

THE DIVINE LITURGY

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

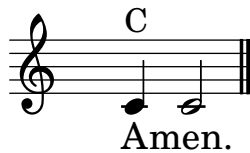
*During the Paschal season, 'Christ is risen...' is repeated three times instead of 'O heavenly King...'
From Ascension to Pentecost, the priest recites the Troparion of the Ascension.*

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

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

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

People:



DURING THE PASCHAL SEASON

The priest sings:

**Christ is risen from the dead, trampling down death by death,
and to those in the tombs bestowing life.**

Everyone then repeats the hymn twice more.

The Litany of Peace

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

People:



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

People:



*The people may continue alternating between the first two melodic responses
or they may proceed with the melodic order which follows.*

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

People:



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

People:



Priest: For our metropolitan **N.**, our bishop **N.**, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

People:



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

People:



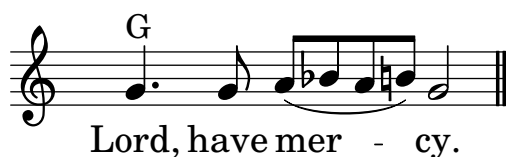
Priest: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

People:



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

People:



Priest: For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

People:



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

People:



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

People:



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

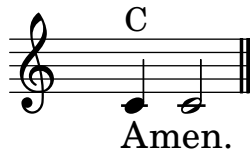
People:



Priest: O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: Do thou thyself, O Master, in thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us thy rich mercies and compassions.

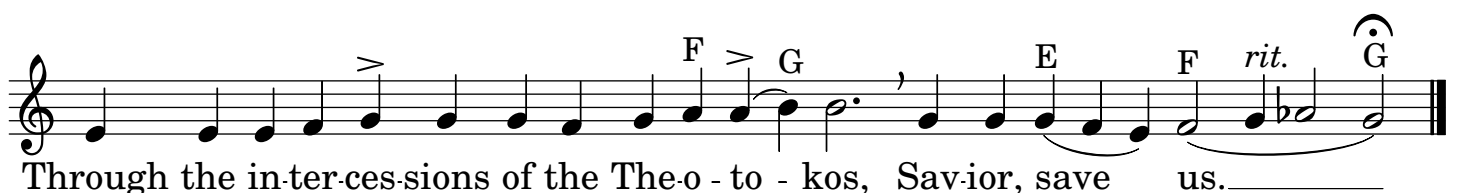
*** For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.**

People:



The First Antiphon

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



The Little Litany

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

People:



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

People:



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

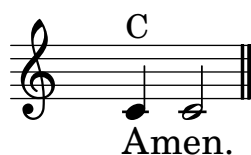
People:



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

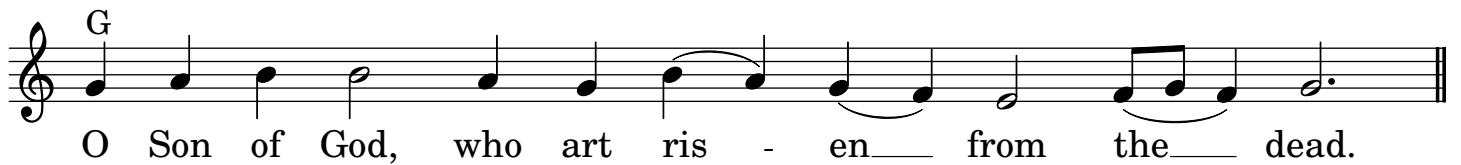
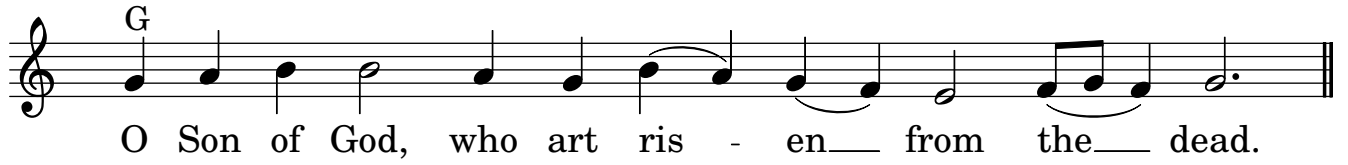
*** For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.**

People:



The Second Antiphon

*Verses may be added and the following refrain modified for feast days.
The present text is for ordinary Sundays.*



Only Begotten Son

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

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

of the Ho - ly The - o - to - kos and ev - er Vir - gin Mar - y,

and with-out change be-came man and wast cru-ci-fied, O Christ our God,

C G
and tram-pled down death by death, who art one of the Ho-ly Tri-ni-ty,

rit. F G
glo-ri-fied to-gether with the Fa-ther and the Ho-ly Spir-it, save _____ us. _

The Little Litany

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

People:

C
Lord, have mer - cy.

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

People:



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

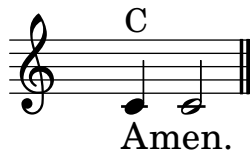
People:



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

*** For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.**

People:



The Third Antiphon

On Sundays, sing the Troparion for the Resurrection according to the tone in use, or the troparion for the current feast, as appointed.

DURING THE PASCHAL SEASON
Sing **Christ is risen** three times

The Little Entrance

The people stand.

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

Priest: Wisdom! Stand upright!

The Entrance Hymn

*The clergy chant the entrance hymn, and the people may join them.
The top line is for ordinary Sundays; the second line is for weekdays.*

Different hymns are used on some feasts.

All:

Come, let us wor-ship and fall_ down be-fore Christ. O Son_ of_

God, who art ris - en from the dead, save us who sing un-to
(weekdays) who art won-drous in the saints,

thee: Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

Troparia

*On Sundays, first sing the Resurrectional Troparion for the tone of the week
and /or the troparion of the feast, if any, as appointed.*

*On weekdays, sing the troparion of the feast
or the troparion of the day of the week.*

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

The Troparion for St. Anthony

All:

Like the zeal-ous E-li-jah thou didst be-come, and

fol-lowed John the Bap-tist in his up-right ways. A

dwel-ler in the wil-der-ness, thou didst stead-y the world by prayer. O Father

An-thon-y, in-ter-cede with Christ our God for our souls' sal-va-tion.

The Kontakion

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

uni. G E

O Undis-puted Inter-cessor of Christians, the Medi - atrix who is unre-

7 F G uni.

jected by the Crea - tor: Turn not a-way from the voice of our pe - ti - tions, al -

13 G F G

though we be sin-ners. Come to us, in time, with aid as we cry un-to thee in

19 E D E

faith, for thou art good. Hasten to us with in-ter-cessions, O The - o -

24 F G E F G

to- kos, who didst ev-er in-ter-cede for those who hon - or thee.

The Hymn of the Trisagion

1,4. Ho - ly God, Ho - ly Might-y, Ho - ly Im -
 2. Qu - du - son nil lah, Qu - du-son nil qa-wi, Qu-du-son nil
 3. A - yi - os o The-os, A - yi-os Is - hi - ros, A - yi-os A -

6
 mor - tal: have mer - cy on us. Glory to the Fa-ther and to the
 la - dhi, la-ya mu - tur-ham-na.
 tha-na-tos, e - le - i - son i - mas.

10
 Son and to the Ho-ly Spir-it, both now and ev - er and un-to a - ges of

13
 a - ges. A-men. Ho - ly Im - mor - tal: have mer - cy on us.

Fine

D.C. al Fine*

* Immediately following 'Dhynamis!' ('With strength.' or 'With power. '),
 sing 'Holy God...' from the beginning once more.

The Liturgy of the Word

Priest: Let us attend.

Reader: *announces the prokeimenon of the epistle*

Priest: Wisdom.

Reader: *announces the source of the epistle*

Priest: Let us attend.

Reader: *reads the appointed epistle lesson*

Priest: Peace be to thee that readest.

Reader: And to thy spirit.

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

People:

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

The Prayer Before the Gospel

Priest: Let us pray to the Lord. Lord have mercy.

Illuminate our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

Wisdom. Stand upright. Let us hear the holy Gospel.

Peace be to all.

People:

And to thy spir - it.

Priest: The reading from the holy Gospel according to St. **N**.

People:

Glo-ry to thee, O Lord, glo-ry to thee.

Priest: *reads the appointed Gospel lesson*

People: *(immediately and resolutely)*

Glo-ry to thee, O Lord, glo-ry to thee.

The Homily

Preparation for the Transfer of the Gifts

The people stand

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

John Chrysostom

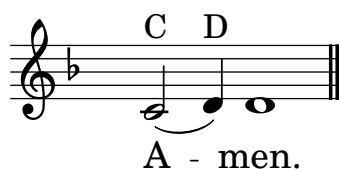
Priest: Again and oftentimes we fall down before thee and beseech thee, O good One who lovest mankind, that looking down upon our petitions thou wilt cleanse our souls and bodies from every defilement of flesh or spirit, and grant us to stand blamelessly and without condemnation before thy holy altar.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

Basil the Great

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

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

People:



The Cherubic Hymn

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

Let, let us, Let us who mystic-ly, who mys-

- tic-ly, let us who re-present the

che-rubim, the che-ru-bim, and who sing,

and who sing the thrice-ho-ly

hymn to the Tri-ni-ty, to the life-giv-ing

Tri-ni-ty: now, now let us lay a-side,

lay a-side all earthly cares. Now lay a-side all earthly cares...

The Great Entrance

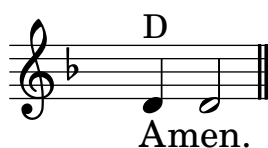
Priest: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:



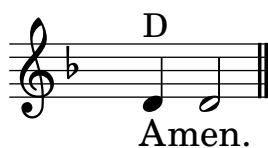
Priest: Our metropolitan **N.**, and our bishop **N.**, and all our brotherhood in Chirst, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:



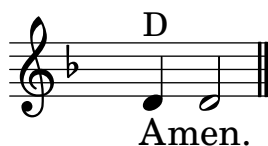
Priest: Our president, civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:



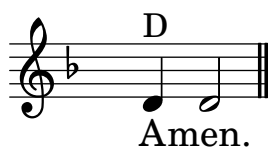
Priest: The Orthodox servant(s) of God, **NN.**, that he (she, they) may have mercy, life, peace, health, salvation and visitation, pardon and forgiveness of sins, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:



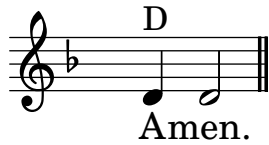
Priest: The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, **NN.**, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:

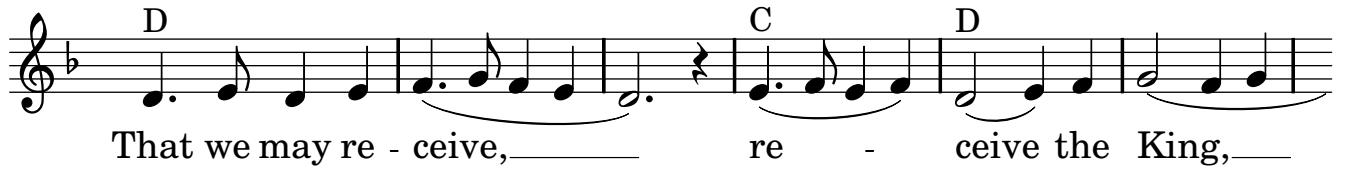


Priest: All of you, and all those whom you are remembering, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

People:



Conclusion of the Cherubic Hymn



The Litany of the Prothesis

Priest: Let us complete our prayer unto the Lord.

People:



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

People:



*The people may continue alternating between the first two melodic responses,
restarting the alternation at 'Grant this, O Lord';
or they may proceed with the melodic order which follows.*

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

People:



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

People:



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

People:



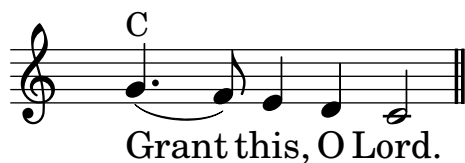
Priest: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People:



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

People:



Priest: Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

People:



Grant this, O Lord.

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

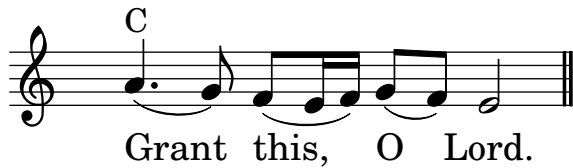
People:



Grant this, O Lord.

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

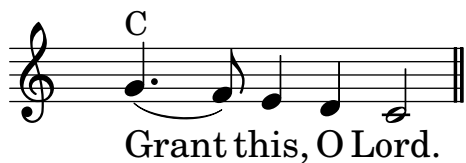
People:



Grant this, O Lord.

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

People:



Grant this, O Lord.

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

People:



To thee, O Lord.

The Prayer of the Proskomedia Upon Placing the Divine Gifts on the Holy Table

John Chrysostom

Basil the Great

Priest: O Lord, God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners, and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the ignorance of the people, and make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee and that the good Spirit of thy grace may rest upon us and upon these gifts here spread forth and upon all thy people:

Priest: O Lord, our God, who hast created us, and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new covenant, ministers of thy holy mysteries. Receive us who draw near to thy holy altar, according to the fulness of thy mercy, that we may be worthy to offer unto thee this rational and bloodless sacrifice for our own sins, and for the ignorance of the people, which do thou receive upon thy holy, most heavenly and spiritual altar as a savour of sweetness, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our worship, and receive it as thou didst receive the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst receive at the hands of thy holy apostles this true worship, so also do thou in thy goodness, O Lord, receive from the hands of us sinners these gifts: that, having been accounted worthy to minister at thy holy altar, we may receive the recompense of wise and faithful stewards, in the fearful day of thy just requiting:

Priest: Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

People:



The Kiss of Peace

The people stand.

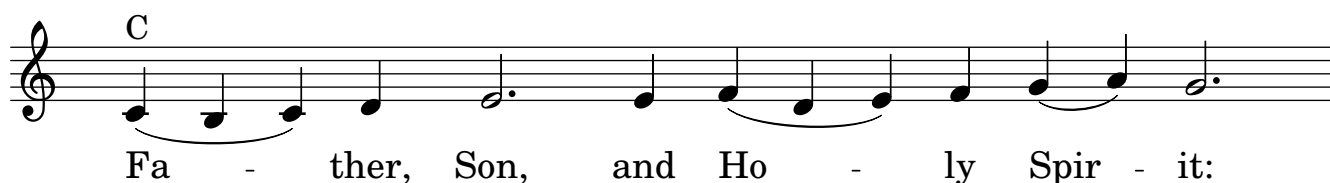
Priest: Peace be to all.

People:



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

People:



*With these words, the Kiss of Peace is exchanged,
first between priest and people, then between neighbors:*

greeting / response

Christ is in our midst! / He is and ever shall be!

Christmas greeting / response

Christ is born! / Glorify him!

Paschal greetings / responses

English: **Christ is risen! / Truly he is risen!**

Arabic: **Al-Maseeh qam! / Haqqan qam!**

Greek: **Christos aneste! / Alethos aneste!**

Slavonic: **Christos vos-kre-se! / Vo-istinu vos-kre-se!**

Romanian: **Christos a in-vi-aht! / Adevarat a in-vi-aht!**

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

The Creed

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

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

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

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

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

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

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

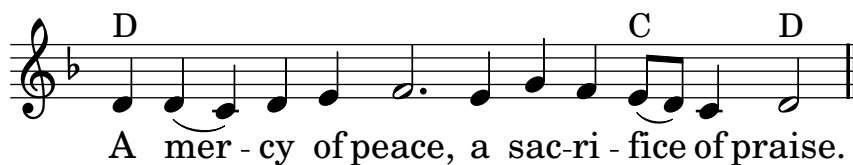
I look for the resurrection of the dead,

And the Life of the world to come. Amen.

The Preface to the Anaphora

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

People:



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

People:



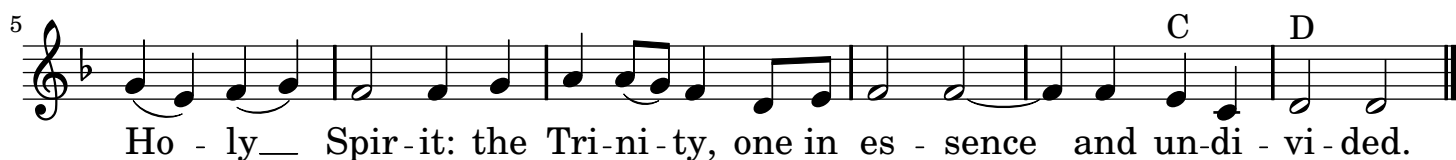
Priest: Let us lift up our hearts.

People:



Priest: Let us give thanks unto the Lord.

People:



THE HOLY ANAPHORA

John Chrysostom

Priest: It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion; for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come.

Basil the Great

Priest: O Existing One, Master, Lord, God, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our rational worship; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, who sittest upon the throne of glory and beholdest the depths, who art unoriginate, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord: the great God and Savior Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father,

For all these things we give thanks unto thee, and to thine only-begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

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

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

The Thrice-Holy Hymn

People:

Ho-ly, ho-ly, ho-ly Lord of Sa-ba-oth, heaven and earth are

full of Thy glo-ry. Ho-san-na in the high-est. Bles-sed is He Who

comes in the Name of the Lord. Ho-san-na in the high-est!

The Anamnesis

John Chrysostom

Priest: With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life,

Basil the Great

Priest: With these blessed powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works, for in righteousness and true judgment hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who fortold unto us the salvation which was to come; thou didst give us the Law as an aid; thou didst appoint guardian angels. And when the fullness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages, who, being the Brightness of thy glory and the express image of thy person and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But though

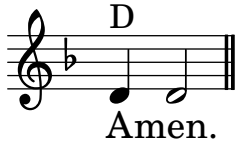
who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the life of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:

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

*** Take eat. This is my Body which is broken for you, for the forgiveness of sins.**

*** He gave it to his holy disciples and apostles, saying: Take, eat. This is my Body which is broken for you, for the forgiveness of sins.**

People:



John Chrysostom

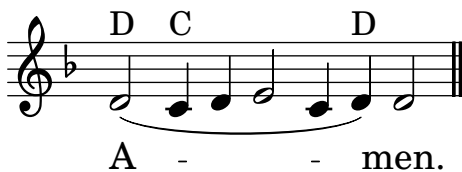
Priest: And likewise after supper, he took the cup, saying:

Priest: In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it,

*** Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the forgiveness of sins.**

*** He gave it to his holy disciples and apostles, saying: Drink this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the remission of sins.**

People:



John Chrysostom

Priest: Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us:

Basil the Great

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

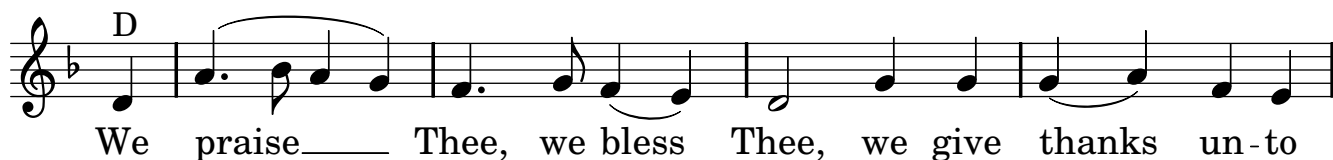
the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

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

*** Thine own of thine own, we offer unto thee in behalf of all and for all.**

*** Thine own of thine own, we offer unto thee in behalf of all and for all.**

People:



The Epiclesis

John Chrysostom

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

Basil the Great

Priest: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,

And make this bread the precious Body of thy Christ;

This bread to be itself the precious Body of our Lord and God and Saviour Jesus Christ;

People: *(the entire community responds loudly)* **AMEN.**

John Chrysostom

Basil the Great

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

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

People: *(again, loudly)* **AMEN.**

John Chrysostom

Basil the Great

Priest: Changing them by thy Holy Spirit;

Priest: Which was shed for the life of the world and its salvation.

People: *(and again, loudly)* **AMEN. AMEN. AMEN.**

John Chrysostom

Basil the Great

Priest: That to those who shall partake thereof they may be unto vigilance of soul, unto forgiveness of sins, unto the communion of the Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment nor unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit made perfect in faith:

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

*** Especially our all holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary,**

People:

**The Usual Megalynarion for the
Liturgy of St. John Chrysostom**

It is tru-ly meet to bless thee, O The-o - to - kos,

who art ev-er bles-sed and all blame-less and the Mo-ther of our God. More

hon' - ra-ble than the Che-ru-bim and more glo-ri-ous be-yond com-pare

than the Se-ra-phem. Thou who with-out stain bear-est God the

Word, and art truly Theo - to - kos: we magni-fy thee!

The Usual Megalynarion for the Liturgy of St. Basil the Great



In thee, O full of grace, all cre - a - tion re-joic-eth, the as - sem-bly of



an - gels and the hu - man race, O sanc-ti-fied tem - ple and spir-it-ual



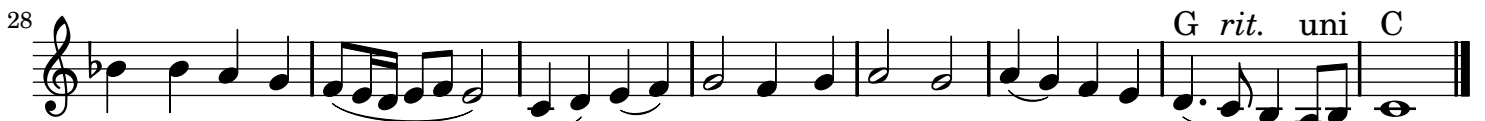
par-a-dise, the glo - ry of vir-gins, from whom God was in - car-nate and be -



came a lit-tle child, our God before the a - ges. He made thy bod - y



in - to a throne, and thy womb more spa - cious than the heav - ens. In



thee, O full of grace, — all cre - a - tion re-joiceth. Glo-ry to thee! —

Priest: For the holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudible apostles; **N. (saint of the day)**, whose memory we celebrate, and all thy saints, at whose supplications visit us, O God.

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

Priest: The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudible apostles; **N. (saint of the day)**, whose memory we celebrate, and all thy saints, at whose supplications visit us, O God. And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, **NN.**, and grant them rest, where the light of thy countenance watcheth over them. And again we pray thee: Be mindful, O Lord, of thy holy, catholic and apostolic Church, which is to the ends of the world; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy house, even unto the ends of the age. Be mindful, O Lord, of those who have set before thee these gifts, and those for whom and through whom and in behalf of whom they have offered them. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and pits of the earth. Be mindful, O Lord, of all those who live in virginity and reverence, in asceticism and who lead a godly way of life. Be mindful, O Lord, of all civil authorities and of our armed forces; grant them a secure and lasting peace; speak good things into their hearts concerning thy Church and all thy people, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness. Establish the good in thy goodness, and make good the evil by thy benevolence. Be mindful, O Lord, of the people here present and of those who are absent for reasonable cause, and have mercy upon them and upon us, according to the multitude of thy mercy. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the faint-hearted.

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

Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and be mindful, O God, of those who are under judgment, in the mines, in exile, in bitter servitude, in every tribulation, necessity and danger, and all who beseech thy great loving-kindness; and be mindful, O Lord our God, of those who love us and those who hate us and those who have enjoined us, unworthy though we be, to pray for them, and of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, O God who knowest the time of life and name of each and knowest every man even from his mother's womb.

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

For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the Physician of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling place and his need. Deliver, O Lord, this city and every city and countryside from famine, plague, earthquake, flood, fire, the sword, foreign invasion and civil war.

*** Among the first be mindful, O Lord, of our metropolitan, N., and our bishop, N., whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.**

*** Among the first be mindful, O Lord, of our metropolitan, N., and our bishop, N., whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.**

People:



John Chrysostom

Priest: And of the people here present, those whom they are remembering, and of all mankind.

People:

*Basil the Great*

Priest: And of the people here present, those whom they are remembering, and of all mankind.

John Chrysostom

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

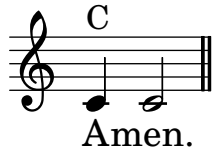
Basil the Great

Priest: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth. Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here spread forth. Be mindful, O Lord, of the presbytery, the diaconate in Christ and every priestly order, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy benevolence, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful seasons; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy goodness; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the power of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, showing us to be sons of the light and sons of the day; and grant unto us thy peace and thy love, O Lord our God, for all things hast thou given unto us:

*** And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.**

*** And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.**

People:



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

People:



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

People:



Priest: For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

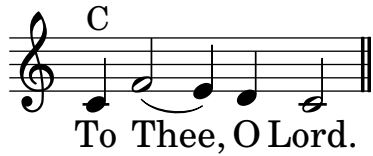
People:



Preparation for Holy Communion

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

People:



John Chrysostom

Basil the Great

Priest: Unto thee we commend our whole life and our hope and we beseech thee and pray thee and supplicate thee:

Priest: O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits, which thou hast ever bestowed and yet doth bestow among us. Do thou, O our God, who receivest these gifts, purify us from every defilement of flesh and spirit; teach us to perfect holiness in thy fear, that we, receiving a portion of thy holy things in the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit.

Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation:

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

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

The Lord's Prayer

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

Arabic (translit.): 'abā-nā alladhī fī as-samāwāt-i, li-ya-ta-qaddas-i asm-u-ka! li-ya-'ti malakūt-u-ka! li-takun ma-shī'at-u-ka 'alā al-'arḍ-i kamā hīa fī as-samā'-i! khubz-a-nā kafāf-a-nā 'a-'ṭi-nā al-yawm-a! wa-aghfir la-nā dhunūb-a-nā, kamā na-ghfir-u nahnu li-lmu-dhnib-ī-na 'ilay-nā! wa-lā tu-dkhil-nā fī ta-jribat-in, lakin najji-nā mina ash-shirrīr-i,

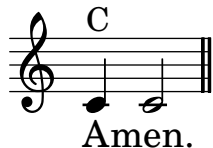
Greek: Πάτερ ημών ο εν τοις ουρανοίς, αγιασθήτω το όνομά Σου, ελθέτω η Βασιλεία σου, γενηθήτω το θέλημά σου ως εν ουρανώ και επί της γης. Τον άρτον ημών τον επιούσιον δος ημίν σήμερα, και άφες ημίν τα οφειλήματα ημών, ως και ημείς αφίεμεν τοις οφειλέταις ημών. Και μη εισενέγκης ημάς εις πειρασμόν, αλλά ρύσαι ημάς από του πονηρού.

Greek (translit.): Pater imon, o en tis ouranis, aghiasthito to onoma sou; eltheto i vasilia sou; ghenithito to thelima sou, os en ourano, ke epi tis ghis; ton arton imon ton epiouision dos imin simeron; ke afes imin ta ofilimata imon; os ke imis afiemen tis ofiletes imon; ke mi isenengis imas is pirasmon, ala rise imas apo tou ponirou.

Romanian: Tatăl nostru care ești în ceruri, sfințească-se numele Tău, vie împărăția Ta, făcă-se voia ta, precum în cer așa și pe pământ. Pâinea noastră cea de toate zilele, dă-ne-o nouă astăzi și ne iartă nouă greșelile noastre precum și noi iertăm greșiților noștri și nu ne duce pe noi în ispită ci ne izbăvește de cel rău.

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

People:



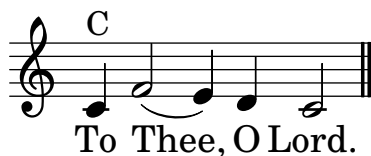
Priest: Peace be to all.

People:



Priest: Bow your heads unto the Lord.

People:



The Fraction of the Bread and the Preparation of the Chalice

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

The fullness of the cup of faith of the Holy Spirit. Amen.

Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto the ages of ages. Amen.

The warmth of faith, full of the Holy Spirit. Amen.

The Pre-Communion Prayers

All: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore, I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

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

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

HOLY COMMUNION

In addition to the Communion Hymn appointed to the day of the week, special hymns are assigned for feasts.

Other hymns may be added to fill the time required for Communion of both clergy and laity.

See the Appendix for a Selection of Communion Hymns

Communion Hymn for Sundays



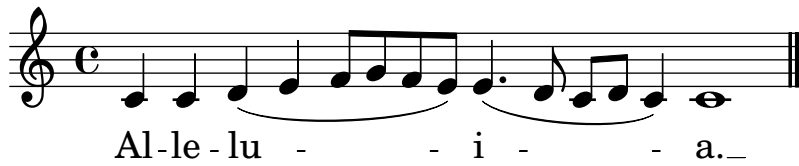
Praise_____ the Lord. Praise_____ the Lord from the heav - ens.



Praise_____ Him, praise Him in the high - est.

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

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



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

People:



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

A Note Regarding Holy Communion

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

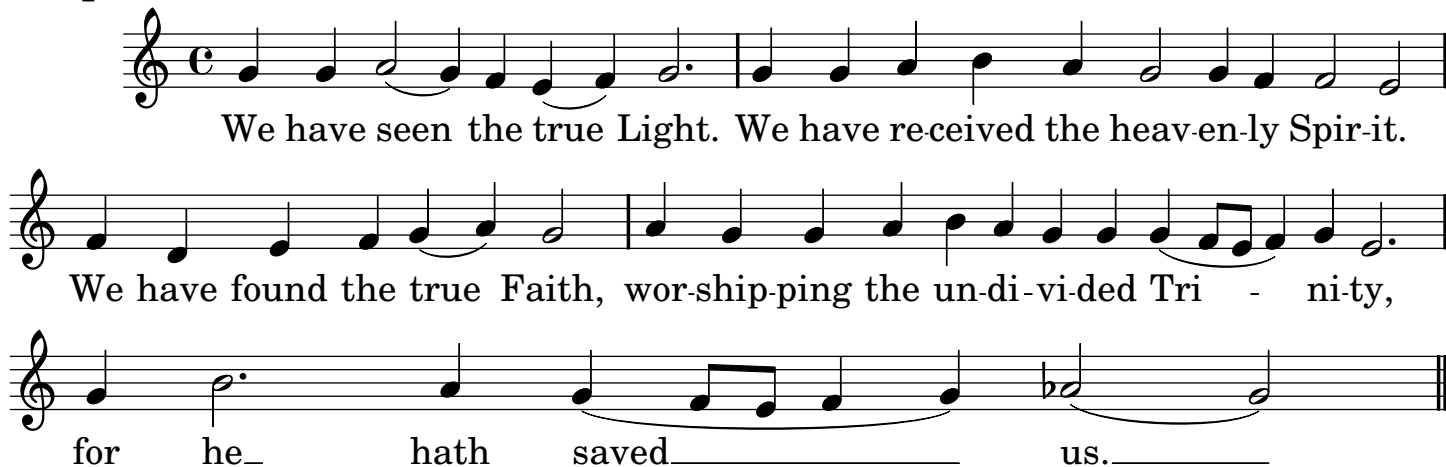
When all those prepared have been communed, the priest declares:

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

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

DURING THE PASCHAL SEASON
*sing 'Christ is Risen...'
instead of the following.*

People:



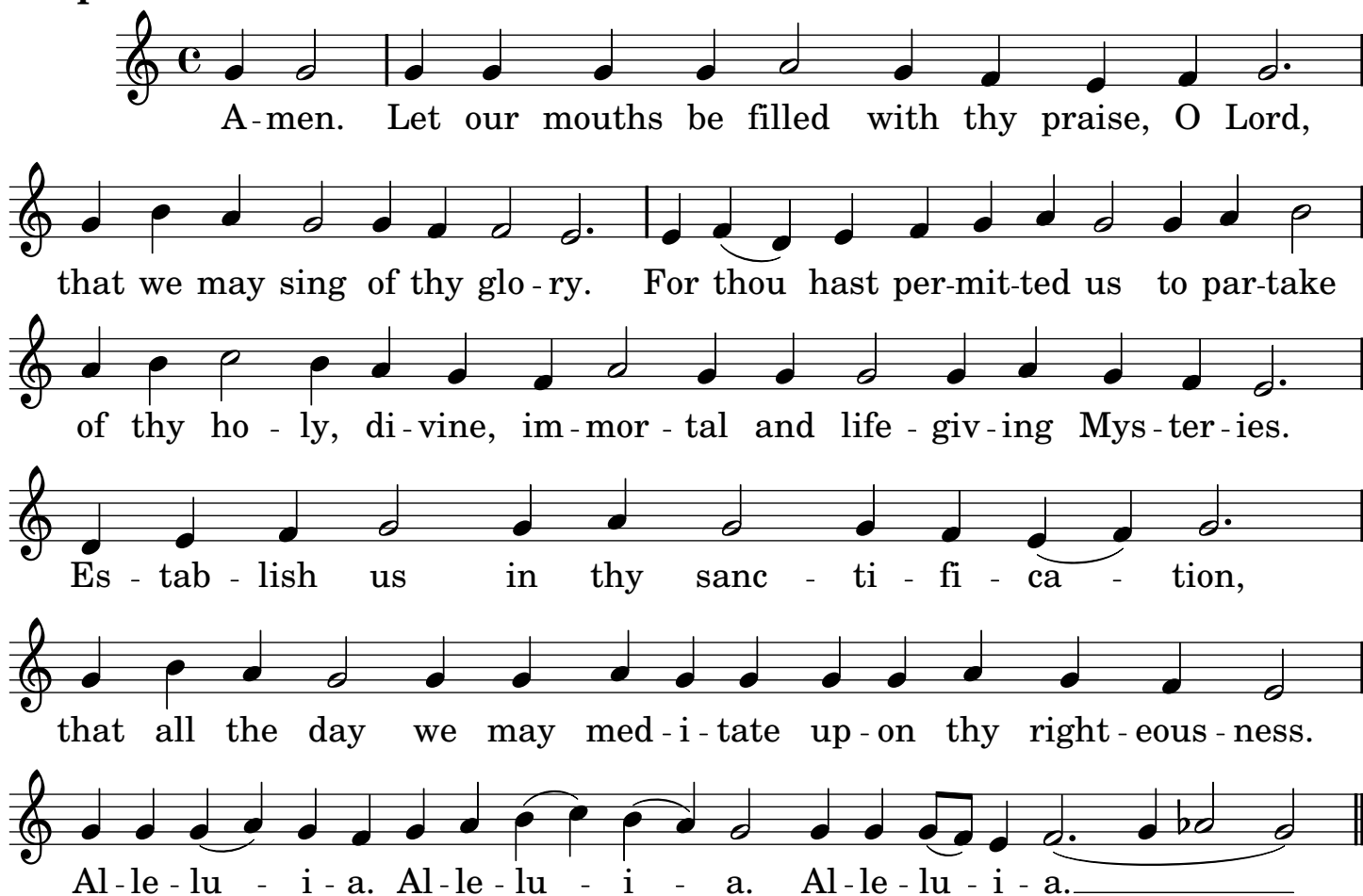
We have seen the true Light. We have received the heavenly Spirit.
We have found the true Faith, worshipping the undivided Trinity,
for he hath saved us.

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.
Blessed is our God...

*** Always, now and ever, and unto ages of ages.**

Thanksgiving after Holy Communion

People:



A-men. Let our mouths be filled with thy praise, O Lord,
that we may sing of thy glory. For thou hast permitted us to partake
of thy holy, divine, immortal and life-giving Mysteries.
Establish us in thy sanctification,
that all the day we may meditate upon thy righteousness.
Alleluia. Alleluia. Alleluia.

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

People:



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

People:



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

People:



The Thanksgiving Prayer

John Chrysostom

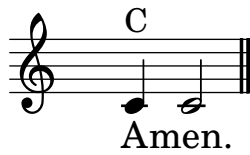
Basil the Great

Priest: We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, for thou hast vouchsafed this day to feed us with thy heavenly and immortal mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy saints:

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

Priest: * For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

People:



Priest: Let us go forth in peace.

People:



Priest: Let us pray to the Lord.

People:



The Prayer Behind the Amvon

John Chrysostom

Priest: O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: Save thy people, and bless thine inheritance, preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.

Basil the Great

Priest: O thou who for a sacrifice of praise and a well-pleasing worship receivest this rational and bloodless sacrifice from those who with their whole heart call upon thee, Christ our God, the Lamb and Son of God, which takest away the sin of the world, the blameless Calf, which receivest not the yoke of sin and wast sacrificed for us voluntarily, who art divided, yet not disunited, who art eaten, yet never consumed, but sanctifiest those who eat thereof, who in remembrance of thy voluntary passion and life-giving, third-day resurrection, hast made us communicants of thine ineffable and heavenly and dread mysteries, thy holy Body and thy precious Blood: Keep us thy servants and ministers and

Give peace to thy world, to thy Churches, to the priests, to the civil authorities, to the armed forces and to all thy people; for all good giving and every perfect gift is from above and cometh down from thee, the Father of lights, and unto thee we ascribe glory, thanksgiving and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

all civil authorities and our armed forces and the people here present in thy sanctification, and grant us at every time and hour to meditate on thy righteousness, that being led according to thy will and doing the things that well-please thee, we may become worthy of a place also at thy right hand when thou shalt come to judge the living and the dead; rescue those of our brethren who are captives; visit those in infirmity; pilot those in peril on the sea; and give repose, where the light of thy countenance shineth, to the souls of those who have gone before us to their rest in the hope of resurrection unto life everlasting; and hearken to all who beseech thine aid; for thou art the Giver of all good things, and to thee we ascribe glory, together with thine unoriginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

People:



DURING THE PASCHAL SEASON

*During Bright Week, sing
'Christ is risen...'
three times, instead of the following.*

In some traditions, 'Christ is risen...' is used here the entire season.



The Prayer at the Consumption of the Holy Gifts

John Chrysostom

Basil the Great

Priest: O Christ our God, who art thyself the Fulfillment of the Law and the Prophets, who didst fulfill all the dispensation of the Father: fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

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

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

The Dismissal

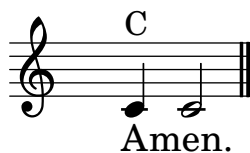
Priest: Let us pray to the Lord.

People:



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

People:



Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

People:



Priest: May (*insert the appointed dismissal phrase*) Christ, our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudible apostles; of our father among the saints (John Chrysostom, archbishop of Constantinople; **or** Basil the Great, archbishop of Caesarea); of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N. (patron saint of the church)**; of the holy and righteous ancestors of God, Joachim and Anna; of **N. (the saints of the day)** whose memory we celebrate and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

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

People:



DURING THE PASCHAL SEASON

Priest: Christ is risen!

People: Truly, he is risen!

This exclamation and response are repeated twice more.

Priest: Glory to his holy, third-day resurrection.

People: We adore his third-day resurrection.

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

People: bestowing life.

*Paschal greeting / response
in various languages*

English: **Christ is risen! / Truly he is risen!**

Arabic: **Al-Maseeh qam! / Haqqan qam!**

Greek: **Christos aneste! / Alethos aneste!**

Slavonic: **Christos vos-kre-se! / Vo-istinu vos-kre-se!**

Romanian: **Christos a in-vi-aht! / Adevarat a in-vi-aht!**

APPENDICES

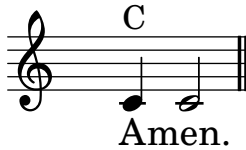
TRISAGION PRAYERS OF MERCY FOR THE DEPARTED

When performed in conjunction with the Divine Liturgy, this service begins after the prayer behind the amvon and 'Blessed be the Name of the Lord', with the chanting of the troparion for the departed.

When performed apart from the Divine Liturgy, it begins:

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

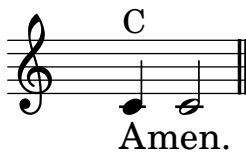
People:



Holy God... Glory **and** Both now... All-holy Trinity... Lord, have mercy **(thrice)**... Glory **and** Both now... Our Father...

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

People:



Troparia for the Departed

Tone 4

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

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

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

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

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

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

The Ektenia for the Departed

Priest: Have mercy on us, O God, according to thy great mercy, we pray thee, hear-ken and have mercy.

People:



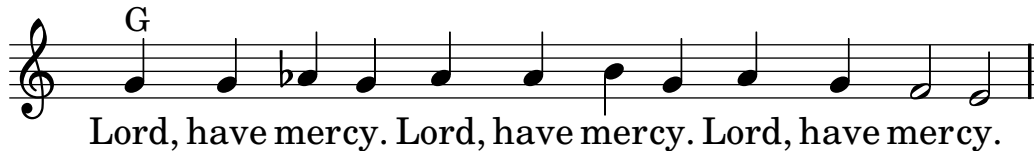
(Usual Service)

(Soul Saturday)

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

Priest: Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection unto life everlasting, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebears, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, from the beginning until the end of time; and that thou wilt pardon their every transgression, both voluntary and involuntary.

People:



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

People:



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

People:



THE PRAYER FOR THE DEPARTED

Priest: Let us pray to the Lord.

People:



Lord, have mercy.

(Usual Service) Priest:

O God of spirits and of all flesh, who hast trampled down death and made powerless the devil and given life to thy world: Do thou, thyself O Lord, give rest to the soul(s) of thy departed servant(s), **N. (NN.)**, in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every sin which he **(she, they)** hath **(have)** comitted, whether by word or deed or thought; **[People: 'Forgive him (her, them)']** for thou art good and lovest mankind, for there is no man who liveth and sinneth not, for thou only art beyond sin, and thy righteousness is to all eternity, and thy word is truth.

(Soul Saturday) Priest:

O God of spirits and of all flesh, who hast trampled down death and made powerless the devil and given life to thy world: Do thou, thyself O Lord, give rest to the souls of thy departed servants, all pious Orthodox Christians who have fallen asleep in the Lord from all the ends of the world, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebears, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every sin which they have comitted, whether by word or deed or thought; for thou art good and lovest mankind, for there is no man who liveth and sinneth not, for thou only art beyond sin, and thy righteousness is to all eternity, and thy word is truth.

(For Children) Priest:


O Lord, who watchest over little children in this present life and in the life which is to come because of their simplicity of mind and innocence, satisfying them in Abraham's bosom and bringing them to brightly radiant places where the spirits of the righteous dwell: Receive in peace the soul of thy servant, the child, **N.**, for thou thyself hast said: Suffer the little children to come unto me, for of such is the kingdom of heaven.

Priest: May thy (your) memory be eternal, O our ever-memorable brother (sister, brethren) who art (are) worthy of blessedness.


People:



May his[her/their] mem-o - ry _____ be e - ter - - nal.




May his[her/their] mem - o - ry _____ be e - ter - - nal.



May his[her/their] mem - o - ry be e - ter - - nal.

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

People:



Amen.

THE RESURRECTIONAL TROPARIA

arr. Basil Kazan (alt.)

Resurrectional Troparion

Tone 1



While the stone was sealed by the Jews and the sol-diers were guarding thy



most pure Bod-y, thou didst a - rise on the third day, O Savior, grant-ing



life to the world. For which cause the heavenly pow'rs cried a - loud unto thee, O



Giv-er of Life: Glo - ry to thy resur-rection, O Christ. Glory to thy kingdom.



Glory to thy prov - idence, O thou who a - lone art the Lover of man - kind!

Resurrectional Troparion Tone 2



When thou____didst sub-mit thy-self un-to death, O thou Deathless and Im-



mor-tal One, then thou didst de-stroy Hell with thy God-ly pow'r; and when



thou didst raise the dead from be-neath the earth, all the pow'rs of



Heaven did cry a-loud unto thee: O Christ, thou Giver of life, glo-ry to thee!

Resurrectional Troparion Tone 3



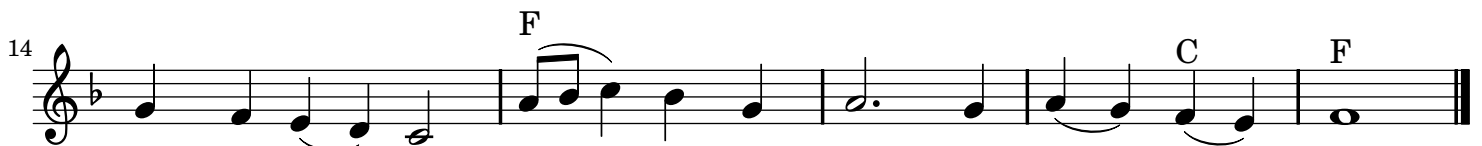
Let the heavens rejoice and the earth be glad, for the Lord hath done a



might-y act with his own arm. He hath tram-pled down death by



death and become the First-born from the dead. He hath de-livered us from the



depths of ha-des, grant-ing the world the great mer-cy.

Resurrectional Troparion Tone 4

Having learned the joyful message of the resurrection from the an-gel, the

5

wo-men dis - ciples of the Lord cast from them their parental condem-na-tion, and

10

proud-ly broke the news to the dis - ci - ples, say-ing: Death hath been spoiled.

15

Christ God is ris - en, grant-ing the world great mer - cy!

Resurrectional Troparion Tone 5

Let us be - liev - ers praise and worship the Word, co-e - ter -

nal with the Fa - ther and the Spir-it, born of a vir - gin for our sal - va -

tion; for he took pleas-ure in as - cend - ing the cross in the flesh, to suf-fer

death and to raise — the dead by his glo - ri-ous res-ur-rec - tion.

Resurrectional Troparion Tone 6

When Mary stood at thy grave, looking for thy sacred Bod-y, — angelic

5

pow'rs shone a - bove thy re-vered tomb, and the sol-diers who were to

9

keep guard be - came as dead men. Thou led Ha-des cap-tive and wast not

13

tempt-ed there-by; Thou didst meet the Vir-gin and didst give Life to the

17

world; O thou who art ris-en from the dead, O Lord, glo - ry to thee...

Resurrectional Troparion Tone 7

Thou didst shatter death by thy cross; thou didst open para - dise to the

5

thief; thou didst turn the sad - ness of the oint - ment bear - ing wo - men in - to

10

joy and didst bid thine a - pos - tles pro - claim a warn - ing that thou hast

16

ris - en, O Christ, grant - ing to the world the great mer - cy.

Resurrectional Troparion Tone 8

From the heights thou didst de-scend, O com - pas-sion-ate One, and

5

thou didst submit to the three day bur-i - al, that thou might de-liv-er us from

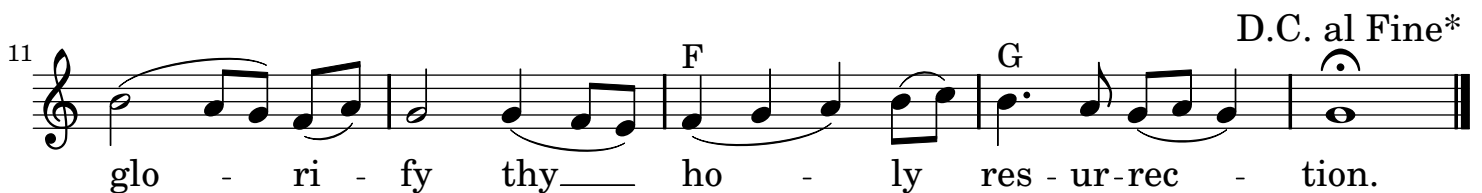
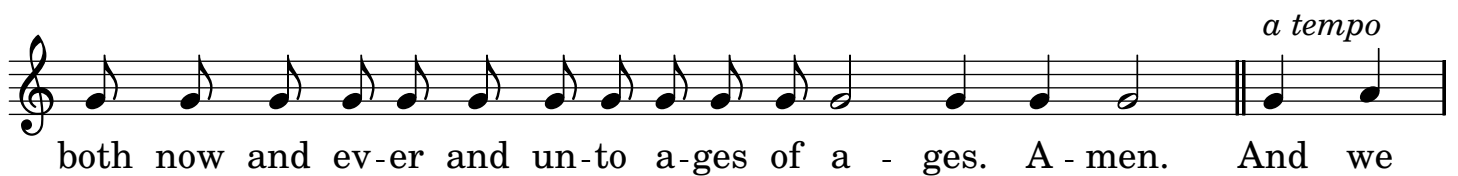
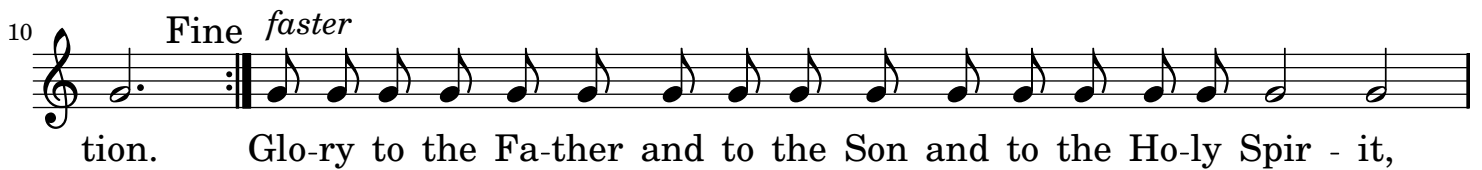
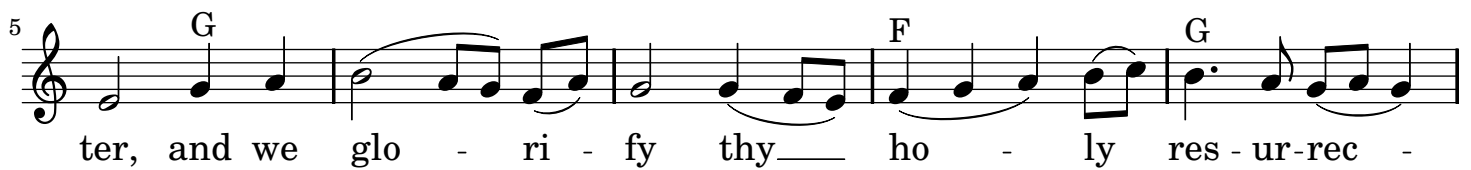
11

passions. Thou art our Life and our Resur-rec - tion, O Lord. Glo-ry to thee!

HYMNS SUNG INSTEAD OF THE TRISAGION

Before Thy Cross

*September 14, The Third Sunday of Lent,
and the entire week following both*



* Immediately following 'Dhynamis!' ('With strength.' or 'With power.'),
sing '**Before thy cross...**'
from the beginning once more.

Before Thy Cross

Russian Melody

(Sing 3 times)

Be-fore thy cross we bow down_ in wor-ship, O Mas-ter,

The first system of musical notation for the song. It consists of a treble and bass staff in G major and common time. The melody is primarily chordal, with some eighth-note runs. A slur is placed over the final two notes of the first line of the treble staff.

and thy ho - ly res - ur - rec - - tion we glo - ri - fy.

Fine

The second system of musical notation. It continues the melody from the first system. A slur is placed over the final two notes of the treble staff. The system concludes with a double bar line and repeat dots. The word 'Fine' is written above the final measure.

Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir - it,

The third system of musical notation. It continues the melody. The treble staff features a series of eighth-note chords. The system ends with a double bar line.

both now and ev - er and un - to a - ges of a - ges. A - men._

The fourth system of musical notation. It continues the melody. The treble staff features a series of eighth-note chords. A slur is placed over the final two notes of the treble staff. The system ends with a double bar line.

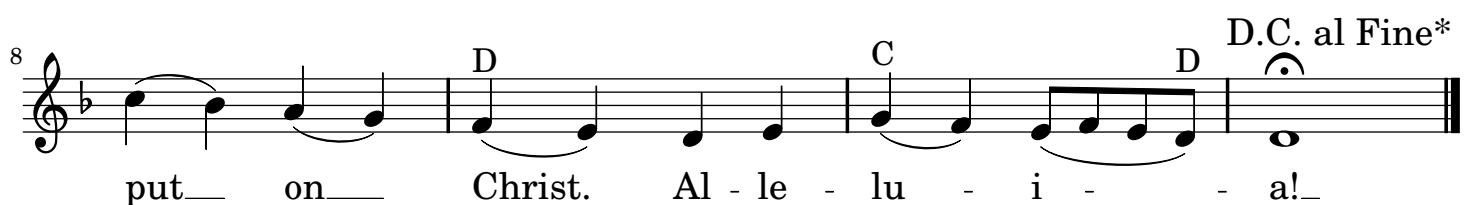
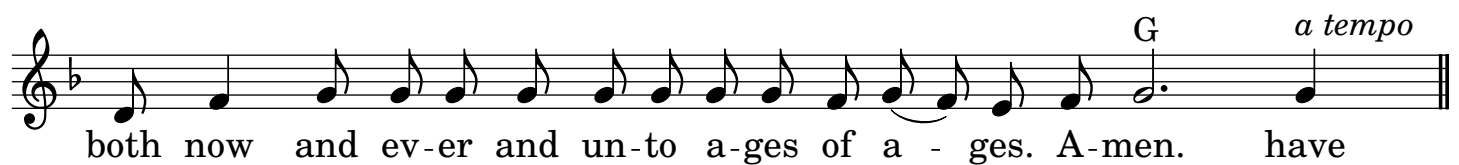
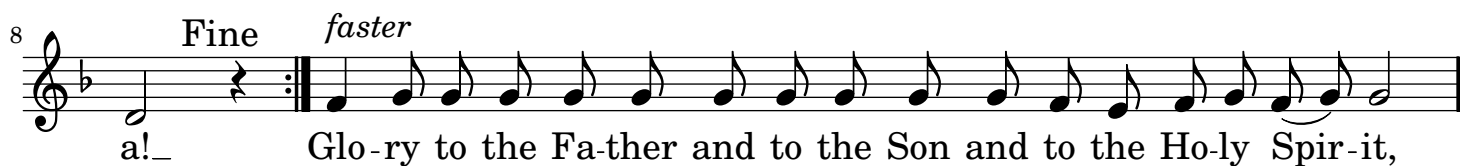
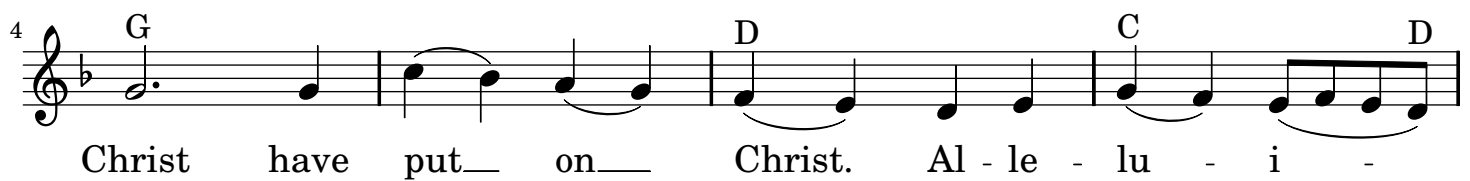
And thy ho - ly res - ur - rec - - tion we glo - ri - fy.

D.C. al Fine

The fifth system of musical notation. It continues the melody. A slur is placed over the final two notes of the treble staff. The system concludes with a double bar line and repeat dots. The instruction 'D.C. al Fine' is written above the final measure.

As Many of You as Have Been Baptized into Christ

*All baptismal feasts: Pascha and Bright Week,
Lazarus Saturday, Pentecost, Christmas,
Theophany and their leave-takings*



* *Immediately following 'Dhynamis!' ('With strength.' or 'With power.'),
sing 'As many of you as have been baptized...'
from the beginning once more.*

SELECTIONS FOR CLERGY COMMUNION

The Evlogitaria or 'Blessed Hymns'

REFRAIN

Bless - ed art thou, O Lord, teach me thy stat - utes!

1

³

The com - pany of the angels was a - mazed when they be - held thee,

⁷

uni

numbered among the dead; yet thy - self, O Savior, de - stroyed the pow'r of

¹¹

death, and with thee raising up Ad - am and re - leasing all men from

REFRAIN

¹⁶

hell. Blessed art thou, O Lord, teach me thy stat - utes! "Wherefore, O

²⁰

wo - men dis - ci - ples, do you min - gle sweet smell - ing spi - ces

²⁴

with your tears of pi - ty?," the ra - diant an - gel with - in the


28  **uni**
 sep - ul - chre cried un - to the myrrh - bearing wo - men. "Be -- hold the **F G**

33  **F G**
 grave and un - der - stand, for the Sa - vior is ris - en from the ___ tomb."


REFRAIN

39  **F G F G** **3**
 Bless - ed art thou, O Lord, teach me thy stat - utes! Ver - y ear - ly in the **F G**

42  **uni**
 morn - ing did the myrr - bear - ing wo - men run la - ment - ing un - to the

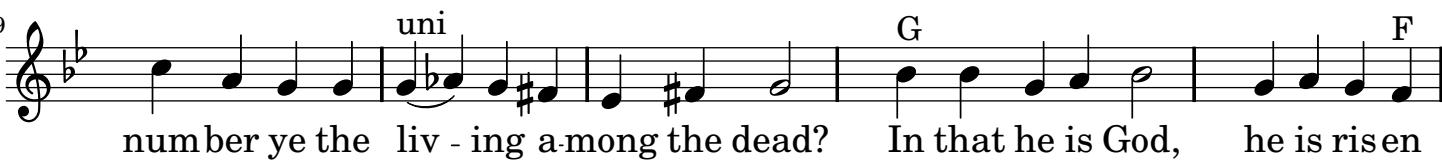
46  **F G F G uni**
 tomb; but an an - gel came to - ward them say - ing, "The time for lamen -

51  **G F**
 ta - tion is passed; weep not, but an - nounce un - to the A - pos - tles the

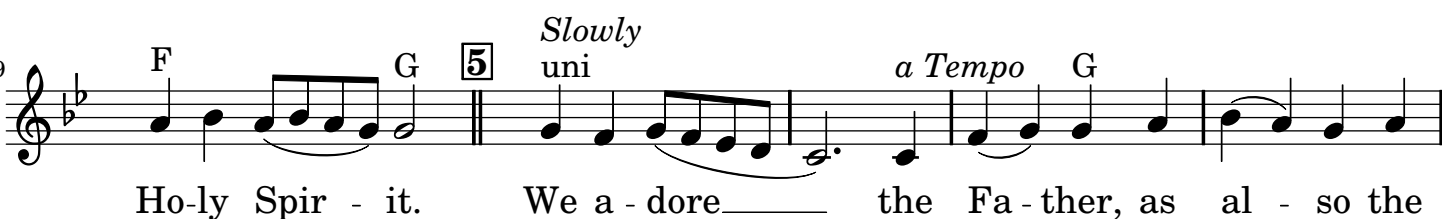
56  **REFRAIN G F G F G**
 Resur - rec - tion." Bless - ed art thou, O Lord, teach me thy stat - utes!

60  **4 F G**
 The myrrbearing wo - men mourned as, bearing spi - ces, they drew near to thy

65  F G F G
tomb, O Sav - ior. But the an-gel spake un-to them, say-ing, "Why

69  uni G F
number ye the liv - ing a-mong the dead? In that he is God, he is risen

74  GLORY F G
from the__grave." Glo-ry to the Fa-ther and to the Son and to the


79  F G **5** *Slowly* uni *a Tempo* G
Ho-ly Spir - it. We a - dore__ the Fa - ther, as al - so the

84  F G
Son, and the Holy Spir - it, the Holy Tri - nity, One in es-sence;

89  F
cry-ing with the Ser-a-phim: Ho - ly, Ho - ly, Ho - ly art thou, O__

95  G NOW F G F G
Lord! Now and ev - er, and un-to a - ges of a - ges. A - men.

100 
 In that thou didst bear the Giv - er of Life, O Vir - gin, thou didst re - deem

104 
 A - dam from sin, and didst give to Eve joy in place of sad - ness; and

109 
 he who was in - car - nate of thee, both God and Man, hath restored to life

114 
 those who had fallen there - from. Al - le - lu - ia! Al - le - lu - ia!

119 
 Al - le - lu - ia! Glo - ry to thee, O Lord! Al - le - lu - ia!

123 
 Al - le - lu - ia! Al - le - lu - ia! Glo - ry to thee, O Lord!

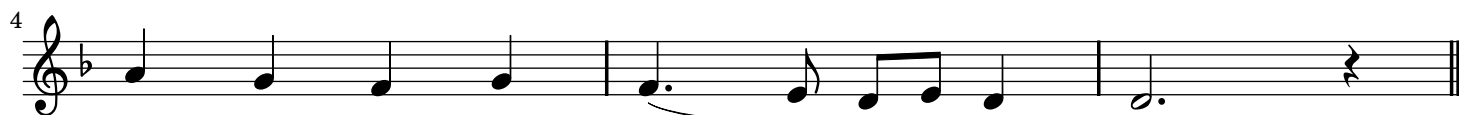
127 
 Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to thee, O

131 
 Lord! O our God and our Hope, glo - ry to thee!

The Beatitudes



In thy King - dom re - mem - ber us, O Lord, when thou



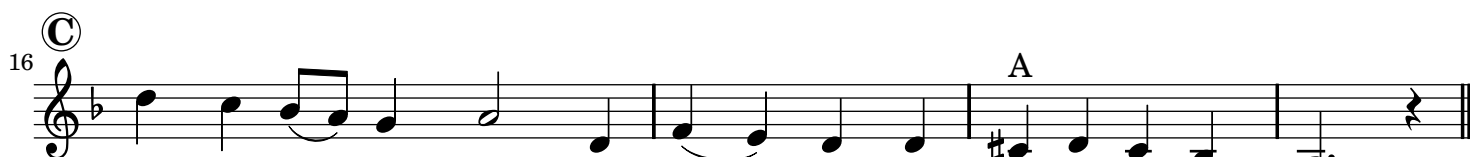
com - est in thy King - - - dom.



Blessed are the poor in spir - it, for theirs is the Kingdom of Heav - en.



Bless - ed are those who mourn, for they shall be com - fort - ed.



Bless - ed are the meek, for they shall in - her - it the earth.



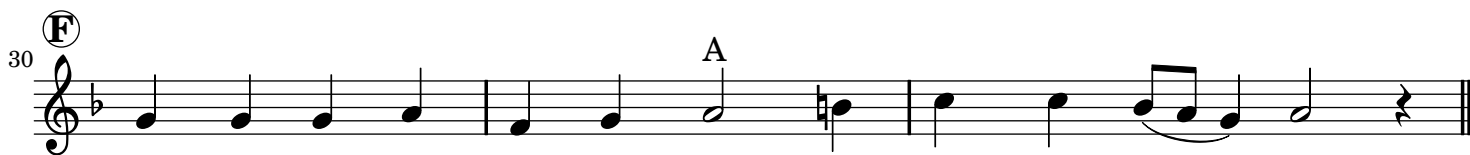
Bless - ed are those who hun - ger and thirst for



right - eous - ness, for they shall be - - - sat - is - fied.



Bless - ed are the mer - ci - ful, for they shall ob - tain mer - cy.




Bless - ed are the pure in heart, for they shall see - - - God.

33 **G**




Bless-ed are the peace-mak-ers, for they shall be called sons of God.

37 **H**



Bless - ed are those per - se - cu - ted for the sake of

41



right - eous - ness, for theirs is the King - dom of heav - en.

45 **I**



Bless - ed are you when they re - vile and per - se - cute you and

47




speak all kinds of e - vil a - gainst you false - ly, for My sake.

J



ff Re - joice, re - joice and be ex - ceed - ing - ly glad, for

54 **D**



great is your re - ward in heav - en.

SELECTIONS FOR PEOPLE'S COMMUNION

Who is so Great a God as Our God

with Psalm 33

Who is so great a god as our God? Thou alone art the God who does wonders!

Chord symbols: F, C, D, C, F, C

Lyrics: Who is so great a god as our God? Thou alone art the God who does wonders!

I will bless the LORD at all times; his praise shall always be in my mouth.

My soul shall make its boast in the LORD; the humble shall 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 fears.

Look to Him and be radiant, and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, and saved out of all his troubles.

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, you His saints! There is no want to those who fear Him.

The rich have become poor and hungry;
but those who seek the LORD shall not lack any good thing.

Keep your tongue from evil, and your lips from speaking deceit.
Depart from evil and do good; seek peace and pursue it!

The eyes of the LORD are on the righteous, and His ears open to their cry.

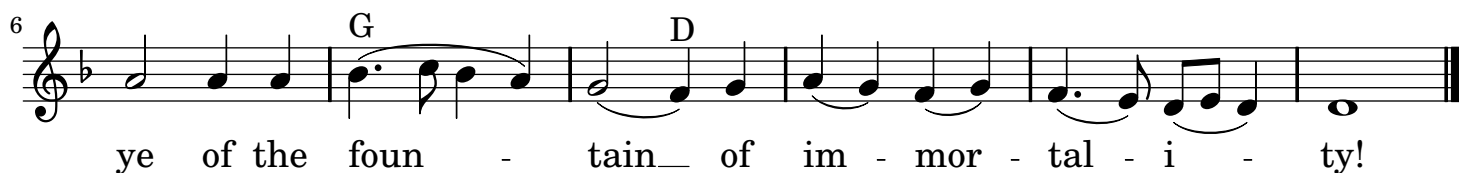
The righteous cry out, and the LORD hears, and delivers them out of all their troubles.

The LORD is near to those who have a broken heart, and saves those of contrite spirit.

Many are the afflictions of the righteous, but the LORD delivers him out of them all.
He guards all his bones; not one of them is broken.

The LORD redeems the soul of His servants.
None of those who trust in Him shall be condemned.

Receive the Body of Christ
with Psalm 33



I will bless the LORD at all times; his praise shall always be in my mouth.

My soul shall make its boast in the LORD; the humble shall 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 fears.

Look to Him and be radiant, and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, and saved out of all his troubles.

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, you His saints! There is no want to those who fear Him.

The rich have become poor and hungry;
but those who seek the LORD shall not lack any good thing.

Keep your tongue from evil, and your lips from speaking deceit.
Depart from evil and do good; seek peace and pursue it!

The eyes of the LORD are on the righteous, and His ears open to their cry.

The righteous cry out, and the LORD hears, and delivers them out of all their troubles.

The LORD is near to those who have a broken heart, and saves those of contrite spirit.

Many are the afflictions of the righteous, but the LORD delivers him out of them all.
He guards all his bones; not one of them is broken.

The LORD redeems the soul of His servants.
None of those who trust in Him shall be condemned.

Receive the Body of Christ
with Psalm 33
Moscow Chant
(arr. M. Fortounatto)

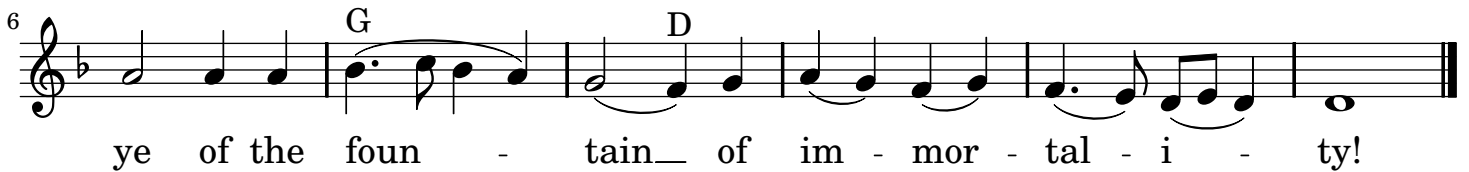
Receive the Bod - y of Christ. Taste the Fountain of Immortal-i -

(last time)

ty. Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

- * I will bless the LORD at all times; his praise shall always be in my mouth.
- * My soul shall make its boast in the LORD; the humble shall 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 fears.
- * Look to Him and be radiant, and your faces shall not be ashamed.
- * This poor man cried, and the LORD heard him, and saved out of all his troubles.
- * 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, you His saints! There is no want to those who fear Him.
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but those who seek the LORD shall not lack any good thing.
- * Keep your tongue from evil, and your lips from speaking deceit.
Depart from evil and do good; seek peace and pursue it!
- * The eyes of the LORD are on the righteous, and His ears open to their cry.
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Receive the Body of Christ
with 'The Beatitudes'



In thy kingdom remember us, O Lord, when thou comest in thy kingdom!

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

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

Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

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

Blessed are you when they revile and persecute you and speak
all kinds of evil against you falsely, for my sake.

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

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

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

Remember us, O Lord, when thou comest in thy kingdom.

Remember us, O Master, when thou comest in thy kingdom.

Remember us, O Holy One, when thou comest in thy kingdom.

Receive the Body of Christ
with 'The Beatitudes'
Moscow Chant
(arr. M. Fortounatto)

Receive the Bod - y of Christ. Taste the Fountain of Immortal-i -

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- * Remember us, O Lord, when thou comest in thy kingdom.
- * Remember us, O Master, when thou comest in thy kingdom.
- * Remember us, O Holy One, when thou comest in thy kingdom.