (good, blessing, benefit), Slavonic: благих (good thing).

⁶ Third Apostichon from Vespers of Pentecost.

⁷ 2 Kings (2 Samuel) 22:31-33, Revelation 18:8b (Literally: "Holy Strong").

⁸ Romans 1:23, 1 Timothy 1:17.

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

O Most Holy Trinity, have mercy on us;
O Lord, cleanse us of our sins;⁹
O Master, forgive our transgressions;
O Holy One, visit us and heal our infirmities
for Your Name's sake.

Lord, have mercy. (Three times)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the 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.¹⁰

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

Deacon: Amen.¹¹

The priest and deacon then say:

Have mercy on us, O Lord, have mercy on us:
since we have no defense,

⁹ Psalm 24(25:11), 18, 50:4(51:2),50:11(51:9), 78(79):9.

¹⁰ Matthew 6:9-13; Luke 11:2-4. More literally: “*in the heavens*”, “*from the evil one*”.

¹¹ Matthew 6:13 *textus receptus*, 1 Timothy 1:17. [The *Služebnik* includes the “Amen” as part of the doxology prayed by the priest, but since other liturgicons assign this “Amen” to the deacon and it is normal for him to do so, it is assumed that this is a typographical error.]

we sinners offer this supplication to You, as Master;
have mercy on us.

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

Lord, have mercy on us,
for in You we place our hope.
Be not exceedingly angry with us
nor mindful of our transgressions;
but look upon us even now with mercy
and deliver us from our enemies;¹²
for You are our God
and we are Your people:
we all are the work of Your hands,¹³
and we call upon Your Name.¹⁴

Now and ever, and to the ages of ages. Amen.

Open to us the doors of mercy,
O blessed Mother of God,
that we, who place our hope in you, may not perish,
but that through you we may be delivered from misfortune;
for you are the salvation of all Christians.

They then approach the icon of Christ, and, kissing it, they say:

We fall down and worship before your most pure image,
O Good One,
begging forgiveness for our offenses, O Christ God;
for You, of Your own will,
were pleased to ascend upon the cross in the flesh
to deliver those whom You have created
from the slavery of the enemy.¹⁵
Therefore, we gratefully cry out to You:
by Your coming to save the world, O our Savior,
You have filled all things with joy.¹⁶

¹² Psalm 135(136):24.

¹³ Isaiah 64:8.

¹⁴ This text is the Sessional for the Second Kathisma at Matins of Monday, Tone 6, *Octoëchos*.

¹⁵ Exodus 6:6, Romans 7:14, Hebrews 2:15.

They then kiss the icon of the Mother of God, saying this troparion:

O Mother of God,
fount of mercy,
make us worthy of compassion.
Look upon a sinful people;
as always, show your power;
for, placing our hope in you,¹⁷
we cry out to you, “Rejoice!”¹⁸
as did once Gabriel,¹⁹
the commander of bodiless Hosts.²⁰

The priest then bows his head and says this prayer:

Priest: O Lord, stretch forth Your hand
from Your holy place on high,²¹
and strengthen me for this, Your appointed service,
that, standing uncondemned before Your fearsome Altar,
I may celebrate the unbloody sacrifice.
For Yours is the power and the glory
to the ages of ages. Amen.

Entrance into the Altar²²

The priest and deacon then bow to the choirs on either side and then go into the Altar, the priest by the southern door and the deacon by the northern door, saying:²³

I will come into Your house,
I will bow towards Your holy temple in fear of You.
Lead me, O Lord, in Your righteousness;
because of my enemies direct my way in Your sight.

¹⁶ This is the Troparion (Apolytikion) for the Sunday of Orthodoxy, and the Sessional at the Second Kathisma of Matins, Friday, Tone 2, *Octoëchos*.

¹⁷ Psalm 32(33):22.

¹⁸ Luke 1:28.

¹⁹ Luke 1:19, 26.

²⁰ This Theotokion is used on Sunday evening and Monday morning in the *Octoëchos*, Tone 2.

²¹ Psalm 143(144):7.

²² This title is not given in the *Služebnik* but is offered here for clarity.

²³ *Služebnik* as enhanced by *Ordo* §101.

For in their mouths there is no truth;
their heart is vain,
their throat is an open sepulchre;
they dealt deceitfully with their tongues.
Judge them, O God, and let them fall by their own counsels;
according to the multitude of their wickedness cast them out,
for they provoked You, O Lord.
And let all them be glad that hope in You,
they shall rejoice forever,
and You will dwell in them;
and all they that love Your Name shall glory in You.
For You will bless the righteous, O Lord:
You have crowned us with a shield of Your good will.²⁴

Having entered the Altar they make three small bows before the Holy Table. The priest kisses the holy Gospel Book, the deacon kisses the Holy Table, and, according to custom, they both kiss the Hand-Cross.²⁵ Each then takes his sticharion into his right hand and bows three times towards the East, each time saying quietly:²⁶

Priest and Deacon: O God, be merciful to me a sinner.²⁷

Vesting of the Deacon²⁸

Then the deacon, holding the sticharion with the orarion²⁹ in his right hand, approaches the priest, and, bowing his head to him, says:

Deacon: Master, bless the sticharion and the orarion.

And the priest blesses them, saying:

Priest: Blessed is our God,
always, now and ever, and to the ages of ages.

²⁴ Psalm 5:8b-13(7b-12).

²⁵ Literally, "On-the-throne-Cross".

²⁶ *Služebnik* as enhanced by *Ordo* §102.

²⁷ Luke 18:13.

²⁸ This title is not given in the *Služebnik* but is offered here for clarity.

²⁹ The *Služebnik* does not reference the *epimanikia* (cuffs) here but they are referenced in the *Ordo Celebrationis*, § 103.

Deacon: Amen.³⁰

The deacon then goes to one side of the Altar and puts on his sticharion, praying thus:

Deacon: My soul shall rejoice in the Lord,
for He has clothed me with the garment of salvation,
covered me with the robe of joy;
He has set a crown upon me as on a bridegroom,
and adorned me with beauty as a bride.³¹

Kissing the orarion, he puts it on his left shoulder. Then he puts the cuffs (epimanikia) on his hands, saying for the right hand:

Deacon: Your right hand, O Lord, glorious in power,
Your right hand, O Lord, crushes the enemy.
In the greatness of Your glory You shatter Your adversaries.³²

For the left hand he says:

Deacon: Your hands have created me, and formed me;
give me understanding
that I may learn Your commandments.³³

He then goes to the Table of Preparation and arranges the sacred vessels. He unfolds the epliton, places the holy discos on the left side and the holy chalice on the right side, and the other vessels with them (spear [lance], asterisk, veils, and covers).³⁴

Vesting of the Priest³⁵

The priest vests in the right of the Altar (or in the sacristy) in the following manner. He takes his sticharion into his left hand and bows three times towards the East, as mentioned above; then he makes the sign of the Cross over his sticharion, saying:³⁶

³⁰ The *Ordo* assigns the “Amen” (which is missing from the *Služebnik*) to the deacon. Customarily the deacon kisses the priest’s hand, and the large Cross on the diaconal *sticharion*.

³¹ Isaiah 61:10 LXX.

³² Exodus 15:6-7a. [More literally: “You grind down Your adversaries”]

³³ Psalm 118(119):73.

³⁴ *Služebnik* as enhanced by *Ordo* §104.

³⁵ This title is not given in the *Služebnik* but is offered here for clarity.

³⁶ *Služebnik* as enhanced by *Ordo* §105.

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.³⁷

He then puts on the sticharion, saying:

My soul shall rejoice in the Lord,
for He has clothed me with the garment of salvation,
covered me with the robe of joy;
He has set a crown upon me as on a bridegroom,
and adorned me with beauty as a bride.³⁸

Then taking the epitachelion and making the sign of the Cross over it, he puts it on, saying:

Blessed is God Who pours out His grace upon His priests,
like a precious ointment on the head,
which runs down upon the beard,
the beard of Aaron,
running down to the hem of his garment.³⁹

Then taking the cincture (zone or belt) and girding himself with it, he says:

Blessed is God Who girds me with strength,
and made my way blameless,
making my feet like the feet of a deer,
and setting me upon high places.⁴⁰

Putting the cuffs (epimanikia) on his hands, he says for the right hand:

Your right hand, O Lord, glorious in power,
Your right hand, O Lord, crushes the enemy.
In the greatness of Your glory You shatter Your adversaries.⁴¹

For the left hand he says:

³⁷ The “Amen” is not in the Slavonic liturgicon, but this omission appears to be a typographical error so it is supplied here.

³⁸ Isaiah 61:10 LXX.

³⁹ Psalm 132(133):2.

⁴⁰ Psalm 17:33-34(18:32-33).

⁴¹ Exodus 15:6-7a. [*More literally: “You grind down Your adversaries”*]

Your hands have created me, and formed me;
give me understanding that I may learn Your commandments.⁴²

He takes the epigonation, if he has one, and blessing and kissing it, and says:

Gird Your sword upon Your thigh, O Mighty One,
in Your glory and majesty; [in your beauty and goodness]
and ride forth victoriously and reign,
for the cause of truth and meekness and righteousness,
and Your right hand will guide You wondrously,⁴³
always, now and ever, and to the ages of ages. Amen.

Taking the phelonion and blessing it, he kisses it, saying:⁴⁴

Your priests, O Lord, shall be clothed with righteousness,
and Your saints shall rejoice with gladness⁴⁵
always, now and ever, and to the ages of ages. Amen.

Washing of the Hands⁴⁶

The priest and deacon go to the Table of Preparation and wash their hands, saying:

Priest and Deacon:

I will wash my hands among the innocent,
and I will go around Your altar, O Lord,
that I may hear the voice of Your praise,
and recount all Your wonderful works.
O Lord, I have loved the beauty of Your house
and the place where Your glory dwells.

⁴² Psalm 118(119):73.

⁴³ Psalm 44:4-5(45:3-4).

⁴⁴ While not referenced in the Ruthenian *Služebnik*, in many places it has become the custom for priests to make use of the Pectoral Cross, putting it on after putting on the phelonion. The following prayer (adapted from the Bishop's prayer) is used in some places: "*If any man would come after me, let him deny himself, take up his Cross, and follow Me.*" (Luke 9:23) It is provided here only as a possibility.

⁴⁵ Psalm 131(132):9.

⁴⁶ This title is not given in the *Služebnik* but is offered here for clarity.

Destroy not my soul together with the ungodly,
nor my life with men of blood,
in whose hands are iniquities;
their right hand is full of bribes.

But as for me, I walked in my innocence,
redeem me, O Lord, and have mercy on me.
My foot stood on an even place, O Lord;
in the congregations I will bless You.⁴⁷

Prothesis⁴⁸

They each make three bows before the Preparation Table, saying:

Priest and Deacon: O God, be merciful to me a sinner.⁴⁹

Priest and Deacon:

You have redeemed us from the curse of the Law⁵⁰
by Your precious Blood;
nailed to the Cross, and pierced with a spear,
You poured forth immortality to all mankind.
O our Savior, glory to You.⁵¹

Deacon: Master, bless.

And the priest begins:

Priest: Blessed is our God,
always, now and ever, and to the ages of ages.

Deacon: Amen.

⁴⁷ Psalm 25(26): 6-12.

⁴⁸ An offering, in liturgical use the laying out of the gifts of bread and wine (and, by association, the place, table where this is done). Cf: Exodus 40:23, 1 Kings 21:6 (7) (1 Samuel), 2 Chronicles 29:18, Matthew 12:4, Hebrews 9:2, etc. [The title “Prothesis” is not in the *Služebnik*.]

⁴⁹ Luke 18:13.

⁵⁰ Galatians 3:13.

⁵¹ Troparion at the Passion Matins (the “Twelve Gospels”) of Holy and Great Friday.

FIRST PROSPHORA⁵²

The priest then takes a prospora in his left hand and the spear in his right hand. With the spear he makes the sign of the Cross three times over the seal of the prospora, saying:

Priest: In remembrance of our Lord, God, and Savior, Jesus Christ. (Three times)

He then thrusts the spear into the right side of the seal and says while cutting:

Like a sheep led to the slaughter.⁵³

Then into the left side:

And like a lamb without blemish,
that before its shearer is dumb,
so He opened not His mouth.⁵⁴

Then into the upper side of the seal:

In His humiliation judgment of Him was taken away.⁵⁵

Then into the lower side:

Who shall declare His generation?⁵⁶

The deacon holds the orarion in his right hand and looks with piety upon this mystery, and says at each incision: Let us pray to the Lord. After which he says:⁵⁷

Deacon: Master, lift up.

And the priest inserts the holy spear obliquely into the right side of the prospora and lifts out the Holy Bread, saying:

Priest: For His life is taken away from the earth.⁵⁸

He then places it, seal downwards, on the holy discos; and the deacon says:

⁵² The titles "First Prospora" (and etc.) are not in the *Služebnik* but are offered here for clarity.

⁵³ Isaiah 53:7a LXX, Acts 8:32.

⁵⁴ Isaiah 53:7b LXX, Acts 8:32, 1 Peter 1:19, Hebrews 9:14, Exodus 12:5.

⁵⁵ Isaiah 53:8 LXX, Acts 8:33.

⁵⁶ Isaiah 53:8 LXX, Acts 8:33.

⁵⁷ *Služebnik* as enhanced by *Ordo* §108.

⁵⁸ Isaiah 53:8 LXX, Acts 8:33.

Deacon: Master, sacrifice.

And the priest sacrifices it, in the form of a Cross, and saying:

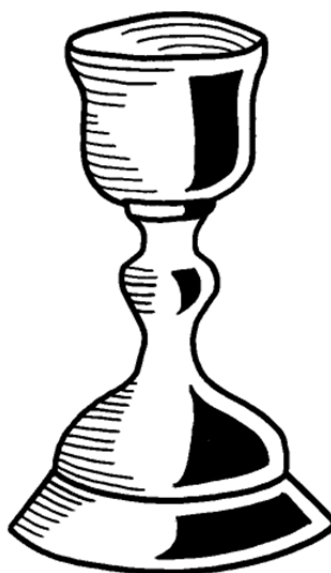
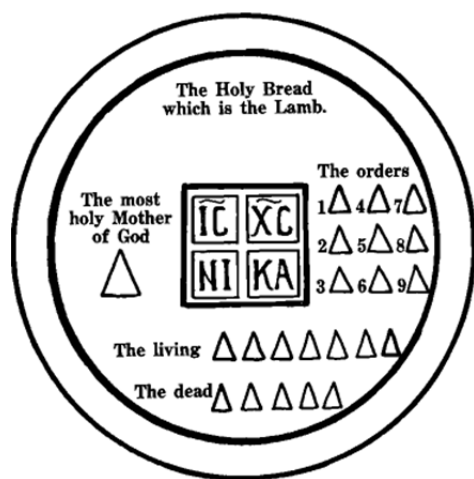
Priest: The Lamb of God,
Who takes away the sin of the world,⁵⁹
is sacrificed for the life and salvation of the world.⁶⁰

He turns it over so that the seal is upwards. The deacon says:

Deacon: Master, pierce.

And the priest pierces it with the spear on the right side (in the upper right corner, where the letters “IC” are imprinted), saying:⁶¹

Priest: One of the soldiers pierced His side with a spear,
and at once there came out blood and water.
He who saw it has borne witness—his testimony is true.⁶²



Then the deacon takes wine and water, and says to the priest:

Deacon: Master, bless this holy union.

⁵⁹ Cf. John 1:29 and 6:51.

⁶⁰ Hebrews 10:12-14, 12:24.

⁶¹ *Služebnik* as enhanced by *Ordo* §108.

⁶² John 19:34-35 (RSV-2CE).

And having obtained the blessing over them, the deacon (or priest, if there is no deacon) pours wine together with a little water into the holy chalice.⁶³

SECOND PROSPHORA

The priest then takes a second prosphora in his hand, saying:

Priest: In honor and memory of our most blessed Lady,
the Mother of God and ever-Virgin Mary:
through whose prayers, O Lord,
accept this sacrifice upon Your most heavenly Altar.

And cutting off a particle, he places it to the right of the Holy Bread, close to the middle, saying:

The Queen stood at your right hand,
vested in robes woven with gold, adorned in many colors.⁶⁴

THIRD PROSPHORA

Then he takes a third prosphora, and says:

The honorable, heavenly and bodiless Hosts.

Cutting off the first particle, he places it to the left of the Holy Bread, thus starting the first column with it.

Then he says:

The honorable and glorious Prophet, Forerunner and Baptist,
John, and all the holy prophets.

Cutting off the second particle, he places it properly below the first particle.

Then he says:

The holy, glorious and all-praised Apostles, Peter and Paul,
and all the other holy Apostles.

⁶³ The 1950 Roman edition of the Greek text (and other recensions) gives this for the priest: *“Blessed is the union of Your Holy Things, always, now and ever, and to the ages of ages. Amen.”* This prayer is not in the *Služebnik* or the *Ordo Celebrationis* (see *Ordo* § 109).

⁶⁴ Psalm 44:10 LXX.

Cutting off the third particle, he places it below the second, thus completing the first column.

Then he says:

Our holy Fathers among the Saints, the Hierarchs:
Basil the Great,
Gregory the Theologian,
and John Chrysostom;
Athanasius and Cyril;
Nicholas of Myra;
the teachers of the Slavs, Cyril and Methodius,
the holy Bishop-Martyr Theodore of Mukachevo⁶⁵
and all holy Hierarchs.

Cutting off the fourth particle, he places it near the first particle, in this way beginning the second column.

Then he says:

The holy Apostle, First-Martyr and Archdeacon Stephen,
the holy Great-Martyrs:
Demetrius, George, Theodore the Recruit,
and all the holy Martyrs.

Cutting off the fifth particle, he places it below the first particle of the second column.

Then he says:

Our venerable and God-bearing Fathers:
Anthony, Euthymius, Sabbas, Onuphrius,
and all venerable men and women.

Cutting off the sixth particle, he places it below the second particle of the second column, thus completing the second column.

Then he says:

⁶⁵ The official Ruthenian Recension text includes the holy Bishop-Martyr Josaphat of Polotsk here, but this seems to have fallen into disuse in the Pittsburgh Metropolitanate. On the other hand, other more recently beatified martyrs of the Communist yoke are sometimes added at the preference of the priest. Blessed Theodore Romzha was beatified as a Martyr for the Faith by Pope John Paul II in 2001. In 2009 his feast day was reassigned to October 31 at the request of the Church of Uzhorod.

The holy Wonder-Workers, the Unmercenaries:
Cosmas and Damian,
Cyrus and John,
Pantaleimon and Hermolaus,
and all the holy Unmercenaries.

Cutting off the seventh particle, he places it at the top, beginning a third column.

Then he says:

The holy and righteous Ancestors of God, Joachim and Anna.

Cutting off the eighth particle, he places it in order below the first particle of the third column.

Then he says:

And in memory of Saint *N.* (the Saint of the temple),
of Saint *N.* (the Saint of the day),
and all the Saints,
through whose prayers, O God, watch over us.

Cutting off the ninth particle he places it in order below the second particle of the third column, thus completing the third column.

FOURTH PROSPHORA

Then he takes a fourth prosphora, and says:

Remember, O Master, Lover of Mankind,⁶⁶
our holy ecumenical pontiff⁶⁷ *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan⁶⁸ *N.*,

⁶⁶ Titus 3:4.

⁶⁷ “Ecumenical” = “Universal”, “Pontiff” = “Highpriest”. Cf. Leviticus 4:3. In the Septuagint *archiereus*, translated here as “pontiff,” is the term for “anointed priest”. In the NT it, *archiereus*, is used extensively for the (Jewish) Highpriest. The term “ecumenical” is also used in the Old Rite in a general remembrance of the “ecumenical patriarchs”. See: Metropolitan Maximos of Sardis, *The Oecumenical Patriarch in the Orthodox Church* (1972) (trans by the Patriarchial Institute of Patristic Studies in Thessalonika in 1978) and Brian E. Daily, *Position and Patronage in the Early Church: The Original Meaning of 'Primacy of Honor'* (Journal of Theological Studies, NS, 44.2, Oct 1993, pp. 529-552).

⁶⁸ This is an odd usage. In some places this is rendered as simply “metropolitan” (omitting the term “archbishop”).

our God-loving Bishop *N.*,
and the entire episcopate of the Orthodox,
the honorable priesthood,
the diaconate in Christ,
and all others in priestly orders;
(If in a monastery: our archimandrite, *N.*, or our hegumen, *N.*)
[our concelebrating brother priests, *N.*, and deacons, *N.*]
and all our brethren whom You, in Your compassion,
have called to communion with You, O all-good Master.

Cutting a particle, he places it below the Holy Bread, beginning the first horizontal row.

Then he mentions by name those of the living whom he wishes,⁶⁹ and for each name he cuts off a particle, saying:

Remember, O Lord, *N.*

Then he places each particle below the Holy Bread, filling the first horizontal row.

FIFTH PROSPHORA

Then he takes the fifth prosthora, and says:

For the blessed memory and the forgiveness of the sins
of the blessed founders of this holy temple
(if a monastery: of this holy monastery).

Then he remembers the bishop who ordained him (if he be among those who have fallen asleep) and any others among those who have fallen asleep, by name.⁷⁰ At the mention of each name he cuts off a particle, saying:

Remember, O Lord, the soul of Your servant, *N.* who has fallen asleep.

Then he places each particle below the Holy Bread, beginning the second horizontal row under the Holy Bread.

⁶⁹ The faithful often submit lists of names to the priest for remembrance at the Prothesis; those among the living should be mentioned by Christian or monastic names at this point.

⁷⁰ The faithful often submit lists of names to the priest for remembrance at the Prothesis; those who have fallen asleep in the Lord should be mentioned by Christian or monastic names at this point.

Finally, in conclusion he says:

And of all our Orthodox fathers and brethren
who have fallen asleep in the hope of resurrection,
eternal life, and communion with You,
O Lord, Lover of Mankind.⁷¹

He then cuts off a particle. After that he says:

Remember also, O Lord, my unworthiness,
and, according to Your great mercy,
forgive me my every transgression, voluntary and involuntary.

He cuts off a particle and places the particle at the end of the row of the living. It should be noted that additional particles may be added for the living and the dead at any time up until the Great Entrance.⁷²

And taking the sponge⁷³ he gathers the particles together below the Holy Bread on the discos so that they be secure and none fall off.

THE BLESSING OF INCENSE AND VEILING OF THE GIFTS

The deacon then takes the censer and, putting incense into it, says to the priest:

Deacon: Master, bless the incense.

And immediately he adds:

Deacon: Let us pray to the Lord.

And the priest says the Prayer of Incense:

Priest: We offer incense to You, O Christ, our God,
as a pleasing fragrance⁷⁴
that, having received it on Your most heavenly Altar,
You may send down upon us in return
the grace of Your most Holy Spirit.

⁷¹ Titus 3:4.

⁷² *Služebnik* as enhanced by *Ordo* §113.

⁷³ This is a natural sponge, of suitable size, and reserved for this exclusive purpose.

⁷⁴ Ephesians 5:2.

Deacon: Let us pray to the Lord.

The priest incenses the asterisk (star) and then places it over the Holy Bread, saying:

Priest: And the star came and stood over the place where the child was.⁷⁵

Deacon: Let us pray to the Lord.

The priest incenses the first veil and then covers the Holy Bread and the discos with it, saying:

Priest: The Lord has reigned, He is clothed with majesty;
the Lord is clothed with strength, and has girded Himself.
For He has established the world,
which shall not be moved.
Your throne is prepared from of old,
You are from everlasting.
The rivers have lifted up, O Lord,
the rivers have lifted up their voices;
the rivers will lift their waves at the voices of many waters.
Wonderful are the surges of the sea,
wonderful is the Lord on high.
Your testimonies are a sure pledge;
holiness is becoming to Your house, O Lord,
unto length of days.⁷⁶

Deacon: Let us pray to the Lord. Master, cover.

The priest incenses the second veil and with it covers the holy chalice, saying:

Priest: Your glory, O Christ, has covered the heavens,
and the earth is filled with Your praise.⁷⁷

Deacon: Let us pray to the Lord. Master, cover.

And the priest incenses the veil, that is, the aer, and covers both the chalice and the discos, saying:

⁷⁵ Matthew 2:9.

⁷⁶ Psalm 92(93).

⁷⁷ Habbakuk 3:4 (LXX).

Priest: Shelter us under the shadow of Your wings;⁷⁸
drive away from us every enemy and foe.
Make our life peaceful, O Lord,
have mercy on us and on Your world,
and save our souls,
for You are good and the Lover of Mankind.⁷⁹

The priest, taking the censer, incenses the prepared Gifts, saying:

Priest: Blessed is our God, Who was thus well-pleased.⁸⁰

Deacon: Always, now and ever, and to the ages of ages. Amen.

And they both bow reverently. The deacon then says:

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

And the priest takes the censer and says the Prayer of Offering:

Priest: O God, our God,
Who sent forth the heavenly Bread,⁸¹
as food for all the world⁸²
our Lord and God, Jesus Christ,
the Savior and Redeemer⁸³ and Benefactor,
to bless and sanctify us:
bless these Gifts here set forth before You
and accept them on Your most heavenly Altar.

As You are good and the Lover of Mankind,⁸⁴
remember those who have brought the offerings
and those for whom they are being offered;
and keep us without condemnation
in the holy celebration of Your divine Mysteries.

⁷⁸ Psalm 16(17):8b.

⁷⁹ Titus 3:4.

⁸⁰ Isaiah 42:21.

⁸¹ John 6:32.

⁸² Psalm 135(136):25.

⁸³ Isaiah 60:16.

⁸⁴ Titus 3:4.

For sanctified and glorified
is Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages. Amen.

The priest then begins the dismissal, saying:

Priest: Glory to You, O Christ, our God, our hope,⁸⁵ glory to You.

Deacon: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

The priest says the dismissal:

Priest: May Christ our true God, (if it is a Sunday: risen from the dead)
through the prayers of His most pure Mother,
of our Father among the Saints,
John Chrysostom, Archbishop of Constantinople,
and of all the Saints,
have mercy on us and save us,
for He is good and loves mankind.⁸⁶

Deacon: Amen.

Censing⁸⁷

After the dismissal, the priest proceeds to the Holy Table. The deacon censens the prepared Gifts in strokes of three.⁸⁸ Then he departs and censens the Holy Table all around, in the form of a Cross, saying quietly:

Deacon: In the tomb bodily,
in Hades with the soul as God,
in paradise with the thief,

⁸⁵ 1 Timothy 1:1.

⁸⁶ Titus 3:4.

⁸⁷ This title is not given in the *Služebnik* but is offered here for clarity.

⁸⁸ *Služebnik* as enhanced by *Ordo* §117.

and on the throne You were, O Christ,
with the Father and the Spirit,
filling all things,
the Uncircumscribed One.

Then Psalm 50.

As the deacon prays Psalm 50 he incenses the apsidal icon and other icons. He then leaves the Altar through the northern door and approaches the Holy Doors. After bowing before them, he censes the icons on the southern part of the iconostasis, beginning with the icon of the Savior, then the icons on the northern part, beginning with the icon of the Mother of God, then the left and right choirs. He censes the people from the soleas, or if it is customary, the whole temple through to the narthex. Returning into the Altar through the southern door, he again censes the Holy Table in strokes of three, but only from the front, and then censes the priest. Returning the censer to the server, the deacon stands to the right of the priest.⁸⁹

Prayers Before the Liturgy⁹⁰

Standing together before the Holy Table, the priest and deacon make three bows, each praying quietly⁹¹ and saying:

Priest and Deacon:

O Heavenly King, Comforter,⁹² Spirit of Truth,⁹³
Who are everywhere present and fill all things,
Treasury of Blessings and Giver of Life,
come and dwell within us,
cleanse us of all stain,
and save our souls, O Good One.⁹⁴

Glory to God in the highest,
and on earth peace, good will among men.⁹⁵ (Twice)

⁸⁹ *Ordo* §117 & §118.

⁹⁰ This title is not given in the *Služebnik* but is offered here for clarity.

⁹¹ In common practice the priest and deacon pray these quietly, but together.

⁹² John 14:16.

⁹³ John 14:17; 15:26; 1 John 4:6.

⁹⁴ Third Apostichon from Vespers of Pentecost

O Lord, You shall open my lips,
and my mouth will declare Your praise.⁹⁶

The priest then kisses the holy Gospel Book, the deacon the Holy Table. After which the deacon bows his head to the priest, and holding the orarion with three fingers of his right hand he says:

Deacon: It is time for the Lord to act:⁹⁷ Master, bless.

The priest, blessing him, says:

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.

Deacon: Master, pray for me.

Priest: May the Lord direct your steps.⁹⁸

Deacon: Holy Master, remember me.

Priest: May the Lord God remember you in His kingdom,
always, now and ever, and to the ages of ages.

Deacon: Amen.

Enarxis⁹⁹

The deacon bows and leaves the Altar through the northern door (since the Holy Doors are kept closed until the Entrance). Standing in his customary place before the Holy Doors, he bows reverently three times, saying quietly:

Deacon: O Lord, You shall open my lips,
and my mouth will declare Your praise.¹⁰⁰

⁹⁵ Luke 2:14.

⁹⁶ Psalm 50:17(51:15).

⁹⁷ Psalm 118(119):126a. [Alternate translation: "It is time to act for the Lord."]

⁹⁸ Proverbs 16:9.

⁹⁹ This title is not given in the *Služebnik* but is offered here for clarity.

¹⁰⁰ Psalm 50:17(51:15).

The deacon then intones:

Deacon: Master, bless.

And the priest begins: Blessed is the kingdom.... *(see page 23)*

It should be noted that whenever the priest serves the Liturgy without a deacon, he is not to say those words proper to the deacon at the Rite of Preparation, nor those in the Liturgy before the Gospel, nor those in answer to him; “Master bless,” and, “Master, let it be pierced,” and, “It is time for the Lord to act,” are not said, but only the ektenies and the Rite of Preparation as prescribed. He incenses, etc., just as the deacon would.¹⁰¹

Whenever priests concelebrate, only one of them shall perform the Rite of Preparation; the other concelebrants do not recite the Rite of Preparation separately.

At a Hierarchical Liturgy, one of the priests begins the Rite of Preparation as usual, then he places particles in honor of the Mother of God and all the Saints, after which he covers the holy discos and the holy chalice with the aer, saying nothing. The bishop himself completes the Rite of Preparation before the Great Entrance, during the singing of the Cherubic Hymn.

The Curtain (Veil) to the Holy Doors is opened.¹⁰²

¹⁰¹ *Služebnik* as enhanced by *Ordo* §166.

¹⁰² *Ordo* §19g.

THE DIVINE LITURGY
OF
OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM

Deacon: Master, bless.

The priest, standing in the center before the Holy Table and making the sign of the Cross over the Holy Table with the holy Gospel Book, begins in a raised voice:

Priest: Blessed is the kingdom¹⁰³
of the Father, and of the Son, and of the Holy Spirit,
now and ever, and to the ages of ages.¹⁰⁴

People: Amen.¹⁰⁵

Deacon: In peace, let us pray to the Lord.¹⁰⁶

People: Lord, have mercy.¹⁰⁷

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

People: Lord, have mercy.

Deacon: For peace in the whole world,¹⁰⁸
for the well-being of the holy Churches of God,
and for the union of all,
let us pray to the Lord.

People: Lord, have mercy.

¹⁰³ Revelation 1:6. This could be rendered “kingship”.

¹⁰⁴ Mark 11:10, Luke 22:29-30, Ephesians 1:3, Matthew 28:19.

¹⁰⁵ Revelation 7:2.

¹⁰⁶ Philippians 4:6,7, Colossians 3:15, 2 Peter 3:14, Luke 18:1.

¹⁰⁷ Psalm 50:3(51:1), 122(123):3, Matthew 17:15, 20:30,31.

¹⁰⁸ 1 Timothy 2:1.

Deacon: For this holy temple
and for all who enter it with faith, reverence,
and the fear of God,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our holy ecumenical pontiff¹⁰⁹ *N.*, Pope of Rome,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for the venerable priesthood,
the diaconate in Christ,
and all the clergy and the people,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our civil authorities¹¹⁰
and all our armed forces, let us pray to the Lord.

*Or: For our divinely-protected Emperor N., or King N.,
and all our armed forces, let us pray to the Lord.*

People: Lord, have mercy.

Deacon: For this city (*or: for this village, or: for this holy monastery*),
for every city, countryside,
and for the faithful living therein,¹¹¹
let us pray to the Lord.

¹⁰⁹ “Ecumenical” = “Universal”, “Pontiff” = “Highpriest”. Cf: Leviticus 4:3. In the Septuagint *archiereus*, translated here as “pontiff,” is the term for “anointed priest”. In the NT it, *archiereus*, is used extensively for the (Jewish) Highpriest. The term “ecumenical” is also used in the Old Rite in a general remembrance of the “ecumenical patriarchs”. See: Metropolitan Maximos of Sardis, *The Oecumenical Patriarch in the Orthodox Church* (1972) (trans by the Patriarchial Institute of Patristic Studies in Thessalonika in 1978) and Brian E. Daily, *Position and Patronage in the Early Church: The Original Meaning of 'Primacy of Honor'* (Journal of Theological Studies, NS, 44.2, Oct 1993, pp. 529-552).

¹¹⁰ 1 Timothy 2:2.

¹¹¹ Jeremiah 29:7.

People: Lord, have mercy.

Deacon: For favorable weather,
for an abundance of the fruits of the earth,
and for peaceful times,¹¹²
let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Whenever a general commemoration of those who have fallen asleep is made, the following is added:

Deacon: For the souls of all who through the ages
have fallen asleep in the Orthodox faith
and in the hope of resurrection and eternal life:
for our fathers and brethren who have fallen asleep,
for the founders and benefactors of this holy temple,
for our parents and relatives,
for those buried here and those inscribed here,
and for all Orthodox Christians everywhere,
and for their blessed repose,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: That they may stand uncondemned
before the fearsome judgment-seat of Christ,
and that their souls be committed
to the place of light and life
where all the Saints and righteous repose,
let us pray to the Lord.

¹¹² Acts of the Apostles 14:17.

People: Lord, have mercy.

When the commemoration is for a particular person or persons:

Deacon: For the servant of God *N.*,
(or: For the servants of God *N.* and *N.*)
and for his (*her* or *their*) blessed memory,
and that his (*her* or *their*) every transgression,
voluntary and involuntary, be forgiven,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: That he (*she* or *they*) may stand uncondemned
before the fearsome judgment-seat of Christ,
and that his (*her* or *their*) soul(s) be committed
to the place of light and life
where all the Saints and righteous repose,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we be delivered from all affliction, wrath, and need,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend ourselves¹¹³ and one another,
and our whole life, to Christ God.

¹¹³ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

People: To You, O Lord.

The priest quietly says the prayer of the First Antiphon:

Priest: O Lord our God,
Whose might is incomparable,
Whose glory is incomprehensible,
Whose mercy is immeasurable,¹¹⁴
and Whose love for man ineffable:
from the tenderness of Your heart look down upon us,
O Master,
and upon this holy temple.

Bestow upon us¹¹⁵ and upon those who pray with us
the abundance of Your tender mercy and Your compassion.

Aloud:

For to You belongs all glory and honor¹¹⁶ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The singers then chant the First Antiphon.¹¹⁷ The deacon meanwhile makes a bow; leaves his place, goes and stands before the icon of Christ, holding his orarion with three fingers of his right hand.

First Typical Psalm

The abbreviated first Psalm of the Typica, sung as the First Antiphon on Sundays and most feast days (Psalm 102):¹¹⁸

People: Bless the Lord, O my soul; blessed are You, O Lord.

¹¹⁴ Ephesians 2:4, Samuel 24:14, 1 Chronicles 21:13, Psalm 68:17 (69:16), Psalm 118(119):156.

¹¹⁵ Psalm 24(25):16.

¹¹⁶ 1 Timothy 1:17.

¹¹⁷ The *Služebnik* does not give the specific texts for the antiphons. Those given here are from the *Apostol* (the Sunday and daily antiphons). The excerpts from Psalms 142 and 145 are as abbreviated in many parishes.

¹¹⁸ Psalm 102(103):1-4,8,1.

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 iniquity, who heals all your diseases,
Who redeems your life from corruption, Who crowns you with
steadfast love and mercy.

The Lord is compassionate and merciful, slow to anger and
abounding in mercy.

Bless the Lord, O my soul; and all that is within me, bless His holy
Name! Blessed are You, O Lord.

The following antiphons are also commonly used:

First Sunday Antiphon

Shout joyfully to the Lord, all the earth, sing praise to His Name; give to Him glorious praise.¹¹⁹

Through the prayers of the Mother of God, O Savior, save us.

Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.¹²⁰

Through the prayers of the Mother of God, O Savior, save us.

Let all the earth worship You, and sing praises to You; let it sing praises to Your Name, O Most high.¹²¹

First Weekday Antiphon

It is good to give thanks to the Lord; and to sing praises to Your Name, O most High.¹²²

Through the prayers of the Mother of God, O Savior, save us.

To proclaim Your mercy in the morning, and your faithfulness throughout the night.¹²³

Through the prayers of the Mother of God, O Savior, save us.

For the Lord our God is upright, and there is no wrong in Him.¹²⁴

¹¹⁹ Psalm 65(66):1,2.

¹²⁰ Psalm 65(66):3.

¹²¹ Psalm 65(66):4.

Through the prayers of the Mother of God, O Savior, save us.

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

Through the prayers of the Mother of God, O Savior, save us.

Through the prayers of the Mother of God, O Savior, save us.

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

Through the prayers of the Mother of God, O Savior, save us.

At the conclusion of the antiphon the deacon returns and stands in his customary place before the Holy Doors and, having made a bow, he says:¹²⁵

Deacon: Again and again,¹²⁶ in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all the Saints, let us commend ourselves¹²⁷ and one another, and our whole life, to Christ God.

People: To You, O Lord.

The priest quietly says the prayer of the Second Antiphon:¹²⁸

¹²² Psalm 91:2(92:1).

¹²³ Psalm 91:3 (92:2).

¹²⁴ Psalm 91:16 (92:15).

¹²⁵ *Služebnik* as enhanced by *Ordo* §120.

¹²⁶ 1 Thessalonians 5:17.

¹²⁷ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

¹²⁸ *Ordo* §120.

Priest: O Lord, our God,
save Your people and bless Your inheritance;¹²⁹
preserve the fullness of Your Church;¹³⁰
sanctify those who love the beauty of Your house;¹³¹
glorify them in return by Your divine power,¹³²
and do not forsake us¹³³ who hope in You;¹³⁴

Aloud:

For Yours is the might,
and Yours is the kingdom and the power, and the glory,¹³⁵
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The Second Antiphon is then chanted in the same manner by the singers; and the deacon does the same thing as he did during the first prayer, but now stands before the icon of the Mother of God.¹³⁶

Second Typical Psalm

The second Psalm of the Typica, sung as the Second Antiphon on Sundays and most feast days (Psalm 145):¹³⁷

People: Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being.
Put not your trust in princes, in the sons of men, in whom there is no salvation.

¹²⁹ Psalm 27(28):9.

¹³⁰ John 1:16.

¹³¹ Psalm 25(26):8.

¹³² John 17:22.

¹³³ Psalm 26(27):9.

¹³⁴ Psalm 16(17):7.

¹³⁵ Matthew 6:13a (*textus receptus*).

¹³⁶ *Služebnik* as enhanced by *Ordo* §120.

¹³⁷ Psalm 145(146):1-10. The *Služebnik* does not give the specific texts for the antiphons. Those given here are from the *Apostol* (the Sunday and daily antiphons). The excerpts from Psalms 142 and 145 are as abbreviated in many parishes.

When his breath departs he returns to the earth; on that very day his plans perish.

Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God,

Who made heaven and earth, the sea, and all that is in them;

Who keeps faith forever; Who executes justice for the oppressed; who gives food to the hungry.

The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous.

The Lord watches over the sojourners, He upholds the widow and the fatherless; but the way of the wicked He will bring to ruin.

The Lord will reign forever, your God, O Zion, to all generations.

The following antiphons are also commonly used:

Second Sunday Antiphon

Be gracious to us, O God, and bless us; let Your face shine upon us, and have mercy on us.¹³⁸

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

That Your way may be known upon earth, among all nations Your salvation.¹³⁹

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

Let the peoples praise You, O God, let all the peoples praise You.¹⁴⁰

Second Weekday Antiphon

The Lord reigns, He is clothed in majesty; robed is the Lord and girt about with strength.¹⁴¹

Through the prayers of Your saints, O Savior, save us.

For He has made the world firm, which shall not be moved.¹⁴²

Through the prayers of Your saints, O Savior, save us.

Your decrees are worthy of trust indeed; holiness befits Your house, O Lord, for length of days.¹⁴³

¹³⁸ Psalm 66:2 (67:1).

¹³⁹ Psalm 66:3 (67:2).

¹⁴⁰ Psalm 66:4 (67:3).

¹⁴¹ Psalm 92(93):1.

¹⁴² Psalm 92(93):2.

¹⁴³ Psalm 92(93):7.

O Son of God, risen from the dead, | Through the prayers of Your saints,
save us who sing to You. Alleluia. | O Savior, save us.

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

O only-begotten Son and Word of God,
Who, though immortal,
deigned for our salvation to become incarnate
of the holy Mother of God and ever-Virgin Mary,
and became man without change;
You were crucified, O Christ God,
and by death have trampled Death:
being One of the Holy Trinity,
glorified with the Father and the Holy Spirit, save us.¹⁴⁴

The deacon, standing in his customary place, prays the litany:¹⁴⁵

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 protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend¹⁴⁶ ourselves and one another,
and our whole life, to Christ God.

People: To You, O Lord.

¹⁴⁴ The *Služebnik* does not give the specific text for the Hymn of the Incarnation, but it was included in the 1964 edition.

¹⁴⁵ *Ordo* §121.

¹⁴⁶ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

The priest quietly says the prayer of the Third Antiphon:¹⁴⁷

Priest: You, Who promised to grant the petitions
of two or three united together in Your Name,¹⁴⁸
and have given us the grace
to offer these prayers with a single and united voice,¹⁴⁹
hear also now the petitions of Your servants
that will be for their benefit,
granting us in this present age the knowledge of Your truth,¹⁵⁰
and in the age to come eternal life.¹⁵¹

Aloud:

For You are good, O God, and the Lover of Mankind,¹⁵²
and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The deacon returns to the Altar through the southern door.¹⁵³ At this time the Holy Doors are opened for the Little Entrance.

The singers chant the third antiphon, or if it be Sunday, the Beatitudes; when they begin to sing the “Glory...”¹⁵⁴ the priest and the deacon, who are standing before the Holy Table, make three bows; then the priest takes the holy Gospel Book and gives it to the deacon and, preceded by candle-bearers, they go to the right and pass behind the Holy Table and leave the Altar through the northern door, thus making the Little Entrance. When they come before the Holy Doors, the candlebearers, one near the icon of the Savior and the other near the icon of the Mother of God, stand facing one another. The priest stands in the center and the deacon slightly in front of him and to his right.¹⁵⁵

¹⁴⁷ *Ordo* §121.

¹⁴⁸ Matthew 18:19-20.

¹⁴⁹ Romans 15:16.

¹⁵⁰ 1 Timothy 2:4; Hebrews 10:26.

¹⁵¹ Cf. Luke 18:30.

¹⁵² Titus 3:4.

¹⁵³ *Služebnik* as enhanced by *Ordo* §121.

¹⁵⁴ The reference to the “Glory” assumes that the changeable troparia (which are not given in the *Služebnik*) are interwoven into the Beatitudes. When they are omitted there is no “Glory...now and ever...” to the Beatitudes. When the daily or festal Third Antiphon is sung, the “Glory... now and ever” comes after the Little Entrance (during the troparia) in such a way that the connection with the Third Antiphon is not readily apparent.

¹⁵⁵ *Služebnik* as enhanced by *Ordo* §122.

The Beatitudes

The Beatitudes, sung as the Third Antiphon on Sundays and most feast days (Matthew 5:3-12a):

People: In Your Kingdom, remember us, O Lord,
(when You come into Your kingdom).¹⁵⁶
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 for righteousness
for they shall be filled.
Blessed are the merciful,
for they shall receive mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they shall be called sons of God.
Blessed are those who are persecuted for the sake of
righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they revile you and persecute you
and utter every kind of evil against you because of Me.
Rejoice and be glad,
for your reward is great in heaven.

The following antiphons are also commonly used:

Third Sunday Antiphon

Come, let us sing joyfully to the
Lord; let us shout with joy to God

Third Weekday Antiphon

Come, let us sing joyfully to the
Lord; let us shout with joy to God

¹⁵⁶ Luke 23:42.

our Savior.¹⁵⁷

O Son of God, risen from the dead, save us who sing to You: Alleluia!

Let us come into His presence with thanksgiving, and let us joyfully sing psalms to Him.¹⁵⁸

O Son of God, risen from the dead, save us who sing to You: Alleluia!

For God is a great Lord, and a great King over all the earth.¹⁵⁹

O Son of God, risen from the dead, save us who sing to You: Alleluia!

our Savior.¹⁶⁰

O Son of God, wondrous in Your saints,¹⁶¹ save us who sing to You: Alleluia!

Let us come into His presence with thanksgiving, and let us joyfully sing psalms to Him.¹⁶²

O Son of God, wondrous in Your saints, save us who sing to You: Alleluia!

For God is a great Lord, and a great King over all the earth.¹⁶³

O Son of God, wondrous in Your saints, save us who sing to You: Alleluia!

The priest and deacon both bow their heads.

Deacon: Let us pray to the Lord.

PRAYER OF THE ENTRANCE

The priest quietly recites the prayer of the Entrance.

Priest: O Master, Lord our God,
You established in the heavens
orders and armies of angels and archangels
to serve Your glory.

¹⁵⁷ Psalm 94(95):1.

¹⁵⁸ Psalm 94(95):2.

¹⁵⁹ Psalm 94(95):3.

¹⁶⁰ Psalm 94(95):1.

¹⁶¹ Exodus 15:11.

¹⁶² Psalm 94(95):2.

¹⁶³ Psalm 94:3.

Make with our entrance an entrance of holy angels,
serving together with us,
and with us glorifying Your goodness.

For to You belongs all glory, honor¹⁶⁴ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages. Amen.

When the prayer is concluded the deacon, holding his orarion with three fingers of his right hand and pointing to the East, says to the priest:

Deacon: Master, bless the holy entrance.

The priest, blessing towards the East, says:¹⁶⁵

Priest: Blessed is the entrance into Your Holy Place,¹⁶⁶
always, now and ever, and to the ages of ages.

The deacon then presents the holy Gospel Book to the priest, who kisses it. When the last troparion¹⁶⁷ is concluded, the deacon goes to the center, and standing in front of the priest, raises the holy Gospel Book a little, saying:

Deacon: Wisdom! Stand aright!¹⁶⁸

The deacon then makes a bow and enters the Altar, and the priest follows him. The deacon then replaces the holy Gospel Book upon the Holy Table; meanwhile the singers chant the entrance hymn. The candlebearers, coming together before the Holy Doors, make a reverence and return to their places.¹⁶⁹

People: Come, let us worship and fall down¹⁷⁰ before Christ:

Sundays:

O Son of God, risen from the
dead, save us who sing to
You: Alleluia!

Weekdays:

O Son of God, wondrous in
Your saints,¹⁷¹ save us who
sing to You: Alleluia!

¹⁶⁴ I Timothy 1:17.

¹⁶⁵ *Služebnik* as enhanced by *Ordo* §122.

¹⁶⁶ Hebrews 10:19.

¹⁶⁷ The troparia referenced are those interwoven with the Beatitudes or the final verse of antiphon.

¹⁶⁸ 1 Esdras 9:46.

¹⁶⁹ *Služebnik* as enhanced by *Ordo* §122.

¹⁷⁰ Psalm 94(95):6.

¹⁷¹ Exodus 15:11.

The appointed troparia are chanted; meanwhile the priest says this prayer:

PRAYER OF THE THRICE HOLY

Priest: O Holy God,
You rest in Your Holy Place;¹⁷²
are praised by the Thrice-Holy cry of the Seraphim,¹⁷³
are glorified by the Cherubim,
and worshipped by every heavenly Power.

Out of nothingness You have brought all things into being,¹⁷⁴
creating man after Your own image and likeness,¹⁷⁵
adorning him with Your every good gift,
and giving to him who asks wisdom and understanding.¹⁷⁶

Not despising the sinner,¹⁷⁷
You have appointed repentance for his salvation.¹⁷⁸

Even at this hour You have permitted us,
Your lowly and unworthy servants,¹⁷⁹
to stand before the glory of Your Holy Altar,¹⁸⁰
offering the worship and praise that is Your due.¹⁸¹

O Master,
accept the Thrice-Holy hymn from the mouths of us sinners
and visit us in Your goodness.
Forgive our every transgression,
both voluntary and involuntary.
Sanctify our souls and bodies.

¹⁷² Isaiah 57:15. Literally: *in the holies*.

¹⁷³ Isaiah 6:1-5.

¹⁷⁴ Wisdom 1:14; cf. 2 Maccabees 7:28.

¹⁷⁵ Genesis 1:26-27.

¹⁷⁶ 2 Paralipomenon (Chronicles) 1:10.

¹⁷⁷ Isaiah 54:8-9.

¹⁷⁸ 2 Corinthians 7:10.

¹⁷⁹ Luke 17:10.

¹⁸⁰ Jude 24.

¹⁸¹ Psalm 64(65):1.

Enable us to serve You in holiness all the days of our lives;¹⁸²
through the prayers of the holy Mother of God and all the Saints
who, from the ages, have been well-pleasing to You.

When the singers come to the last troparion, the deacon, bowing his head and with three fingers holding his orarion in his hand, says to the priest:

Deacon: Master, bless this occasion for the thrice-holy hymn.¹⁸³

The priest blesses him and intones:

Priest: For You are holy, our God,
and to You we send up glory,
Father, Son, and Holy Spirit, now and ever.

The deacon approaches the Holy Doors and, pointing to those standing outside the Altar, intones with a raised voice:¹⁸⁴

Deacon: And to the ages of ages.

People: Amen.

The singers continue:

People: Holy God, Holy Mighty,¹⁸⁵ Holy Immortal,
have mercy on us.¹⁸⁶ *(Three times)*

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the ages of ages. Amen.
Holy Immortal, have mercy on us.

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

While the Trisagion is being sung, it is also recited by the priest and deacon who at the same time make three bows before the Holy Table.

The deacon says to the priest:

¹⁸² Luke 1:74-75.

¹⁸³ Literally: *Master, bless this time of the thrice-holy hymn.*

¹⁸⁴ If there no deacon the priest takes this.

¹⁸⁵ Literally: "Holy Strong".

¹⁸⁶ The text of the Trisagion is not in the *Služebnik*. Also, on certain days of the year the trisagion is replaced with other hymns.

Deacon: Master, command.

And they go to the high place behind the Holy Table, the priest saying as he goes:

Priest: Blessed is He who comes in the Name of the Lord.¹⁸⁷

Deacon: Master, bless the chair on high.

Priest: Blessed are You on the throne of the glory of Your kingdom,¹⁸⁸
seated upon the Cherubim,¹⁸⁹
always, now and ever, and to the ages of ages.

Note that the priest does not ascend the high place nor does he sit on it, but he sits on the south side of the high throne.

When the thrice-holy hymn is ended, the deacon comes before the Holy Doors and says:

Deacon: Let us be attentive!¹⁹⁰

Priest: Peace be to all. ¹⁹¹

[**Reader:** And to your spirit.]¹⁹²

Deacon: Wisdom! Let us be attentive!

The singers chant the Prokimenon and its verse, usually taken from the psalms of David.

Deacon: Wisdom!

The Reader, standing before the soleas in the center of the temple, announces the title of the Epistle:¹⁹³

Reader: A reading from the Acts of the Holy Apostles. *Or:* A reading from the catholic epistle of Saint James. *Or:* A reading from the epistle of Saint Peter. *Or:* A reading from the epistle of Saint Paul the Apostle

¹⁸⁷ Psalm 117(118):26a; Matthew 21:9b; Mark 11:9b; Luke 13:35b.

¹⁸⁸ Matthew 19:28, 25:31, Isaiah 6:1. The priest blesses the apsidal chair (*Ordo* §124).

¹⁸⁹ 2 Kings 19:15 LXX, Psalm 79:2b (80:1b), 98[99]:1.

¹⁹⁰ Proverbs 4:20.

¹⁹¹ John 20:19. The priest blesses the people (*Ordo* §125).

¹⁹² 2 Timothy 4:22. This response is not in either the *Služebnik* or the *Ordo*. But since it is given in almost every other liturgicon (including the 1629 Mohyla and the Old Rite) it might be an unintended omission. As it is commonly used it is offered here.

¹⁹³ *Služebnik* as enhanced by *Ordo* §125. Also, in this instance, *Epistle* is a generic term for a reading from anything in the New Testament other than the Four Gospels or the Book of Revelation.

to the Romans, *Or:* to the Corinthians, *Or:* to the Galatians.¹⁹⁴

Deacon: Let us be attentive!

When the Epistle has been read the priest says:

Priest: Peace be to you, [Reader].¹⁹⁵

[Reader: And to your spirit.]¹⁹⁶

Deacon: Wisdom! Let us be attentive!

People: Alleluia! (with verses)

During the singing of the Alleluia the deacon takes the censer, puts incense into it, and goes to the priest:

[Deacon: Master, bless the incense.

Priest: Blessed is our God,
always now and ever, and to the ages of ages. Amen.]¹⁹⁷

Having received blessing from him, the deacon censers the Holy Table round about, the entire Altar and the priest, the icons of the iconostasis, both choirs, and the people.¹⁹⁸

Meanwhile, the priest stands before the Holy Table and says the following prayer, quietly.

THE PRAYER BEFORE THE GOSPEL

Priest: O Master, Lover of Mankind,¹⁹⁹
shine forth within our hearts
the pure light of Your divine knowledge.²⁰⁰

Open the eyes of our mind
that we may understand the teachings of Your Gospel.²⁰¹

¹⁹⁴ The listing in the *Služebnik* is incomplete.

¹⁹⁵ It is customary for the priest to bless the reader, but this is not prescribed either in the rubrics or the *Ordo*.

¹⁹⁶ 2 Timothy 4:22. This response is not in either the *Služebnik* or the *Ordo*. But since it is given in almost every other liturgicon (including the 1629 Mohyla and the Old Rite) it might be an unintended omission.

¹⁹⁷ This blessing is not in the *Služebnik* but is in the *Ordo* §129.

¹⁹⁸ *Služebnik* as enhanced by *Ordo* §126.

¹⁹⁹ Titus 3:4.

²⁰⁰ 2 Corinthians 4:6.

Instill in us also the fear of Your blessed commandments,
so that, having trampled²⁰² all carnal passions,²⁰³
we may lead a spiritual life,
both thinking and doing
those things which are pleasing to You.²⁰⁴

For You, O Christ God,
are the enlightenment of our souls and bodies;²⁰⁵
and to You we send up glory,
together with Your Father, Who is without beginning,²⁰⁶
and with Your all-holy, good, and life-creating Spirit,²⁰⁷
now and ever, and to the ages of ages.
Amen.

The deacon returns the censer to its proper place and comes to the priest. Bowing his head to the priest, the deacon holds his orarion with the tips of his fingers and pointing to the holy Gospel Book, saying:

Deacon: Master, bless the proclaimer of the Gospel
of the holy Apostle and Evangelist *N*.

The priest, blessing him, says:

Priest: May God, through the prayers of the holy, glorious
and all-praised Apostle and Evangelist *N*.,
grant that you proclaim the Word with great power,
for the fulfillment of the Gospel of His beloved Son,
our Lord Jesus Christ.

The priest hands him the Gospel Book.

Deacon: Amen.

²⁰¹ Ephesians 1:18.

²⁰² Psalm 90(91):13.

²⁰³ 1 Peter 2:11.

²⁰⁴ 1 John 3:22.

²⁰⁵ John 1:9.

²⁰⁶ Isaiah 9:6.

²⁰⁷ John 6:63.

The deacon bows to the holy Gospel Book and takes it. He proceeds through the Holy Doors and, there joined by the candle-bearers (who have left the Altar through the side doors), he continues to the ambo or to the place from which the Gospel lesson is to be proclaimed.

The priest stands before the Holy Table, turns toward the west and intones (if there be a second deacon, he intones instead of the priest):

Priest: Wisdom! Stand aright and listen to the Holy Gospel.

Peace be to all.²⁰⁸

People: And to your spirit.²⁰⁹

Deacon: A reading from the Holy Gospel according to *N*.

People: Glory to You, O Lord, glory to You.

The priest intones the following, (but if there be a second deacon he intones instead of the priest):

Priest: Let us be attentive!

When the Gospel has been read, the priest says:

Priest: Peace be with you who have proclaimed the Holy Gospel.

People: Glory to You, O Lord, glory to You.

The deacon goes to the Holy Doors and hands the closed Gospel Book to the priest, who kisses it and places it in the center of the Holy Table in front of the artophorion; or he sets it on the right side of the Holy Table.²¹⁰

The Holy Doors are closed.

LITANY OF FERVANT SUPPLICATION²¹¹

The deacon stands at his usual place, and begins as follows:

²⁰⁸ John 20:19. The priest blesses the people (*Ordo* §126).

²⁰⁹ 2 Timothy 4:22.

²¹⁰ *Služebnik* as enhanced by *Ordo* §126.

²¹¹ This title is not in the *Služebnik*.

Deacon: Let us all say with our whole soul,
and with our whole mind,²¹² let us say.

People: Lord, have mercy.

Deacon: O Lord Almighty, God of our fathers,²¹³
we pray You, hear and have mercy.

People: Lord, have mercy.

Deacon: Have mercy on us, O God,
according to Your great mercy;²¹⁴
we pray You, hear and have mercy.

People: Lord, have mercy. (Three times)

THE PRAYER OF SUPPLICATION

The priest quietly prays:

Priest: O Lord our God,
accept this fervent supplication from Your servants
and have mercy on us
according to the greatness of Your mercy.²¹⁵

Send down Your compassions upon us
and upon all Your people
who await the abundant mercy that comes from You.²¹⁶

Deacon: [In parish churches:]

Again we pray
for our holy ecumenical pontiff *N.*, Pope of Rome,
and for our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for those who serve and have served in this holy temple,

²¹² Deuteronomy 6:5 LXX; Matthew 23:37.

²¹³ Exodus 3:13 – and dozens of other places in the Holy Scriptures.

²¹⁴ Psalm 50:3(51:1), 102(103):8.

²¹⁵ Psalm 50:3(51:1), 102(103):8.

²¹⁶ Psalm 85(86):5.

for our spiritual fathers,
and for all our brethren in Christ.

People: Lord, have mercy. (Three times)

[Deacon: In monasteries:

Again we pray
for our holy ecumenical pontiff *N.*, Pope of Rome,
and for our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for our most venerable hieromonks:
proto-archimandrite *N.*, archimandrite *N.*,
proto-hegumen *N.*, and hegumen *N.*,
for those who serve and have served in this holy monastery,
for our spiritual fathers,
and for all our brethren in Christ.

People: Lord, have mercy. (Three times)]

Deacon: Again we pray for our civil authorities²¹⁷
and all our armed forces.

*Or: For our divinely-protected Emperor N., or King N.,
for his health and salvation,
and for all our armed forces.*

People: Lord, have mercy. (Three times)

Petitions for special intentions can be added at this time.²¹⁸

Deacon: Again we pray for the people here present²¹⁹
who await Your great and abundant mercy,
for those who have given us alms,
and for all Orthodox Christians.

People: Lord, have mercy. (Three times)

²¹⁷ 1 Timothy 2:2.

²¹⁸ This ektene has many variations.

²¹⁹ Literally: "Standing here".

Priest: For You are a merciful God and the Lover of Mankind,²²⁰
and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

LITANY FOR THOSE WHO HAVE FALLEN ASLEEP

If the offering is for those who have fallen asleep, the deacon, or the priest, says this ektenija:

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

People: Lord, have mercy. *(Three times)*

Deacon: Again we pray for the repose of the souls
of the servants of God [*N., N.,*]
who have fallen asleep;
and that their every transgression,
voluntary and involuntary,
be forgiven them.

People: Lord, have mercy. *(Three times)*

Deacon: That the Lord God commit their souls
to the place where the righteous repose.

People: Lord, have mercy. *(Three times)*

Deacon: For the mercy of God,
the kingdom of heaven,
and the forgiveness of their sins,
let us beseech Christ,
the immortal King and our God.

²²⁰ Titus 3:4.

People: Grant this, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O God of spirits and of all flesh,
Who have trampled death, and overthrown the devil,
and granted life to Your world;
now, O Lord,
give rest to the souls of Your servants [N.,N.],
who have fallen asleep,
in a place of light,
a place of green pasture,
a place of refreshment,
whence all pain, sorrow, and sighing have fled away.

O God, as You are good and the Lover of Mankind,
forgive every sin committed by them,
in word or deed or thought,
for there is no man who lives and who does not sin.
For You alone are without sin,
Your righteousness is everlasting righteousness,
and Your word is truth.

Aloud:

Priest: For You are the resurrection and the life,
and the repose of Your servants [N.,N.],
who have fallen asleep, O Christ our God,
and to You we send up glory,
together with Your Father, Who is without beginning,
and Your all-holy, good, and life-creating Spirit,
now and ever, and to the ages of ages.

People: Amen.

LITANY FOR THE CATECHUMENS

The deacon continues:

Deacon: Catechumens, pray to the Lord.

People: Lord, have mercy.

Deacon: Faithful, let us pray for the catechumens:
O Lord, have mercy on them.

People: Lord, have mercy.

Deacon: Teach them the word of Truth.

People: Lord, have mercy.

Deacon: Reveal to them the Gospel of righteousness.

People: Lord, have mercy.

Deacon: Make them one with Your holy, catholic, and apostolic Church.

People: Lord, have mercy.

Deacon: Save them, have mercy on them, help them,
and protect them, O God, by Your grace.

People: Lord, have mercy.

Deacon: Catechumens, bow your heads to the Lord.

People: To You, O Lord.

PRAYER FOR THE CATECHUMENS

The priest prays quietly:²²¹

Priest: O Lord, our God,
You dwell on high and behold the lowly.²²²

²²¹ *Ordo* §127.

²²² Psalm 112(113):5.

For the salvation of mankind,
You sent down Your only-begotten Son and God,
our Lord Jesus Christ.

Look down upon Your servants, the catechumens,
who have bowed their heads to You.

Make them worthy in due time
of the waters of regeneration,²²³
the forgiveness of sins,²²⁴
and the robe of incorruption.²²⁵

Make them one with Your holy, catholic, and apostolic Church,
and number them among Your chosen flock.

Aloud:

Priest: That with us they also may glorify
Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The priest now unfolds the eiliton.

The deacon says:

Deacon: All catechumens, depart!

If there be a second deacon, he now says (but if not, the first deacon says):

Deacon: Catechumens, depart!

The first deacon again says:

Deacon: All catechumens, depart!
Let none of the catechumens remain;
all the faithful, again and again, in peace,
let us pray to the Lord.

²²³ Titus 3:5.

²²⁴ Matthew 26:28.

²²⁵ Cf: Isaiah 61:10, Revelation 3:5, 7:14

People: Lord, have mercy.

FIRST PRAYER OF THE FAITHFUL

The priest prays quietly:

Priest: We give thanks to You, O Lord God of Hosts,²²⁶
for having counted us worthy to stand, at this time,
before Your holy Altar
and to bow down before Your compassion
for our sins
and for the ignorances of the people.²²⁷

Accept our prayer, O God,
and make us worthy to offer to You prayers and supplications,
and unbloody sacrifices for all Your people.

Enable us also,
whom You have appointed to this Your service
by the power of the Holy Spirit,
to call upon You at all times and in all places,
without blame or condemnation,
in pure witness of our conscience,²²⁸
that, hearing us,
You may be merciful to us
in the greatness of Your goodness.²²⁹

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: Wisdom!

The priest says aloud:

²²⁶ Psalm 23(24):10, Romans 9:29; James 5:4 (etc.).

²²⁷ Hebrews 9:7. ESV: "Unintentional sins".

²²⁸ 1 Timothy 3:9.

²²⁹ Nehemiah 9:25, 35, Isaiah 63:7, Zechariah 9:17

Priest: For to You belongs all glory, honor,²³⁰ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

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

People: Lord, have mercy.

SECOND PRAYER OF THE FAITHFUL

The priest prays quietly:

Priest: Ever and again we fall down before You,²³¹
and beseech You,
O Good One, the Lover of Mankind,²³²
that, looking down on our prayer,
You may cleanse our souls and bodies
from every defilement of flesh and spirit,²³³
and grant that we may stand
without blame or condemnation before Your holy Altar.

O God, grant to those who pray with us
growth in life and faith and spiritual understanding,²³⁴
that, ever serving you in fear and love,
they may partake of your holy Mysteries
without blame or condemnation
and be accounted worthy of Your heavenly kingdom.²³⁵

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

²³⁰ 1 Timothy 1:17.

²³¹ Revelation 19:10.

²³² Titus 3:4.

²³³ 2 Corinthians 7:1.

²³⁴ Colossians 1:9

²³⁵ 2 Thessalonians 1:5.

Deacon: Wisdom!

The deacon enters the Altar by the northern door. The priest says aloud:

Priest: Ever guarded by Your might,
may we send up glory to You,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The Holy Doors are now opened.

[At the beginning of the Cherubic Hymn the deacon takes the censer, sets incense into it, and approaches the priest, saying:

Deacon: Master, bless the incense.

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.]²³⁶

The deacon quietly recites Psalm 50 while censuring around the Holy Table and the entire Altar, the iconostasis, the choirs, and the people. For this incensation the deacon leaves the Altar through the northern door and returns through the southern door. On his return into the Altar the deacon censes the priest.²³⁷

Meanwhile the priest says the following prayer quietly:

Priest: No one bound by carnal passions and pleasures²³⁸
is worthy to come before You,
to draw near to You,
or to serve You, the King of Glory,²³⁹
for to serve You is great and fearful,
even for the heavenly Powers themselves.

Yet because of Your ineffable and immeasurable
love for mankind²⁴⁰

²³⁶ *Ordo Celebrationis*, § 129.

²³⁷ *Služebnik* as enhanced by *Ordo* §129.

²³⁸ 1 Peter 2:11; Titus 3:3.

²³⁹ Psalm 23(24):7, 8, 9, 10.

²⁴⁰ Titus 3:4.

without change and without alteration You became man
and were appointed our High Priest²⁴¹
and, as the Master of All,²⁴²
gave into our keeping the sacred ministry of this liturgical,
unbloody sacrifice.

For You alone, O Lord our God,
rule over all things in heaven and on earth;²⁴³
are borne aloft on the throne of the Cherubim;²⁴⁴
and are the Lord of the Seraphim and the King of Israel;²⁴⁵
Who alone are holy and rest in Your Holy Place.²⁴⁶

Therefore, I beseech You,
Who alone are good and ready to hear me:
look with favor upon me,²⁴⁷
Your sinful and unprofitable servant,²⁴⁸
and cleanse my heart and soul from an evil conscience;²⁴⁹
and by the power of the Holy Spirit²⁵⁰ enable me,²⁵¹
clothed with the grace of the priesthood,
to stand before this, Your Holy Table,
and offer the sacred Mystery
of Your holy and most pure Body and precious Blood.²⁵²

With my head bowed low, I come to You and I pray to You:
turn not your face away from me,²⁵³
nor shut me out from among your children,²⁵⁴

²⁴¹ Hebrews 5:5.

²⁴² Job 5:8 LXX.

²⁴³ 1 Paralipomenon (1 Chronicles) 29:11.

²⁴⁴ Ezekiel 10:1

²⁴⁵ John 1:49.

²⁴⁶ Isaiah 57:15 LXX.

²⁴⁷ Psalm 24(25):16.

²⁴⁸ Matthew 25:26, Luke 19:22, 17:10. [Literally: *slave*]

²⁴⁹ Hebrews 10:22

²⁵⁰ Luke 4:14; Romans 15:13; Romans 15:16.

²⁵¹ 2 Corinthians 3:6.

²⁵² Romans 15:16.

²⁵³ Psalm 68:18 (69:17), 142(143):7

²⁵⁴ Wisdom 9:4, Luke 13:25 (some translations use “servants”).

but allow me, your sinful and unworthy servant,
to offer these Gifts to you;
for it is You, O Christ our God,
Who offer and are offered,
Who receive and are distributed,
and to You we send up glory,
with Your Father, Who is without beginning,
and with Your all-holy, good, and life-creating Spirit,²⁵⁵
now and ever, and to the ages of ages.
Amen.

Upon completing the censuring, the deacon takes his place at the priest's right and holds the censer with the ring finger of his left hand. Both deacon and priest, with hands elevated on high,²⁵⁶ together say the Cherubic Hymn three times, and make a single, small bow after each recitation.²⁵⁷

Priest and Deacon:

Let us, who mystically represent the Cherubim,
and sing the thrice-holy hymn to the life-creating Trinity,
now set aside all earthly cares.²⁵⁸

That we may receive the King of all,
invisibly escorted by angelic Hosts.²⁵⁹
Alleluia, Alleluia, Alleluia! (Three times)

Where it is customary, the priest and deacon kiss the Holy Table and, if they so desire, the hand Cross. The deacon leads the priest to the preparation table and there the priest takes the censer and censes the Holy Gifts in strokes of three while praying quietly:²⁶⁰

Priest: O God, be merciful to me a sinner.²⁶¹

The priest returns the censer to the deacon, who holds it with one of the fingers of

²⁵⁵ John 6:63.

²⁵⁶ By custom the priest elevates both his hands; the deacon raises only his right hand (holding the orarion).

²⁵⁷ *Ordo* §129.

²⁵⁸ Luke 8:14.

²⁵⁹ More literally: *"That we may receive the King of All, invisibly escorted by ranks of Angels. Alleluia!"*

²⁶⁰ *Ordo* §129.

²⁶¹ Luke 18:13.

his right hand.²⁶² The deacon says to the priest:

Deacon: Master, lift up.

The priest takes the aer and places it on the deacon's left shoulder, saying:

Priest: Lift up your hands to the holy place, and bless the Lord.²⁶³

The priest, with full attention and reverence, takes the discos covered with its veil, and places it on the head of the deacon. Holding the end of the orarion in his left hand, the deacon holds the discos to his forehead with both hands. The priest himself takes into his hands the chalice, covered with a small veil, and holds it before his breast. The candlebearers, the deacon, and the priest all depart in order through the northern door. The candlebearers proceed to the Holy Doors where they stand facing one another.²⁶⁴

Deacon: May the Lord God remember in His kingdom
all you Orthodox Christians,
always, now and ever, and to the ages of ages.

The deacon proceeds through the Holy Doors into the Altar where, standing on the right, he awaits the priest.²⁶⁵ The priest intones:

Priest: May the Lord God remember in His kingdom,
our holy ecumenical pontiff *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan *N.*,
and our God-loving Bishop *N.*,
(our very reverend father proto-archimandrite N.,
archimandrite N., our proto-hegumen N., our hegumen N.,)
and the entire priestly, diaconal, and monastic order,
our civil authorities
(Or: our divinely-protected Emperor N., or King N.),
and all our armed forces,
the noble and ever-memorable founders and benefactors
of this holy temple *(holy monastery)*,
and all you Orthodox Christians,
always, now and ever, and to the ages of ages.

²⁶² *Ordo* §129.

²⁶³ Psalm 133(134):2.

²⁶⁴ *Ordo* §129.

²⁶⁵ *Ordo* §129.

Coming before the Holy Doors, the priest turns to the people at the conclusion “and all you Orthodox Christians...”²⁶⁶

People: Amen.

The singers continue:

People: That we may receive the King of all,
invisibly escorted by angelic Hosts.
Alleluia, Alleluia, Alleluia!

Entering the Altar through the Holy Doors, the priest sets the holy chalice upon the Holy Table; and taking the holy discos from the deacon's head, he also sets it upon the Holy Table to the left of the chalice.²⁶⁷

The Holy Doors and the Curtain (Veil) are now closed. The candlebearers bow together before the Holy Doors and return to their places.²⁶⁸

The priest removes the veils from the holy discos and the holy chalice and places them to one side of the Holy Table. Taking the aer from the deacon's shoulder and censuring it above the censer, he covers the Holy Gifts with it, saying:²⁶⁹

Priest: The noble Joseph took down from the Tree Your most pure Body.
He wrapped it in pure linen,
and, with fragrant spices, placed it in a new tomb.²⁷⁰

Taking the censer from the deacon's hand, he censes the Holy Gifts three times, saying:

Priest: Deal favorably, O Lord, in Your good will with Sion,
that the walls of Jerusalem may be built up.
Then You shall accept the sacrifice
of justice, oblations and whole burnt offerings,
then shall they lay calves upon Your altar.²⁷¹

Then he gives back the censer and bows his head and says to the deacon:

²⁶⁶ *Ordo* §129.

²⁶⁷ *Služebnik* as enhanced by *Ordo* §130.

²⁶⁸ *Ordo* §19g and §130.

²⁶⁹ *Služebnik* as enhanced by *Ordo* §130.

²⁷⁰ Holy and Great Saturday, Troparion (Apolitikion) (Cf: Matthew 27:57-60, Luke 23:50-56, Mark 15:45-46, John 19:38-42).

²⁷¹ Psalm 50:20-21(51:18-20).

Priest: Remember me, brother and fellow-celebrant.

The deacon replies:

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

The priest says to the deacon:

Priest: Pray for me, my fellow-celebrant.

The deacon also bows his head and, holding his orarion with three fingers of his right hand, says to the priest:

Deacon: May the Holy Spirit come upon you,
and the power of the Most High overshadow you.²⁷²

Priest: May the Spirit Himself serve together with us
all the days of our lives.²⁷³

The deacon says to the priest:

Deacon: Remember me, holy Master.

Priest: May the Lord God remember you in His kingdom,
always, now and ever, and to the ages of ages.

Deacon: Amen.

LITANY OF SUPPLICATION

The deacon bows to the priest, leaves through the northern door. Standing in his customary place, he says:

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

²⁷² Luke 1:35.

²⁷³ Romans 8:26.

Deacon: For this holy temple
and for all who enter it
with faith, reverence, and the fear of God,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we may be delivered
from all affliction,²⁷⁴ wrath,²⁷⁵ and need,²⁷⁶
let us pray to the Lord.

People: Lord, have mercy.

The priest quietly says the Prayer of the Offertory (Prothesis) after the Holy Gifts have been set on the Holy Table:²⁷⁷

Priest: O Lord God Almighty,²⁷⁸
Who alone are holy
and Who receive the sacrifice of praise²⁷⁹
from those who call upon You with their whole heart,²⁸⁰
accept also the prayer of us sinners:
draw us to Your holy Altar,
enable us to offer to You these Gifts and spiritual sacrifices
for our sins,²⁸¹
and for the ignorances of the people.²⁸²

Count us worthy to find favor in Your sight,²⁸³
that our sacrifice may be pleasing to You,²⁸⁴
and that the good Spirit of Your grace may rest upon us

²⁷⁴ Psalm 33:7 (34:6).

²⁷⁵ Psalm 77(78):38.

²⁷⁶ Psalm 9:33 (10:12), 33:10 (34:9).

²⁷⁷ *Služebnik* as enhanced by *Ordo* §132.

²⁷⁸ Amos 4:13 LXX.

²⁷⁹ Psalm 49(50):15, Hebrews 13:15.

²⁸⁰ Psalm 9:2 (10:1).

²⁸¹ Hebrews 5:1; 1 Peter 2:5.

²⁸² Hebrews 9:7. ESV: *Unintentional sins*.

²⁸³ Genesis 32:5, 33:8,15, 34:10,11, Exodus 33:13, Numbers 11:13, 1 Samuel 25:8, 2 Samuel 16:4, Acts 7:6.

²⁸⁴ Philippians 4:18, 1 Peter 2:5.

and upon these Gifts here set forth,
and upon all Your people.

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: That this whole day may be perfect,²⁸⁵ holy, peaceful,
and without sin,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide,
a guardian of our souls and bodies,²⁸⁶
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For the pardon and forgiveness of our sins and offenses,²⁸⁷
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For what is good and beneficial to our souls
and for the peace of the world,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: That we may spend the rest of our life
in peace and repentance,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For a Christian, painless, unashamed,

²⁸⁵ Matthew 5:48.

²⁸⁶ Exodus 23:20.

²⁸⁷ Psalm 50:3 (51:1).

peaceful end of our life,
and for a good defense
before the fearsome judgment-seat of Christ,²⁸⁸
let us beseech.

People: Grant this, O Lord.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend²⁸⁹ ourselves and one another,
and our whole life, to Christ God.

People: To You, O Lord.

The priest says aloud:

Priest: Through the mercies of Your only-begotten Son,
with Whom You are blessed,²⁹⁰
together with Your all-holy, good, and life-creating Spirit,²⁹¹
now and ever, and to the ages of ages.

People: Amen.

Facing the people, the priest blesses:²⁹²

Priest: Peace be to all.

People: And to your spirit.²⁹³

Deacon: Let us love one another,²⁹⁴
so that with one mind we may confess:²⁹⁵

²⁸⁸ Romans 6:22, 2 Corinthians 5:10.

²⁸⁹ Acts of the Apostles 20:32, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

²⁹⁰ Psalm 17:47(18:46), 27(28):6, etc.

²⁹¹ John 6:63.

²⁹² *Ordo* §132.

²⁹³ 2 Timothy 4:22.

²⁹⁴ 1 John 4:7.

²⁹⁵ 1 Peter 3:8.

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

The priest bows three times, saying quietly with each bow:²⁹⁶

Priest: I will love You, O Lord, my strength;
the Lord is my fortress and my refuge.²⁹⁷ (Three times)

He kisses the Holy Gifts, covered as they are, first over the holy discos, then over the holy chalice, and the edge of the Holy Table before him. If there are two or more priests, they also kiss all the holy things,²⁹⁸ and then each other on the shoulders.

The celebrant says: Christ is among us.²⁹⁹

The one kissed replies: He is and shall be.

The deacons also, if there are two of them, kiss the Cross upon their oraria and each other on the shoulders, saying the same as the priests.³⁰⁰

The Curtain (Veil) is now opened.³⁰¹

The deacon likewise bows, standing where he is, and kisses his orarion where the Cross is and then intones:

Deacon: The doors, the doors, in wisdom let us be attentive!

The priest lifts the aer and holds it over the Holy Gifts. If there be other concelebrating priests, then they also lift the aer and hold it over the Holy Gifts, shaking it lightly, and each saying to himself the Symbol of Faith, along with the people.

People: I believe in one God,
the Father Almighty,
creator of heaven and earth,
of all things visible and invisible.³⁰²

And in one Lord Jesus Christ,
the Only-Begotten Son of God,

²⁹⁶ *Služebnik* as enhanced by *Ordo* §132.

²⁹⁷ Psalm 17:1,3(18:1,2) LXX.

²⁹⁸ Ezekiel 22:26.

²⁹⁹ By custom a senior priest greets a junior priest.

³⁰⁰ By custom a senior deacon greets a junior deacon.

³⁰¹ *Ordo* §19g.

³⁰² Colossians 1:16.

born of the Father before all ages.
Light of Light, true God of true God,
begotten, not made, of one essence with the Father,
through Whom all things were made.
Who for us men and for our salvation,
came down from heaven,
and was incarnate from the Holy Spirit and the Virgin Mary,
and became man.

He was crucified for us under Pontius Pilate,
and suffered, and was buried.
And He rose on the third day, according to the Scriptures.
And He ascended into heaven,
and is seated at the right hand of the Father.
And He will come again with glory,
to judge the living and the dead,
and of His kingdom there will be no end.

And in the Holy Spirit, the Lord,³⁰³ and Creator of Life,³⁰⁴
Who proceeds from the Father,³⁰⁵
Who together with the Father and the Son
is worshipped and glorified,
Who has spoken through the prophets.³⁰⁶

And in one, holy, catholic, and apostolic Church.
I confess one baptism for the forgiveness of sins.
I look forward to the resurrection of the dead;
and the life of the age to come. Amen.

At the words “and was incarnate” the priest, kissing the aer, folds it, and lays it to one side on the Holy Table.³⁰⁷

Deacon: Let us stand well, let us stand with fear, let us be attentive,

³⁰³ 2 Corinthians 3:17.

³⁰⁴ 2 Corinthians 3:6.

³⁰⁵ John 15:26. The *Služebnik* also includes the *filioque* in brackets.

³⁰⁶ 2 Peter 1:21.

³⁰⁷ *Ordo* §132. According to custom, Cross on the aer is uppermost.

that we may offer the holy oblation in peace.³⁰⁸

People: The mercy of peace,³⁰⁹ the sacrifice of praise.³¹⁰

The priest, having taken the aer off the Holy Gifts, kisses it and sets it to one side, saying:
The grace of our Lord

The deacon makes a small bow, enters the Altar through the southern door, and takes his place at the right of the priest. He takes the ripidion and waves it over the Holy Things.³¹¹ If there is no ripidion, he does the same with one of the small folded veils.³¹²

The priest intones and blesses the people:³¹³

Priest: The grace of our Lord Jesus Christ,
and the love of God the Father,
and the communion of the Holy Spirit,
be with all of you.³¹⁴

People: And with your spirit.³¹⁵

The priest turns to the East and elevating his hands, says:³¹⁶

Priest: Let us lift up our hearts!³¹⁷

People: We lift them up to the Lord.³¹⁸

Then, crossing his hands upon his breast and bowing before the Holy Table, the priest says:³¹⁹

Priest: Let us give thanks to the Lord.³²⁰

³⁰⁸ Psalm 50:21 LXX (Cf: Leviticus 2:14, 2:16, 3:1, 3:5, 3 Kings 18:29 LXX, 1 Kings 19:29, 36).

³⁰⁹ Psalm 84:11 (85:10), Isaiah 54:10, Jeremiah 16:5, Osee 6:7 LXXX (Hosea 6:7), Matthew 12:7.

³¹⁰ Psalm 115:8(116:17), Hebrews 13:15.

³¹¹ Ezekiel 22:26.

³¹² *Služebnik* as enhanced by *Ordo* §133.

³¹³ *Služebnik* as enhanced by *Ordo* §133.

³¹⁴ 2 Corinthians 13:14.

³¹⁵ 2 Timothy 4:22.

³¹⁶ *Služebnik* as enhanced by *Ordo* §133.

³¹⁷ Lamentations 3:41.

³¹⁸ Hebrews 10:22.

³¹⁹ *Ordo* §133.

³²⁰ 1 Chronicles 16:18, 41, 2 Chronicles 20:21, 31, Judith 8:25, Psalm 7:18(17), 9:2(10;1), 56:10(57:9), 137(138):1 (and etc.), Judith 8:25, Isaiah 12:4 (and etc.), 1 Corinthians 15:57, 2 Thessalonians 2:13, Revelation 11:17.

People: It is proper³²¹ and just
to worship the Father, and the Son, and the Holy Spirit,
the Trinity, one in essence and undivided.

The priest says quietly:³²²

Priest: It is proper³²³ and just to sing hymns to You,
to bless You, to praise You, to give thanks to You,
to worship You in every place of Your dominion;³²⁴
for You are God ineffable, inconceivable, invisible,
incomprehensible, ever existing,³²⁵ and eternally the same;
You, and Your only-begotten Son, and Your Holy Spirit;
You brought us forth from nothingness into being,³²⁶
and when we had fallen raised us up again,
and left nothing undone until You brought us to heaven
and bestowed upon us Your Kingdom to come.

For all this we give thanks to You,
and to Your only-begotten Son,
and to Your Holy Spirit,
for all that we know and that we do not know,
the manifest and the hidden benefits bestowed upon us.

We thank You also for this liturgy,³²⁷
which You have willed to accept from our hands,
even though there stand before You thousands of archangels,
tens of thousands of angels,³²⁸
Cherubim and Seraphim,
six-winged,³²⁹ many-eyed,³³⁰ soaring aloft on their wings,

³²¹ 2 Thessalonians 1:3.

³²² *Služebnik* as enhanced by *Ordo* §133.

³²³ 2 Thessalonians 1:3.

³²⁴ Psalm 102(103):22, 144(145):13.

³²⁵ Exodus 3:14.

³²⁶ Wisdom 1:14, Psalm 103(104):30.

³²⁷ Or: "service".

³²⁸ Daniel 7:10, Revelation 5:11.

³²⁹ Isaiah 6:2.

³³⁰ Revelation 4:8.

The deacon comes to the left side of the priest and, taking the asterisk with his right hand, he strikes the upper part of the holy discos, then the lower, then the left and the right, making the sign of the Cross over it. Then he kisses the asterisk and lays it aside.³³¹

The priest does not bless himself with the asterisk. He intones:

Priest: Singing, shouting, crying out, and saying the triumphal hymn:

People: Holy, holy, holy is the Lord of Hosts,³³²
heaven and earth are full of Your glory;³³³
hosanna in the highest.
Blessed is He Who comes in the Name of the Lord,
hosanna in the highest.³³⁴

The deacon then approaches the priest and stands to his right. Taking the ripidion in his hands (or, if there is no ripidion, the small folded veil),³³⁵ the deacon waves it gently over the Holy Gifts with attention and reverence, lest any flies or the like settle upon them.

The priest prays quietly:³³⁶

Priest: With these blessed Powers,
O Master, the Lover of Mankind³³⁷
we too cry out and say:
Holy are You and all-holy,³³⁸
You, and Your only-begotten Son,
and Your Holy Spirit;
holy are You and all-holy and majestic is Your glory,³³⁹
Who so loved Your world
that You gave Your only-begotten Son,
that everyone who believes in Him should not perish,
but should have life everlasting;³⁴⁰

³³¹ *Služebnik* as enhanced by *Ordo* §133. By custom, he lays it on top of the folded aer.

³³² Revelation 4:8.

³³³ Isaiah 6:3.

³³⁴ Psalm 117(118):26, Matthew 21:9; Mark 11:9-10.

³³⁵ *Služebnik* as enhanced by *Ordo* §134.

³³⁶ *Služebnik* as enhanced by *Ordo* §134.

³³⁷ Titus 3:4.

³³⁸ Leviticus 11:44, 45, 19:2, 20:7, 21:8, 1 Samuel 2:2, Psalm 98(99):9, Isaiah 43:3.

³³⁹ 2 Peter 1:17.

³⁴⁰ John 3:16.

Who, having come
and having fulfilled the whole divine plan concerning us,
on the night when He was handed-over,³⁴¹
or rather,
when He handed-over Himself for the life of the world,³⁴²
He took bread³⁴³
into His holy and all pure and unblemished hands,³⁴⁴
He gave thanks³⁴⁵
and He blessed it,³⁴⁶ (and he blesses it)³⁴⁷
He sanctified it,
He broke it,³⁴⁸
and gave it to His holy disciples and apostles, saying:

Aloud:

Take, eat, this is My Body which is broken for you³⁴⁹
for the forgiveness of sins.

Making the sign of the Cross upon themselves, the priest and deacon together make a profound bow.³⁵⁰

People: Amen.

While this is being said, the deacon, holding his orarion with three fingers of his right hand, points out the discos to the priest. In like manner, when the priest says: “Drink of this all of you...” the deacon points to the holy chalice.

The priest says quietly:

Priest: Likewise the chalice (and again he blesses it once) after supper,
saying:³⁵¹

³⁴¹ 1 Corinthians 11:23.

³⁴² John 6:51 (Cf: Matthew 26:53, Luke 22:54, Mark 14:49, John 18:8).

³⁴³ 1 Corinthians 11:23.

³⁴⁴ 1 Peter 1:19, Hebrews 9:14, Exodus 12:5 (And: Isaiah 53:7b, from Proskomedie, first prosphora)

³⁴⁵ Luke 22:19, 1 Corinthians 11:24.

³⁴⁶ Mark 14:22, Luke 24:30.

³⁴⁷ He does not take the holy discos into his hands, nor does he elevate it. He only blesses the holy discos once.

³⁴⁸ Mark 14:22.

³⁴⁹ Matthew 26:26; 1 Corinthians 11:23-24, John 6:51.

³⁵⁰ *Služebnik* as enhanced by *Ordo* §134.

³⁵¹ Luke 22:20, 1 Corinthians 11:25.

Aloud:

Drink of this, all of you, this is My Blood of the New Covenant,
which is poured out for you and for many,
for the forgiveness of sins.³⁵²

And again making the sign of the Cross upon themselves, the priest and deacon together
make a profound bow.³⁵³

People: Amen.

The priest prays quietly:³⁵⁴

Priest: Remembering, therefore, this saving command,
and all that was done in our behalf:
the Cross,³⁵⁵ the Tomb,³⁵⁶ the Resurrection on the third day,³⁵⁷
the Ascension into heaven,³⁵⁸ the Sitting at the Right Hand,³⁵⁹
the Second and Glorious Coming Again.³⁶⁰

He intones:

Offering You, Your own, from Your own,³⁶¹
in behalf of all and for all.

While the above is being said, the deacon, with his forearms crossed, takes the holy discos
in his right hand and the holy chalice in his left, and elevates them slightly, making the
sign of the Cross over the eiliton. The priest and deacon then again make a profound
bow.³⁶²

People: We praise You, we bless You, we thank You, O Lord,
and we pray to You, our God.

³⁵² Matthew 26:27-28, Luke 22:20, Mark 14:24 (*textus recptus*).

³⁵³ *Služebnik* as enhanced by *Ordo* §134.

³⁵⁴ *Služebnik* as enhanced by *Ordo* §135.

³⁵⁵ Matthew 27:35, Mark 15:24-25, Luke 23:33.

³⁵⁶ Matthew 27:59-60, Mark 15:46, Luke 23:53.

³⁵⁷ Matthew 28:6, Mark 16:6, Luke 24:6.

³⁵⁸ Luke 24:51, Acts 1:9.

³⁵⁹ Matthew 26:64, Mark 14:62, Luke 22:69.

³⁶⁰ Matthew 24:27, Luke 21:27, John 14:3, Acts 1:11, 1 Thessalonians 4:16-17, Titus 2:13, Revelation 1:7.

³⁶¹ 1 Paralipomenon (1 Chronicles) 29:14b.

³⁶² *Ordo* §135.

And the priest prays quietly:³⁶³

Priest: Moreover we offer to You
this spiritual and unbloody sacrifice,³⁶⁴
and we implore, and pray, and entreat You,
send down Your Holy Spirit upon us
and upon these Gifts here set forth.

The deacon lays the ripidion (or the veil) aside and comes close to the priest. They both bow three times before the Holy Table.

The deacon then bows his head and pointing with his orarion to the Holy Bread says in a low voice:

Deacon: Master, bless the Holy Bread.

The priest bends over the Gifts and makes the sign of the Cross over the Holy Bread, saying:

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

Deacon: Amen.

And the deacon again:

Deacon: Master, bless the holy chalice.

The priest blessing it, saying:

Priest: And that which is in this chalice,
the precious Blood of Your Christ.

Deacon: Amen.

The deacon again, pointing to both Holy Gifts, says:

Deacon: Master, bless both.

The priest blessing both Holy Gifts, saying:

Priest: Changing them by Your Holy Spirit.³⁶⁵

³⁶³ *Služebnik* as enhanced by *Ordo* §135.

³⁶⁴ Romans 12:1, 1 Peter 2:5.

³⁶⁵ 2 Corinthians 3:18.

Deacon: Amen. Amen. Amen.

The deacon bows his head to the priest and then goes to the place where he previously stood. Taking the ripidion, he fans the Holy Gifts as he did before. The priest quietly continues the following prayer:³⁶⁶

Priest: That to those who partake of them,
they may be for the purification of the soul,
for the forgiveness of sins,
for the communion of Your Holy Spirit,³⁶⁷
for the fullness of the kingdom of heaven,
for boldness before You,
but not for judgment or condemnation.³⁶⁸

Moreover, we offer to You this spiritual sacrifice³⁶⁹
for those who have fallen asleep in faith:
the Forefathers, Fathers, Patriarchs, Prophets,
Apostles, Preachers, Evangelists,
Martyrs, Confessors, Ascetics,
and for every righteous spirit made perfect in faith.³⁷⁰

And the priest, taking the censer, intones:

Priest: [We offer to You this spiritual sacrifice³⁷¹]
especially for our most holy, most pure, most blessed
and glorious Lady, the Mother of God and ever-Virgin Mary.

And he censers the Holy Gifts three times before the Holy Table. Then he covers the chalice with the small veil or lention.³⁷²

Taking the censer, the deacon censers the Holy Table roundabout, and he remembers whom he wishes among those who have fallen asleep.

³⁶⁶ *Služebnik* as enhanced by *Ordo* §135.

³⁶⁷ 2 Corinthians 13:14.

³⁶⁸ Romans 8:1, 1 Corinthians 11:34.

³⁶⁹ Romans 12:1.

³⁷⁰ Hebrews 12:23, James 2:22.

³⁷¹ Romans 12:1.

³⁷² *Služebnik* as enhanced by *Ordo* §136.

People: It is truly proper to glorify you,
who have borne God,
the ever-blessed, immaculate and the Mother of our God.
More honorable than the Cherubim
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word;
you, truly the Mother of God, we magnify.

Or in place of the 'It is truly proper', the Ninth Irmos of the feast is sung with its verse.

The priest prays quietly:³⁷³

Priest: [We offer to You this spiritual sacrifice³⁷⁴
for the holy Prophet, Forerunner and Baptist, John,
for the holy glorious and all-praised Apostles,
for Saint *N.*, [the saint of the day] whose memory we celebrate,
and for all Your Saints,
through whose prayers, O God, visit us.

Remember, O God,
[Your servant(s) *NN.*, and]
all those who have fallen asleep
in the hope of resurrection to eternal life.
Grant them rest where the light of Your face shines.³⁷⁵

Moreover, we pray You, O Lord,
remember the entire episcopate of the Orthodox,
who rightly divide the word of Your truth,³⁷⁶
the entire priesthood,
the diaconate in Christ,
and all others in priestly orders.

We further offer You this spiritual sacrifice³⁷⁷
for the whole world,

³⁷³ *Služebnik* as enhanced by *Ordo* §136.

³⁷⁴ Romans 12:1.

³⁷⁵ Psalm 4:7(6).

³⁷⁶ 2 Timothy 2:15.

³⁷⁷ Romans 12:1.

for the holy, catholic, and apostolic Church,
for those who live in chastity and holiness;³⁷⁸
for our civil authorities

*[Or: For our divinely-protected Emperor N., or King N.,
and for the royal household]*

and for all the armed forces.

O Lord, grant them (*him*) a peaceful rule,
that we also, sharing in their (*his*) tranquility,
may lead a quiet and peaceful life
in all godliness and dignity.³⁷⁹

After the singing of the hymn, the priest intones:

Priest: Among the first, O Lord,
remember our holy ecumenical pontiff *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan *N.*,
and our God-loving Bishop *N.*, (*the ordinary of the place*).
Grant them to Your holy Churches,
in peace, safety, honor, health, and length of days,
as they rightly divide the word of Your truth.³⁸⁰

The deacon mentions the living.

People: And remember each and all.³⁸¹

*The priest prays quietly:*³⁸²

Priest: Remember, O Lord,
this city [*Or: village; Or: monastery*], in which we dwell,
and every city and country,
and the faithful who live in them.

Remember, O Lord,
those who travel by sea, air and land,

³⁷⁸ 1 Peter 2:12.

³⁷⁹ 1 Timothy 2:2.

³⁸⁰ 2 Timothy 2:15.

³⁸¹ Literally in both Greek and Slavonic: "*For all (masculine) and all (feminine)*". "All" is not limited to "people".
The 1964 had: "Also all men and all women".

³⁸² *Služebnik* as enhanced by *Ordo* §136.

the sick, the suffering, the captive,
and their safety and salvation.

Remember, O Lord,
those who bear fruit and do good works³⁸³
in Your holy Churches,
and those who remember the poor,³⁸⁴
and upon all of us send down Your mercies.

He mentions by name, those that he wishes of the living.

Then the priest says aloud:

Priest: And grant that we, with one voice³⁸⁵ and one heart,³⁸⁶
may glorify³⁸⁷ and praise
Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The priest turns towards the doors (but does not withdraw from the center of the Holy Table) and blessing, says:³⁸⁸

Priest: And may the mercies of our great God and Savior,
Jesus Christ,³⁸⁹ be with all of you.

People: And with your spirit.³⁹⁰

The deacon, taking leave of the priest, makes a small bow, goes around the Holy Table and leaves through the northern door. Standing in his usual place, he says:³⁹¹

Deacon: Now that we have remembered all the Saints,
again and again, in peace, let us pray to the Lord.

³⁸³ Colossians 1:10.

³⁸⁴ Galatians 2:10, Ecclesiastes 9:15.

³⁸⁵ Literally: "mouth".

³⁸⁶ Acts 4:32.

³⁸⁷ Romans 15:6.

³⁸⁸ *Služebnik* as enhanced by *Ordo* §136.

³⁸⁹ Titus 2:13.

³⁹⁰ 2 Timothy 4:22.

³⁹¹ *Služebnik* as enhanced by *Ordo* §137.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That our God, the Lover of Mankind,³⁹²
having received them on His holy and heavenly
and mystical Altar³⁹³ as a pleasing fragrance,³⁹⁴
will send down upon us in return
the divine grace and gift of the Holy Spirit,³⁹⁵
let us pray.

People: Lord, have mercy.

Deacon: That we may be delivered
from all affliction,³⁹⁶ wrath,³⁹⁷ and need,³⁹⁸
let us pray to the Lord.

People: Lord, have mercy.

The priest prays quietly:³⁹⁹

Priest: In You, O Master and Lover of Mankind,⁴⁰⁰
we entrust our whole life and our hope.

We beseech You,
we pray You,
and we implore You:
make us worthy
to receive Your heavenly and fearsome Mysteries
from this holy and spiritual Table

³⁹² Titus 3:4.

³⁹³ Ephesians 4:10. “Mystical” is used but this is literally “noetic”, which is akin to “rational” or “intellectual”.

³⁹⁴ Ephesians 5:2.

³⁹⁵ Acts 2:38.

³⁹⁶ Psalm 33:7(34:6).

³⁹⁷ Psalm 77(78):38.

³⁹⁸ Psalm 9:33(10:12), 33:10(34:9).

³⁹⁹ *Služebnik* as enhanced by *Ordo* §137.

⁴⁰⁰ Titus 3:4.

with a pure conscience,
for the forgiveness of sins,⁴⁰¹
for the pardon of transgressions,
for the communion of the Holy Spirit,⁴⁰²
for the inheritance of the kingdom of heaven,⁴⁰³
for boldness before You,
but not for judgment,⁴⁰⁴ or condemnation.

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful,
and without sin,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide,
a guardian of our souls and bodies,⁴⁰⁵
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For the pardon and forgiveness of our sins and offenses,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For what is good and beneficial to our souls,
and for peace for the world,
let us beseech the Lord.

People: Grant this, O Lord.

⁴⁰¹ Matthew 26:28.

⁴⁰² 2 Corinthians 13:14.

⁴⁰³ Ephesians 5:5.

⁴⁰⁴ 1 Corinthians 11:34.

⁴⁰⁵ Exodus 23:20.

Deacon: That we may spend the rest of our life
in peace and repentance,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For a Christian, painless, unashamed,
peaceful end of our life,
and for a good defense
before the fearsome judgment-seat of Christ,⁴⁰⁶
let us beseech.

People: Grant this, O Lord.

Deacon: Having asked for unity in the faith,⁴⁰⁷
and for communion in the Holy Spirit,⁴⁰⁸
let us commend⁴⁰⁹ ourselves and one another,
and our whole life to Christ God.

People: To You, O Lord.

The priest intones:

Priest: And make us worthy, O Master,
that with boldness⁴¹⁰ and without condemnation⁴¹¹
we may dare to call upon You,
the heavenly God, as “Father,”⁴¹² and to say:

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.

⁴⁰⁶ Romans 14:10, 2 Corinthians 5:10.

⁴⁰⁷ Ephesians 4:13.

⁴⁰⁸ 2 Corinthians 13:14, Philippians 2:1.

⁴⁰⁹ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

⁴¹⁰ Ephesians 3:12, Hebrews 4:16, 10:19, 1 John 3:21, 5:14.

⁴¹¹ Romans 5:15-16.

⁴¹² I Peter 1:17.

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. ⁴¹³

Priest: For Thine is the kingdom, and the power, and the glory,⁴¹⁴
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Without departing from the center of the Holy Table, the priest turns towards the west and blesses:⁴¹⁵

Priest: Peace be to all.

People: And to your spirit.⁴¹⁶

Deacon: Bow your heads to the Lord.⁴¹⁷

People: To You, O Lord.

The priest prays quietly:⁴¹⁸

Priest: We give You thanks, O King invisible,⁴¹⁹
Who by Your immeasurable power have fashioned all things,
and in the abundance of Your mercy⁴²⁰
have brought all things from nothingness into being.⁴²¹

O Master, look down from heaven,⁴²²
upon those who bow their heads to You,

⁴¹³ Matthew 6:9-13. More literally: “*in the heavens*”, “*from the evil one*”.

⁴¹⁴ Matthew 6:13a *textus receptus*, 1 Chronicles 29:11.

⁴¹⁵ *Ordo* §137.

⁴¹⁶ 2 Timothy 4:22.

⁴¹⁷ Exodus 4:31.

⁴¹⁸ *Služebnik* as enhanced by *Ordo* §137.

⁴¹⁹ 1 Timothy 1:17.

⁴²⁰ Psalm 50:3 (51:1).

⁴²¹ Research is needed on this prayer, especially on the word “fashioned”. It seems that the nuance here might be more like “conceived” or “planned”, which would make the first part of this sentence speak about ordering/planning and the second part about creating.

⁴²² Psalm 79:15 (80:14).

for they do not bow to flesh and blood
but to You, the fearsome God.

Therefore, O Master,
make straight the path⁴²³ that lies before all of us,
according to the need of each and for our good:
sail with those who sail,
travel with those who travel,
heal those who are sick,
O Physician of our souls and bodies.

Aloud:

Priest: Through the grace, the mercies and the love for mankind⁴²⁴
of Your only-begotten Son, with Whom You are blessed,
together with Your all-holy, good, and life-creating Spirit,⁴²⁵
now and ever, and to the ages of ages.

People: Amen.

The priest prays quietly:⁴²⁶

Priest: O Lord Jesus Christ, our God,
hear us from Your holy dwelling-place,⁴²⁷
from the throne of the glory in Your kingdom;⁴²⁸
and come to sanctify us,⁴²⁹
You Who are seated on high with the Father,⁴³⁰
and Who yet abide here invisibly among us.

With Your mighty hand,⁴³¹
deign to give us Your most pure Body and precious Blood,
and, through us, to all the people.

⁴²³ Proverbs 3:6, Isaiah 26:7, 42:16.

⁴²⁴ Titus 3:4.

⁴²⁵ John 6:63.

⁴²⁶ *Služebnik* as enhanced by *Ordo* §137.

⁴²⁷ Baruch 2:16; 2 Paralipomenon (2 Chronicles) 30:27; 3 Kings (1 Kings) 8:39.

⁴²⁸ Daniel 3:31, 33 (RSV, RSV-2CE).

⁴²⁹ 1 Thessalonians 5:23.

⁴³⁰ Hebrews 8:1.

⁴³¹ Deuteronomy 9:26, Psalm 88:14 (89:13), Isaiah 62:8, 1 Peter 5:6.

After the priest concludes this prayer the deacon, standing in front of the Holy Doors, girds himself with the orarion in the form of a Cross (if he had not already done so during the Lord's Prayer).⁴³²

The priest and the deacon (standing at his place) bow and say quietly three times:

Priest and Deacon: O God, be merciful to me, a sinner.⁴³³

The priest uncovers the chalice.⁴³⁴ When the deacon sees the priest extend his hands and touch the Holy Bread, in order to make the holy elevation, he intones:

Deacon: Let us be attentive!

Elevating the Holy Bread slightly for a short time, the priest exclaims:⁴³⁵

Priest: Holy Things⁴³⁶ for the holy!

The Curtain (Veil) is closed.⁴³⁷

People: One is holy,⁴³⁸ One is Lord,⁴³⁹ Jesus Christ,⁴⁴⁰
to the glory of God the Father.⁴⁴¹ Amen.

The singers now chant the communion verse of the day, or of the saint.

After making a small bow, the deacon enters the Altar through the southern door. Taking his place at the right of the priest he again makes a small bow and says:⁴⁴²

Deacon: Master, break the Holy Bread.

The priest, reverently and attentively breaking it into four parts, says:

Priest: Broken and distributed is the Lamb of God,
broken yet not divided,
ever eaten yet never consumed,
but sanctifying those who partake thereof.

⁴³² *Služebnik* as enhanced by *Ordo* §137.

⁴³³ Luke 18:13.

⁴³⁴ *Ordo* §137.

⁴³⁵ *Služebnik* as enhanced by *Ordo* §137.

⁴³⁶ Ezekiel 22:26, Daniel 8:13 (cf. Rahlfs II:918 upper text).

⁴³⁷ *Ordo* §19g.

⁴³⁸ Daniel 8:13 (cf. Rahlfs II:918 lower text), Revelation 15:4, and Apostolic Constitutions VII, 353 (with thanks to Archimandrite Robert Taft, *Orientalia Christiana Analecta*, 262, p. 247).

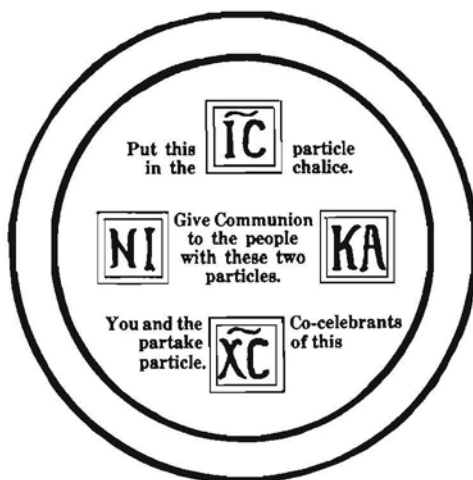
⁴³⁹ Ephesians 4:5.

⁴⁴⁰ 1 Corinthians 8:6.

⁴⁴¹ Philippians 2:11.

⁴⁴² *Služebnik* as enhanced by *Ordo* §138.

The priest breaks the Holy Lamb, putting the particles down on the discos in the form of a Cross, the sacrificed side (i.e. that side imprinted with the seal) upward, as before, when it was sacrificed. He first divides the Holy Lamb vertically into two Parts; in his right hand he holds the Part bearing the inscription XC KA, and places this Part on the discos. The Part which he holds in his left hand he then divides vertically between IC and NI, and places the particle IC towards the upper edge of the discos (which is toward the East), and the particle NI toward the left edge which is toward the north). Then once again he takes the other Part of the Holy Lamb and divides this Part vertically between the letters XC and KA and places the Particle XC towards the lower side of the discos (which is toward the west) and the Particle KA towards the right edge (which is toward the south), thus forming the sign of the Cross on the discos (see illustration below):⁴⁴³



Having taken the particle IC, put it into the holy chalice; the particle XC is broken for the priest and the deacon. The other two particles: NI and KA break into as many small particles as you foresee will be necessary for those who will receive.

The deacon, pointing out the holy chalice with his orarion, says:

Deacon: Master, fill the holy chalice.

The priest takes the Particle IC from the upper edge of the discos and makes the sign of the Cross with It over the holy chalice, saying:

Priest: The fullness of the Holy Spirit.

And he places it into the chalice.

Deacon: Amen.

⁴⁴³ *Ordo* §138. The *Ordo* rubric is used here instead of the *Služebnik* rubric as it is much more detailed.

The priest purifies⁴⁴⁴ his fingers over the discos.⁴⁴⁵ The deacon then takes the hot water, saying to the priest:

Deacon: Master, bless the hot water.

The priest blesses it, saying:

Priest: Blessed be the fervor of Your Saints,
always, now and ever, and to the ages of ages. Amen.

And the deacon pours a little in the form of a Cross into the holy chalice, saying:

Deacon: The fervor of the faith, full of the Holy Spirit. Amen.

And putting aside the hot water, the deacon stands a little to the side. Then he goes around the Holy Table and, if need be, washes the palm of his right hand.⁴⁴⁶

The priest then says:

Priest: Deacon, approach.

Approaching, the deacon comes to the left of the priest and bows reverently, asking forgiveness.

The priest breaks the Particle XC of the holy Lamb and gives a portion to the deacon. The deacon extends his hands, with the right hand, palm uppermost, superimposed on his left hand, forming a Cross, and, kissing the hand which gives him the Holy Bread, takes It, saying:⁴⁴⁷

Deacon: Master, give me the precious and holy Body
of our Lord and God and Savior Jesus Christ.

The priest says:

Priest: The precious and holy and most pure Body
of our Lord and God and Savior Jesus Christ
is given to the pious deacon *N.*,
for the forgiveness of his sins
and for life everlasting.⁴⁴⁸

⁴⁴⁴ The priest normally uses the sponge which is kept in the *antimension*.

⁴⁴⁵ *Ordo* §138.

⁴⁴⁶ *Služebnik* as enhanced by *Ordo* §140.

⁴⁴⁷ *Služebnik* as enhanced by *Ordo* §140.

⁴⁴⁸ There is an inconsistency in the usage of the “Amen” ending this prayer in the various liturgicons, and in

The deacon withdraws behind the Holy Table and, having bowed his head, prays as the priest, saying: O Lord, I believe and confess.... In like manner the priest makes a small bow, takes the other part of the Particle XC with the first two fingers of his right hand, and says:

Priest: The precious and most holy Body
of Our Lord and God and Savior Jesus Christ,
is given to me, the priest *N.*,
for the forgiveness of my sins⁴⁴⁹
and for life everlasting. Amen.

And bowing their heads, the deacon and priest pray, saying:

Priest and Deacon:

O Lord, I believe and confess
that You are truly Christ, the Son of the living God,⁴⁵⁰
Who came into the world to save sinners,
of whom I am the first.⁴⁵¹

Accept me today as a partaker of Your Mystical Supper,
O Son of God;
for I will not reveal Your Mystery to Your enemies,
nor will I give You a kiss as did Judas,⁴⁵²
but like the thief I confess to You:

Remember me, O Lord,
when You shall come into Your kingdom.⁴⁵³

Remember me, O Master,
when You shall come into Your kingdom.

the similar prayers which follow (one prayer each for the reception of the Body by the deacon and priest, an additional prayer for the reception of the Blood by the priest and deacon, and then the one prayer for the reception of the Eucharist by the laity). The 1629 Mohyla text has the deacon responding “Amen” (which might explain its absence here) but the Greek and Russian recensions and the Old Rite do not appear to have the word “Amen” at all.

⁴⁴⁹ Matthew 26:28.

⁴⁵⁰ Matthew 16:16.

⁴⁵¹ 1 Timothy 1:15.

⁴⁵² Matthew 26:49, Mark 14:45.

⁴⁵³ Luke 23:42.

Remember me, O Holy One,
when You shall come into Your kingdom.

May the partaking of Your holy Mysteries,
O Lord, be not for my judgment or condemnation,⁴⁵⁴
but for the healing of soul and body.

O Lord, I also believe and profess that this,
which I am about to receive,
is truly Your most precious Body, and Your life-giving Blood,
which, I pray,
make me worthy to receive for the forgiveness of all my sins⁴⁵⁵
and for life everlasting. Amen.⁴⁵⁶

O God, be merciful to me a sinner.⁴⁵⁷

O God, cleanse me of my sins, and have mercy on me.⁴⁵⁸

O Lord, forgive me for I have sinned without number.⁴⁵⁹

And thus with fear and reverence they partake of what they hold in their hands.

Then the priest takes the holy chalice into both his hands and partakes of it, saying:⁴⁶⁰
⁴⁶¹

Priest: I, a servant of God, the priest *N.*,
partake of the precious and holy Blood
of our Lord and God and Savior Jesus Christ,
for the forgiveness of my sins⁴⁶²
and for life everlasting. Amen.

And wiping both his lips and the edge of the holy chalice with the cloth he holds in his hands, the priest says:

⁴⁵⁴ 1 Corinthians 11:34.

⁴⁵⁵ Matthew 26:28.

⁴⁵⁶ This paragraph is not in the *Služebnik*. But a very close version is in other liturgicons (Russian, Greek), though located earlier in the prayer.

⁴⁵⁷ Luke 18:13.

⁴⁵⁸ Psalm 24(25):11, 18, 50:4(51:2),50:11(51:9), 78(79):9.

⁴⁵⁹ Prayer of Manasses, 9.

⁴⁶⁰ The liturgicon directs that the priest “bends over” while the Ordo directs “standing erect”.

⁴⁶¹ By custom, the priest partakes of the chalice three times, but this is not documented.

⁴⁶² Matthew 26:28.

Priest: Behold, this has touched my lips,
and shall take away my iniquities,
and shall cleanse my sins.⁴⁶³

Then he calls the deacon, saying:

Priest: Deacon, approach.

And the deacon approaches and, bowing once, says:

Deacon: Behold, I approach the immortal King and our God.
Master, give me the precious and holy Blood
of our Lord and God and Savior Jesus Christ.

With his right hand the priest takes the cloth and also holds the chalice by the node (he holds the base of the chalice with his left hand). The deacon holds the end of the cloth under his chin with both of his hands.⁴⁶⁴ And the priest says:

Priest: The servant of God, the deacon *N*,
partakes of the precious and holy Blood
of our Lord and God and Savior Jesus Christ,
for the forgiveness of his sins⁴⁶⁵ and for life everlasting.

After the deacon has received the priest says:

Priest: Behold, this has touched your lips,
and shall take away your iniquities,
and shall cleanse your sins.⁴⁶⁶

Note that if there any who wish to partake of the holy Mysteries,⁴⁶⁷ the priest breaks the two Particles, NI and KA, into smaller particles and the deacon with a sponge puts these and the other particles⁴⁶⁸ together with the consecrated lamb into the holy chalice.

⁴⁶³ Isaiah 6:7.

⁴⁶⁴ *Ordo* §141.

⁴⁶⁵ Matthew 26:28.

⁴⁶⁶ Isaiah 6:7.

⁴⁶⁷ If Communion is not to be given to the faithful, the deacon covers the chalice with the lention and the small veil, and also places the folded asterisk and folded veils upon the discs.

⁴⁶⁸ Neither the *Služebnik* nor the *Ordo* addresses the commemorative particles. The older custom was to consecrate everything on the holy discs. The newer custom among most Byzantines is to not consecrate the commemorative particles and to delay placing them into the chalice until after the communion of the faithful (just before “Save Your people”). If the rubrics are followed as given it would be difficult to discern between the particles broken from the NI and KA particles (from which the communion of the faithful is given) and the commemorative particles if they are both placed in the chalice prior to the communion of the faithful.

[Holding the discos over the chalice, the deacon carefully wipes the Portions off into the chalice with the sponge, so that not even the smallest Particle remains on the discos.]⁴⁶⁹ The deacon also places the spoon into the chalice.⁴⁷⁰ He then covers the holy chalice with the veil and places the asterisk and the veils on the holy discos.

The Curtain (Veil) and the Holy Doors are opened.⁴⁷¹ The deacon, bowing once, reverently receives the chalice from the priest. He approaches the Holy Doors and, lifting up the holy chalice, he extends it towards the people saying:

Deacon: Approach with fear of God and with faith.⁴⁷²

People: Blessed is He Who comes in the Name of the Lord;⁴⁷³
God is the Lord⁴⁷⁴ and He has revealed Himself to us.⁴⁷⁵

Those who wish to receive approach. After the Prayer: O Lord, I believe and confess...⁴⁷⁶ they come one after the other, and they bow reverently and with fear, with hands folded upon the breast; and each receives the divine Mysteries.

The priest, having accompanied the deacon, takes the holy chalice from him during the prayer “O Lord, I believe and confess....” Meanwhile the deacon returns to the Holy Table and takes the discos. At the end of the prayer the priest uncovers the holy chalice, holds the veil and lention with his left hand, and gives communion with the spoon to each, saying:⁴⁷⁷

Priest: The servant of God (*handmaid of God*) *N.*,
partakes of the precious, most holy and most pure
Body and Blood of our Lord, God, and Savior Jesus Christ
for the forgiveness of his (*her*) sins and for life everlasting. Amen.

The deacon holds the discos under the chin of each communicant. And in this way all receive.

After Communion, the priest covers the chalice with either the lention or veil or both,

⁴⁶⁹ *Ordo* §141.

⁴⁷⁰ *Služebnik* as enhanced by *Ordo* §142.

⁴⁷¹ *Ordo* §19g, §172.

⁴⁷² Hebrews 10:22.

⁴⁷³ Psalm 117(118):26a (Also see: Matthew 21:9, Mark 11:9, Luke 13:35).

⁴⁷⁴ Psalm 117(118):27a (Also see: Joshua 22:22, 3 Kings (1 Kings):18:39).

⁴⁷⁵ Psalm 117(118):27a.

⁴⁷⁶ In some places the faithful normally offer this prayer aloud together with the Priest and Deacon when they are prayed earlier (see above).

⁴⁷⁷ *Služebnik* as enhanced by *Ordo* §142.

leaving the spoon in the chalice.⁴⁷⁸ He returns to the Holy Table, and places the Holy Gifts upon the Holy Table.⁴⁷⁹ The priest blesses the people with the holy chalice in the form of a Cross, intoning:

Priest: Save Your people, O God, and bless Your inheritance.⁴⁸⁰

While the people sing “We have seen the true light” the priest returns into the Altar and places the Holy Gifts upon the Holy Table. He takes the censer and censes three times, saying to himself:

Priest: Be exalted above the heavens, O God,
and let Your glory be over all the earth.⁴⁸¹

People: We have seen the true light,⁴⁸²
we have received the heavenly Spirit,
we have found the true faith,
and we worship the undivided Trinity,
for the Trinity has saved us.⁴⁸³

The priest returns the censer to the deacon and, taking the discos, places it upon the deacon’s head. Holding the discos reverently to his forehead and looking out beyond the doors the deacon, saying nothing, proceeds between the Holy Table and the Holy Doors to the Table of Preparation, and places it there. Then he takes his place and awaits the priest. After making a small bow the priest takes the holy chalice. He turns towards the Holy Doors and looks towards the people while saying quietly:⁴⁸⁴

Priest: Blessed is our God,

And then aloud:

Always, now and ever, and to the ages of ages.

⁴⁷⁸ *Služebnik* as enhanced by *Ordo* §142.

⁴⁷⁹ The rubric to place the Holy Things upon the Holy Table reflects a much more ancient usage, where the priest would place the Mysteries on the Holy Table, purify the discos, and then bless with his hand. The blessing with the Holy Mysteries at “Save Your people, O God...” is a fairly recent development and not the custom among other Slavic recensions, or the Old Rite. -- In the Russian and Greek recensions at this time the deacon carefully wipes the remaining particles on the diskos into the chalice with the sponge, while saying: “*O Lord, with Your precious Blood wash away the sins of those who have been remembered here, through the prayers of the Mother of God and all Your Saints*” (the Russian recension does not have the reference to the “Mother of God”).

⁴⁸⁰ Psalm 27(28):9.

⁴⁸¹ Psalm 56:5(57:4), 107:6(108:5).

⁴⁸² John 1:9.

⁴⁸³ Vespers of Pentecost, 4th Sticheron at Psalm 140.

⁴⁸⁴ *Ordo* §143.

And he goes to the Table of Preparation and places there the Holy Things.⁴⁸⁵ He then makes a small bow and returns to the Holy Table.

People: Amen.

May our mouths be filled with Your praise,⁴⁸⁶ O Lord,
so that we may sing of Your glory,
for You have made us worthy to partake
of Your holy, divine, immortal and life-creating Mysteries.
Keep⁴⁸⁷ us in Your holiness,
so that all the day long⁴⁸⁸
we may meditate on Your righteousness.⁴⁸⁹
Alleluia, Alleluia, Alleluia!

And the deacon, loosening his orarion, leaves through the northern door and standing at his customary place, says:

Deacon: Stand aright.
Having received the divine, holy, most pure, immortal,
heavenly and life-creating, fearsome Mysteries of Christ,
let us worthily give thanks to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: Asking that the whole day be perfect, holy, peaceful,
and without sin,
let us commend⁴⁹⁰ ourselves and one another,
and our whole life to Christ God.

People: To You, O Lord.

⁴⁸⁵ After placing the sacred vessels on the Prothesis table, the priest takes the censer from the acolyte and censers the sacred vessels three times. He then returns the censer to the acolyte.

⁴⁸⁶ Psalm 70(71):8.

⁴⁸⁷ Psalm 39:12(40:11), Isaiah 42:6.

⁴⁸⁸ Psalm 70(71:8).

⁴⁸⁹ Philippians 4:8

⁴⁹⁰ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

THE PRAYER OF THANKSGIVING

The priest folds the eiliton while quietly says the prayer of thanksgiving. Holding the Gospel Book vertically, he makes the sign of the cross over the folded eiliton and lays the Book upon it.⁴⁹¹

Priest: We give thanks to You,⁴⁹² O Master, Lover of Mankind,⁴⁹³
benefactor of our souls,
that this day You have made us worthy
of Your heavenly and immortal Mysteries.

Make straight our path,⁴⁹⁴
confirm us in our fear of You,⁴⁹⁵
guard our life,
make firm our steps,
through the prayers and intercession
of the glorious Mother of God and ever-Virgin Mary,
and of all Your Saints.

Aloud:

For You are our sanctification,⁴⁹⁶ and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Walking through the Holy Doors the priest says:

Priest: Let us go forth in peace.⁴⁹⁷

People: In the Name of the Lord.⁴⁹⁸

Deacon: Let us pray to the Lord.

⁴⁹¹ *Služebnik* as enhanced by *Ordo* §144.

⁴⁹² Revelation 11:17.

⁴⁹³ Titus 3:4.

⁴⁹⁴ Matthew 3:3, Proverbs 3:6, Isaiah 26:7, 42:16.

⁴⁹⁵ Psalm 39:4(40:3), 63:10(64:9), 65(66):16, 95(96):4, Ecclesiastes 8:12, 12:13, Acts 13:26, 2 Corinthians 7:1, 1 Peter 2:17, Revelation 14:7, 19:5.

⁴⁹⁶ I Corinthians 1:30.

⁴⁹⁷ Cf. Jeremiah 50:12 (Rahlfs LXX) and Isaiah 55:12 (Masoretic).

⁴⁹⁸ Deuteronomy 17:12 and many other references.

People: Lord, have mercy.

PRAYER BEHIND THE AMBO

The priest stands in the Nave between the two choirs and intones the prayer behind the ambo:

Priest: O Lord, blessing those who bless You,⁴⁹⁹
and sanctifying those who trust in You,
save Your people and bless Your inheritance,⁵⁰⁰
preserve the fullness of Your Church,
sanctify those who love the beauty of Your house,⁵⁰¹
glorify them in return by Your divine power,
and do not forsake⁵⁰² us who hope in You.⁵⁰³

Grant peace to Your world,
to Your Churches, to the priests,
to our civil authorities (*or: to our Emperor, or: to our King*)
and to all Your people.

For every good gift and every perfect gift is from above,
coming down from You, the Father of lights;⁵⁰⁴
and we send up glory, thanksgiving, and worship to You,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Blessed be the Name of the Lord, now and forever.⁵⁰⁵ (*Three times*)

[and Psalm 33:

I will bless the Lord at all times; His praise shall continually be in my mouth.

⁴⁹⁹ Genesis 12:3; Numbers 24:9.

⁵⁰⁰ Psalm 27(28):9.

⁵⁰¹ Psalm 25(26):8 LXX.

⁵⁰² Psalm 26(27):12.

⁵⁰³ Psalm 16(17):7.

⁵⁰⁴ James 1:17.

⁵⁰⁵ Psalm 71(72):17, 112(113):2. More literally: “*now and to all ages.*”

My soul shall be praised in the Lord; let the meek hear and be glad.
O magnify the Lord with me, and let us exalt His Name together!
I sought the Lord, and He heard me, and delivered me from all my tribulations.
Come to Him, and be enlightened; so your faces shall never be ashamed.
This poor man cried, and the Lord heard him, and saved him out of all his tribulations.
The angel of the Lord will encamp around those who fear Him, and will deliver them.
O taste and see that the Lord is good! Blessed is the man who trusts in Him!
O fear the Lord, all you His Saints, for those who fear him want for nothing!
Rich men have turned poor and gone hungry; but those who seek the Lord shall not be deprived of any good thing.]⁵⁰⁶

While the prayer is being said the deacon stands at the right side before the icon of Christ the Lord. Holding his orarion, he bows his head until the prayer is concluded.⁵⁰⁷ When the prayer is completed the priest enters through the Holy Doors and goes⁵⁰⁸ to the Prothesis table and he says the following prayer when the Holy Gifts are being consumed.

Priest: You, O Christ, our God,
are the fulfillment of the Law⁵⁰⁹ and the prophets,
and have fulfilled the whole divine plan of the Father.⁵¹⁰
Fill our hearts with joy and gladness,⁵¹¹
always, now and ever, and to the ages of ages.
Amen.

The deacon enters through the northern door⁵¹² and then consumes the Holy Things with fear and all care.

The priest leaves the Altar through the Holy Doors and gives the antidoron to the people.⁵¹³

⁵⁰⁶ Psalm 33[34]1-10. The text of Psalm 33 is referenced in the *Služebnik* but not actually provided.

⁵⁰⁷ The *Ordo* also directs that the deacon also extend his orarion toward the icon of Christ the Lord until the Ambon Prayer is completed.

⁵⁰⁸ In practice most priests stand before the Holy Table and face the Prothesis Table during this prayer.

⁵⁰⁹ Matthew 5:17, Luke 24:4, Romans 13:8, 10, Galatians 5:14, 6:2, James 2:8.

⁵¹⁰ Ephesians 1:10.

⁵¹¹ Psalm 4:7.

⁵¹² In some places the deacon enters the Altar through the southern door and receives a blessing from the priest as the priest concludes the prayer "You, O Christ our God". Only then does the deacon consume the Holy Things.

⁵¹³ In many places the *antidoron* is customarily done after the dismissal.

At the conclusion of the psalm and after the distribution of the antidoron the priest stands in the center before the Holy Doors and blesses the people, saying:⁵¹⁴

Priest: The blessing of the Lord be upon you,⁵¹⁵
through His grace and love for mankind,⁵¹⁶
always, now and ever, and to the ages of ages.

People: Amen.

Facing East, the priest says:

Priest: Glory to You, O Christ, our God, our hope;⁵¹⁷ glory to You.

People: Glory to the Father, and to the Son and the Holy Spirit,
now and ever, and to the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

Facing west (towards the people) the priest says:

Priest: May Christ, our true God, (if it is Sunday: risen from the dead)
through the prayers of His most pure Mother,
and of the holy, glorious, and all-praised Apostles;
and of our holy father, John Chrysostom,
Archbishop of Constantinople,
of Saint (whose temple it is), of Saint(s) (whose day it is)
and of all the Saints,
have mercy on us and save us,
for He is good and loves mankind. ⁵¹⁸

People: Amen.

⁵¹⁴ *Služebnik* as enhanced by *Ordo* §145.

⁵¹⁵ Psalm 128(129):8.

⁵¹⁶ Titus 3:4.

⁵¹⁷ 1 Timothy 1:1.

⁵¹⁸ Titus 3:4.

PRAYER FOR LONG LIFE AND SALVATION

On more festive liturgical occasions, the priest, facing the people, intones the chant for long life:

Priest: To our holy ecumenical pontiff, *N.*, Pope of Rome, grant, O Lord, many years.

Alternate Format:

Grant, O Lord, to Your servant(s), *N.N.*, peace, health, and length of days, for many and blessed years.⁵¹⁹

The people sing the appropriate following response to each of the petitions:

People: God grant you (*him – her – them*) many years. God grant you (*him – her – them*) many years. God grant you (*him – her – them*) many blessed years.⁵²⁰

Priest: To our civil authorities (*Or: our divinely-protected Emperor N., Or: King N.,*) grant, O Lord, many years.

Priest: To our most reverend Archbishop and Metropolitan, *N.*, grant, O Lord, many years.

Priest: To our God-loving Bishop *N.*, grant, O Lord, many years.

Priest: To all priestly and religious orders, to all our fathers and brothers, and to all Orthodox Christians, grant, O Lord, many years.

Additional petitions may also be intoned.

And finally:

People: In health and salvation, in health and salvation, God grant you (*him – her – them*) many blessed years.

⁵¹⁹ This version is not in the *Služebnik*. It is included here because it is commonly used.

⁵²⁰ The *liturgicon* simple gives “Many years!” for each response but the longer version is given here since it is the most commonly used. Also, if the person(s) being commemorated is present one sings “God grant you many years....”

PRAYER FOR THOSE WHO HAVE FALLEN ASLEEP⁵²¹

If those who have fallen asleep are being remembered, the priest intones:

Priest: In blessed repose, grant, O Lord, eternal rest to Your servant(s), *N.* (*and N.*), and may his (*her-their*) memory be eternal.

People: Eternal memory. Eternal memory. Blessed repose,
Eternal memory.

Dismissal Prayers

The priest and deacon, come in the Altar and the Holy Doors are closed and the Curtain (Veil) drawn. The priest says the unvesting prayers either in the Altar or in the sacristy and wash their hands in the usual place.⁵²²

Priest: Now you shall dismiss Your servant, O Master,
according to Your word, in peace,
because my eyes have seen Your salvation
which You have prepared before the face of all peoples,
a light to enlighten the Gentiles,
and the glory of Your people Israel.⁵²³

Holy God, Holy Mighty,⁵²⁴ Holy Immortal,⁵²⁵
have mercy on us. (*Three times*)

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

O Most Holy Trinity, have mercy on us;
O Lord, cleanse us of our sins;⁵²⁶
O Master, forgive our transgressions;
O Holy One, visit us and heal our infirmities
for Your Name's sake.

⁵²¹ The "Eternal Memory" is not in the *Služebnik*, but is so very commonly prayed at this time that it is included here.

⁵²² *Ordo* §145.

⁵²³ Luke 2:29-32.

⁵²⁴ 2 Kings (2 Samuel) 22:31-33, Revelation 18:8b (Literally: "Holy Strong").

⁵²⁵ Romans 1:23, 1 Timothy 1:17.

⁵²⁶ Psalm 24(25:11), 18, 50:4(51:2), 50:11(51:9), 78(79):9.

Lord, have mercy. (Three times)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the 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.⁵²⁷

Priest: For Thine is the kingdom, and the power, and the glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.⁵²⁸

Deacon: Amen.

He continues:

The Dismissal Troparion – Tone 8

Grace shining forth from your lips like a beacon
has enlightened the universe.
It has shown to the world the riches of poverty;
it has revealed to us the heights of humility.
Teaching us by your words,⁵²⁹
O Father John Chrysostom,
intercede before the Word, Christ God,
to save our souls!

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

⁵²⁷ Matthew 6:9-13; Luke 11:2-4. More literally: “in the heavens”, “from the evil one”.

⁵²⁸ Matthew 6:13 *textus receptus*, 1 Timothy 1:17.

⁵²⁹ Reference is to Simeon’s Canticle (Nunc Dimittis), Luke 2:29-32.

Kontakion - Tone 6 Podoben: “As far from us”

O most blessed venerable John Chrysostom,
you have received divine grace from heaven
and with your lips you teach all men
how to worship the one God in Trinity.
It is proper that we praise you,
for you are the teacher who reveals the things divine.

Now and ever, and to the ages of ages. Amen.

Bohordicen – Tone 6

O unashamed⁵³⁰ Protectress of Christians,
unfailing Mediatrix before the Creator:
do not despise the prayerful voices of sinners;
but, in your goodness,
quickly help those who cry out to you in faith:
“Hasten, to intercede and speedily pray for us,
for you, O Mother of God,
always protect those who honor you.”

The troparion of the day may also be recited, if desired.

Lord, have mercy. (12)

More honorable than the Cherubim
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word;
you, truly the Mother of God, we magnify.

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

Priest: May Christ, our true God, (if it is Sunday: risen from the dead)
through the prayers of His most pure Mother,
and of the holy, glorious, and all-praised Apostles;
and of our holy father, John Chrysostom,

⁵³⁰ 2 Timothy 2:15.

Archbishop of Constantinople,
of Saint (whose temple it is), of Saint(s) (whose day it is)
and of all the Saints,
have mercy on us and save us,
for He is good and loves mankind.⁵³¹

Deacon: Amen.

After the deacon consumes the Holy Gifts so that not even the smallest particles of the broken bread remain or fall, and after pouring water and wine into the holy chalice and having wiped it dry, he places the holy vessels together in the customary place, saying: "Now you may dismiss Your servant, O Master," and the other prayers as prescribed above for the priest. He washes his hands in the usual place and removes his vestments. Then both the priest and deacon bow together and say the dismissal. Giving thanks to God for all things, they leave the Altar.

THE END OF THE DIVINE LITURGY OF
OUR HOLY FATHER JOHN CHRYSOSTOM

⁵³¹ Titus 3:4.

DISMISSALS AT DIVINE LITURGY

FIXED OR IMMOVABLE FEASTS

NOTE: (a) The words "gloriously" and "today" are said only on the day of the feast and omitted on the post-festive and final day of the celebration; (b) The festive dismissals are used only on the day of the feast and on the final day. During the octave days the regular dismissals are used. However, on Wednesday and Friday the phrase mentioning the Cross is omitted. (c) If one of the post-festive days or the final day is a Sunday then the regular Sunday dismissal is used. (d) In temples dedicated to the Savior or to an event in His life, e.g. Nativity, Theophany, Ascension, the holyday dismissal is not used except on the particular feast and its post-festive period. (e) On day of saints commemorated with vigil, and saints of "polielej" rank, the phrase: *"whose memory we solemnly celebrate today..."* is added to the dismissal.

NATIVITY OF THE MOTHER OF GOD (September 8)

(See Feasts of the Mother of God)

EXALTATION OF THE HOLY CROSS (September 14)

May Christ our true God, through the prayers of His most holy Mother, through the power of the precious and life-giving Cross, the exaltation of which we gloriously celebrate today; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

PROTECTION OF THE MOTHER OF GOD (October 1)

(See Feasts of the Mother of God)

FEAST OF THE ARCHANGEL MICHAEL AND ALL ANGELS (November 8)

May Christ our true God, through the prayers of His most holy Mother, of the honorable bodiless Powers of heaven whose feast we gloriously celebrate today; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

PRESENTATION OF THE MOTHER OF GOD (November 21)

(See Feasts of the Mother of God)

CONCEPTION OF MARY, THE MOTHER OF GOD BY ST. ANNE (December 9)

(See Feasts of the Mother of God)

NATIVITY OF OUR LORD JESUS CHRIST (December 25)

May Christ our true God, Who, for our salvation, was born in a cave in Bethlehem of Judea and lay in a manger, through the prayers of His most Holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; (*or: our holy father Basil the Great, Archbishop of Caesarea, in Cappadocia*), and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

FEAST OF THE CIRCUMCISION (January 1)

May Christ our true God, Who, for our salvation, submitted to circumcision on the eighth day according to the Law, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappodocia; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

THEOPHANY-EPIPHANY (January 6)

May Christ our true God, Who, for our salvation, deigned to be baptized in the Jordan by John through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; (*or: our holy father Basil the Great, Archbishop of Caesarea in Cappadocia*), and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

MEETING OF OUR LORD WITH SIMEON AND ANNA (February 2)

May Christ our true God, Who, for our salvation, deigned to be held in the embrace of the righteous Simeon, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

ANNUNCIATION (March 25)

(See Feasts of the Mother of God)

NATIVITY OF ST. JOHN THE BAPTIST (June 24)

May Christ our true God, through the prayers of His most holy Mother, of the honorable, glorious Prophet, the Forerunner and Baptizer of the Lord, John, whose nativity we gloriously celebrate today; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of

Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

SAINTS PETER AND PAUL (June 29)

May Christ our true God, through the prayers of His most holy Mother, of the holy, glorious and all-praised Apostles, Peter and Paul, whose feast we gloriously celebrate today, and of all the Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

PROPHET ELIAS (July 20)

May Christ our true God, through the prayers of His most holy Mother, of the holy, glorious and all-praised prophet Elias, the Thesbite, whose fiery ascent to the heavens we gloriously celebrate today; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

TRANSFIGURATION (August 6)

May Christ our true God, Who was transfigured in glory in the presence of His holy disciples and Apostles on Mount Tabor, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom; Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

DORMITION OF THE MOTHER OF GOD (August 15)

(See Feasts of the Mother of God)

FEASTS OF THE MOTHER OF GOD

May Christ our true God, through the prayers of His most holy Mother whose:

Nativity (September 8)

Conception (December 9)

Protection (October 1)

Annunciation (March 25)

Presentation (November 21)

Dormition (August 15)

we gloriously celebrate today; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

**DISMISSALS AT DIVINE LITURGY
MOVABLE FEASTS**

LAZARUS SATURDAY—May Christ our true God, Who, for our salvation, came to Bethany to raise the righteous Lazarus, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

PALM SUNDAY —May Christ our true God, Who, for our salvation, deigned to enter Jerusalem seated on the colt of a donkey and accepted the praise of the Hebrew children, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

RESURRECTION AND BRIGHT WEEK—May Christ our true God, risen from the dead, trampling down Death by death and to those in the tombs bestowing life, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; and of our holy Father John Chrysostom; Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

SUNDAY OF THOMAS —May Christ our true God, Who, for our salvation, came to His disciples, even though the doors were locked, and confirmed Thomas in his faith, through the prayers of His most pure Mother; of the holy, glorious, and all-praised Apostles; our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

ASCENSION DAY—May Christ our true God, Who, for our salvation, ascended from us to heaven and is seated at the right hand of God and Father, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father, John Chrysostom; Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

FEAST OF PENTECOST—May Christ our true God, Who, for our salvation, sent the all-holy Spirit from heaven in the appearance of tongues of fire upon His holy disciples and Apostles, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

**DISMISSALS AT DIVINE LITURGY
DURING THE WEEK**

SUNDAY—May Christ our true God, risen from the dead, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; of Saint(s) (*NN*), the patron(s) of this temple; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

MONDAY—May Christ our true God, through the prayers of His most holy Mother, of the honorable bodiless Powers of heaven; of the holy, glorious and all-praised Apostles; of holy father John Chrysostom, Archbishop of Constantinople; of Saint(s) (*NN*), the patron(s) of this temple; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

TUESDAY—May Christ our true God, through the prayers of His most holy Mother, of the honorable and glorious Prophet, Forerunner, and Baptist John; of the holy, glorious and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; of Saint(s) (*NN*), the patron(s) of this temple and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

WEDNESDAY AND FRIDAY—May Christ our true God, through the prayers of His most holy Mother, by the power of the precious and life-giving Cross; through the prayers of the holy, glorious and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; of Saint(s) (*NN*), the patron(s) of this temple and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

THURSDAY—May Christ our true God, through the prayers of His most holy Mother; of the holy, glorious and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; of Saint(s) (*NN*), the patron(s) of this temple and through the prayers of all the Saints, have mercy on us and save us, for He is good and loves mankind.

SATURDAY—May Christ our true God, through the prayers of His most holy Mother; through the power of the precious and life-giving Cross, through the intercession of the honorable Powers of heaven; through the prayers of the honorable and glorious Prophet, Forerunner, and Baptist John, of the holy, glorious and all-praised Apostles; of our holy father Nicholas, Archbishop and wonder-worker of Myra; of the holy, glorious and victorious martyrs and of our venerable and God-bearing fathers, of our holy father John Chrysostom, Archbishop of Constantinople; of the holy and righteous fore-bearers of God, Joachim and Anna, of Saint (*NN*), the patron(s) of the temple, of Saint(s) (*NN*), whose day it is and through the prayers of all the Saints, have mercy on us and save us, for He is good and loves mankind.

REQUIEM LITURGY—May Christ our true God, who rules over the living and the dead, place the soul(s) of His servant(s) who has (*have*) fallen asleep in the abode of the Saints, grant him (*her-them*) rest in the bosom of Abraham, and number him (*her-them*) among the righteous, through the prayers of His most pure Mother; of the holy, glorious and all-praised Apostles; of our holy father John Chrysostom, Archbishop of Constantinople; of our venerable and God-fearing Fathers; [of Saint (*NN*), the patron(s) of the temple, of Saint(s) (*NN*), whose day it is] and of all the Saints, may He have mercy on us and save us, for He is good and loves mankind.

In blessed repose, grant, O Lord, eternal rest to Your servant(s), *N. (and N.)*, and may his (*her-their*) memory be eternal.

People: Eternal memory. Eternal memory. Blessed repose,
Eternal memory.

The Order of the Divine Liturgy

The rubrics given in the Ruthenian *Liturgicon* (*Služebnik, Rome, 1942*) provide the Order of the Divine Liturgy. The directives given in the *Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae Iuxta Recensionem Ruthenorum (Rome, 1944)* add greatly to this. It was determined that for a study text of the Ruthenian Divine Liturgy it would be useful to integrate the rubrics provided by the *Služebnik* with those provided by the *Ordo*. Further, since the typical celebration of the Divine Liturgy would hopefully include the ministry of one deacon, and the celebration of the Divine Liturgy with two deacons or without the ministry of a deacon would be less common, it was decided to provide those rubrics from the *Ordo* (sections §147-174) in an appendix. This also serves to keep the text of the Divine Liturgy less cluttered.

With the Ministry of Two Deacons

147. Two deacons assist the celebrating priest or concelebrating priests only on more solemn feast days.

148. When the time approaches, the priest enters the temple together with the two deacons. They stand before the Holy Doors facing East and all make three small bows simultaneously. Then they do everything as in the Liturgy with the ministry of one deacon, however, both deacons respond to the priest. After the prayer: **O Lord, send forth Your hand...** the priest and the deacons bow toward the right and left choirs, and they enter the Altar thus: the priest and first deacon through the southern door, and the second deacon through the northern door, saying: **I will come into Your house...** After entering the Altar, they make three small bows before the Holy Table; the priest kisses the holy Gospel Book, and the deacons kiss the Holy Table; then, if it is customary, all of them kiss the hand Cross which lies on the Holy Table. After vesting, the deacons wash their hands and prepare everything for the Prothesis. The first deacon alone says: **Master, bless**, and the other phrases; the Proskomede is done as usual.

149. Following the Dismissal of the Proskomede, the deacons cense the Prothesis with three strokes. Then, together with the priest, they come before the Holy Table saying privately: **Bodily in the tomb...** and the other phrases. Both cense the Holy Table together from the front; then the first deacon the right side, the second deacon the left, and again, both together from the East; then the apsidal icon and the other icons in the Altar; the first deacon the Cross and the second deacon the icon of the Mother of God, if these are found behind the Holy Table. Then they leave the Altar, the first deacon through the southern door, and the second deacon through the northern door. They come before the Holy Doors and cense the images on the iconostasis, the first deacon beginning from the icon of the Savior, and the second deacon from the icon of the Mother of God. Then the first deacon censes the right choir, and the second deacon the left choir. They cense the people from the

soleas, one from the right and the other from the left; or, if it is customary, by proceeding down the aisle of the temple to the narthex. Then they enter the Altar, the first deacon through the southern door, the second deacon through the northern. Again, they cense the Holy Table (in strokes of three), but only from the front, and then the priest.

150. Then, having returned the censers to the servers, both deacons approach the priest and do everything as it is done in the Liturgy with the ministry of one deacon. The first deacon departs through the southern door, and the second through the northern door: taking their places before the Holy Doors, they make three small bows, saying privately with each bow: **O Lord, you will open my lips....** Following this, the first deacon begins to sing: **Master, bless.**

151. The first deacon says the Great Synapte. When the first antiphon or typica are sung by the cantors, he makes a small bow, departs from his place and, holding the orarion with three fingers of his right hand, stands before the icon of Christ as usual.

Upon completion of the antiphon, the second deacon goes forth and standing in the usual place, says: **Again and again....** When the second antiphon or typica are sung by the cantors, he repeats the actions prescribed for the first deacon during the first antiphon and stands before the icon of the Mother of God.

Following the second antiphon, the singers continue: **Glory... now and ever... O only-begotten Son....** The priest says nothing privately; and neither he nor the deacons make a bow at: **and became incarnate....**

Then the first deacon returns to his usual place and says: **Again and again...** After the synapte is completed, both return to the Altar: the first through the southern door, the second through the northern, and they stand to the priest's right and left, respectively.

152. When the cantors, singing the third antiphon or the Beatitudes, come to: **Glory...** or the last verse of the Beatitudes, the priest and the deacons make three small bows. Then the priest gives the holy Gospel Book to the first deacon and freely unfolds his phelonion; the priest and the first deacon go around the Holy Table starting from the right side, while the second deacon takes the censer. Preceded by the candlebearers, all leave through the northern door: first the second deacon censing, then the first deacon carrying the Gospel, and finally the priest. When they come to the Holy Doors, the candlebearers stand facing one another, one near the icon of the Mother of God and the other near the icon of our Savior. The first deacon stands on the right, the second on the left. The priest stands in the center and behind them.

The first deacon says: **Let us pray to the Lord**, and the priest quietly recites the Prayer of the Entrance. After the prayer is completed, the first deacon holds the orarion with his right hand extending it toward the East, and says to the priest: **Master, bless the holy entrance.** The priest blesses, after which the first deacon proffers the holy Gospel Book to him for

kissing. After the last verse of the antiphon or the Beatitudes is sung, the second deacon proceeds to the center: the first deacon stands behind him and says: **Wisdom! Stand Aright!** Then all enter the Altar. The second deacon returns the censer. The first deacon places the holy Gospel Book upon the Holy Table.

153. When the singers come to the last troparion, the first deacon says: **Master, bless the time for the thrice-holy hymn.** The priest: **For You are holy....** The first deacon says: **And to the ages of ages.** While the Trisagion is sung, the priest and the deacons also recite it. Then, proceeding to the apsidal throne with the deacons, the priest says: Blessed is he who comes ... The first deacon: **Master, bless the chair on high.**

154. After the Trisagion hymn is completed, the deacons come near the Holy Doors; the first deacon says: **Let us be attentive!** The priest: **Peace be with all!** The second deacon: **Wisdom! Be attentive!** After the Prokeimenon, the first deacon: **Wisdom!** The lector sings the title of the Epistle, after which the second deacon says: **Let us be attentive!**

Shortly before the end of the Epistle reading, the deacons return before the Holy Table with the priest.

Following the reading of the Epistle, the priest says: **Peace be with you.** The first deacon: **Wisdom! Be attentive!**

155. While the Alleluia is sung, the deacons take the censers, place incense into them, and approach the priest saying: **Master, bless the incense.** Having received the blessing, they both cense the Holy Table together; at first from the front, then the first deacon the right side, the second deacon the left, and again both together from the East; then the apsidal icon and the other icons in the Altar. Then the second deacon censes the Prothesis, and both cense the rest, as is the custom.

Then the deacons return the censers to the usual place and approach the priest; in a raised voice the first deacon says: **Master, bless the proclaimer of the Gospel ...** The priest: **May God, through the prayers ...** and gives him the holy Gospel Book. The first deacon passes through the Holy Doors and stands at the appointed place, either on the ambo or a little before the Holy Doors; there he places the holy Gospel Book, which he will read facing the people, upon the analogion. From the Altar, the second deacon exclaims: **Wisdom! Let us stand aright and listen to the holy Gospel.** The priest: **Peace be with all.** The first deacon: **A reading from the holy Gospel according to N.** The second deacon: **Let us be attentive!** After the Gospel is read, the priest says to the first deacon: **Peace be with you who have proclaimed the holy Gospel.** After proceeding to the Holy Doors, the first deacon returns the holy Gospel Book to the priest. The Holy Doors are closed.

156. Then the deacons depart, each through his own door, and stand in their customary place; the first deacon begins: **Let us all say ...** Then the second deacon: **Catechumens, pray to the Lord.** First deacon: **All catechumens, depart!** Second deacon: **Catechumens,**

depart! And again the first deacon: **All catechumens, depart! Let none of the catechumens ...** The singers: **Lord, have mercy.** The first deacon: **Protect us, save us, have mercy ... Wisdom!** The second deacon: **Again and again, let us pray..., Help us, save us, have mercy ... Wisdom!** Then both enter the Altar through their respective doors. The Holy Doors are opened.

157. While the Cherubic Hymn is sung, the deacons take the censers and place incense into them; after receiving the blessing, they begin to recite the 50th Psalm and cense the Holy Table, the Altar and the rest as stated above (see § 149).

Upon completion of the censuring, the deacons take their respective places, one on each side of the priest; holding the censers on the ring finger of their left hands and elevating their hands on high with the priest, they say the Cherubic Hymn together three times and make a small bow after each recitation.

Then, where the custom exists, the priest kisses the Holy Table and the hand Cross as the deacons kiss the edge of the Holy Table; and with the deacons preceding, they go directly to the Prothesis table.

There the priest takes the censer from the first deacon and censes the Holy Gifts.

The first deacon says to the priest: **Lift up, master.** The priest takes the large veil and, giving it to the second deacon who holds the censer with the ring finger of his right hand, says: **Lift up your hands....**

Then, taking the discos, the priest places it on the head of the first deacon, who holds it to his forehead with both hands, while simultaneously holding the end of the orarion in his left hand. The priest himself takes the chalice. Preceded by the candlebearers, all depart through the northern door. The second deacon, who departs first, exclaims: **May the Lord God remember all you Orthodox Christians...** Following him, the first deacon repeats the same. Then the priest exclaims: **May the Lord God remember in His kingdom....**

The deacons enter the Altar and stand just inside the Holy Doors; they face one another: the second on the left and the first on the right. After saying: **... and all you ...** the priest enters the Altar and with the deacons proceeds to place the holy chalice on the Holy Table. Taking the holy discos from the first deacon, he places it on the Holy Table to the left of the chalice. He takes the large veil from the second deacon, censes it (by fumigation in the smoke from the censer), and covers the Holy Gifts.

Meanwhile the Holy Doors are closed, and then the usual dialogue between the priest and both deacons follows. The deacons show reverence to the priest and depart, each through his own door; they stand in their usual place and the first deacon says: **Let us complete our prayer....**

158. The second deacon: **Let us love one another....** From where they stand, the deacons

make three small bows just as the priest does. The deacons kiss one another on the left shoulder.

The first deacon exclaims: **Let us stand aright...**

The deacons make a small bow, enter the Altar through their respective doors and stand at either side of the priest. If there is need, the first deacon takes the ripidion or the folded small veil and reverently fans the Holy Gifts.

At the Triumphant Hymn: **Singing, shouting...** the second deacon takes the asterisk into his right hand and touches the holy discos as described above; and kissing the asterisk, he places it upon the Holy Table.

159. During the Institution Narrative, the deacons join the priest by pointing their oraria towards the holy discos and then the holy chalice.

After the Institution Narrative, of both the Holy Bread and holy chalice, the deacons and the priest bow profoundly, making the sign of the Cross.

After the priest has quietly said the prayer: **Remembering, therefore**, the first deacon takes the holy discos in his right hand and the second deacon the holy chalice in his right hand, so that the right hand of the first deacon lies over the right hand of the second deacon. Then they raise the Holy Gifts slightly for a short time, making the sign of the Cross over the eilition, and the priest exclaims: **Offering You, Your own, from Your own....** After the discos and chalice are set down, the priest and deacons make a small bow. Then the priest quietly says the prayer: **Moreover, we offer to You....** Meanwhile, the first deacon fans the Holy Gifts, if there is need.

After the prayer has been completed, the first deacon puts aside the ripidion or veil, and both deacons come nearer the priest. They all make three small bows before the Holy Table. Then pointing his orarion towards the Holy Bread, the first deacon says: **Master, bless the Holy Bread.** After the blessing, the deacons say: **Amen.**

Pointing his orarion towards the holy chalice, the first deacon says: **Master, bless the holy chalice.** The deacons respond to the blessing: **Amen.**

Pointing his orarion to both Holy Gifts, the first deacon says: **Master, bless both.** Following the blessing, the deacons: **Amen, amen, amen.** And having bowed their heads to the priest, both deacons return to where they previously stood; taking the ripidion, the first deacon fans the Holy Gifts just as before, if there is need.

160. While the chanters are singing **It is truly proper...** the deacons cense the Holy Table from the sides and from the East, each one from his side, and they mention by name those of the dead whom they wish to remember.

And after: **Among the first, O Lord ...** the deacons make a commemoration of the living.

After the ekphonesis: **And may the mercies...** the deacons make a small bow, take leave of the priest, and depart through their respective doors; they stand in their customary place. The second deacon says: **Now that we have remembered all the Saints...** After the priest has said: **Peace be with all,** the singers: **And with your spirit.** The second deacon exclaims: **Bow your heads to the Lord.**

While the priest quietly says the prayer: **We give You thanks, O King...** the deacons, standing before the Holy Doors, bind their oraria about themselves in the form of a Cross, if they had not already done so during the Lord's Prayer.

After uncovering the chalice, the priest, and the deacons (who remain in their places), make three small bows, saying quietly: **O God, be merciful to me a sinner.**

The first deacon exclaims: **Let us be attentive!**

The deacons enter the Altar through their respective doors and, standing at the sides of the priest, they make a small bow. The first deacon says: **Master, break the Holy Bread.**

After the fraction of the Holy Bread, the first deacon says: **Master, fill the holy chalice.** Following the commixture the same deacon says (where the infusion of hot water is practiced): **Master, bless the hot water,** and pouring a little water he continues: **The fervor of the faith....**

161. The priest invites the deacons to receive Holy Communion, saying: **Deacons, approach!** And Communion is given to the deacons according to the rule (see § 140 and 141).⁵³²

After the Communion of the priest and the deacons, the first deacon carefully absterges the holy discos over the holy chalice; if Communion is not to be given to the faithful, the priest and deacons do exactly as stated above (see § 142). If Communion is to be given out, they follow the first procedure described above except that the priest gives the veil and the lention to the second deacon before Communion.

162. Following the incensation, the priest returns the censer to the second deacon and places the holy discos with the folded asterisk and the folded veils upon the second deacon's head. Holding these to his forehead and looking back towards the doors, the second deacon; saying nothing, proceeds between the Holy Table and the Holy Doors directly to the Prothesis table upon which he places the discos; there he awaits the priest. After making a small bow and taking the holy chalice, the priest departs, as prescribed, to the Prothesis table, while the second deacon censes the Holy Gifts and the priest. Following

⁵³² *Ordo* §140 and 141 are integrated into the text of the Liturgy.

the priest's recital of the prayer: **You, O Christ, Our God...** the second deacon, with awe and full caution, consumes the Holy Gifts which remain after Communion; then he unbinds his orarion.

163. Having loosed his orarion, as is the custom, the first deacon leaves through the northern door and, standing in his usual place, says: **[Stand aright!] Having received the divine, holy....** After the ekphonesis: **For You are our sanctification...** the priest says: **Let us go forth in peace!** The singers: **In the Name of the Lord.** The first deacon: **Let us pray to the Lord.** The singers: **Lord, have mercy.**

During the prayer behind the ambo, the first deacon stands at the right, extending his orarion toward the icon of the Savior. Following the prayer, he enters the Altar through the southern door. Finally, the Dismissal is said according to custom, after which all unvest.

Without the Ministry of a Deacon

164. The priest celebrating without the assistance of a deacon performs or recites all those parts which are proper to the deacon, bearing in mind the procedures set forth below (§ 165-174).

165. He omits the invitations: **Master, bless; Let us pray to the Lord; Master, bless the incense:** etc. except for the invocation: **Let us pray to the Lord,** which he says before the prayer behind the Ambo.

166. Following the Dismissal of the Proskomede, the priest censes just as the deacon would; from the soleas, he censes the iconostasis, the choirs and the people.

167. The priest recites the prayers which conclude the great and small synapses before, not after, the respective ekphoneses.

168. At the Small Entrance, the priest takes the holy Gospel Book and, starting from the right side, goes around the Holy Table and comes out through the northern door. Bowing his head before the Holy Doors, he says the Entrance Prayer: **O Lord, our Master and God,** ... after which he blesses the Entrance with his right hand; he kisses the Gospel Book and raises it exclaiming: **Wisdom! Stand Aright!** Then he enters the Altar through the Holy Doors.

He concludes the Trisagion Prayer with the ekphonesis: **For You are holy, our God....** and does not turn around to face the people. After saying the Trisagion, he proceeds behind the Holy Table saying the formula of blessing and sits to the south of the apsidal throne.

169. After the singers complete the Trisagion Hymn, the priest exclaims: **Let us be attentive!** and the blessing: **Peace be with all. Wisdom! Be attentive!** The singers sing

the Prokeimenon. The priest: **Wisdom!** The lector reads the title of the Epistle. The priest: **Let us be attentive!** Following the Epistle reading, he says to the lector: **Peace be to you** and immediately thereafter: **Wisdom! Be attentive!** The singers: **Alleluia!** with the verses.

Then the priest blesses the incense and, taking the censer, censes about the Holy Table and the entire Altar; from the soleas, he censes the iconostasis, both choirs and the people. He quietly recites the prayer before the Gospel: **O Master, Lover of Mankind, shine forth in our hearts ...** either during the incensation, or after it.

When the Alleluia and verses are completed, he exclaims: **Wisdom! Let us stand aright and listen to the holy Gospel,** and blessing the people: **Peace be with all.** The singers: **And with your spirit.** The priest: **A reading from the holy Gospel....** Then taking the Book of Gospels, he places it on the analogion just outside the Holy Doors and reads the Gospel facing the people. After the reading, he kisses the closed book and places it in the center or on the right side of the Holy Table.

170. After saying the Prayer of the Cherubic Hymn, the priest blesses the incense; then he censes around the Holy Table, the apsidal icon, the Prothesis, and from the soleas he censes the iconostasis, both choirs and the people. He returns to the Holy Table where, keeping the censer on the ring finger of his left hand and raising his hands on high, he recites the Cherubic Hymn three times. Then he proceeds to the Prothesis; there he censes the Holy Gifts in strokes of three while praying privately: **O God, be merciful to me a sinner.** Taking the large veil, the priest places it on his left shoulder, saying: **Lift up your hands ...**, then taking the discos in his left hand and the chalice in his right, he departs through the northern door, exclaiming: May **the Lord God remember in his kingdom ...**, and after passing through the Holy Doors, he places the Holy Gifts upon the Holy Table as usual. Saying: **The noble Joseph...**, the priest censes the large veil by holding it over the censer which the server extends toward the priest. He then takes the censer from the hands of the server and censes the Holy Gifts, in strokes of three, saying: **Deal favorably, O Lord....**

171. After returning the censer, he says the aetis: **Let us complete our prayer...**. During the Symbol of Faith, he raises the large veil and holds it above the Holy Gifts, according to the custom. At the ekphonesis: **Singing, shouting...** he touches the holy discos with the asterisk in the same manner as the deacon would; then he kisses the asterisk and places it upon the Holy Table.

Having said the prayer: **Remembering, therefore, this saving command...** and crossing his forearms, he takes the holy Discos with his right hand and the holy chalice with his left; then he raises the sacred vessels slightly for a short time and distinctly makes the sign of the Cross over the eilikon while exclaiming: **Offering to You Your own from Your own....** After the ekphonesis: **Especially for our most holy, most pure...** he censes the Holy Table only from the front, without going around it. Before elevating the Lamb, he says: **Holy Things to the holy!** and pours the hot water into the chalice himself, as prescribed.

172. After the priest has put all the Particles from the discos into the chalice, he covers the chalice with either the lention or the small veil or with both; he places the folded asterisk, the small veil and the aer upon the discos. The Curtain (Veil) of the iconostasis is drawn aside and the Holy Doors are opened. The priest places the spoon on top of the chalice; or else he places it in the chalice. After making a small bow, he takes the chalice, proceeds to the Holy Doors and, raising the chalice, and exclaims: **Approach with fear of God....** [Following the choral response], the priest immediately continues: **O Lord, I believe and profess....** After the prayer is completed he uncovers the chalice and distributes Communion with the spoon. When the Communion of the faithful has been completed, the spoon is left in the chalice, which is covered with the lention and small veil; blessing the people, the priest says: **Save Your people, O God....** Then he returns to the Holy Table, places the chalice on it, and censes in strokes of three, saying: **Be exalted...** After making a small bow, he takes the holy chalice with his right hand and the holy discos with his left, saying first in a subdued voice: **Blessed is our God;** then in a raised voice: **Always, now and ever...,** turning toward the people, he departs for the Proskomede table upon which he places the sacred vessels. After making a small bow, he returns to the Holy Table.

173. It is also permissible to follow this procedure: after communicating himself, the priest absterges the Particles off the discos while holding the discos over the chalice; then he covers the chalice with either the small veil or the lention, or with both. He makes a small bow, takes the chalice and extends it toward the people, saying: **Approach with fear of God....** Having returned to the Holy Table, he sets the chalice down and removes the small veil from it; then he takes the chalice with his left hand and holds the discos between the middle and ring fingers of the same hand. Taking the spoon with his right hand, he proceeds to distribute Communion to the faithful. Following the Communion, he leaves the spoon in the chalice and returns to the Holy Table upon which he places the discos and chalice. Then he covers the latter with the small veil, again takes the chalice and, turning towards the people, blesses them with it, saying: **Save Your people, O God....** After placing the chalice on the Holy Table, he censes it in strokes of three, saying: **Be exalted above the heavens....** Then he places the lention under the small veil with which the chalice is covered; he also places the folded asterisk, the second small folded veil and the aer upon the discos. After making a small bow and taking the chalice, he turns towards the doors and looks at the people, saying quietly: **Blessed is our God;** then exclaims: **Always, now and ever....** Following this, the priest takes the discos from the Holy Table with his left hand and proceeds to the Prothesis table, where he places the sacred vessels. He then makes a small bow and returns to the Holy Table.

174. Saying the small Synapte of Thanksgiving: **Having received the divine...,** the prayer and ekphonesis: **For You are our sanctification...,** the priest folds the eiliton as is customary. Following the Dismissal, he returns to the Altar and closes the Holy Doors; then he proceeds to the Prothesis table and, with awe and every caution, consumes the Holy Gifts. The priest washes his hands and, giving thanks to God for all things, departs.

The above rubrics are taken from *“Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae iuxta Recensionem Ruthenorum”*, Sacred Congregation for the Oriental Church, Rome, 1944 (Imprimatur from Eugene Cardinal Tisserant, available in translation from Eastern Christian Publications, 1996). Used with permission.

Considerations

In its normative and official form the Ruthenian Divine Liturgy is a wonderful example of good Liturgy. The scholarship in preparing the official Slavonic liturgical books of the Ruthenian recension remains excellent. There are only a few updates that one might consider, should all members using the recension (Catholic and Orthodox) agree:

-The term “Archbishop and Metropolitan” in the various prayers is a rather odd usage as a metropolitan would generally be commemorated only by his highest rank. It might be updated to read “Metropolitan (Archbishop)” to allow for usage of the liturgicon anywhere.

-The use of the term “civil authorities” is reasonable as it (in the plural) refers to persons (in the singular it refers to institutions). The tradition, however, is to be more specific than that, singling out the head of state for particular mention. Further, one might also enhance the reference to the armed forces based upon Vatican II’s *“The Pastoral Constitution on the Church in the Modern World”* (79). Doing both of these might render the petition: “For the President of these United States, the Congress, the Supreme Court and all our civil authorities, and for our armed forces, the agents of our security and freedom, that they may serve our country with honor, and that they may make a genuine contribution to the establishment of peace, let us pray to the Lord.”

-Many of the priestly prayers are located in the middle of a litany, with several petitions separating such prayers from the ecphonesis. These prayers could be moved to the end of the litany to re-join it with the ecphonesis. This would be not be a liturgical change, per say, but rather a change in the layout of the document.

-Neither the Služebnik nor the Ordo specifically addresses the commemorative particles. The older custom was to consecrate everything on the holy discos. The newer custom among most Byzantines is to not consecrate the commemorative particles and to delay placing them into the chalice until after the communion of the faithful (just before “Save Your people”). If the rubrics are followed as given it would be difficult to discern between the particles broken from the NI and KA particles (from which the communion of the faithful is given) and the commemorative particles if they are both placed in the chalice prior to the communion of the faithful.

-In the Communion Prayer the paragraph beginning with “*O Lord, I believe and profess that this, which I am about to receive, is truly Your most precious Body, and Your life-giving Blood...*” is not in the official Služebnik, but it is in other liturgicons. In those other liturgicons it is found earlier in the text. If it were moved to an earlier point in the text (right after the first paragraph “O Lord, I believe and confess...”) it would make more sense as the prayer would start off with all the statements about what the Eucharist is and then continue with the statements about partaking of the Eucharist. Currently it reads as if two separate prayers were conjoined.

For Further Study

- *Divine Liturgy of Our Father Among the Saints, John Chrysostom (Čin Svjaščennyja i Božestvennyja Liturgii)*, Grotta-Ferrata Press, Rome, 1942.
- *Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae Iuxta Recensionem Ruthenorum*, Sacred Congregation for the Oriental Church, Rome, 1944 (Imprimatur from Eugene Cardinal Tisserant, available in translation from Eastern Christian Publications, 1996).
- *The Divine Liturgy of Our Father Saint John Chrysostom*, Byzantine Seminary Press, Pittsburgh, 1965.
- *The Divine Liturgy of Our Holy Father Saint Basil the Great*, Byzantine Seminary Press, Pittsburgh, 1976.
- *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, The Congregation for the Eastern Churches, Rome, 1996.
- Serge Keleher, *Studies on the Byzantine Liturgy, The Draft Translation: A Response to the Proposed Recasting of the Byzantine-Ruthenian Divine Liturgy of Saint John Chrysostom*, Stauropegion Press, Pittsburgh, 2006.
- J. Mateos S.I., (*Volume I*) and Father Robert Taft, S.J., (*Volumes II-VI*): *A History of the Liturgy of St. John Chrysostom*.

The following volumes are currently published:

Volume I: J. Mateos S.I., La célébration de la parole dans la liturgie byzantine. Étude historique, [In French, Title in English is: The History of the celebration of the Word in the Byzantine Liturgy], Pontificio Instituto Orientale, 1971, (ISBN 88-7210-090-9, Orientalia Christiana Analecta Series #191).

Volume II: The Great Entrance. A History of the Transfer of Gifts and Preanaphoral Rites of the Liturgy of St. John Chrysostom, Pontificio Instituto Orientale, 2004, (ISBN 88-7210-099-4, Orientalia Christiana Analecta Series #200).

Volume IV: The Diptychs, Pontificium Institutum Studiorum Orientalium, 1991 (ISBN 88-7210-285, Orientalia Christiana Analecta Series #238).

Volume V: The Precommunion Rites, Pontificio Instituto Orientale, 2000 (ISBN 88-7210-326-6, Orientalia Christiana Analecta Series #261).

Volume VI: The Communion, Thanksgiving, and Concluding Rites, Orientalia Christiana Analecta, Pontificio Instituto Orientale, 2008, (ISBN 978-88-7210-361-4, Orientalia Christiana Analecta Series #281).

Volume III is forthcoming.

- For a survey of sources and the manuscript tradition and a bibliography, see: L. Huculak, *The Divine Liturgy of St. John Chrysostom, in the Kievan Metropolitan Province during the period of union with Rome (1596-1839)*, Rome, Pontificio Instituto Orientale, 1990, 384-408.