

DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM



St. Silouan the Athonite Orthodox Church

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HOW TO USE THIS BOOK

Welcome to the Divine Liturgy at St. Silouan the Athonite Orthodox Church!

Most parts of the service, which are sung or said, appear in this font, with the name of the speaker in bold:

People: Lord, have mercy.

General directions for the clergy and the people appear in this font. This includes practices that are particular to St. Silouan.

Prayers and parts of the service that take place inside the altar and/or silently appear in this font, within a box.

GENERAL NOTES FOR THE FAITHFUL

Upon first entering the church, the faithful make the Sign of the Cross, light candles to offer prayers for the living, the departed, and any particular petitions. The faithful then venerate the icons in the centre of the church, and Christ and the Theotokos at the front of the church, and any other icons they particularly desire.

If able, the faithful stand during the entirety of the Divine Liturgy, with the exception of the sermon.

When the need arises to walk across the middle of the church, the faithful should pause and bow before the altar as they cross in front of it.

The faithful should incline their heads to receive the blessing whenever the priest blesses them, and when the deacon censures the people from the front of the church. In general, during liturgical services, the faithful make the Sign of the Cross whenever the Holy Trinity (Father, Son, and Holy Spirit) is invoked.

During litanies, the faithful make the Sign of the Cross at each petition, and bow to the icon of the Theotokos at “Commemorating our most holy,” then the icon of Christ at “To Thee, O Lord.”

*This book is intended for use during services at St. Silouan. Once the liturgy has concluded, **please return this book** to the table at the back of church.*

GREAT DOXOLOGY (MATINS)

People: Glory to Thee who has shown forth the light.

Glory to God in the highest and on earth peace,
goodwill among men.

We praise Thee, we bless Thee, we worship Thee, we
glorify Thee, we give thanks to Thee for Thy great
glory.

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

O Lord God, Lamb of God, Son of the Father that
takest away the sin of the world: Have mercy on us,
Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right
hand of the Father, and have mercy on us.

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

Every day will I bless Thee, and I will praise Thy
name forever, yea forever and ever.

Vouchsafe O Lord, to keep this day without sin.

Blessed are Thou, O Lord God of our fathers, and
praised and glorified is Thy Name unto the ages.
Amen.

Let Thy mercy, O Lord, be upon us, according as we
have hoped in Thee.

Blessed are Thou, Lord, teach me your statutes. (x3)

Lord, Thou have been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life, and in Thy light shall we see light.

O continue Thy mercy unto them who know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (x3)

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

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

People: (*troparion of the day*)

The deacon begins censuring the altar, iconostas, people, church, and altar again and then priest, while reciting Psalm 51(50) (as part of Proskomedia). He gives the censer to a server and joins the priest before the altar. Bowing three times, the priest says:

Priest: O Heavenly King, the Comforter, the Spirit of Truth, who art everywhere and fillest all things. Treasury of Blessings, and Giver of Life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Glory to God in the highest, and on earth peace, good will towards men. (x2)

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

The priest kisses the Holy Gospel and altar. The deacon then bows his head at the priest/chief celebrant and says:

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

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

Deacon(s): Pray for me, Master.

Priest: May the Lord direct your steps.

Deacon(s): Remember me, Holy Master.

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

Deacon(s): Amen.

The deacon leaves the sanctuary. He goes before the Holy Doors, and bowing three times, says silently:

Deacon: O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

THE DIVINE LITURGY

Deacon: Master, give the blessing.

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

People: Amen.

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For our holy Ecumenical Patriarch (*name*), the
Archbishop of Constantinople, for our Most
Reverend Metropolitan (*name*); for the honourable

Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For His Majesty the King, for the Prime Minister of Canada, for all civil authorities and all armed forces everywhere, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city of Toronto, for this Mission Parish, for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy Grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-Virgin Mary with all the saints, let us commend

ourselves and one another, and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: *(said quietly if there is a deacon serving)*

O Lord our God, Thy power is inconceivable; Thy glory incomprehensible; Thy mercy immeasurable; Thy love for mankind inexpressible. Look down upon us, O Master, and upon this holy house with pity, and impart the riches of Thy mercy and compassion to us and to those who pray with us, and forsake us not who put our hope in Thee.

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

People: Amen.

The First Antiphon

On feast days the psalm verses and responses can change.

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High.

Through the prayers of the Theotokos, O Saviour, save us!

To declare Thy steadfast love in the morning, and Thy faithfulness by night.

Through the prayers of the Theotokos, O Saviour, save us!

To show that the Lord is upright, and there is no unrighteousness in Him.

Through the prayers of the Theotokos, O Saviour, save us!
Glory to the Father and to the Son and to the Holy Spirit, now
and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Saviour, save us!

The Little Litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O
God, by Thy Grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most
blessed and glorious Lady Theotokos and ever-
Virgin Mary with all the saints, let us commend
ourselves and one another, and all our life unto
Christ our God.

People: To Thee, O Lord.

Priest: *(said quietly if there is a deacon serving)*

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 return by Thy divine power, and
forsake us not who put our hope in Thee.

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

People: Amen.

The Second Antiphon

On feast days the psalm verses and responses can change.

The Lord is King; He is robed in majesty; the Lord is robed,
He is girded with strength.

O Son of God (risen from the dead/who art wonderful in Thy
Saints/other), Save us!

Yea, the world is established; it shall never be moved.

O Son of God (risen from the dead/who art wonderful in Thy
Saints/other), Save us!

Thy decrees are very sure; holiness befits Thy house, O Lord
forevermore.

O Son of God (risen from the dead/who art wonderful in Thy
Saints/other), Save us!

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

The faithful make the Sign of the Cross.

People: Only-begotten Son and Word of God, Immortal as
You are, You condescended for our salvation to be
incarnate of the Holy Theotokos and ever-Virgin
Mary, and without undergoing change You became
man. You were crucified, O Christ God and You
trampled death by death. You who are one of the
Holy Trinity, equal in glory with the Father and the
Holy Spirit, Save us!

The Little Litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy Grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-Virgin Mary with all the saints, let us commend ourselves and one another, and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: *(said quietly if there is a deacon serving)*

O Thou who hast given us grace with one accord to make our common supplications unto Thee, and didst promise that when two or three are gathered together in Thy name Thou wouldst grant their requests: Fulfill now, O Lord, the petitions of Thy servants as may be expedient for them: granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting.

Priest: 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: Amen.

The Third Antiphon

Changes according to the liturgical calendar. The choir sings or chants the psalm verses and hymns of the day. At times, the choir will sing 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 who are persecuted for righteousness sake,
for theirs is the Kingdom of Heaven.

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

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

The Little Entrance

It is the tradition at St. Silouan that the children venerate the Gospel book during the Little Entrance.

Deacon: Let us pray to the Lord.

Priest: *(said quietly if there is a deacon serving)*

O Lord, our Master and God, who in heaven established the orders and armies of angels and archangels for the service of Thy glory, make this our entrance to be an entrance of holy angels, serving together with us and glorifying Thy goodness. For unto Thee are due all glory, honour and worship, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The deacon holding the Gospel in his left and and his right hand pointing to the altar, says:

Deacon: Bless, Master the Holy Entrance.

Priest: Blessed is the entrance of Thy saints always, now and ever and unto ages of ages.

The deacon presents the Gospel to the priest to venerate, who then priest kisses it. Then, the deacon, standing before the Royal Doors and holding the Holy Gospel lifts it up, exclaiming:

Deacon: Wisdom! Let us attend! *(Sophia! Orthi!)*

The celebrants enter the sanctuary, the deacon returns the Holy Gospel to the altar, the people sing the Entrance Hymn:

The faithful make the Sign of the Cross and bow for “O come, let us worship.”

People: O come, let us worship and bow down before Christ.

(Sundays) O Son of God, risen from the dead, save us who sing to Thee. Alleluia!

(Weekdays) O Son of God, who art wonderful in Thy saints, save us who sing to Thee: Alleluia!

(Feasts of the Theotokos) Through the prayers of the Theotokos, O Son of God, save us who sing to Thee: Alleluia!

*All except the last two Troparia or Kontakia are now sung.
Before Kontakion to St. Silouan (or second last kontakion):*

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

The faithful make the Sign of the Cross.

People: *(Kontakion to St. Silouan; may be replaced during certain feasts)*

During your life on earth you did serve Christ following His path, and now in heaven you do contemplate Him whom you have loved, dwelling with Him as He promised to His elect, O holy Father Silouan, instruct us in the way you have gone.

People: Now and ever and onto the ages of ages. Amen.

People: (*sing Steadfast Protectress or last kontakion*)

Steadfast Protectress of Christians, and constant advocate before the Creator: despise not the cry of us sinners, but in your goodness come speedily to help us who call upon you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honour you.

The Thrice Holy Prayer

Priest: Let us pray to the Lord!

People: Lord have mercy.

Priest: (*said quietly if there is a deacon serving*)

O holy God, resting in the saints and hymned by the Seraphim with the thrice-holy hymn, glorified by the Cherubim, and worshipped by every heavenly power; out of nothing Thou didst bring all things into being; Thou didst create man after Thine own image and likeness, and adorned him with Thy every gift; Thou givest to him who asks wisdom and understanding; Thou dost not despise the sinner, but hast appointed repentance unto salvation. Thou 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 worship and praise which are due unto Thee. O Master, accept even from the mouths of us sinners the thrice-holy hymn, and visit us in Thy goodness. Forgive us every transgression, both voluntary and involuntary.

Sanctify our souls and bodies and grant that we may serve Thee in holiness all the days of our life, through the intercession of the holy Theotokos and of all the saints who have pleased Thee throughout the ages.

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

Deacon: (*if serving, while facing the people*) and unto ages of ages.

People: Amen.

The Trisagion

The faithful make the Sign of the Cross and bow for each "Holy God" and just the Sign of the Cross for "Glory to the Father."

On certain feast days we sing "Those Who Have Been Baptized."

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

Deacon: Command Master.

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

Deacon: Bless Master the High Place.

Priest: Blessed art Thou on the throne of the glory of Thy Kingdom, who sittest upon the Cherubim; always now and ever and unto ages of ages.

Deacon: With power! Dynamis!

People: Dynamis! Holy God! Holy Mighty! Holy Immortal!
Have mercy on us.

The Epistle Reading

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to your spirit!

Deacon: Wisdom!

Reader: The Prokeimenon in the __ tone.

The reader and the people chant and sing the appointed verses for the day.

Deacon: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the ____.

(If Acts) The Reading is from the Acts of the Holy Apostles.

(If Corinthians, Thessalonians, or Timothy) The Reading is from the *(first or second)* Epistle of the Holy Apostle Paul to *(the)* ____.

(If one of the catholic Epistles) The Reading is from the *(first, second, or third)* catholic Epistle of St. *(James, Peter, John, or Jude)*.

The reader reads the reading for the day while the deacon censes silently.

Deacon: Let us attend!

Priest: Peace be unto you.

Reader: And to your spirit. Alleluia! Alleluia! Alleluia!

People: Alleluia! Alleluia! Alleluia!

Reader: *(alleluia verse 1)*

People: Alleluia! Alleluia! Alleluia!

Reader: *(alleluia verse 2)*

People: Alleluia! Alleluia! Alleluia!

The Gospel Reading

Priest: Illumine our hearts, loving Master, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings. Implant also within us 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 to Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe 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.

Deacon: Bless, Master, him who proclaims the good tidings of the holy Apostle and Evangelist (*name*).

Priest: May God, through the prayers of the holy, glorious, and all-laudable Apostle and Evangelist (*name*) enable you to proclaim the glad tidings with great power, to the fulfilment of the Gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen. Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to your spirit.

Deacon: The reading of the Holy Gospel according to St. (*Matthew, Mark, Luke, or John*).

Priest: Let us attend!

It is the tradition at St. Silouan that the children come forward to listen prayerfully to the Gospel reading.

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

The deacon or priest reads the appointed Gospel passages.

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

Sermon

The bishop, priest or deacon delivers the sermon. May be done at the end of the service.

The Litany of Fervent Supplication

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

People: Lord, have mercy.

Deacon: O Lord almighty, the God of our fathers, we pray Thee, hearken and have mercy.

People: Lord, have mercy.

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

People: Lord, have mercy. (x3)

Deacon: Again and we pray for our holy Ecumenical Patriarch (*name*), the Archbishop of Constantinople, for our Most Reverend Metropolitan (*name*), for our spiritual fathers and all the clergy, and for all our brethren in Christ; for their welfare, peace, health, salvation and for the remission of their sins, and that the Lord our God may prompt and help them in all things.

People: Lord, have mercy. (x3)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God (*names*) who live in this city, and for the pardon and remission of their sins.

People: Lord, have mercy. (x3)

Deacon: Again we pray for the sick, especially for (*names*), restore your servants to health. We pray to You, hear us and have mercy.

People: Lord, have mercy. (x3)

Deacon: Again we pray for those who are suffering in the Middle East [*other regions*], for all Christians persecuted for their faith, and for each and all who are suffering throughout the world. We pray to Thee, hear us and have mercy.

People: Lord, have mercy. (x3)

Deacon: (*If first Sunday of month*) Again we pray especially for those celebrating birthdays, anniversaries, name days during the month of (*name*), fulfill all the good desires of these your servants, forgiving them all their iniquities, we pray to You, hear us and have mercy.

People: Lord, have mercy. (x3)

Deacon: Furthermore, O Lord our God, whose might upholds all of creation, establish the work of our helpless hands and make this lowly church a place for the shining of Thy glory, and for all people a house of prayer pleasing Thy sight. We pray to Thee, hear us and have mercy.

People: Lord, have mercy. (x3)

Extra petitions may be added. The people respond: "Lord have mercy." (x3)

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labour and those who sing; and for all the people here present, who await Thy great and rich mercy.

People: Lord, have mercy. (x3)

Deacon: Again we pray for the blessed and ever to be remembered founders of this holy church and for our Orthodox Fathers and brethren who have gone before us.

People: Lord, have mercy. (x3)

Priest: *(said quietly if there is a deacon serving)*

O Lord our God, accept this fervent prayer from Thy servants and have mercy on us according to the multitude of Thy mercy, and bestow Thy compassion upon us and upon all Thy people who await the abundant mercies that come from Thee.

For Thou art a merciful 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: Amen.

Litany for the Catechumens

*If no catechumens, or a festal/baptismal liturgy, this is not said.
It is the tradition at St. Silouan that the catechumens and their sponsors come to the front of the church and bow their heads to receive the blessing.*

Deacon: Pray to the Lord, you catechumens.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That He may teach them the word of truth.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Help them, save them, have mercy on them, and keep them, O God, by Thy grace.

People: Lord, have mercy.

Deacon: Bow your heads unto the Lord, you catechumens.

People: To Thee, O Lord.

Prayer for the Catechumens

Priest: O Lord our God, who dwellest on high and regardest the humble of heart, who hast sent forth as the salvation of the race of men Thine only-begotten Son and God, our Lord Jesus Christ: Look down upon Thy servants the catechumens, who have bowed their necks before Thee; make them worthy in due time of the laver or regeneration, the remission of sins, and the robe of incorruption. Unite them to Thy Holy, Catholic, and Apostolic Church, and number them with Thy chosen flock.

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

People: Amen.

Deacon: All catechumens depart. Depart, catechumens. All that are catechumens depart. Let no catechumen remain.

Let us, the faithful, again and again in peace pray unto the Lord.

People: Lord, have mercy.

Prayer of the Faithful

Additional prayers/litanies may be added in some traditions.

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

People: Lord, have mercy.

Deacon: Wisdom!

Priest: (*said quietly*) We thank Thee, O Lord God of Powers, for having deemed us worthy to stand, at this time, before Thy holy altar, and to prostrate ourselves before Thy mercy, for our sins and for the people's transgressions. Accept our prayer, O God, and make us worthy to offer Thee prayers and supplications and unbloody sacrifices for all Thy people, and enable us whom Thou hast placed in this Thy ministry through the power of Thy Holy Spirit, to call upon Thee at all times and in all places, without condemnation and blame, with a true testimony of our conscience, so that, hearing us, Thou mayest be merciful to us in the greatness of Thy goodness. For to Thee is due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Again and oftentimes we fall down before Thee, and we pray to Thee, O good and loving God, that looking down upon our petition Thou wouldst cleanse our souls and bodies from every defilement of flesh and spirit; and wouldst grant us to stand blameless and without condemnation before Thy holy altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual discernment. Grant them always to worship Thee with fear and love, and to partake without condemnation of Thy holy Mysteries, and to be accounted worthy of Thy heavenly kingdom.

Priest: That guarded always by Thy power 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: Amen. (x2)

The Cherubic Hymn

People: Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn to the life-giving Trinity, now lay aside all earthly cares.

Priest: *(said quietly while the people are singing the Cherubic Hymn)*

No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve Thee, O King of Glory; for to minister to Thee is great and awesome even to the heavenly powers. Nevertheless through Thine unspeakable and boundless love for mankind, Thou didst become man, yet without change or alteration, and as Ruler of All didst become our High Priest, and didst commit to us the ministry of this liturgical and bloodless 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 doest rest in the saints. Therefore, I entreat Thee who alone art good and ready to list: Look down on me, a sinner, Thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power

of the Holy Spirit enable me, who am endowed with the grace of the Priesthood, to stand before this, Thy holy table, and to perform the sacred mystery of Thy holy and pure Body and precious Blood. For I draw near to Thee, and, bowing my neck, I implore Thee: Do not turn Thy face away from me, nor cast me out from among Thy children; but make me, Thy sinful and unworthy servant, worthy to offer gifts to Thee. For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God, and to Thee we ascribe glory, together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

Deacon: *(Lesser Censing) Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we glorify Thy holy Resurrection. Thou art our God. We know no other than Thee, and we call upon Thy Name. Come, all ye faithful, let us venerate the holy Resurrection of Christ; for behold, through the Cross, joy has come to all the world. Ever blessing the Lord, let us praise His Resurrection; for having endured the Cross for us, He destroyed death by death. (And censing the church he may repeat Psalm 50)*

When the priest finishes reciting the prayer and the deacon his censing, both stand before the Holy Table and recite the Cherubic Hymn three times, bowing after each recitation:

Priest: Let us who mystically represent the Cherubim, and who sing the Thrice-holy hymn to the Life-giving Trinity, now lay aside all earthly cares.

Deacon: That we may receive the King of All, who

comes invisibly upborne by the angelic hosts. Alleluia!
Alleluia! Alleluia!

They reverence the Holy Table in the usual manner and then go before the Table of Preparation; the priest censures the Offering and says silently, three times:

Priest: O God, cleanse me, a sinner, and have mercy on me. (x3)

Having censured the Offering, the priest gives the censor to the deacon who, receiving the censor, says to the priest:

Deacon: Lift up, Master.

The priest puts the large veil on the deacon's left shoulder saying:

Priest: Lift up your hands to the Holy Place and bless the Lord.

Then, taking the diskos, he gives it to the deacon with all heed and reverence. The priest himself takes the chalice in his hands, and preceded by the servers with lighted candles, they leave the sanctuary through the north door.

The Great Entrance

Priest: May the Lord God remember all of you in His Kingdom always, now and ever and unto ages of ages. (*special remembrances may be said*)

People: Amen.

That we may receive the King of All, who comes invisibly upborne by the angelic hosts. Alleluia!
Alleluia! Alleluia!

The priest places the diskos (to the left), and the holy chalice (to the right) on the antimins and removes the veils. Then the priest takes the large veil and after holding it over the censer covers the Gifts. While doing so, the priest quietly says the following:

Priest: The noble Joseph took Thy most pure Body down from the tree. Having wrapped it in a clean shroud with aromatic spices he laid it in a new tomb.

In the tomb bodily and in hades with the soul as God, in paradise with the thief, and on the throne with the Father and the Spirit, wert Thou O Christ, filling all things and uncircumscribed.

Bearing life and more beautiful than paradise, and brighter than any royal chamber, Thy tomb, O Christ, is the source of our resurrection.

Then taking the censer, he censens the Gifts three times, saying:

Priest: Do good, O Lord, in Thy good pleasure to Zion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The priest returns the censer to the deacon and closes the Holy Doors. The curtain is drawn closed. The priest bows his head and asks the deacon:

Priest: Remember me, brother and fellow-minister.

Deacon: May the Lord God remember thy priesthood in His Kingdom.

Priest: Pray for me, my fellow-minister.

Deacon: May the Holy Spirit descend on thee, and the power of the Most High overshadow thee.

Priest: May the Holy Spirit Himself minister together with us all the days of our life.

Deacon: Remember me, holy Master.

Priest: May the Lord God remember thee in His Kingdom, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon kisses the priest's right hand and then goes to his usual place for the litany.

The Peace

Priest: O Lord God Almighty, Who alone art holy and receivest the sacrifice of praise from those who call upon Thee with all their heart, accept the prayer of us sinners also; bring us to Thine holy altar, enable us to offer gifts and spiritual sacrifices for our sins and for the transgressions of Thy people; allow us also to be worthy to find favour in Thy sight, that our sacrifice may be pleasing unto Thee, and that the good Spirit of Thy grace may rest upon us and upon these gifts here present, and upon all of Thy people.

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

People: Amen.

Priest: Peace be unto all.

People: And to your spirit.

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

The priest bows three times before the Holy Table, saying each time:

Priest: I will love Thee, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer.

People: Father, Son, and Holy Spirit! Trinity, one in essence, and undivided!

Priest: (*facing the people*) Christ is in our midst.

People: He is and ever shall be.

The Kiss of Peace

The faithful turn to their immediate neighbours and exchange the greeting of Peace, and kiss on the cheek, hug, handshake or smile, according to the comfort level of every individual. The greeting and response may vary according to the liturgical calendar.

Greeting: Christ is among us!

Response: He is and ever shall be!

The Creed

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

People: (*ringing bell with each § verse*)

§ I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

§ And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light, true God of true God; begotten, not created; 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.

§ He was crucified for us under Pontius Pilate, and suffered, and was buried.

§ On the third day He rose again, according to the Scriptures,

§ He 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 in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and Son together is worshipped and glorified; who spoke by the prophets.

§ And 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 Anaphora

Prayers of Remembrance and Thanksgiving.

Deacon: Let us stand aright! Let us stand with awe! Let us attend, that we may offer the Holy Oblation in peace.

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

The deacon returns to the sanctuary. The priest blesses the faithful. The faithful incline their heads to receive the blessing.

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

People: And with your spirit.

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

Priest: Let us give thanks to the Lord.

People: It is meet and right.

Priest: It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks to 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 brought 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. For all these things we give thanks to 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, for blessings both manifest and unseen that Thou hast lavished upon us; and we thank Thee for this Liturgy which Thou hast deigned to accept from our hands, though there stand by Thee thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many-eyed, soaring aloft, borne on their pinions:

§ Singing the triumphant hymn, § shouting, § proclaiming and § saying:

With each point the deacon touches the paten with each points of the star, (making the Sign of the Cross), then folds the asterisk, kisses it and lays it aside going to the right side of the altar.

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: Together with these blessed powers, O Master who lovest mankind, we also cry aloud and say: Holy art

Thou and all-holy, Thou and Thine only-begotten Son and Thy Holy Spirit! Holy art Thou and all-holy, and magnificent is Thy glory! Who had so loved Thy world as to give Thine only-begotten Son, that whoever believes in Him should not perish but have everlasting life; who, when He had come and had fulfilled all the dispensation for us, in the night in which He was given up—or rather, gave Himself up for the life of the world—took bread in His holy, undefiled, 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:

Take! Eat! This is My Body which is broken for you, for the forgiveness of sins.

The faithful make the Sign of the Cross, bowing at the waist (metany).

People: Amen.

As the priest says the above words, the deacon points to the paten with his orar.

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

The faithful make the Sign of the Cross, bowing at the waist (metany).

People: Amen.

As the priest says the above, the deacon points to the chalice with his orar.

Priest: Remembering therefore this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the second and glorious Coming.

The deacon crosses his right hand over his left, and elevates the Holy Gifts.

Priest: **Thine own of Thine own, we offer unto Thee, on behalf of all and for all.**

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

The priest and deacon make three reverences before the Holy Table as the priest says each time:

Priest: O God, cleanse me a sinner and have mercy on me! (x3)

O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray to Thee.

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

Priest: Again we offer unto Thee this reasonable and bloodless worship, and ask Thee, and pray Thee, and supplicate Thee: Send down Thy Holy Spirit upon us and upon these Gifts here offered.

Deacon: Bless, Master, the Holy Bread. (*while pointing to the paten*)

Priest: **And make this Bread the precious Body of Thy Christ.** (*while making a sign of cross over the gifts*)

Deacon/People: Amen.

The faithful make the Sign of the Cross.

Deacon: Bless, Master, the Holy Cup. (*while pointing to the chalice*)

Priest: **And that which is in this Cup the precious Blood of Thy Christ.** (*while making a sign of cross over the gifts*)

The faithful make the Sign of the Cross.

Deacon/People: Amen.

Deacon: Bless both, Master. (*the deacon points to both*)

Priest: **Making the change by Thy Holy Spirit.** (*while blessing the gifts*)

Deacon/People: Amen! Amen! Amen!

The faithful make the Sign of the Cross and bow. If it is a Sunday or during Paschaltide, the faithful bow at the waist. If it is a weekday (outside of Paschaltide), they (who are able to) kneel on the floor.

Priest: That they may be to those who partake for the vigilance of soul, for the forgiveness of sins, for the communion of Thy Holy Spirit, for the fulfilment of the Kingdom of Heaven, for boldness towards Thee, and not for judgement or condemnation.

Again we offer unto Thee this rational worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit made perfect in faith.

Receiving the censer, the priest censures three times before the Holy Table, and exclaims:

Priest: Especially for our most holy, most pure, most blessed and glorious Lady Theotokos and ever-Virgin Mary.

Handing the censer to the deacon who censures the altar. Bells are rung softly.

The Hymn to the Theotokos

People: It is truly meet to bless you, O Theotokos, ever-blessed and most pure and the Mother of our God. More honourable than the Cherubim, and more glorious beyond compare than the Seraphim: without defilement you gave birth to God the Word: true Theotokos, we magnify you.

Priest: For the holy Prophet, Forerunner, and Baptist John;

the holy glorious, and all-laudable apostles; Saint(s)...
(of the day) whom we commemorate today; and all
Thy saints, through whose supplication, O God, do
Thou visit us and bless us.

Remember all those who have fallen asleep before us
in the hope of resurrection to eternal life, especially
(names); grant them rest, O God, where the light of
Thy countenance shines.

Again we entreat Thee: Remember, O Lord, all the
Orthodox Episcopate, who rightly teach the word of
Thy truth; all the priests, the deacons in Christ, and
every order of the clergy.

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
holiness; and for all civil authorities; grant them, O
Lord, peaceful times, that we, in their tranquility,
may lead a calm and peaceful life in all godliness and
sanctity.

After the choir concludes the hymn, the priest exclaims:

Priest: Among the first, remember, O Lord, our holy
Ecumenical Patriarch *(name)*, Archbishop
of Constantinople, our God-loving Bishop,
Metropolitan *(name)*; Preserve them for Thy holy
churches in peace, safety, honour, health, and
length of days, rightly to dispense the word of Thy
truth.

Deacon: *(if present, facing the people)* Remember also, O

Lord, those whom each of us calls to mind. And all and everyone.

People: And all and everyone.

Priest: Remember, O Lord, the city in which we dwell, every city and country; and the faithful dwelling in them.

Remember, O Lord, travellers by land, by sea, and by air; the sick and the suffering; captives, and their salvation

Remember, O Lord, those who do good and profitable works in Thy holy churches; those who remember the poor; and send forth Thy mercies upon us all.

Priest: **And grant that with one mouth and one heart we may praise Thine all-honourable 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 deacon goes to his usual place for the litany.

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

People: And with thy spirit.

The Litany Before the Lord's Prayer

The faithful make the Sign of the Cross at each "Lord have mercy" and "Grant it, O Lord" petition, and bow the icon of Christ at "To Thee, O Lord."

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That our God, who lovest mankind, receiving them upon His holy, heavenly, and ideal altar as a sweet spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our

souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: To Thee, O Lord.

Priest: To Thee do we entrust our whole life and our hope, O Master who lovest mankind, and we ask, pray, and supplicate Thee: make us worthy to partake of Thy heavenly and awesome Mysteries from this holy and spiritual Table, with a pure conscience, for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom of Heaven, for boldness towards Thee,

and not for judgement nor condemnation.

And make us worthy, O Master, that with boldness and without condemnation we may dare to call on Thee, the heavenly God, as Father, and to say:

People: Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. 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.

“The Lord’s Prayer” is said in the languages of the faithful who are present (see appendix on page 55).

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

People: Amen.

The Communion Rite

Priest: Peace be unto all.

People: And to thy spirit.

Deacon: Bow your heads unto the Lord.

The faithful bow their heads.

People: To Thee, O Lord.

Priest: *(said quietly if a deacon is serving)*

We give thanks unto Thee, O invisible King. In Thy

infinite power Thou hast fashioned all things, and in the abundance of Thy mercy, Thou hast brought all things from nothing into being. Look down, O Master, from heaven on those who have bowed their heads unto Thee. For they have bowed not before flesh and blood, but before Thee, the awesome God. Will Thou then, Master, order what lies ahead according to each one's need: sail with those at sea, accompany the wayfarers; heal the sick, as Physician of our souls and bodies.

Through the grace, compassion, and love of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.

People: Amen.

Priest: Attend, O Lord Jesus Christ our God, from Thy holy dwelling-place and from the throne of glory of Thy kingdom, and come to sanctify us, Thou who sittest on high with the Father, and who are here invisibly present with us; and by Thy mighty hand impart unto us Thy most pure Body and precious Blood, and through us, to all the people.

O God, be merciful to me a sinner. (x3)

Deacon: Let us attend!

Priest: The Holy Things are for the holy!

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

The deacon returns to the sanctuary through the south door, stands on the right side of the priest, and says:

Deacon: Divide Master, the Holy Bread.

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

Deacon: Fill Master, the holy cup.

Priest: The fullness of the Holy Spirit.

Deacon: Amen. Bless Master, the warm water.

Priest: Blessed is the zeal of Thy holy things, always now and ever and forever. Amen.

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

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

The priest breaks the portion XC into a number of pieces corresponding to the number of clergy who take part in the Liturgy.

Priest: Deacon, draw near.

The deacon approaches and bows, asking forgiveness, and kisses the altar.

Deacon: Give unto me, Master, the Precious and Holy Body of our Lord and God and Saviour Jesus Christ.

The priest gives the deacon a portion of the Holy Bread, saying:

Priest: To the deacon (*name*), is given the Precious, Holy, and Most Pure Body of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and unto life

everlasting.

The deacon kisses the priest's hand as he receives the Holy Bread, and he withdraws behind the Holy Table. Bowing his head, he prays the pre-communion prayers with the people. Similarly, the priest takes a portion of the Holy Bread for himself:

Priest: The precious and all-holy and all-pure Body of our Lord and God and Saviour Jesus Christ, is given to me, the unworthy priest (*name*), for the remission of sins and unto life everlasting. Amen.

The Communion Hymn (Koinonikon)

The communion hymn of the day is sung once. At this point, prayers in preparation for Communion are read together out loud.

People: I believe, O Lord, and I confess that Thou are truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the forgiveness of my sins and unto life everlasting. Amen.

Thou hast beguiled me with yearning, O Christ, and by love divine transformed me. Consume my sins in ethereal flame, and let me be filled with the sheer delight of Thee, O Gracious Lord, that leaping for joy,

I may magnify Thy two Advents.

How shall I, who am unworthy, enter into the splendour of Thy saints? If I dare to enter into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. Cleanse my soul, O Lord, in Thy love, and save me.

Master, who lovest mankind, Lord Jesus Christ, My God, let these Holy Gifts be not unto my condemnation because of my unworthiness, but unto the cleansing and sanctification of soul and body, and as a pledge of the life and the Kingdom to come. It is good for me to cling to God, and to place in Him the hope of my salvation.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Your enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Your Kingdom. May the communion of Thy holy Mysteries be neither to my judgement, nor to my condemnation, O Lord, but to the healing of soul and body.

People: (*Communion Hymns are sung*)

The clergy in the altar partake of that which they hold in their hands with fear and all precaution. Then the priest, taking the chalice in both hands with the veil, partakes of it three times, saying:

Priest: The Precious and Holy Blood of our Lord and God and Saviour Jesus Christ is given unto me, the

unworthy priest (*name*), for the remission of my sins, and unto life everlasting. Amen.

And partaking of the Holy Blood of Christ, he customarily says: "In the Name of the Father, and the Son, and the Holy Spirit," taking a sip after each Person of the Trinity is mentioned. Then, wiping his lips and the edge of the chalice with the veil that he holds in his hand, the priest says:

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

Priest: Deacon, draw near.

The deacon approaches and bows once, saying:

Deacon: Behold, I draw near unto the Immortal King and God. Give unto me, Master, the Precious and Holy Blood of our Lord and God and Saviour Jesus Christ.

Priest: The servant of God, Deacon (*name*), partakes of the Precious and Holy Blood of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and unto life everlasting. In the Name of the Father, and the Son, and the Holy Spirit.

(after the Deacon has partaken) Lo, this has touched thy lips, and shall take away your iniquities, and cleanse your sins.

It should be noted that if there are those who wish to communicate of the holy Mysteries, the priest divides the portions NI and KA of the Holy Lamb into small pieces, so that there will be enough for all the communicants and then places them into the chalice; the chalice is covered with a veil and the spoon is placed on top of it. The Holy Doors are opened. The deacon, making a reverence, receives the chalice from the priest with devotion, goes through them.

The Communion

Orthodox Christians who have sufficiently prepared themselves and have received the blessing of their spiritual father may approach the chalice to receive the Eucharist, crossing their arms over their chest, and abstaining from holding candles, kissing icons, or other gestures of prayer. Others may approach at this time to ask for a blessing from the priest, and should indicate this by bowing their heads and putting their palms together to ask for the blessing.

Deacon: In the fear of God, and with faith and love, draw near!

People: Blessed is He that cometh in the name of the Lord!
God is the Lord and has revealed Himself to us!

Communing the people, he says:

Priest: The servant (*or handmaid*) of God (*name*) partakes of the precious and holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and unto life everlasting.

People: Receive the Body of Christ; taste the Fountain of immortality.

People: Alleluia! Alleluia! Alleluia!
(May sing Psalm 33.)

Priest: Behold, this has touched your lips and has taken away all your offences.

After all have been communicated, the celebrants return to the sanctuary and replace the chalice on the Holy Table. The deacon holds the diskos over the chalice and thoroughly wipes the remaining particles from the diskos into the chalice with the sponge, he says:

Deacon: *(Having beheld the Resurrection....)* Shine, shine, O New Jerusalem! The glory of the Lord has shone on thee! Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of Him whom thou didst bear!

O voice divine, and beloved and most sweet voice! Thou hast truly promised that Thou wouldst be with us unto the end of the world O Christ; and we faithful rejoice, having this as an anchor of hope.

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.

(wiping the particles into the chalice) Wash away, O Lord, the sins of all those who have been remembered here, by Thy Precious Blood; through the prayers of all Thy saints.

The priest blesses the people saying:

Priest: O God, save Thy people, and bless Thine inheritance.

The faithful incline their heads to receive the blessing.

People: We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith! Worshipping the undivided Trinity, who has saved us.

On High Feast days, instead of “We Have Seen the True Light,” we sing the troparion of the day.

The priest covers the chalice with one veil. He puts all others on the diskos. He censes the chalice three times saying:

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

Then the priest places the diskos in the hands of the deacon, at the level of his head, and the deacon presenting to the people carries it with reverence to the Table of Preparation. The priest takes the chalice in his right hand and says, as he faces the people:

Priest: *(silently)* Blessed is our God, *(aloud)* **Always, now and ever and unto ages of ages.**

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

The priest carries the chalice to the Table of Preparation and then censes it three times. The deacon unbinds his orarion and goes through the north door to his usual place for the lityany; the priest returns to the Holy Table and folds the antimimension.

The Litany of Thanksgiving

The faithful make the Sign of the Cross at each "Lord have mercy" petition, and bow the icon of Christ at "To Thee, O Lord."

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To Thee, O Lord.

Priest: (*quietly*) We thank Thee, Master who lovest mankind, benefactor of our souls, that Thou hast made us worthy this day of Thy heavenly and immortal mysteries. Make straight our paths, strengthen 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.

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: Amen.

The Prayer Before the Ambo

Priest: Let us depart in peace.

People: In the name of the Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord, who blessest those who bless Thee, and sanctifiest those who 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 return by Thy divine power, and forsake us not who put our hope in Thee. Grant peace to Thy world, to thy churches, to Thy Priests, to those in civil authority, and to all Thy people. For every good gift and every perfect gift is from above, coming 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 ages of ages.

The faithful make the Sign of the Cross at each repetition of "Blessed be the name of the Lord."

People: Amen.

Blessed be the name of the Lord, henceforth and forevermore. (x3)

At its conclusion, the deacon and priest enters the sanctuary through the Holy Doors and, going to the Table of Preparation, silently says the following prayer:

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.

Receiving a blessing, the deacon goes to the Table of Preparation and consumes the Holy Gifts with all reverence and awe. The priest blesses the people, saying:

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

The faithful incline their heads to receive the blessing.

People: Amen.

The Dismissal

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

The faithful make the Sign of the Cross.

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

Lord have mercy. Lord have mercy. Lord have mercy.
Father bless!

The faithful incline their heads to receive the blessing.

Priest: May Christ our true God, who rose from the dead, , through the prayers of His most pure Mother; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of St. Silouan; of St. *(name, of the day)*, whom we commemorate today; of the holy and righteous Ancestors of God Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

People: Amen. (x2)

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

People: Amen.

After the (sermon and) announcements, the Prayers After Communion are read. Please continue to pray and maintain silence during the Prayers After Communion.

The Liturgy After the Liturgy!

“The Agape”

Here at St. Silouan Orthodox Church we continue the Holy Liturgy by following an ancient Orthodox custom of eating together, a breaking of bread in Christian fellowship. We welcome all who have prayed with us and hope you will accept this invitation to share a meal with us after the post-Communion prayers.

Please stay and share a light meal and tea/coffee, and fellowship with us!

APPENDIX: THE LORD'S PRAYER

<p>Greek</p>	<p>Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτε τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτε τὸ θέλημά σου, ὡς ἐν οὐρανῶν καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.</p>	<p>Pater hēmōn, ho en tois ouranois hagiasthētō to onoma sou; elthetō hē basileia sou; genēthētō to thelēma sou, hōs en ouranōi, kai epī tēs gēs; ton arton hēmōn ton epiousion dos hēmin sēmeron; kai apheres hēmin ta opheilēmata hēmōn, hōs kai hēmeis aphiemēn tois opheiletais hēmōn; kai mē eisenenkēis hēmas eis peirasmon, alla rhusai hēmas apo tou ponērou.</p>
<p>Slavonic</p>	<p>Отче наш, Иже еси на небесех! Да святится имя Твое, да придет Царствие Твое, да будет воля Твоя, яко на небеси и на земли. Хлеб наш насущный даждь нам днесь; и остави нам долги наша, якоже и мы оставляем должником нашим; и не введи нас во искушение, но избави нас от лукаваго.</p>	<p>Otche nash, Izhe yesi na nebesekh, Da sviatitsia imia Tvoeye; Da priidet Tsarstviye Tvoeye; Da budet volia Tvoya, yako na nebesi i na zemli. Khleb nash nasushchnii Dazd nam dnes, I ostavi nam dolgi nasha, Yakozhe i mi ostavliayem Dolzchnikom nashim; I ne vvedi nas vo iskusheniye, No izbavi nas ot lukavago.</p>

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<p>Romanian</p>	<p>Tatăl nostru, Care ești în ceruri, sfîntească-se numele Tău; Vie împărăția Ta; facă-se voia Ta, precum în cer așa și pe pământ. Pâinea noastră cea spre ființă 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 viclean.</p>	<p>Tatuhi nostru kare iesht uhn cheruri Sfintsiasca-se numele tuh-u, Vie imparatsiya ta Faca-se voia ta precum uhcher asha shi pe pamuhnt. Puh-inea noastra chea sprefiinta duhne-o no-uh astazi, Shi ne iarta noua greshalele noastre, precum shi noi iertam greshitsilor noshtri, Shi nu ne duche pe noi uhn is pita, chi ne muhtuieshte de chel ruh-u.</p>
<p>Hebrew</p>	<p>סימבש וניבא ךמש שדקתי ךנוצר השעי, ךתוכלמ אובת סיימשב השענ רשאכ ןראב ונקוח סחל סויה ונל ות ונתמשא תא ונל חלסו ונל ומשא רשאל ונחנא סיחלוס רשאכ ןמ ונליצה סא יכ, הסמ ידיל ונאיבת לאו ערה</p>	<p>Avinu she-ba-shamayim! yitqadesh shimcha. tavo malchutcha, ye'aseh retzon- cha ba'aretz ka'asher na'asah ba-sha- mayim ten lanu hayyom lechem khu- qeinu uslach lanu et ashatenu ka'asher solchim anachnu le-ash- er ashmu lanu ve'al tevi'einu liydei masa, ki im hatzilenu min hara</p>
<p>Syriac</p>	<p>ܐܒܘܢ ܕܒܫܡܝܐ ܫܡܝܘܬ ܫܡܝܘܬ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܫܡܝܘܬ ܐܝܟܢܐ ܕܒܫܡܝܘܬ ܐܦ ܒܪ ܐܘ ܫܘܡܢܐ ܘܫܒܘܩ ܠܢ ܗܘܒܝܢ ܘܗܬܘܗܝܢ ܐܝܟܢܐ ܕܘܦ ܗܢܐ ܫܒܩܢ ܠܗܝܘܒܝܢ ܠܘ ܬܐ ܠܢ ܠܢܝܫܘܢܐ ܐܠܘ ܦܫܘ ܠܢ ܡܢ ܒܝܫܘ ܡܝܬܘܠ ܕܕܝܠܟܗ ܗܝ ܡܠܟܘܬܘ ܘܗܝܠܘ ܘܬܺܫܒܘܬܘ ܠ ܘܠܡ ܘܠܡܝܢ</p>	<p>Abun dbašmayo Nethqadaš šmoxh Tithe malkuthokh Nehwe sebyonokh Aykano dbašmayo oph bar'o yowmono Wašbuq lan hawbayn wahtohayn Aykano doph hnan šbaqa lhayobayn Lo ta' lan lnesyuno Elo pašo lan men bišo Meṭul ddilokh hi malkutho Whaylo wtešbuḥto L'olam `olmin</p>

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<p>French</p>	<p>Notre Père qui es aux cieux, Que ton Nom soit sanctifié, Que ton Règne vienne, Que ta volonté soit faite sur la terre comme au ciel, Don- ne-nous aujourd’hui notre pain essentiel. Remets-nous nos dettes comme nous les remet- tons aussi à nos débiteurs. Et ne nous laisse pas entrer dans l’épreuve, mais délivre-nous du Malin.</p>	
<p>Spanish</p>	<p>Padre Nuestro que estás en los Cielos, santificado sea tu nombre, venga tu Reino, hágase tu voluntad así en la tierra como en el cielo. El pan nuestro de cada día dánosle hoy, y perdónanos nuestras deudas así como nosotros perdonamos a nuestros deudores, y no nos dejes caer en la tent- ación, mas líbranos del mal.</p>	
<p>Coptic</p>	<p>ⲬⲈ ⲡⲈⲒⲞⲩⲧ ⲈⲧⲪⲈⲚ ⲒⲒⲪⲞⲨⲒ: ⲙⲁⲣⲉⲘⲧⲞⲨⲞⲨⲞ ⲒⲪⲈ ⲡⲈⲘⲠⲁⲚ: ⲙⲁⲣⲉⲘⲒⲒⲪⲈ ⲧⲈⲘⲎⲈⲧⲞⲨⲒ: ⲡⲈⲧⲈⲤⲚⲁⲕ ⲙⲁⲣⲉⲘⲘⲱⲡⲒ ⲰⲓⲕⲁⲤⲒ: ⲡⲈⲚⲱⲒⲕ ⲒⲧⲈ ⲠⲁⲘⲧⲓ ⲙⲒⲒⲘⲕ ⲚⲁⲚ ⲓⲪⲞⲟⲨ: ⲟⲘⲟⲤ ⲕⲁ ⲚⲒⲪⲈⲤⲈⲚ ⲚⲁⲚ Ⲉⲃⲟⲕ: ⲓⲪⲪⲚⲧ ⲤⲱⲚ ⲒⲧⲈⲚⲕⲱ Ⲉⲃⲟⲕ ⲒⲚⲚⲒⲤⲈ ⲟⲘⲟⲚ ⲒⲧⲁⲚ ⲈⲣⲱⲟⲨ: ⲟⲘⲟⲤ ⲓⲪⲡⲈⲤⲈⲚⲧⲈⲚ ⲈⲪⲟⲘⲚ ⲈⲠⲒⲠⲁⲘⲟⲤ: ⲁⲕⲕⲁ ⲚⲁⲤⲙⲈⲚ Ⲉⲃⲟⲕⲣⲁ ⲡⲒⲡⲈⲧⲣⲱⲟⲨ:</p>	<p>Je Peniōt ethen niphēouí: ma- reftoubo ənje pekran: maresí ənje tekmetouro: petehnak marefšōpi əməphrēti hēn ətrhe nem hijen pikahi: penōik ənte rasti mēif nan əmphoou: ouoh kha nēeteron nan ebol: əməphrēti hōn əntenkh ō ebol ənhēete ouon əntan erōou: ouoh əmperenten ehoun epirasmos: alla nahmen ebol ha pipet’hōou:</p>

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<p>Mandarin</p>	<p>我们的天父，愿你的名受显扬； 愿你的国来临； 愿你的旨意奉行在人间，如同 在天上。 求你今天赏给我们日用的食粮； 求你宽恕我们的罪过，如同我们 宽恕别人一样； 不要让我们陷于诱惑； 但救我们免于凶恶。 阿门</p>	<p>Wǒmen de tiān fù, yuàn nǐ de míng shòu xiǎnyáng; yuàn nǐ de guó láilín; yuàn nǐ de zhīyì fèngxíng zài rénjiān, rúttóng zài tiānshàng. Qiú nǐ jīntiān shǎng gěi wǒmen rìyòng de shíliáng; qiú nǐ kuānshù wǒmen de zuìguò, rúttóng wǒmen kuānshù biérén yīyàng; bùyào ràng wǒmen xiànyú yòuhuò; dàn jiù wǒmen miǎn yú xiōng' è. Āmen</p>
<p>Arabic</p>	<p>تَ أَوَامَسْ لَ ا ي ف ي ذَلَا ا نَ ا بَ ا كَمْ سَا سَ دَقِي لَ كُتْ وَكَلَمْ تَ ا ي لَ ءَ ا مَسْ لَ ا مَ كَ ضَرَّ ا لَ ا ي ف كُتْ تَ ا ي شَمَّ نُ كُتْ لَ ا نَ مَ وُ ي فَ ا فَ كَ ا نَ زَبَّ ا خَ ا نَ قَا زُ رَا ا نَ ا ي ا طَ ا خَ نَ عَ فَا عَا وُ ا نَ قَ ا حَ بَ نَ وُ وُ ي طَ ا خَ ي نَ مَ عَ وُ فَا عَ نَ ا نَ نَ ا فَ ءَ ا وُ وُ عَ لَ لَ ا نَ خُ رَ عَ تَ ا لَ رَ ي رَ شَ لَ ا نَ مَ ا نَ جَ نَ لَ بَ</p>	<p>'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-dh- nib-i-na 'ilay-nā! wa-lā tu-dkhlil-nā fī ta-jribat-in, lakin najji-nā mina ash-shirrīr-i, Abana-ladhee fees samawat, li-ya- taqaddass ismoka, liyati malaku- tuka litakon mashee atoka kama fees-sama- kadhaleka ala laard. A'tina khubzana kafafa yawmina, waghfer lana khata-yana kama nahno naghfiro liman asa-a ilayna, wa la todkhlilna feet-tajareb; laken najjina min ash- shirreer.</p>

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Ukrainian	<p>Отче наш, що єси на небесах, Нехай святиться Ім'я Твоє, нехай прийде Царство Твоє, нехай буде воля Твоя, як на небі, так і на землі. Хліб наш щоденний дай нам сьогодні. І прости нам провини наші, як і ми прощаємо винуватцям нашим. І не введи нас у спокусу, але визволи нас від лукавого.</p>	<p>Otche nash, shcho yesy na nebesakh, Nekhay svyatyts'ya Im'ya Tvoeye, nekhay pryjde Tsarstvo Tvoye, nekhay bude volya Tvoya, yak na nebi, tak i na zemli. Khib nash shchodenniy day nam siohodni. I prosty nam provyny nashi, yak i my proshchayemo vynuvattsyam nashym. I ne vvedy nas u spokusu, ale vyzvoly nas vid lukavoho.</p>
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Divine Liturgy of St. John Chrysostom



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