

HOLY WEEK AND PASCHA

INCLUDING

SATURDAY OF LAZARUS AND PALM SUNDAY

PART II

PREPARED

BY

The V. Rev. Michel Najim

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Part II

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Great and Holy Thursday

THE DIVINE LITURGY

The Preparation and Opening Dialogue

The priest and deacon, being fully vested, stand together before the holy table, the priest in the center and the deacon at his place at the southwest corner. The priest with hands uplifted says the following prayer while the deacon lifts his orarion:

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

The priest and deacon make three metanias while the priest says:

PRIEST: 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)*

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. While the choir sings the appropriate troparion, the deacon bows his head to the priest and holding his orarion with three fingers of his right hand says:

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

The priest makes the sign of the cross over the deacon's head, saying:

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

DEACON: Amen. Pray for me, master.

PRIEST: The Lord direct thy steps unto every good work.

DEACON: Remember me, holy master.

Blessing the deacon the priest says:

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

DEACON: Amen.

Having kissed the priest's hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying each time:

DEACON: O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

The Enarxis

Lifting his orarion with the three fingers of his right hand, the deacon says aloud:

DEACON: Bless, master.

The priest kisses the gospel book, lifts it up with both hands, and lowers it making with it the sign of the cross over the antiminsion and saying with the fear of God:

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

CHOIR: Amen.

The priest, replaces the gospel book on the antiminsion.

O come, let us worship and fall down before God our King. *(low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(low bow)*

Psalm 104 (103)

Bless the Lord, O my soul!

O Lord my God, thou art very great.

Thou art clothed with honor and majesty,

robed in light as with a garment.

Thou stretchest out the heavens like a tent,

thou coverest thine upper chambers with waters,

thou makest the clouds thy chariot,

thou ridest on the wings of the wind,

thou makest thine angels spirits,

and thine ministers a flaming fire.

Thou setest the earth on its foundation,

so that it shall never be shaken.

Thou coverest it with the deep as with a garment,
the waters rise above the mountains.
At thy rebuke they flee,
At the voice of thy thunder they hasten away.
They rise up to the mountains,
they run down to the valleys,
to the place which thou hast established for them.
Thou setest a boundary that they may not pass over,
so that they may not return and cover the earth.

Thou makest springs gush forth in the valleys,
the waters run down between the mountains.
They give drink to all the beasts of the field,
the wild donkeys quench their thirst.
By them the birds of the sky have their home,
they sing among the rocks.
Thou dost water the mountains from thy upper chambers.
The earth is satisfied with the fruit of thy works.
Thou makest the grass grow for the cattle,
and plants for people to use,
to bring forth food from the earth,
and wine to cheer the human heart,
oil to make the face shine,
and bread to strengthen the human heart.
The trees of the plain are satisfied,
the cedars of Lebanon that he planted,
there the birds build their nests;
on the highest branches the stork has its home,
the high mountains are for the wild goats,
the rocks are a refuge for the coney.

Thou hast made the moon to mark the seasons,
the sun knows its time for setting.
Thou hast made darkness and it was night,
in it all the wild beasts of the forest roam around.
The young lions roar for their prey,

seeking their food from God.
As the sun rises, they come together
and lie down in their dens,
people go out to their work,
and to their labor until the evening.

O Lord, how manifold are thy works!
In wisdom thou hast made them all:
The earth is full of thy creatures.

Yonder is the sea, great and wide,
creeping things innumerable are there,
living beings small and great.
There go the ships,
and the dragon thou hast made to play in it.

These all look to thee,
to give them their food in due season;
when thou givest to them,
they gather it up.
When thou openest thy hand,
they are filled with good things.
When thou turnest away thy face,
they are dismayed;
and when thou takest away their breath,
they die and return to their dust.
When thou sendest forth thy breath,
they are created,
and thou renewest the face of the earth.

Let the glory of the Lord endure forever;
the Lord will rejoice in his works-
who looks on the earth, and makes it tremble;
who touches the mountains and they smoke.
I will sing to the Lord all my life;
I will sing praise to my God as long as I live.

May my meditation be pleasing to him,
for I will rejoice in the Lord.
Let sinners disappear from the earth,
and the wicked exist no more!
Bless the Lord, O my soul.
Praise the Lord!

The sun knows its time for setting.
Thou hast made darkness and it was night,
O Lord, how great are thy works!
In wisdom thou hast made them all.

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

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

O our God and our hope, glory to thee.

During the preceding Psalm, the priest stands before the Altar and quietly says the seven lamp-lighting prayers:

1.

O Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to our prayer, and attend to the voice of our supplication. Show us a sign of thy favor;¹ lead us in thy way, so that we may walk in thy truth. Gladden our hearts, so that we may fear thy holy name, for thou art great, and thou workest wonders.² Thou alone art God, and there is none like thee among the gods, O Lord.³ Thou art mighty in mercy, and benevolent in strength, to aid and to

¹(Ps.86<85>:17).

²(Ps 77<76>:14).

³(Ps. 86<85>:8).

comfort and to save all those who put their trust in thy holy name. For to thee belongs all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

2.

O Lord, do not rebuke us in thine anger, or discipline us in thy wrath,⁴ but deal with us in all thy kindness,⁵ O physician and healer of our souls. Bring us to thy desired haven.⁶ Enlighten the eyes of our hearts to the knowledge of thy truth.⁷ And grant us that the completion of this day, and our whole life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints. For thine is the majesty, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages, Amen.

3.

O Lord, our God, remember us sinners, thy worthless servants, when we call upon thy holy name; and let us not be put to shame in our hope⁸ of thy mercy; but grant us, Lord, all our petitions which are for our salvation. And make us worthy to love and fear thee with all our hearts, and to do thy will in all things. For thou art a good and loving God, and unto thee we give glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

4.

⁴(Ps 38<37>:1).

⁵(Ba. 2:27).

⁶(Ps. 107<106>:30).

⁷(1 Tim 2:50).

⁸(Ps. 119<118>:116).

O Lord, who art hymned by the holy angelic powers with never-silent hymns and incessant praises, fill our mouths with songs of praise, so that we may ascribe majesty to thy holy name.⁹ Grant us a share and an inheritance with those who fear thee in truth, and who keep thy commandments, through the intercessions of the holy Theotokos and of all the saints. For to thee belongs all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

5.

O Lord, our God, thou upholdest all things by thy pure and perfect hand, thou art patient with us all and mournest over our wickedness: remember thy compassions and thy mercy. Visit us with thy goodness; and grant us to complete the present day, avoiding the diverse plots of the evil one; and preserve our lives free from attack, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind 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, Amen.

6.

O great and wonderful God, with thine inexpressible wisdom, and thine abundant providence thou administerest all things. Thou hast bestowed on us good things on earth; thou hast given us a pledge of the promised kingdom through the good things already bestowed on us; and thou hast made us to flee from all evil during that part of this day which is past: Grant us also to complete this day without blame before thy holy glory, and to glorify thee, our God, who art the only good One, and lover of mankind. For thou art our God, and unto thee we give glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

⁹(Si 39:15).

7.

O great and most high God, thou alone hast immortality and dwellest in unapproachable light.¹⁰ Thou hast made all creation in wisdom. Thou hast separated the light from the darkness.¹¹ Thou hast made the sun to rule the day, the moon and the stars to rule the night.¹² Thou hast made us sinners at this present hour worthy to come before thy face with thanksgiving and to offer to thee our evening praises. Thou thyself, O Lord, lover of mankind, direct our prayer as incense before thee,¹³ and accept it as a fragrant offering.¹⁴ Grant us to pass the present evening and the coming night in peace. Clothe us with the armor of light.¹⁵ Deliver us from the terror of the night and from the pestilence that stalks in the darkness.¹⁶ Grant us sleep, which thou hast appointed for the alleviation of our weakness, free from every imagination of the devil. Yea, O Master of all, bestower of good things, may we, being moved toward repentance on our beds, remember thy name in the night, that, illuminated by meditation on thy commandments,¹⁷ we may rise up in joyfulness of soul to glorify thy goodness, offering up prayers, and supplications to thy tender love for our sins and for those of all thy people, whom thou visitest in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages, Amen.

When the priest has completed the preceding prayers, and the people have finished the Psalm, the great Litany is prayed.

The Litany of Peace

Deacon: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

¹⁰(1 Tim.6:16).

¹¹(Gen.1:4).

¹²(Gen.1:16).

¹³(Ps.141<140>:2).

¹⁴(Phil. 4:18).

¹⁵(Rom.13:12).

¹⁶(Ps. 91<90>:5-6).

¹⁷(Ps. 119<118>:143).

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: To thee, O Lord.

PRIEST: 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.

CHOIR: Amen.

When the people begin the singing of the second verse of Psalm 140 (141), the priest/deacon performs the great censing.

Psalm 141 (140), Second Tone

CHOIR: O Lord, I have cried unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry unto thee. Hear thou me, O Lord.

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

-Set a watch, O Lord, on my mouth, and a guard on the door of my lips.

-Incline not my heart to evil words, to make excuses for sins.

-With men who work iniquity; I will not associate with what they choose.

-The righteous will correct and reprove me with mercy, but let not the oil of the wicked anoint my head.

-For my prayer will be even in the midst of their pleasures. Their judges have been overthrown off the sides of the rocks.

-Then they shall hear my words for they are pleasant. Like a lump of clay shattered on the ground, so shall their bones be strewn at the mouth of Hades.

-But my eyes are turned toward thee, O God, my Lord. In thee I have hoped, take not away my soul.

-Keep me from the trap that they have laid for me, and from the snares of evildoers.

-The wicked shall fall into their own nets, while I alone escape.

Psalm 142 (141)

-With my voice, I cried to the Lord;
with my voice, I made supplication to the Lord.

-I pour out my prayer before him;
I declare my trouble before him.

-When my spirit is faint, thou knowest my way.

-In the path where I walk, they have hidden a trap for me.

-I looked on my right hand and watched, but there was no one who takes notice of me;

-There is no refuge for me; no one cares for me.

-I cried to thee O Lord; I said: thou art my refuge, my portion in the land of the living.

-Attend to my cry, for I am brought very low.

-Save me from my persecutors, for they are stronger than I.

-Bring my soul out of prison, so that I may give thanks to thy name.

-The righteous will wait for me until thou recompense me.

Psalm 130 (129)

-Out of the depths I have cried to thee, O Lord. Lord, hear my voice!

- Let thine ears be attentive to the voice of my supplication.

- If thou, O Lord, shouldest mark iniquities, Lord, who can stand? But there is forgiveness with thee.

- Because of thy name, I have waited for thee, O Lord; my soul has waited for thy word; my soul has hoped in the Lord.

READER: The council of the Jews assembles to deliver up to Pilate the Creator and Fashioner of all things. How lawless! How faithless! For they bring to judgement him who will come to Judge the living and the dead;¹⁸ they prepare for suffering him who heals our sufferings. Great is thy mercy, O long-suffering Lord: glory to thee.

CHOIR: From the morning watch until night, from the morning watch, let Israel hope in the Lord!

READER: At the supper, Judas the transgressor dipped his hand in the bowl with thee, O Lord, yet he stretched out unlawfully his hands to receive the money. He calculated the price of the perfume, yet he did not tremble with fear to sell thee, O priceless One. He stretched out his feet to be washed, yet deceitfully kissed the Master, to betray him to the transgressors of the Law. Thrown out of the company of the Apostles, he threw down the thirty pieces of silver, and he did not see thy Resurrection on the third day, through which have mercy upon us.

CHOIR: For with the Lord there is mercy and with him is abundant redemption, and he will redeem Israel from all his iniquities.

¹⁸(1 Peter 4:5)

READER: Judas, the deceitful betrayer, betrayed the Savior Lord with a deceitful kiss. To the transgressors of the Law he sold the Master of all as a slave.
But the Lamb of God, the Son of the Father like a sheep was led to the slaughter,¹⁹ for he alone is merciful.

Psalm 117 (116)

CHOIR: Praise the Lord, all you nations! Laud him, all you peoples!

¹⁹(Is. 53:7).

READER: Judas, the servant and the deceiver, the disciple and the traitor, the friend and the malevolent one, was revealed by his deeds; for he followed the Master, yet within himself he plotted to betray him. He said to himself: I will deliver him up and gain the collected money. He asked that the perfume be sold and that Jesus be arrested. He gave Christ a kiss and then handed him over. Like a sheep, the Lord was led to the slaughter,²⁰ for he alone is compassionate and the lover of mankind.

CHOIR: For great is his mercy toward us, and the faithfulness of the Lord endures forever.

READER: The lamb who Isaiah proclaimed comes willingly to the slaughter.²¹ He gives his back to scourging and his cheeks to slapping. He did not turn his face from the shame of their spitting; he is condemned to a shameful death. Willingly the sinless One accepts all things so that he may grant to all the resurrection from the dead.

Sixth Tone

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

READER: Truly, Judas is of the brood of Vipers²² who ate manna in the wilderness yet complained about the food. As the ungrateful people spoke evil of God while the food was still in their mouths, so also the ungodly Judas plotted to betray the Savior while he was still carrying in his mouth the heavenly bread. O lustful mind! O inhuman audacity! He sold the nourisher and delivered to death the Master whom he kissed. Judas, the transgressor of the Law, is their son; in them the utter ruin was fulfilled. O Lord, deliver our souls from such brutality, for thou alone art boundless in patience.

The Entrance with the Book of Gospels The Prayer of the Entrance

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

²⁰(Is. 53:7).

²¹(Isa. 53:7).

²²(Matt. 3:7).

PRIEST: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks to thee, and we implore thee: O Lord, Master of all, lover of mankind, direct our prayer as incense before thee,²³ and do not incline our hearts to words or thoughts of evil; but deliver us from all who seek after our souls.²⁴ For our eyes are turned toward thee, O Lord,²⁵ and in thee we have put our hope, O our God, for to thee belong all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

PEOPLE: Amen.

DEACON: Father, bless the holy entrance.

PRIEST: Blessed is the entrance of thy holy ones,²⁶ always: now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest/deacon lifts up the Gospel.

DEACON: Wisdom! Let us attend!

***The Prayer of Thanksgiving
(By the Martyr Athenogenes)***

PEOPLE: O gladsome light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ! Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is that at all times thou shouldst be magnified by pleasant melody, O Son of God, who bestowest life. Therefore, the world glorifies thee.

DEACON: The evening prokeimenon.

²³(Ps.141<140>:2).

²⁴(Ps.59<58>:3).

²⁵(Ps.141<140>:8).

²⁶An alternative reading is “Blessed is the entrance into thy sanctuary.”

First Tone

READER: Deliver me, O Lord, from the wicked men who plan evil in their heart.²⁷

The Readings

READER: The reading is from the book of the Exodus.

DEACON: Wisdom, let us attend.

Exodus 19:10-18

READER: Then the Lord said to Moses, “Go down to the people and solemnly charge them and consecrate them today and tomorrow, and let them wash their clothes. Let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people. Thou shalt set bounds for the people all around, saying, Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely die. Not a hand shall touch it, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live. When the trumpets sound and the cloud is over the mountain, then they shall go up on the mountain.” So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. And he said to the people, “Be ready for the third day; do not go near your wives.” Then it came to pass on the third day, that in the morning there were sounds and lightnings and a thick cloud on mount Sinai; the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

Seventh Tone

²⁷(Ps. 140 <139>:1,2).

READER: Deliver me from my enemies, O God. Deliver me from those who work evil.²⁸

READER: The reading is from the book of Job.

DEACON: Wisdom, let us attend.

Job 38:1-21 42:1-5

READER: Then the Lord answered Job out of the whirlwind and said: “Who is this who hides counsel from me and confines words in his heart and thinks to conceal them from me? Gird thy waist like a man; I will question thee, and you will answer me. Where were you when I laid the foundations of the earth? Tell me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone when the morning stars were made, and all my angels praised me in a loud voice. I shut up the sea with doors when it burst forth and issued from the womb; I made the clouds its garment, and thick darkness its swaddling band; I fixed my limit for it and set bars and doors; and I said, ‘This far you may come, but no farther, and here you proud waves must stop!’ Have you commanded the morning since your days began and caused the dawn to know its place that it might take hold of the ends of the earth and the wicked be shaken out of it? Or did you take clay of the ground and form a living creature and set it with the power of speech upon the earth? From the wicked have you removed light and crushed the arm of the proud? Have you entered the springs of the sea? Or have you walked in search of the depths? Have the gates of death been revealed to you? Or have you seen the doors of the shadow of death? Have you comprehended the breadth of the earth? Tell me, what is the extent of it? Where is the way to the dwelling of light? And darkness, where is its place, that you may take it to its territory and know the paths to its home? Do you know it because you were born then or because the number of your days is great?” Then Job answered the Lord and said: “I know that thou canst do everything, and that no purpose of thine can be withheld from thee. Thou didst ask, ‘Who is this who hides counsel from thee? Or who keeps back his words, and thinks to hide them from thee?’ Or who can tell me what I did not know?’ But hear me, O Lord, and let me speak; thou didst say, ‘I will question thee, and you will answer me.’ I have heard of thee by the hearing of the ear, but now my eye sees thee.”

READER: The reading from the prophecy of Isaiah.

DEACON: Wisdom, let us attend.

Isaiah 50:4-11

READER: The Lord God has given me the tongue of the learned that I should know how to speak a word. He awakens me morning by morning; he awakens my ear to hear as the learned. The Lord God has opened my ear; I was not rebellious, nor did I turn away. I gave my back to those who struck me and my cheeks to those who plucked out the beard; I did not hide my face from shame and spitting. For the Lord God will help me, so

²⁸(Ps.59<58>:1).

I will not be disgraced; therefore, I have set my face like a solid rock, and I know that I will not be ashamed. He is near who justifies me: who will contend with me? Let us stand together. Who is my adversary? Let him come near me. Surely the Lord God will help me; who will condemn me? Indeed they will all grow old like a garment; the moth will eat them up. Who among you fears the Lord? Who obeys the voice of his Servant? Who walks in darkness and has no light? Let him trust in the name of the Lord and rely upon his God. Look, all you who kindle a fire, who encircle yourselves with sparks: Walk in the light of your fire and in the sparks you have kindled; this is what you will have from my hand: You will lie down in sorrow.

The Prayer of the Trisagion

DEACON: Bless, master, the time of the Thrice Holy Hymn.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: *(The text of this prayer is said quietly during the singing of the Trisagion Hymn.)*

Holy God, who restest in thy holy place, who art hymned by the seraphim with thrice-holy cry, and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine own image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the Holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

PRIEST: For holy art thou, O our God, and unto thee we give glory: to the Father and to the Son and to the Holy Spirit: now and ever,

DEACON: And unto ages of ages.

PEOPLE: Amen.

The Trisagion Hymn

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

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

Holy Immortal: have mercy on us.

DEACON: Dynamis.

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

The clergy also recites the Trisagion, making three low bows before the altar. The censuring of the Gospel may take place at this point.

The deacon points to the Prothesis table with his orarion and says:

DEACON: Command, master.

The priest faces the Prothesis with outspread hands and says the following:

PRIEST: Blessed is he who comes in the name of the Lord.

DEACON: Bless, master, the throne on high.

PRIEST: Blessed art thou on the throne of the glory of thy kingdom, who are enthroned upon the cherubim, always, now and ever, and unto ages of ages.

DEACON: Amen.

THE LITURGY OF THE WORD ***The Epistle***

DEACON: Let us attend!

READER: Why do the nations conspire, and the peoples plot in vain?¹⁴⁴

DEACON: Wisdom.

READER: The lesson is from the first epistle of Paul to the Corinthians.

DEACON: Let us attend.

¹⁴⁴- (Ps. 2:1).

1 Corinthians 11:23-32

READER: Brethren, I received from the Lord that which I also handed on to you: that the Lord Jesus on the night when he was betrayed took bread; and when he had given thanks, he broke it and said: "Take, eat; this is my body which is broken for you; do this in remembrance of me." In the same manner he also took the cup after supper, saying: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason, many are weak and sick among you, and many have died; For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord that we may not be condemned with the world.

PRIEST: Peace be to you who has read.

PEOPLE: Alleluia. *(Three times)*

The Prayer Before the Gospel

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

PRIEST: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge; and open the eyes of our 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 give glory, together with thy Father who is from everlasting, and thine all-holy, good, and life giving Spirit: now and ever, and unto ages of ages. Amen.

The deacon holding his orarion in his right hand bows before the priest and says:

DEACON: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon saying:

PRIEST: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

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

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

DEACON: O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the holy doors and goes to stand at the pulpit or bishop's throne and says:

The Gospel

DEACON: Wisdom. Attend, let us hear the Holy Gospel.

The priest blesses the people saying:

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

DEACON: The reading is from the holy Gospel according to Saint Matthew.

PEOPLE: Glory to thee, O Lord, glory to thee.

DEACON: Let us attend.

Matthew 26:2-20

DEACON: The Lord said to his disciples, "You know that after two days the Pascha is coming and the Son of Man will be delivered up to be crucified." Then the chief priests, the scribes, and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and took counsel together in order to arrest Jesus by stealth and kill him. But they said, "Not during the feast, lest there be a tumult among the people." Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment; and she poured it on his head as he sat at table. But when the disciples saw it, they were indignant saying, "Why this waste? For this ointment might have been sold for a large sum, and given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial. Truly I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver Jesus to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray Jesus.

Now on the first day of the Unleavened Bread, the disciples came to Jesus saying, "Where will you have us prepare for you to eat the Pascha?" Jesus said, "Go into the city to a certain man, and say to him, 'The Teacher says, "my time is at hand; I will keep the Pascha at your house with my disciples.'" And the disciples did as Jesus had directed them, and they prepared the Pascha.

When it was evening, Jesus sat at table with his twelve disciples.

John 13:3-17

And knowing that the Father had given all things into his hands and that he had come from God and was going to God, Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter. And Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not realize now, but afterward you will understand." Peter said to him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." For he knew who was to betray him; that is why he said, "You are not all clean."

When he had washed their feet and taken his garments and resumed his place, he said to them: "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed art thou if you do them."

Matthew 26:21-39

And as they were eating, Jesus said, "Truly, I say to you, one of you will betray me." And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" He answered and said, "He who has dipped his hand in the dish with me, will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." Judas, who betrayed him, said, "Is it I, Master?" Jesus said to him, "You have said so."

Now as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took the cup; and when he had given thanks, he gave it to them saying, "Drink of it, all of you. For this is my blood of the covenant which is poured out for many for the forgiveness of sins. I tell you, I shall not drink again of this fruit of the vine until that day when I drink it anew with you in my Father's kingdom."

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will fall away because of me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee." Peter declared to him, "Though they all fall away because of you, I will never fall away." Jesus said to him, "Truly, I say to you this very night, before the cock crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you!" And so said all the disciples.

Then Jesus went with them to a place called Gethsemane, and he said to the disciples, "Sit here while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then Jesus said to them, "My soul is very sorrowful, even to death. Remain here and watch with me." And going a little farther, he fell on his face and prayed saying, "My Father, if it is possible, let this cup

pass from me; nevertheless, not as I will, but as thou willest.”

Luke 22:43-45

And there appeared to Jesus an angel from heaven, strengthening him. And being in agony, he prayed more earnestly. And his sweat became like great drops of blood falling down to the ground.

Matthew 26:40-27:2

And, getting up from prayer, Jesus came to his disciples, and found them sleeping; and he said to Peter, “So, Could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit is indeed willing, but the flesh is weak.” Again, for the second time, he went away and prayed, “My Father, if this cup cannot pass unless I drink it, thy will be done.” And again he came and found them asleep, for their eyes were heavy. So leaving them again, Jesus went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, “Sleep on now and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going. See, my betrayer is at hand.” While he was still speaking, behold, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and elders of the people. Now the betrayer had given them a sign saying, “The one I shall kiss is the man, seize him.” And he came up to Jesus at once and said, “Rejoice Master!” And Judas kissed him. Jesus said to him, “Friend, why are you here?” Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, “Put your sword back into its place, for all who take the sword will perish by the sword. Do you think that I cannot now appeal to my Father, and he will at once send me more than twelve legions of angels? But How then would the Scriptures be fulfilled that it must be so?” At that hour Jesus said to the crowd, “Have you come out, as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest where the scribes and the elders had gathered. But Peter followed him at a distance as far as the courtyard of the high priest. And going inside, he sat with the guards to see the end. Now the chief priests and the elders and the whole council sought false testimony against Jesus that they might put him to death; but they found none, though many false witnesses came forward. At last two came forward and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” But Jesus was silent. And the high priest said to him, “I adjure you by the living God: Tell us if you are the Christ, the Son of God!” Jesus said to him, “You have said so. But I tell you, hereafter you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has uttered blasphemy! Why do we still need witnesses? You have heard now his blasphemy! What is your judgment?” They answered, “He deserves death.” Then they spat in his face and struck him; and some slapped him saying, “Prophecy to us, Christ! Who is it that struck you?”

Now Peter sat outside in the courtyard. And a maid came up to him and said, “You also were with Jesus the Galilean.” But Peter denied it before them all saying, “I do not know what you mean.” And when he went out to the porch, another maid saw him and said to the bystanders, “This man also was with Jesus of Nazareth.” And again Peter denied with an oath, “I do not know the Man!” After a little while, the bystanders came

up and said to Peter, “Certainly, you are also one of them, for your accent betrays you.” Then Peter began to invoke a curse on himself and to swear, “I do not know the Man!” And Immediately the cock crowed. And Peter remembered the saying of Jesus: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took council against Jesus to put him to death. And they bound him, and led him away and delivered him to Pontius Pilate the governor.

PEOPLE: Glory to thee, O Lord, glory to thee.

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

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

PEOPLE: Amen.

The Cherubic Hymn Sixth Tone

CHOIR: Receive me today, O Son of God, as a partaker of thy mystical supper: for I will not speak of thy mystery to thine enemies, neither will I give thee a kiss as did Judas;

The choir repeats the first part of the Cherubic Hymn as many times as needed while the priest says the following prayer.

The Prayer of the Cherubic Hymn

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory: for to serve thee is a great and awesome thing even to the Heavenly Powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the name of our High Priest, and deliver unto us the ministry of this liturgic and unbloody sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth; who art borne on the throne of the Cherubim; who art Lord of the Seraphim and King of Israel; who alone art holy and retest in thy Holy Place.

Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner, and thine unprofitable servant; and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy Holy Table and perform the sacred Mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant: for thou thyself art he who offers and is offered, who accepts and is distributed, O Christ our God: and unto thee we give glory, together with thy Father who is

from everlasting, and thine all holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

Then the priest and the deacon with raised orarion stand at their places at the holy table and say the cherubic hymn thrice, with low bows.

PRIEST: Receive me today, O Son of God, as a partaker of thy mystical supper: for I will not speak of thy mystery to thine enemies, neither will I give thee a kiss as did Judas;

DEACON: But like the thief will I confess thee: Remember me, O Lord, in thy kingdom.

0The priest now censens the Altar, the icons, and the people, saying Psalm 50 as he goes.

O come, let us worship and fall down before God our King. *(low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(low bow)*

Psalm 51<50>

Have mercy on me, O God,
according to thy great mercy,
according to the multitude of thy compassions,
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I acknowledge my transgressions,
and my sin is ever before me.
Against thee only have I sinned,
and done what is evil in thy sight,
so that thou art justified in thy sentences,
and prevailest when thou passest judgment.

For indeed, I was conceived in iniquities,
and in sins did my mother conceive me.

For behold: thou lovest truth,
thou hast made known to me the secret
and hidden things of thy wisdom.

Sprinkle me with hyssop,
and I shall be clean,
Wash me, and I shall be whiter than snow.

Let me hear joy and gladness,
then the afflicted bones shall rejoice.

Turn away thy face from my sins,
and blot out all my iniquities.

Create in me a clean heart,
O God, and put a right Spirit within me.
Cast me not away from thy presence,
and take not thine Holy Spirit from me.
Restore to me the joy of thy salvation,
and uphold me with a directing spirit.
Then I will teach transgressors thy ways,
and sinners will return to thee.

Deliver me from bloodshed, O God,
the God of my salvation,
and my tongue will joyfully
sing aloud of thy righteousness.

O Lord, open my lips;
and my mouth will declare thy praise;
for if thou hadst delight in sacrifice,
I would have given it;
but thou wouldst not be pleased by burnt offering.
The sacrifice to God is a broken spirit:
a broken and contrite heart,
O God, thou wilt not despise.

Do good in thy good pleasure to Zion,
and let the walls of Jerusalem be built;

then thou wilt delight in a sacrifice of righteousness,
in offerings and whole burnt offerings;

He makes three low bows before the Altar, kisses the Antiminsion and the Altar, turns and bows to the people, and goes to the Prothesis Table, the deacon kissing only the southwest corner of the Altar. The priest censes the holy Gifts, bows, and says:

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

The deacon then says to the Priest:

DEACON: Lift up, master.

The priest, lifting the aer from the gifts, kissing the aer, offering the aer to the deacon to be kissed, placing it on the deacon's shoulders and giving him the diskos, says:

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

The deacon, receiving the diskos, kisses the priest's right hand. The priest then takes up the chalice, saying:

PRIEST: God has gone up in jubilation; the Lord with the voice of the trumpet.

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary the deacon says:

DEACON: All of you, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Our Father and Metropolitan PHILIP: may the Lord God remember him in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

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

CHOIR: Amen.

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

CHOIR: Amen.

The deacon enters the holy doors at the beginning of the following petition:

PRIEST: The Orthodox servants of God departed this life *N. (NN.)*: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

The priest enters the sanctuary through the holy doors while the choir concludes the cherubic hymn.

CHOIR: But like the thief will I confess thee: Remember me, O Lord, in thy kingdom.

The priest places the chalice on the antiminsion (on his right) then receives the diskos from the deacon, who says to him:

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

The priest responds:

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

The priest places the diskos next to the chalice (on his left), saying:

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

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

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

The priest takes the covers from the diskos and chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

DEACON: Do good, master.

Taking the censer, the priest censens the gifts thrice, saying the concluding verses of Psalm 50:

PRIEST: Then shall they offer young bullocks upon thine altar.

DEACON: Remember me, holy master.

The priest blesses the deacon, saying:

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

Kissing the right hand of the priest, the deacon says:

DEACON: Amen.

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the cherubic hymn, the deacon lifts his oration and intones the petitions of the litany of supplication. The priest quietly says the prayer of the prothesis while the deacon intones the petitions.

The Litany of Supplication

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says aloud the exclamation at the end of the prayer of the prothesis.

The Prayer of the Prothesis

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 has 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 fullness of thy mercy, that we may be worthy to offer unto thee this spiritual and bloodless sacrifice for our owns sins, and for the ignorance of the people, which do thou accept upon thy holy, most heavenly and spiritual altar as a savor 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 accept 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 awesome day of thy just requiting:

(The People Stand)

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.

CHOIR: Amen.

The Peace

Turning to face the people, the priest blesses saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

The priest turns and faces east while the deacon says:

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

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

The priest and deacon make three metanias facing east, saying each time.

PRIEST: I will love thee, O Lord, my Strength; the Lord is my firm Foundation, my Refuge, and my Deliverer.

The priest then kisses the covered gifts (first the diskos, second the chalice) the cross on the aer and the holy table. Meanwhile the deacon makes three metanias before the icon of Christ then kisses the cross on his orarion. The clergy and the people exchange here the kiss of peace. Then lifting his orarion the deacon says:

The Creed

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

PEOPLE: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made²⁹ man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day he rose, according to the Scriptures; And ascended into heaven, and sits at the right hand of the Father; And he shall come again with glory to judge the living and the dead, whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the Prophets; And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And “ascended into heaven^{1/4}”, the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner. At the conclusion of the Creed, the deacon, still standing before the icon of Christ, says with raised orarion:

²⁹“Became man.”

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

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

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

CHOIR: And with thy spirit.

While saying "and the Communion of the Holy Spirit" the priest turns towards the people and blesses them; he lifts up his hands and says aloud:

OPRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

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

The deacon enters the sanctuary through the south door and passing the high place, stands at the northwest corner of the holy table.

The Holy Anaphora

PRIEST: O Master, Lord God, HE WHO IS, 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 spiritual worship; for thou art he that has 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 Saviour Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every spiritual and intelligent creature does 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 and with two their feet and with two they fly, continually crying out to one another with unceasing praises:

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

PEOPLE: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that comes in the name of the

Lord. Hosanna in the highest.

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 midst of a Paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own 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 foretold 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 he was God before all the ages, yet he appeared upon earth and dwelt among men and was incarnate of a holy virgin and didst empty 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 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 has left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go forth to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,

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

PEOPLE: Amen.

PRIEST: 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,

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

PEOPLE: Amen.

PRIEST: Do this in remembrance of me: for as often as you shall eat this bread and drink of this cup, you do proclaim my death and confess my resurrection. Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three-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 awesome second coming,

PRIEST: Offering unto thee thine own of thine own, always and everywhere.

PEOPLE: We hymn thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

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 thee and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here set forth and bless them and hallow them and show,

DEACON: Bless, master, the holy bread.

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

PEOPLE: Amen.

DEACON: Bless, master, the holy cup.

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

PEOPLE: Amen.

DEACON: Bless both, master.

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

PEOPLE: Amen. Amen. Amen.

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 which has completed this life in faith:

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

(The People Sit)

The Hymn to the Theotokos

The priest gives the censer to the deacon, who censures around the holy table, while the people/choir sing the Hymn to the Mother of God, which on most Sundays is:

PEOPLE: In thee, O full of grace, rejoices all creation: the angelic hosts, and the race of men, O hallowed Temple and super-sensual Paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body he made more spacious than the heavens. In thee, O full of grace, rejoices all creation: glory to thee.

PRIEST: The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable 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; and grant them rest where the light of thy countenance watches over them.

And again we pray thee, O Lord, be mindful of thy holy, catholic and apostolic Church, which is to the ends of the 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 end 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 and 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 spiritual 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. 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, do thou thyself remember, O God who knowest the time of life and name of each and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the 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, sword, foreign invasion and civil war.

CLERGY: Among the first be mindful, O Lord, of our Father and Metropolitan PHILIP, whom do thou grant unto thy holy churches in peace, safety, honor, health, and length of days, and rightly teaching the word of thy truth.

PEOPLE: Amen.

The deacon faces the people and says:

DEACON: Remember, O Lord, those whom each of us has in mind and all thy people.

PEOPLE: And of all mankind.

PRIEST: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divides 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 set forth. Be mindful, O Lord, of the presbytery, the diaconate in Christ and every priestly order, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy benevolence, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful season; 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 thou hast given unto us:

PRIEST: 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: Amen.

(The People Stand)

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

PEOPLE: And with thy spirit.

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 dost bestow upon us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit, and 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. 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 awesome 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.

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

The Lord's Prayer

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

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To thee, O Lord.

All the people bow their heads throughout the following prayer.

PRIEST: O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine pure and life-giving mysteries unto the forgiveness of sins and unto the communion of the Holy Spirit.

PRIEST: Through the grace and compassions and love towards mankind 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: Amen.

The Elevation

PRIEST: Look down, O Lord Jesus Christ our God, from thy holy dwelling-place, and from the throne of the glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three low bows before the Altar, saying quietly:

PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me.

DEACON: Let us attend!

Then the priest takes up the holy Bread in both hands and elevates it above the discos, saying aloud:

PRIEST: Holy Gifts are for the holy.

As the priest lowers the holy Bread, he makes with it the sign of the Cross thrice, above the discos. Meanwhile the Choir sings the following Hymn.

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

The Communion Hymn

Then the people sing the communion hymn,

CHOIR: Receive me today, O Son of God, as a partaker of thy mystical supper: 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.

The Communion

While the people sing the above hymn, the following dialogue takes place:

DEACON: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

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

partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thus:

**I S
NI KA
CS**

DEACON: Fill, master the holy cup.

The priest then takes the Portion I S and makes with it the sign of the cross over the Chalice, and drops it in, saying quietly:

PRIEST: The fullness of the Cup, of the Faith, of the Holy Spirit.

DEACON: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

DEACON: Bless, master, the zeon.

Blessing the warm water, the priest says:

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

DEACON: Amen.

The priest pours a sufficient quantity of warm water into the chalice cross-wise, saying:

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

DEACON: Amen.

Then the priest and deacon quietly say the following prayers of preparation for the Holy Communion:

PRIEST: 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 Mystic 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.

The priest bows to the deacon, saying:

PRIEST: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest saying:

DEACON: Thy priesthood, the Lord God remember in his kingdom always, now and ever and unto ages of ages.

The deacon passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion. The priest makes a low bow before the Altar and says quietly:

PRIEST: Lo, I draw near unto Christ, our immortal King and our God.

Taking a portion of the section of the Lamb sealed CS the priest says:

PRIEST: The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy priest *N.*, unto remission of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the Deacon:

PRIEST: Deacon, draw near.

The deacon makes one metania, saying:

DEACON: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

DEACON: Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Body of our Lord and God and Savior Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed CS in the hands of the deacon, saying:

PRIEST: The precious and all-holy Body of our Lord and God and Savior Jesus Christ, is imparted unto thee, the reverend deacon *N.*, unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where, with great reverence, he consumes the portion given him. The priest, taking up the kalima and the chalice, says:

PRIEST: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto me, the unworthy presbyter *N.*, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

PRIEST: Lo, this has touched my lips and shall take away my iniquities and purge away my sins.

PRIEST: Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

DEACON: Again I draw near unto Christ, our immortal King and our God. Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Blood of our Lord and God and Savior Jesus Christ, unto forgiveness of my sins and unto life everlasting.

PRIEST: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto thee, the reverend deacon *N.*, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

PRIEST: Lo, this has touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antimission. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice.

DEACON: In that we have beheld the resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all you faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he has destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord has dawned upon thee. Dance and be glad, O Zion. And delight thou, O pure Theotokos, in the rising of thy Son.

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

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

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

CHOIR: Blessed is he who comes in the name of the Lord. God is the Lord and has revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

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

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:

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

As the choir chants the following hymn:

Sixth Tone

CHOIR: Receive me today, O Son of God, as a partaker of thy mystical supper: 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.

the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The priest removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

PRIEST: By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

DEACON: Exalt, master.

The priest censes the chalice thrice, saying:

PRIEST: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

PRIEST: Blessed is our God;

And turning to face the people, the priest continues:

PRIEST: Always, now and ever, and unto ages of ages.

Meanwhile the priest places the Chalice upon the Prothesis Table, and returns to the Altar. He folds up the Antiminsion and makes the sign of the Cross above it with the Gospel Book at the following exclamation. The deacon bows to the priest and exits the north door for the ektenia.

The Ektenia of Thanksgiving

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: To thee, O Lord.

The Prayer of Thanksgiving

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 and healing 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 the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, unto an acceptable defense at the awesome judgment seat of thy Christ:

PRIEST: For thou art our sanctification, and unto thee we give glory: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us go forth in peace.

CHOIR: In the name of the Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest comes out through the holy doors and stands before the Icon of Christ, and says aloud the following Prayer:

The Prayer Behind the Ambon

PRIEST: O Lord, who blessest those who bless thee, and sanctifiest those who put their trust in thee: save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy House; glorify them in recompense by thy divine power; and forsake us not who hope on thee. Give peace to thy world, to thy churches, to the priests, to all civil authorities, to our armed forces, and to all thy PEOPLE: for every good and perfect gift is from above, and comes down from thee, the Father of Lights, and unto thee we give glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen. Blessed be the name of the Lord, henceforth and forevermore. (*Thrice*)

The priest followed by the deacon goes into the sanctuary through the holy doors and goes to the Prothesis Table, and there quietly says the following prayer.

PRIEST: O Christ our God, who art thyself the fulfillment of the law and the Prophets, who didst fulfil all the dispensation of the Father: fill our hearts with joy and gladness, always: now and ever, and unto ages of ages. Amen.

The priest returns to the Altar. The deacon from the Sanctuary says the following, after which he may consume the Gifts:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Amen.

The Dismissal

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

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

PRIEST: May Christ our true God, who, in his exceeding goodness, revealed humility when he washed the feet of his disciples and condescended to crucifixion and burial for our sakes, 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-laudable apostles; of our father among the saints, Basil the Great, archbishop of Cesarea; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; of Saint *N.* patron Saint of this Church; of Saint(s) *N.N.*, whose memory we celebrate; and of all the saints: have mercy

upon us, and save us, forasmuch as he is good and loves mankind.

Then facing the icon of Christ, the priest says:

PRIEST: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

PEOPLE: Amen.

The people then come forward to receive the Antidoron, kissing the cross, as the priest says to each person:

PRIEST: May the blessing of the Lord and his mercy be with you: now and ever and unto ages of ages, Amen.

