THE DIVINE LITURGY
OF
SAINT JOHN CHRYSOSTOM
Glo-ry to You Who has shown us the light. Glo-ry to God in the high-est and peace on earth-good will am-ong all.

We sing out hymns of praise to You, we bless, we wor-ship and glo-ri-fy You, we give our thanks to You—our God, for Your mag-nif-icent glo-ry.

Lord King hea-ven-ly God, Fa-ther al-might-ly, Lord the only be-gotten Son,
Je-sus Christ and Ho-ly Spi-rit.

Lord-God the Lamb of God, Son of the Fa-ther Who takes a-way the world-ly sin,
_have mercy on us. You Who take-away the sin - of the world. You Who are

seated at the right hand of the Fa - ther re - ceive our prayer and have mercy on

us. For You a - lone - are the Holy - ly One,

You a - lone - are the Lord. Je - sus - Christ

to the glory - ry of God, the Fa - ther, A - men.

Every day I will bless - You and praise Your

name for e - ver - and to the a - ges of a - ges.

Grant, O Lord that on this day, we may be kept without sin. Blessed are You, O Lord,

God of our Fa - thers.

for

ev - ver and e - ver Your Name be praised, and glo - ri - fied, A - men. Lord let Your
mercy come upon us for we have placed all our hope in You.

Blessed are You, O Lord blessed Lord teach me Your commandments. Blessed are You, O Lord blessed Lord teach me Your commandments.

From generation to generation, O Lord, You have been our refuge. I said, Lord, have mercy on me and heal my soul, for I have sinned against You, O Lord, unto You have I fled; teach me to do Your will, for You are my God. For with You is the source of Life and in Your light we shall see light. Extend Your loving kindness to those who know You. Holy God. Holy Mighty.
Holy Immortal have mercy on us, Glory to the Father and the Son, and the Holy Spirit, now and forever and to the ages of ages Amen. Holy Immortal, have mercy on us. Holy God. Holy Mighty, Holy Immortal have mercy on us.

Salvation to the world has come today. Let us sing to Him, who is risen from the dead, and the Author of our lives, for He has conquered death by death. This victory He has given us and His great mercy.
Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ
ΧΡΥΣΟΣΤΟΜΟΥ

Ιερεύς: Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ
tου Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός: ἀμήν.

ΜΕΓΑΛΗ ΣΥΝΑΠΤΗ

Διάκονος: Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς
σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου
dεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος
κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ
Ἐκκλησιῶν καὶ τῆς τῶν πάντων ἑνώσεως, τοῦ
Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος
κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ
Ἐκκλησιῶν καὶ τῆς τῶν πάντων ἑνώσεως, τοῦ
Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ
tῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ
eισιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

People:

The Great Litany

Deacon: In peace let us pray to the Lord.

People:

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

People:

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

People:

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

The Liturgy is a school of prayer, teaching us how to pray and what to pray for. The Great Litany is a series of requests to God. The very first thing we pray for in the Great Litany is for “the peace of God that surpasses all understanding” (Philippians 4:7) to be given to us, a state of inner peace, the ridding of our minds and hearts of every obsession and anxiety, all hostile feelings and fear, in order to worship the living God in a state of inner calm, trusting attentiveness and quiet joy. In many of these petitions we are praying for very concrete human needs: for the overall welfare and unity of our churches; for our local parish and the people in it; for religious and civil leaders like our bishops and priests as well as our national and local political leaders as we are commanded to do in the Bible (1 Timothy 2:1-3); for an end to every

**Λαός:** Κύριε ἐλέησον.

**Διάκονος:** Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (Ὅνομα), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

**Λαός:** Κύριε ἐλέησον.

**Διάκονος:** Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

**Λαός:** Κύριε ἐλέησον.

**Διάκονος:** Ὑπὲρ τῆς κοινότητος καὶ τῆς πόλεως ταύτης, πάσης πόλεως χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

**Λαός:** Κύριε ἐλέησον.

**Διάκονος:** Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.
People:

Deacon: For our Archbishop (Name), the honorable presbyters, the deacons in the service of Christ, and for all the clergy and laity, let us pray to the Lord.

People:

Deacon: For our country, the president, and for all those in public service, let us pray to the Lord.

People:

Deacon: For this parish and city, and for every city and country, and for the faithful who live in them, let us pray to the Lord.

People:

Deacon: For favorable weather, an abundance of the fruits of the earth, and for temperate seasons, let us pray to the Lord.
Λαός: Κύριε έλέησον.

Διάκονος: Ὑπὲρ πλεοντών, ὁδοιποροῦντων, νοσοῦντων, καμνόντων, αἷμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε έλέησον.

Διάκονος: Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε έλέησον.

Διάκονος: Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός: Κύριε έλέησον.

Διάκονος: Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός: Σοὶ Κύριε.

Τερευός: Κύριε ὁ Θεός ἡμῶν, οὗ τὸ κράτος ἀνείκαστον καὶ ή δόξα ἀκατάληπτος· οὗ τὸ ἔλεος ἀμέτρητον καὶ ή φιλανθρωπία ἰσχυρὰ· αὐτῶς, Δέσποτα, κατά τὴν εὐσπλαγχνίαν σου, ἐπιβλέψον ἐφ’ ἡμᾶς καὶ ἐπὶ τὸν ἄγιον οἶκον τούτον, καὶ ποίησον μεθ’ ἡμῶν καὶ τῶν

war and all strife between nations and peoples; for good weather and adequate food; for those who are sick and suffering; for safe travel; and for our deliverance from distress, danger and want. We end by entrusting “ourselves and one another and our whole life to Christ our God” before praising the Holy Trinity.

Why do we say “Lord, have mercy” so often in the Liturgy?

The short answer is: because we take the words of the Bible seriously as a model for our prayer, whether we’re praying together as a community or personally. “Lord, have mercy” is based on the cry of the blind man sitting along the side of the road near Jericho: “Jesus, Son of David, have mercy on me.” (Luke 18:38); the cry of the 10 lepers for healing: “Jesus, Master, have mercy on us.” (Luke 17:13); and the prayer of the tax collector in the parable that the Lord Jesus told “to some who were confident of their own righteousness and looked down on everyone else” about the tax collector and the Pharisee: “God, have mercy on me, a sinner.” (Luke 18:14). “Lord, have mercy” is a prayer that engenders humility, enables us to see ourselves more...
Deacon: For those who travel by land, sea, and air; for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.

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

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

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

Priest: Lord, our God, Your power is beyond compare and Your glory is beyond understanding; Your mercy is immeasurable, and Your love for us is beyond the power...
clearly - and therefore be less harsh and judgmental of others.

“Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.” (Jude 1:21)

**What are the antiphons?**

Structurally, the Great Litany or Litany of Peace is followed by what most Liturgy books call “the Antiphons”: a series of verses from the Bible that on Sundays are usually, although not always, drawn from Psalms 103 and 146 and sung by a chanter, each verse then followed by a refrain that was to be sung by the congregation as a whole.

**Why do we “commemorate” the Virgin Mary and call her Theotokos?** The Virgin Mary is the Mother of the Messiah, our Savior and King, the Mother of the Lord Jesus, the Theotokos or Mother of God. The theological significance of this title for Mary lies in the fact that in the womb of this teen-aged Jewish girl the Word of God, who was with God and was God, and through whom all things were created, became flesh and dwelt among us (John 1:1-3, 14). Theotokos as a title for the Virgin Mary is found in ancient Christian
of words to describe: Master, look upon us and upon this holy house in Your loving kindness. Grant to us and to those who pray with us, the riches of Your mercy and compassion.

_Priest:_ For to You belongs all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

_People:_

![Musical staff with notes](image)

_A-men._

**THE FIRST ANTIPHON**

_The designated verses from the Psalms are sung with hymn of the First Antiphon. Listed here are the Psalm verses sung on most Sundays throughout the year._

_Chanter:_ Bless the Lord, O my soul, and all that is within me, bless His holy Name.  
_(Psalm 103:1)_

![Musical staff with notes](image)

_Chanter:_ Bless the Lord, O my soul, and do not forget all that He has done for you.  
_(Psalm 103:2)_

![Musical staff with notes](image)

_Chanter:_ The Lord in Heaven has prepared His throne, and His Kingdom rules over all.  
_(Psalm 103:19)_

![Musical staff with notes](image)
Διάκονος: Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός: Κύριε ἐλέησον.

Διάκονος: Τῆς Παναγίας, ἀχράντου, ύπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός: Σοὶ Κύριε.

Ιερεύς: Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἀγαπῶν τοὺς ἁγαπάντας τὴν εὐπρέπειαν τοῦ οἴκου σου· Σὺ αὐτούς ἀντιδόξασον τῇ θεϊκῇ σου δύναμι καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

Ιερεύς: Ὄτι σὸν τὸ κράτος καὶ σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός: Ἀμήν.

Where does the word “Amen” come from and what does it mean?

The word "Amen" is an ancient Hebrew word used throughout the Liturgy. It is always an affirmation of the certainty and truth of what has just been said. Most simply, it means "Yes!" Amen is our "Yes" to God. The Hebrew root means "to be firm, confirmed, to be reliable." We find the word “amen” used by the apostle Paul to end two of his letters (Romans 15:33; Galatians 6:18); and it is the very last word of the Bible, closing it like a seal: "The grace of our Lord Jesus Christ be with you all. Amen!" (Revelation 22:21). Thus, when we say amen, we are expressing our assent and confirming that which is said in the Scriptures and the Liturgy as being true and the foundation on which we build our lives. Father Lev Gillet writes that "in saying ‘Amen!’ our whole life and being are engaged in..."
Deacon: Again and again, in peace, let us pray to the Lord.

People:

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\[ \text{\textbf{\textcolor{blue}{Lord, have mercy.}}} \]
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Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

People:

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\[ \text{\textbf{\textcolor{blue}{Lord - have mercy}}} \]
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Deacon: Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

People:

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\[ \text{\textbf{\textcolor{blue}{To You O Lord.}}} \]
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Priest: Lord our God, save Your people and bless Your inheritance. Protect the whole Body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and do not forsake us who put our hope in You.

Priest: For Yours is the dominion, and Yours is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

People:

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\[ \text{\textbf{\textcolor{blue}{A-men.}}} \]
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an act of faith and ardent trust." To say this word is to reaffirm our commitment to Christ.

Praise the Lord, O my soul...

In the Liturgy we constantly praise the Name of the Lord. All Christians are to “proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Peter 2:9). Praising God is not simply one thing that we do among many others; it is everything! We are called to praise God in everything that we say and everything that we do, by the content of our character and the quality of our lives. In this sense, praise and worship are not merely something we occasionally do on Sunday mornings: it is a lifestyle, an entire way of living that expresses our commitment to Christ. Worship “in Spirit and Truth” (John 4:24) always implies integrity, commitment and compassion in our day-to-day living. As Metropolitan Anthony Bloom (1914-2003) once remarked, Christians “should try to live in such a way that if the Gospels were lost, they could be re-written by looking at us.”

The Hymn “Only-begotten Son...”

The second Antiphon is followed by the singing of a kind of mini-Creed, the hymn ‘Only-begotten Son and...”

Δόξα Πατρὶ καὶ Υἱῷ καὶ Αγίῳ Πνεύματι, καὶ γόνι καὶ άεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

(Καὶ ψάλλεται τὸ Β’ Αντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφύμινον:)
THE SECOND ANTIPHON

(The designated verses from the Psalms are sung with the hymn of the Second Antiphon. Listed here are the verses sung on most Sundays throughout the year.)

**Chanter:** Praise the Lord, O my soul! I will praise the Lord all my life, I will sing to my God as long as I live. *(Psalm 146:1)*

**Chanter:** Blessed are those whose help is the God of Jacob, whose hope is in the Lord their God. *(Psalm 146:5)*

**Chanter:** The Lord will reign forever, your God, O Zion, shall rule from generation to generation. *(Psalm 146:10)*

**People:**

Glory to the Father and to the Son and to the Holy Spirit, both now and forever and to the ages of ages. Amen.
The opening words of this hymn are taken from John 1:14, 18 and John 3:16. It is an excellent summary of the essentials of the Christian faith in the Holy Trinity, the one God in three Persons—Father, Son and Holy Spirit—and in the incarnation, crucifixion and resurrection of Christ Jesus, who is the immortal and eternal Word of God made flesh in the womb of the Theotokos and ever-Virgin Mary. Well worth learning by heart, this hymn dates from the sixth century and is attributed by the majority of contemporary liturgical scholars to the Roman Emperor Justinian (482-565AD), the man responsible for the construction of the Great Church of the Holy Wisdom in Constantinople. This hymn, which ends the second Antiphon, was originally the Entrance Hymn of the Liturgy, as it still is today in the Liturgy of St James: this was the beginning of the Liturgy when the clergy came, not from within the Altar, but entering the Church from the narthex, through the main doors of the building, together with the laity.

The Book of the Gospels

Adorned out of reverence and kept on the altar, it contains only the four Gospels: Matthew, Mark, Luke,
Only begotten Son and Logos of God. Being immortal.

You condescended for our salvation, to take flesh from the holy Theotokos. And ever Virgin Mary, and without change became man—Christ our God, You were crucified

But conquered death by death—Being one with the Holy Trinity glorified together with the Father and the Holy Spirit, Save us.
Διάκονος: Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Αντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός: Κύριε ἐλέησον.

Διάκονος: Τῆς Παναγίας, ἀχράντου, ύπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός: Σοὶ Κύριε.

Ἱερεύς: Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυσὶ καὶ τρισί, συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· Αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωήν αἰώνιον χαριζόμενος.

Λαός: Σοι Κύριε.

Περευς: Ὁ τάς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυσὶ καὶ τρισί, συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· Αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Περευς: Οτι ἄγαθος καὶ φιλάνθρωπος Θεὸς ύπάρχεις καὶ σοι τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός: Αμήν.

and John. It is a sacramental embodiment of Christ and in the Liturgy is kissed and treated like an icon of Christ, an icon written in words, not paint. Traditionally, the Entrance with the Gospels is said by St. Nicholas Cabasilas (1322-1391), to represent the entrance of Christ into the world. The Entrance hymn sung by the clergy, taken from Psalm 95:6, professes what our response ought to be to the Lord Jesus: “Come let us worship and bow down before Christ.” The centrality of the Gospels in the Liturgy of the Word and their placement on the altar signifies that Christ is the center of the Church and that Christ ought to be the center of our lives. It is through the Gospels that we come to know who Christ is. As St. Tikhon of Zadonsk (1724-1783) wrote: "Whenever you read the Gospel, Christ Himself is speaking to you. And while you read, you are praying and talking to Him."

The Entrance with the Gospel Book also called “The Little Entrance”

Father Alexander Schmemann (1921-1983) wrote: "We meet the expression 'Little Entrance' (as distinct from the Great Entrance) for the first time in manuscripts of
Deacon: Again and again, in peace, let us pray to the Lord.

People:

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

People:

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

People:

Priest: Lord, You have given us grace to offer these common prayers with one voice. You have promised to grant the requests of two or three gathered in Your Name. Fulfill now the petitions of Your servants for our benefit, giving us the knowledge of Your truth in this world, and granting us eternal life in the age to come.

Priest: For You are a good and loving God, and to You do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

People:

A - men.
ΤΟ ΤΡΙΤΟν ΑΝΤΙΦΩΝΟΝ

(Καὶ γάλλεται τὸ Γ’ Αντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφόμιτον;)  

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

(Ὡςλομένου τού Ἀπολυτικίου, γίνεται ὑπὸ τοῦ Ἰερείου ἢ Εἴσοδος μετὰ τοῦ Εὐαγγέλιου. Ὁ Ἰερεύς προσεύχεται χαμηλοφῶνος τὴν ἐπομένην εὐρήν;) 

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν, εἴσοδον ἁγίων ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. 

(Ὁ Ἱερεὺς εὐλογῶν τὴν Εἴσοδον λέγει χαμηλοφῶνως:) 

Εὐλογημένη ἡ εἴσοδον τῶν ἁγίων σου, Κύριε, πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. 

(Μετά ύψωνε τὸ Ἱερὸν Εὐαγγέλιον καὶ λέγει:) 

Διάκονος: Σοφία· Ὀρθοί. 

Λαός: Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Ὁ δὲ τῷ Κύριῳ τῷ Θεῷ, ὁ ἀναστὰς ἐκ νεκρῶν, ἢ ὁ ἐν Ἁγίοις θαυμαστός, ψάλλοντας σοι Ἀλληλούϊα. 

(Ὁ Ἰερεύς εἰσέρχεται εἰς τὸ Ἱερόν Βῆμα. παναλαμβάνονται τὰ Ἀπολυτικία τῆς ἡμέρας μετὰ τοῦ Τροπαρίου τοῦ Ἁγίου τοῦ Ναοῦ καὶ τὸ Κοντάκιον.)
THE THIRD ANTIPHON
(The designated verses of the Psalms are sung with the special Hymn celebrating the Resurrection of Christ. Listed here are the verses sung on most Sundays throughout the year.)

Chantor: This is the day that the Lord has made; let us rejoice and be glad in it. (Psalm 118:24)

Let the heavens and earth praise Him. (Psalm 69:34)

THE ENTRANCE WITH THE GOSPEL BOOK
(While the Hymn honoring the Resurrection of Christ is sung, the deacon carrying the holy Gospel Book comes in procession before the Beautiful Gate of the iconostasis while the priest offers the following prayer in a low voice:)

Master, Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory: grant that the holy angels may enter with us, that together we may serve and glorify Your goodness. For to You belongs all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

(The priest blesses the entrance saying in a low voice:) Blessed is the entrance of Your saints always, now and forever and to the ages of ages. Amen.

(The deacon presents the Gospel Book to be venerated by the priests and then raises it above his head and says:) Deacon: Wisdom. Arise.

Priest and People: Come, let us bow down and worship Christ. Save us, O Son of God, who arose from the dead, (or, “Who are wondrous in Your saints” on weekdays) save us who sing to You: Alleluia.
the Gospels, special hymns that can be found in the Sunday bulletin are sung by the choir that honor, first and foremost, the Resurrection of Christ Jesus from the dead; the Apostle Paul for whom our parish is named; the Virgin Mary and other martyrs and saints that are remembered and celebrated on that day.

*The Hymn honoring St. Paul*

One of the special hymns that is sung at almost every Liturgy as the clergy re-enter the altar area is the hymn honoring St. Paul. This hymn offers a brief summary of St. Paul’s life, teaching and witness to Christ: the dangers he faced sailing across the Mediterranean on his three great missionary journeys (2 Corinthians 11:25); the persecution he endured as a believer (2 Corinthians 11:24-28; Acts 16:22-24); his being chosen specifically by the Lord Jesus to be His “vessel” or instrument to carry the Gospel to the world (Acts 9:15-16); his preaching of the Risen Lord to people of all backgrounds, nations and races (Acts 13:44-48) and very specifically to the people of Greece in Athens (Acts 17:20-23); a teacher and an apostle, a man sent on a mission by the call of Jesus Himself (Romans 15:15-16; 1 Timothy 2:7; 2 Timothy 1:1).
(The clergy enter the sanctuary. The Hymn celebrating the Resurrection is repeated in Greek and then the Hymn of the Church honoring St. Paul is sung:

**The Hymn honoring Saint Paul the Apostle**

![Musical notation]

*Facing danger at sea and fearful persecution, you became a chosen vessel of the Savior. With your sermons you enlightened the nations, and to the Athenians you revealed the unknown God. Teacher of the nations Saint Paul the Apostle, protector of us all - keep us who honor you safe from every trial and danger.*

Then, on most days, the Hymn honoring the Theotokos is sung.
Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Διάκονος: Τοῦ Κυρίου δεηθῶμεν.
Λαός: Κύριε ἐλέησον.

Ἱερεύς:

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφεὶμ ἀνυμνούμενος καὶ ὑπὸ τῶν Χερουβεὶμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ’ εἰκόνα σὴν καὶ ὡμοίωσιν καὶ παντὶ σοῦ χαρίσματι κατακοσμήσας· ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ στῆναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· Αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου.

Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον· ἁγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσης τῶν ἡμερῶν τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς θεοτόκου καὶ πάντων τῶν άγιων, τῶν ἀπ’ αἰώνος σοι εὐαρεστησάντων.

Πρέσβης: ὃτι ἄγιος εἶ ὁ Θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπει, τῷ Πατρὶ καὶ τῷ Υἱῷ τῷ Κυρίῳ Πνεύματι, νῦν καὶ ἀεὶ...

Διάκονος: Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Λαός: Ἀμήν.

The Trisagion or Thrice Holy Hymn

What does it mean for us to sing this ancient hymn and call God thrice-holy? First, it signifies that the God whom we worship is completely, totally and utterly transcendent. The one, true and living God stands outside the created universe of time and space as we know it. Because of this we can never fully grasp the divine Reality and must approach God in worship with a sense of reverence and awe. God is, as the Liturgy will later say in one of its prayers, “ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same, You and Your only-begotten Son and Your Holy Spirit.” In fact, St. John Chrysostom wrote a treatise entitled On the Incomprehensibility of God in which some of these very phrases are used to describe God. For this reason, the one God, our Father, is not and should never be pictured as an old, white-bearded man sitting on a throne. Whenever this occurs in art, even in so-called Christian art, it is totally idolatrous and wrong. Yet, this utterly transcendent and holy God, the Creator of the universe whom we cannot even begin to comprehend, has chosen to reveal Himself to us
THE TRISAGION HYMN

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Holy God, You dwell among Your saints. You are praised by the Seraphim with the thrice-holy hymn, and gloriified by the Cherubim, and worshiped by all the heavenly powers. You have brought all things out of nothing into being. You have created man and woman in Your image and likeness and adorned them with all the gifts of Your grace. You give wisdom and understanding to those who ask and do not overlook the sinner, but have established repentance as the way of salvation. You have made us—Your lowly and unworthy servants—worthy to stand at this hour before the glory of Your holy altar and offer to You due worship and praise. Master, accept the thrice-holy hymn also from the lips of us sinners, and visit us in Your goodness. Forgive all of our voluntary and involuntary transgressions, sanctify our souls and bodies, and grant that we may worship and serve You in holiness all the days of our lives, by the intercessions of the holy Theotokos and of all the saints who have pleased You throughout the ages.

Priest: For You are holy, our God, and to You do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever...

Deacon: and to the ages of ages.

People:
Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς (3x).

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

Αγίος ἀθάνατος, ἐλέησον ἡμᾶς.

Διάκονος: Δύναμις.

Λαός: Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

(Ὁ Ἱερεύς στρέφων πρὸς τὴν Πρόθεσιν, λέγει χαμηλοφώνως):

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Εὐλογημένος εἰ, ὁ ἐπὶ θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερουβείμ, πάντοτε: νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
The Thrice-Holy (or *Trisagion*) Hymn

**People:** (intoned) Glory to the Father and to the Son and to the Holy Spirit, both now and forever and to the ages of ages. Amen. (*Doxa Patri, ke Iō, ke Ayio Pnevmati, ke nin ke ai, ke is tous aionas ton aionon, Amin. Agios athanatos, eleison imas.*)

**Deacon:** Dynamis! (Again, singing fervently and with power.)

**People:** (Repeat Trisagion hymn with fervor.)

(The priest, turning towards the Prothesis and then the throne behind the altar says, in a low voice:)

Blessed is He who comes in the Name of the Lord. Blessed are You for You are seated upon the throne of the glory of Your Kingdom, seated upon the Cherubim, always now and forever and to the ages of ages. Amen.
CHAPTER ONE

The Epistle Reading

The word "epistle" simply means "letter." Such Scripture readings are also sometimes called "the apostolic reading." Based on a lectionary - an order of readings - that was established in the 7th century, during the course of the year the Church reads the writings of the Apostles in the order in which they are found in the New Testament. We start at Pascha with the Acts of the Apostles written by St. Luke the Evangelist as a companion volume to his Gospel. It is the earliest history of the Church and tells the story of how the Good News of the Resurrection of Christ traveled from Jerusalem to Rome itself, the center of the Empire, and focuses primarily on the missionary
Deacon: Let us be attentive!

(The Reader reads the designated verses from the Psalms.)

Deacon: Wisdom!

Reader: The reading is from (the name of the book of the New Testament from which the Apostolic reading is taken).

Deacon: Let us listen attentively!

(The Reader reads the designated Scripture reading from the Acts of the Apostles or the letters of St. Paul, St. Peter, St. James, St. John or St. Jude.)

Priest: Peace be with you, the reader.

Reader: And with your spirit.

People:

(3x)

(The Reader chants the verses from the Psalms between each singing of Alleluia.)

Priest: Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may understand the message of Your Gospel.
preaching and teaching of the Apostles Peter and Paul. After Pentecost we read from the Letters of St. Paul, more or less in the order of their length, beginning with his Letter to the Romans, and then the Letters of the other Apostles: St. James, St. Peter, St. John and St. Jude. This takes us to the beginning of Lent and during Lent we read the Letter to the Hebrews. In the reading of these letters we are reminded of the Apostles’ witness to Christ and are called to imitate them in their willingness to offer themselves wholly to the proclamation of the Gospel. “Therefore I urge you, be imitators of me,” the Apostle Paul wrote (1 Corinthians 4:13).

The Gospel Reading

At every Liturgy we read from one of the four Gospels of Matthew, Mark, Luke and John, all of which convey the life, teachings, crucifixion and resurrection from the dead of our Lord and savior, Jesus Christ. But, in addition, the Scriptures often speak of the Gospel and we sometimes forget that the Gospel itself is a message and not merely a collection of books: in fact, it is the most important message in history. The word Gospel derives from the Old English “God-spell,” meaning in more modern English, διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν Σου κηρυγμάτων κατανόησιν. Ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν Σήν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὲ ὁ Θεός, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῶ Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Λαός: Ἀμήν.

ΤΟ ΘΕΙΟΝ ΕΥΑΓΓΕΛΙΟΝ

Διάκονος: Σοφία. Ὀρθοί, ἀκούσωμεν τοῦ Ἁγίου Εὐαγγελίου.

Τερεύς: Εἰρήνη πᾶσι.

Λαός: Καὶ τῷ πνεύματί σου.

Διάκονος: Ἐκ τοῦ κατά (Ὅνομα) Ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα.

Τερεύς: Πρόσχωμεν.

Λαός: Δόξα Σοι, Κύριε, δόξα Σοι.

(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ Ἁγίου Εὐαγγελίου)
Instill in us also reverence for Your blessed commandments, so that having conquered our sinful desires, we may lead a spiritual life, thinking and doing all those things that are pleasing to You.

**Priest:** For You, O Christ our God, are the Light of our souls and bodies, and to You do we offer up glory, together with Your Father who is without beginning, and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

**People:**

\[ \text{A-men.} \]

**THE HOLY GOSPEL**

**Deacon:** Wisdom! Arise! Let us hear the holy Gospel.

**Priest:** Peace be with all.

**People:**

\[ \text{And with your spirit.} \]

**Deacon:** The reading is from the holy Gospel according to *(Name).*

**Priest:** Let us be attentive!

\[ \text{Glory to You O Lord Glory to You.} \]

*(The Deacon reads the designated reading from one of the four Gospels.)*
“good news.” It is a translation of the Greek word *evangelion* that is used in the New Testament and the Liturgy. In ancient times an *evangelion* was often an announcement of victory in battle: a herald proclaimed the good news that the war was over, the emperor was victorious, the enemy had been defeated and the city and its people had been saved from calamity and certain destruction. It is a proclamation to be celebrated! One thinks of the relief and joy found in old photos on the faces of the men and women in Times Square celebrating the end of World War II. For us, the Good News is that in Jesus Christ “the Word of God” (John 1:14) and “the King of kings and Lord of lords” (Revelation 17:14), the God of Abraham, Isaac and Jacob ( Acts 3:13), has become human and been victorious over sin, evil and death; having “died to sin once for all” (Romans 6:10) and rising from the dead, He has delivered us from our mortality. Death, for us, has now become a Passover to what the Gospel of John calls “eternal life” ( John 3:16).

**The Great Entrance**

Following the censing of the interior of the Church by the celebrating clergy, the Great Entrance is the

**Laós:** Δόξα Σοι, Κύριε, δόξα Σοι.

**ΕΥΧΗ ΤΩΝ ΠΙΣΤΩΝ**

**Ἱερεύς:** Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοῦ δεόμεθα, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου Σου θυσιαστηρίου. Χάρισαι δὲ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν Σοι, ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίου Σου βασιλείας ἀξιωθῆναι.

**Ἱερεύς:** Ὄπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**Λαός:** Ἀμήν.

**Η ΜΕΓΑΛΗ ΕΙΣΟΔΟΣ**

**Laós:** Οἱ τὰ Χερουβεὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον προσᾴδοντες, πᾶσαν τὴν βιοτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι... (Ψαλλομένου τοῦ Χερουβικοῦ ὁ Ἱερεύς λέγει χαμηλοφώνως): Οὐδείς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν Σοι, Βασιλεὺς τῆς δόξης· τὸ γὰρ διακονέων Σοι μέγα καὶ φοβερὸν καὶ αὐταῖς ταῖς ἐπουρανίαις Δυνάμεσιν. Ἀλλ’ ὅμως, διὰ τὴν ἅρατον καὶ ἀμέτρητον Σοῦ φιλανθροπίαν, ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἀνθρώπος,
The Prayer for the Faithful

Priest: Again we bow before You and pray to You, O good and loving God. Hear our supplication: cleanse our souls and bodies from every defilement of flesh and spirit, and grant that we may stand before Your holy altar without blame or condemnation. Grant also, O God, progress in life, faith, and spiritual discernment, to the faithful who pray with us, that they always worship You with reverence and love, partake of Your holy Mysteries without blame or condemnation, and become worthy of Your heavenly Kingdom.

Priest: And grant that always guarded by Your power, we may give glory to You, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

People:

The Great Entrance

People: Let us, who mystically represent the Cherubim and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside every worldly care so that we may receive the King of all...

(While the Cherubic Hymn is being sung, the Priest prays in a low voice:)

Priest: (in a low voice) No one bound by worldly desires and pleasures is worthy to approach, draw near, or minister to You, the King of Glory. For to serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became human without alteration or change. You served as our high priest and as Lord of all have entrusted to us the celebration of this liturgical sacrifice without the shedding of blood. For You alone, O Lord our God, rule over all things in heaven and on earth. You are seated upon the throne of the Cherubim, You are...
solemn procession during which the gifts of bread and wine are carried by the clergy from the special side altar (called the Prothesis, where the gifts have been prepared before the beginning of Liturgy) to the main altar of the Church.

We use incense because it’s Biblical

Incense has always been intimately connected with worship in the Bible. Both in the Tabernacle during their wandering in the desert for 40 years, and later in the Temple in Jerusalem, God commanded the people of Israel to offer incense in the morning and in the evening as part of their daily worship of Him (Exodus 30:7-8; Psalm 141:2); and in Malachi, the last book of the Old Testament, it is prophesied that there will come a time when incense will be offered to the Name of the Lord even among the Gentiles (Malachi 1:11). And in the very last book of the Bible, the Apostle John describes the use of incense as an integral part of the worship of God in His heavenly Kingdom, and that the offering of incense represents the prayers of the saints ascending before Him (Revelation 5:8; 8:4).

καὶ Ἀρχιερεὺς ἡμῶν ἐχρημάτισας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἁπάντων. Σὺ γὰρ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφεὶμ Κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος Ἀγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ, τὸν μόνον ἀγαθὸν καὶ εὐήκοον. Ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν Σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν απὸ συνειδήσεως πονηρᾶς, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ Ἁγίου Πνεύματος, ἐνδεδυμένον τὴν τῆς Ἱερατείας χάριν, παραστῆναι τῇ ἁγίᾳ Σου ταύτῃ τραπέζῃ καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν Σου Σῶμα καὶ τὸ τίμιον Αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ αὐχένα, καὶ δέομαι Σου. Μὴ ἀποστρέψῃς τὸ πρόσωπόν Σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων Σου· ἀλλ’ ἀξίωσον προσενεχθῆναί Σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου Σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.
the Lord of the Seraphim and the King of Israel. You alone are holy and dwell among Your saints. You alone are good and ready to hear. Therefore, I beg You: look upon me, Your sinful and unworthy servant and cleanse my soul and heart from an evil conscience. Enable me, by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before Your holy table and celebrate the Mystery of Your holy and pure Body and Your precious Blood. To You I come with bowed head and pray: do not turn Your face away from me nor reject me from among Your children, but rather make me, Your sinful and unworthy servant, worthy to offer You these gifts. For You, O Christ our God, are the One who offers and is offered, the One who receives and is distributed, and to You do we offer up glory, together with Your Father, Who is without beginning, and Your all-holy and good and life-creating Spirit, now and forever and to the ages of ages. Amen.

(The Priest censes the altar area and the people while reciting in a low voice the “Cherubic Hymn,” “Having Beheld the Resurrection of Christ” (on Sundays), and the 50th Psalm. Then the Great Entrance takes place.)

Deacon: May the Lord our God remember all of us in His Kingdom, always, now and forever and to the ages of ages.

People: Amen.

(The clergy enter the sanctuary, while the choir sings the end of the Cherubic Hymn.)
Alleluia! Praise God!

One of several ancient Hebrew words found in the Liturgy, “Alleluia” literally means “Praise God” and in the Scriptures is found primarily in the Old Testament Book of Psalms, where it is used 24 times in Psalms 104, 111-117 and 145-150. It is also found four times in chapter 19 of the Book of Revelation where it is the word of praise and worship used by all creation “for the wedding of the Lamb” (Revelation 19:7). A joyful, often spontaneous word of thanksgiving and praise, it is sung throughout the Liturgy: with verses from the Psalms after the Epistle reading; just before the Gospel is read; at the end of the Cherubic Hymn during the Great Entrance; and as part of the normal Sunday Communion hymn taken from Psalm 148:1. In our Church “Alleluia” is also sung during Lent and Holy Week as well as at funerals and memorial services.

Angels in the Bible and the Liturgy

For an angel of peace...One of the things we pray for at every Liturgy is for an angel to guard us and guide us. Each of us has been given a guardian angel. It is about our guardian angels that the Lord Jesus...
People: ...invisibly escorted by the angelic hosts, Alleluia. Alleluia. Alleluia.

(After placing the holy Gifts on the holy Table, the deacon says:)

THE PETITIONS

Deacon: Let us complete our prayer to the Lord.

People:

Deacon: For these precious gifts here presented, let us pray to the Lord.

People:

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

People:
Διάκονος: Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός: Κύριε ἐλέησον.

Διάκονος: Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Λαός: Παράσχου Κύριε.

Διάκονος: Ἀγγελὸν εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησόμεθα.

Λαός: Παράσχου Κύριε.

Διάκονος: Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησόμεθα.
Deacon: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People:

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

People:

Deacon: For a perfect, holy, peaceful, and sinless day let us ask the Lord.

People:

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

People:

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

Christians recognize that humanity is plagued by sin: we are sick and need to be healed; broken and need to be fixed; fallen and enslaved, we are in need of being raised up and set free. Alienated from God and therefore one another, we are often a tangled mess of contradictions, hurting ourselves and those around us. In fact, the Scriptures say that “if we say we have no sin, we deceive ourselves” (1 John 1:8). We cannot save ourselves from our bondage to sin and death. It is Christ Jesus who has reconciled us to God, set us free from sin and death, (Romans 6:23), forgiven us and enables us to be His agents of reconciliation and healing in a strife-torn world (2 Corinthians 5: 18-19).

For a Christian end to our lives...

This is a petition prayed at every Liturgy. The Liturgy confronts us with the stark fact that death is before His crucifixion (Luke 22:43); and angels announce His resurrection to the women who come to His tomb and find it empty (Luke 24:4-7). At the Second Coming, the Gospel of Matthew (25:31) tells us that the Lord will be escorted by “all the angels.”

**Αλάς:** Παράσχου Κύριε.

**Διάκονος:** Τά καλά και συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρά τοῦ Κυρίου αἰτησώμεθα.

**Λαός:** Παράσχου Κύριε.

**Διάκονος:** Τὸν υπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρά τοῦ Κυρίου αἰτησώμεθα.

**Λαός:** Παράσχου Κύριε.

**Διάκονος:** Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

**Λαός:** Παράσχου Κύριε.

**Διάκονος:** Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἑνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

**Λαός:** Παράσχου Κύριε.

**Διάκονος:** Χριστιανὰ τά τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

**Λαός:** Παράσχου Κύριε.

**Διάκονος:** Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἑνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

**Λαός:** Σοὶ Κύριε.

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19
Deacon: For all that is good and beneficial to our souls, and for peace in the world, let us ask the Lord.

People:

Deacon: For the completion of our lives in peace and repentance, let us ask the Lord.

People:

Deacon: For or a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the dread judgment seat of Christ, let us ask of the Lord.

People:

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

People:
Η ΕΥΧΗ ΤΗΣ ΠΡΟΣΚΟΜΙΔΗΣ

Ἱερεύς: Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἀγιός, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σε ἐν ὅλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἁγίῳ Σου θυσιαστηρίῳ. Καὶ ἡκάνωσον ἡμᾶς προσενεγκεῖν Σοι δῶρά τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιόν Σου, τοῦ γενέσθαι Σοι εὐπρόσδεκτον τὴν θυσιαν ἡμῶν, καὶ ἐπισκηνῶσαι τὸ Πνεῦμα τῆς χάριτός Σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν Σου.

Λαός: Ἀμήν.

Διά τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεἰ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός: Ἀμήν.

Διάκονος: Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν.

(Ὁ Ἱερεὺς ἀσπαζόμενος τὰ τίμια δῶρα λέγει:) Ἀγαπήσω σε, Κύριε, ἢ ἰσχύς μου, Κύριος στερέοιμά μου, καὶ καταφυγή μου καὶ ῥύστης μου.

Why is the Liturgy called “a sacrifice of praise”? 

“A sacrifice of praise” is a phrase used throughout the Bible to describe the worship of God, particularly in the Psalms (Psalm 49:14, 23; Psalm 106:22; Psalm 115:8). It is also used in the Letter to the Hebrews to contrast the worship of the Old Testament, with its many animal sacrifices, to the worship of Christians following the sacrificial death and resurrection of the Lord Jesus (Hebrews 10:10). “Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit something that awaits all of us. As Orthodox Christians, we understand earthly death to be an encounter with the Risen Christ and the door to what the Lord Jesus calls “eternal life” (John 3:16). For believers, death is not the end but a new beginning. Because of the resurrection of the Lord Jesus from the dead, Christians – as St. Paul wrote – know that “to die is gain” (Philippians 1:22) and therefore “do not grieve as others do who have no hope” (1 Thessalonians 4:13). Indeed, “here we have no lasting city but are looking for the city that is to come” (Hebrews 13:14).
THE PRAYER OF THE PROSKOMIDE

**Priest:** Lord, God Almighty, You alone are holy. You accept a sacrifice of praise from those who call upon You with their whole heart. Receive also the prayer of us sinners and let it reach Your holy altar. Enable us to bring before You gifts and spiritual sacrifices for our sins and for the transgressions of Your people. Make us worthy to find grace in Your presence, that our sacrifice may be pleasing to You, and that Your good and gracious Spirit may abide with us, the gifts here presented and with all Your people.

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

**People:**

![Music notation](image)

**Priest:** Peace be with all.

**People:**

![Music notation](image)

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

*(The Priest kisses the holy Gifts saying:) I love You, Lord. You are my strength, my rock, my fortress, and my deliverer.*
of lips that openly profess His Name. And do not forget to do good and to share with others, for with such sacrifices God is well pleased” (Hebrews 13:15-16).

Let us love one another...

The Kiss of Peace is one of the oldest liturgical customs of the Church, as St. Paul reveals in his letters: “Greet one another with a holy kiss” (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12). St. Cyril of Jerusalem, writing in the 4th century, discusses the exchange of the kiss of peace in his Catechetical Orations. This kiss, he says, is not an ordinary kiss but a “kiss of love,” and a “holy kiss” by which we demonstrate that the source of our love for one another is the love of God, and that Christ and the Holy Spirit are the bonds of mutual love and forgiveness that bind Christians together. The customary greeting is “Christ is in our midst” and the response is “He is and will always be!”

Confessing the Creed

Do you know what you believe? The Creed is a brief summary of the essentials of the Christian faith written in the 4th century at the first two Ecumenical Councils: the
(At this time, it is an ancient custom for the kiss of peace to be exchanged.)

People:

Deacon: The doors! The doors! In wisdom, let us be attentive!

THE CREED

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

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and the dead; His kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.

In one, holy, catholic, and apostolic Church.
I confess one baptism for the forgiveness of sins.
I look for the resurrection of the dead, and the life of the age to come.
AMEN.
Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Διάκονος: Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν Ἀναφοράν ἐν εἰρήνῃ προσφέρειν.

Λαός: Ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

Ἱερεύς: Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Λαός: Καὶ μετὰ τοῦ πνεύματός σου.

Ἱερεύς: Ἄνω σχῶμεν τὰς καρδίας.

Λαός: Ἐχομεν πρὸς τὸν Κύριον.

Ἱερεύς: Εὐχαριστήσωμεν τῷ Κυρίῳ.

Council of Nicea in 325AD and the Council of Constantinople in 381AD. Every Sunday, millions of Orthodox Christians around the world recite the Creed. When we say the Creed, do we realize what a remarkable thing it is that we’re doing? Do we realize how different this makes us from the world around us? In a society that celebrates individuality above all else we are doing something together as a community; in an age where the avoidance of commitment has been elevated to a virtue, we are pledging ourselves to a very specific set of convictions and to one another; in a culture that celebrates novelty, we are using words written long ago; in a throwaway, consumerist world we preserve the tradition of the “faith that was once for all delivered to the saints” (Jude 3) for nearly two millennia; in a society where the accepted wisdom changes from minute to minute, we insist that some truths are so critical that they do not change and must be repeated over and over again. Reciting the Creed during the Liturgy is a counter cultural act and goes against the grain of many of the values espoused by American society.

The Creed is a summary of how we as Christians view God, the world...
THE HOLY OFFERING

Deacon:  Let us stand well! Let us stand in awe! Let us be attentive, that we may present the holy offering in peace.

People:

Priest:  The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit, be with you all. (1 Corinthians 13:13)

People:

Priest:  Let us lift up our hearts.

People:

Priest:  Let us give thanks to the Lord.
Λαός: Ἄξιον καὶ δίκαιον.

Ἱερεύς: Ἄξιον καὶ δίκαιον σὲ ὑμεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοι εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, ἀεὶ ὄν, ὡσαύτους ὄν, σὺ καὶ ὁ μονογενὴς σου Υἱός καὶ τὸ Πνεῦμα σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἁπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου Υἱῷ καὶ τῷ Πνεύματί σου τῷ Ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς Λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβεὶμ καὶ τὰ Σεραφείμ, ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά.

Ἱερεύς: Τὸν ἐπινίκιον ὄμοιν ἢδοντα, βοῶντα, κεκραγότα καὶ λέγοντα.

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and ourselves. It is, in fact, a very specific view of the world, a worldview that constitutes the lens through which we are to see everything and the structure by which we frame our thoughts, experiences and ideas. What we believe about the relationship between God and humanity, sin, redemption and forgiveness, good and evil, heaven and hell, as well as our responsibilities in this life, will affect what we do and determine how we live. For an Orthodox Christian to simply say the Creed by rote, without understanding what these words imply for our lives, is to stumble through life as if blindfolded, unable to see reality as it truly is. When we say “I believe” we are affirming that we see things as they really are and that we have a personal responsibility to live the vision contained in the words of the Creed. In the end, we are what we believe.

**Let us lift up our hearts!**

In the Bible, the heart is the center of joy, wisdom and the knowledge of God (Isaiah 65:14; 1 Kings 3:12; Jeremiah 24:7). It is into our hearts that God’s love in the Holy Spirit has been poured out and dwells within us (Romans 5:5; 1 Corinthians 3:16). Our hearts are at the core of who
People:

Priest: It is proper and right to sing to You, to bless You, praise You, give thanks to You, and worship You in all places of Your dominion. For You are God ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same: You and Your only begotten Son and Your Holy Spirit. You brought us into being out of nothing, and when we fell, You raised us up again. You did not cease doing everything until you led us to heaven and granted us Your Kingdom to come. For all these things we thank You and Your only begotten Son and Your Holy Spirit: for all things that we know and do not know, for blessings seen and unseen that have been bestowed upon us. We also thank You for this Liturgy, which You are pleased to accept from our hands, even though You are surrounded by thousands of archangels and tens of thousands of angels, by the Cherubim and the Seraphim, six-winged, many-eyed, soaring with their wings,

Priest: Singing the victory hymn, proclaiming, crying out and saying:
Λαός: Ἀγιος, ἄγιος, ἄγιος Κύριος Σαβαώθ·
πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου,
ὡςανά ἐν τοῖς υψίστοις. Εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι Κυρίου. Ὡςανά ὁ ἐν
toῖς υψίστοις.

Ἱερεύς:
Μετὰ τούτων καὶ ἡμεῖς τῶν
μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε,
βοῶμεν καὶ λέγομεν: Ἅγιος εἶ καὶ πανάγιος Σὺ
καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου
τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ
μεγαλοπρεπὴς ἡ δόξα σου. Ὄς τὸν κόσμον
σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸ
μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς
αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Ἰσραήλ:
Μετὰ τούτων καὶ ἡμεῖς τῶν
μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε,
βοῶμεν καὶ λέγομεν: Ἅγιος εἶ καὶ πανάγιος Σὺ
καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου
τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ
μεγαλοπρεπὴς ἡ δόξα σου. Ὄς τὸν κόσμον
σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸ
μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς
αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Ἱερεύς:
Λάβετε, φάγετε, τοῦτό μού ἐστι τὸ
σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἄφεσιν
ἁμαρτιῶν.

Λαός: Ἀμήν.

Ἱερεύς:
Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ
δειπνῆσαι, λέγων:

“Let us give thanks to the Lord!”

Living in a grateful way, a Eucharistic way, has everything to
do with seeing life as a gift, a gift for which we are forever grateful. It
is, after all, not happy people who
are grateful, but grateful people
who are happy. There should never
be a Liturgy that we attend in which
we do not come away with this
insight for living. There should
never be a time that we attend
Liturgy when there is not a
movement of our heart: from a
hardened heart to a grateful heart,
from a heart of stone to a heart of
flesh, from a heart often filled with
resentment or anger or self-
righteousness to a heart filled with
gratitude, compassion, faith, hope,
and love.

“It is proper and right to...worship
You in all places of Your dominion”

What is worship? Why is it
important? In English, the words
“worship” and “worth” have the
same root. We worship whatever is
People:  (Singing the hymn of the angels that the Prophet Isaiah heard—Isaiah 6:3-4):

Priest: Together with these blessed powers, O loving Master, we also proclaim and say: You are holy and most holy, You and Your only-begotten Son and Your Holy Spirit. You are holy and most holy and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that whoever believes in Him should not perish, but have eternal life. He came and fulfilled the entire plan of salvation for us. On the night when He was delivered up, or rather when He gave Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, gave thanks, blessed, sanctified and broke it, and then gave it to His holy disciples and apostles, saying:

Priest: Take, eat, this is my Body which is broken for you for the remission of sins.

People:  

Priest: Likewise, after the supper, He took the cup, saying,
of ultimate value to us. Orthodox Christians believe that worship of the one, true and living God is our highest calling as human beings and gives our lives meaning, purpose and direction. True worship, worship in the Holy Spirit, happens when—as the Lord Jesus commands in the Sermon on the Mount—we put God and the seeking of His Kingdom as our first priority, above anyone or anything else. Worship is to love God with all of our mind, all our heart, all our strength and all our soul (Mark 12:30). For this reason, worship should not be thought of merely as a part of life. Real worship is the offering of the whole of our lives—everything that we are and everything that we have—to God. In this sense, worship is more than simply going to Church for Liturgy on Sunday mornings. It is a way of life—a lifestyle of complete and total surrender to God, a burning desire to do His will in every facet of one’s life—that is nurtured by the Liturgy.

We go to Church to participate in the Liturgy, setting apart a specific time each week to offer ourselves to God in love, gratitude and joy for what He has done for us; and in return, at each Liturgy we attend, the gift of the Holy Spirit is renewed in us and we receive the gifts of the Ἱερεύς: Πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ αἷμα μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ύπέρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Αλαός: Ἀμήν.

Ἱερεύς: Μεμνημένοι τοις τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ύπέρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριήμερος Αναστάσεως, τῆς εἰς οὐρανοὺς Αναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

Ἱερεύς: Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

Ἱερεύς: Ἐτι προσφέρομεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτο τὸ λειτούργησιν παρακαλοῦμεν σε καὶ δεόμεθα καὶ ικετεύουμεν κατάπεμψον τὸ Πνεῦμα σου τὸ ἀμιαῖον ἑκατέρων τῶν ἡμῶν τοῖς ταύτα ταύτα. Καὶ ποίησον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου.

Αλαός: Ἀμήν.

Ἱερεύς: Τὸ δὲ ἐν τῷ Ποτηρίῳ τοῦτῳ, τίμιον αἶμα τοῦ Χριστοῦ σου.

Αλαός: Ἀμήν.

Ἱερεύς: Μεταβαλὼν τῷ Πνεύματι σου τῷ Άγιῳ.

Αλαός: Ἀμήν· Ἀμήν· Ἀμήν.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νήσιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ Αἰεὶ καὶ τοῦ Πνεύματος, εἰς Βασιλείας οὐρανῶν, εἰς παρθένων, εἰς ἁμαρτίας ἁμαρτίας ἁμαρτίας, μὴ εἰς κρίσιν, ἀλλὰ εἰς κατάκρισιν. Ἐτι προσφέρομεν σοι τὴν λογικὴν ταύτην λατρείαν, ύπέρ τῶν ἐν πίστει ἀναπαυσαμένων: Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων,
**Priest:** Drink from this all of you; this is my Blood of the New Testament, which is shed for you and for many for the remission of sins.

**People:**

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**Priest:** Remembering, therefore, this command of our Savior and all that came to pass for our sake: the Cross, the tomb, the Resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second and glorious coming.

**Priest:** We offer to You these gifts from Your own gifts in all and for all.

**Priest:** Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray and beg You: send down Your Holy Spirit upon us and upon these gifts here presented,

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

**People:** Amen.

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

**People:** Amen.

**Priest:** Changing them by Your Holy Spirit.

**People:** Amen. Amen. Amen.

**Priest:** So that these gifts may be for those who partake of them for vigilance of the soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the Kingdom of Heaven, confidence before You, and not in judgment or condemnation. Again, we offer to You this spiritual worship for those who rest in the faith: our forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, teachers and for every righteous spirit brought to perfection in faith.
Body and Blood of His beloved Son Jesus Christ to nurture His life in us, so that we can become more Christ-like: more loving, more patient, more compassionate towards others, more forgiving, more grateful, more peaceful, more faithful, more joyful. In the Liturgy, we are called to be transformed, to become like the God whom we worship. In our Tradition, this process is called theosis, a Greek word that means “becoming like God.” We are called to become what we worship.

The Holy Spirit in the Liturgy

The Divine Liturgy is a charismatic, Pentecostal event – an event in which the Holy Spirit makes the Risen and Living Christ present among us. In the Liturgy, all things are accomplished by God through Christ in the Spirit. Where the Spirit is, there is Christ; and where Christ is, there is the Spirit. Christ is present in the Divine Liturgy by the power and presence of the Holy Spirit, making the Eucharist the source and summit of the Christian life, what St. Maximos the Confessor (580-662AD) called "the mystery of mysteries." And when we are receiving the Body and Blood of Christ in Holy Communion, we are also participating in what St.
People:

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

Priest: Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary.
Paul and the text of the Liturgy calls "the communion of the Holy Spirit" (2 Corinthians 13:14). In Orthodoxy, the epiclesis or invocation, the "calling forth" of the Holy Spirit upon the faithful and the gifts of bread and wine being offered, is an essential element in the Eucharistic action, affirming the fact that it is only in and by the power of the Holy Spirit that the Church worships, lives and acts. The Church is the Body of Christ and it is the Holy Spirit that constitutes the Church on the day of Pentecost, at every baptism and at every Eucharist.

Send down Your Holy Spirit upon us and on these gifts here presented...

To have received "divine grace and the gift of the Holy Spirit" and be in communion with God means that no matter who we are or whatever language we speak or country we're from, whether we're rich or poor, white, black, red or yellow, God has touched our lives and filled us with the inexpressible joy of His love (Romans 5:5). God has called us to Himself so that we can become, by His grace, like Him in every possible way. God is good, holy, righteous, merciful, true, forgiving, loving and compassionate – and we, as baptized Christians, are given the

Lambda: Αξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν άειμακάριστον καὶ παναμώμητον καὶ μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιωτέραν τῶν Χερουβεὶμ καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφείμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

Hieros (χαμηλοφώνως): Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἁγίου (Ὄνομα) οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων, ὧν τὰς ἱκεσίας ἐπίσκεψαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὀνόμασί πώς βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεός ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. Ἐτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξως, τῶν ὀρθοτομοῦντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ Ἱερουσαλήμ ἡμῶν ἑττήσεως.
Priest (in a low voice): For St. John the prophet, forerunner, and Baptist; for the holy glorious, and most praiseworthy apostles; for Saint(s) (Name) whose memory we celebrate today; and for all Your saints, through whose supplications, O God, we ask that You visit us and bless us. Remember also all those who have fallen asleep in the hope of resurrection unto eternal life. (Here the priest and deacon commemorate the names of those who have fallen asleep in the Lord.) Grant them rest, O God, where the light of Your countenance shines upon them. Again we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all presbyters, all deacons.
gift of the Holy Spirit so that these qualities can blossom in us. St. Paul writes, "The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control" (Galatians 5:22). Does this describe us? Are we generous and gentle, kind and loving, patient and joyful? Have we allowed the Holy Spirit to be active in our lives so that we can become the living icons of His glory that we're called to be?

**Blessing the Theotokos, commemorating the saints, and remembering all those who have fallen asleep in hope of resurrection unto eternal life...**

While the choir and people sing a hymn calling Mary the Theotokos "blessed" (Luke 1:48), the priest continues with his prayers in a low voice, commemorating St. John the Baptist—the prophet who seals the Old Testament, called by God to prepare the way for the coming of Jesus—and then the apostles, and the saints commemorated on that particular day; and finally, praying for all those who have recently fallen asleep in the Lord—our family members and friends—and who now await the Second Coming of...
in the service of Christ, and everyone in holy orders. We also offer to You this spiritual worship for the whole world; for the holy, catholic, and apostolic Church; for those living in purity and holiness. And for all those in public service: permit them, O Lord, to serve and govern in peace, that through the faithful conduct of their duties we may live peaceful and serene lives, in all piety and holiness.

**Priest:** Above all remember, Lord, our Archbishop *(Name).* Grant that he may serve Your holy churches in peace. Keep him safe, honorable, and healthy, for many years, rightly teaching the Word of Your Truth.

**Deacon:** And remember those whom each of us calls to mind, and all Your people.

**People:**

![Musical Notes]

**Priest:** Remember, Lord, the city in which we live, every city and country, and the faithful who dwell in them. Remember, Lord, those who are traveling; the sick, the suffering, the captives, granting them protection and salvation. Remember, Lord, those who do charitable work, who serve in Your holy churches and who care for the poor. Send Your mercies upon us all.

**Priest:** And grant that with one voice and one heart we may glorify and praise Your most honorable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.
Christ “who will judge the living and the dead” (2 Timothy 4:1).

**Remember, Lord, our Archbishop**…. 

The leadership office of bishop is mentioned in the Bible by St. Paul (1 Timothy 3:1-7; Philippians 1:1). In remembering our local Archbishop, we are reminded that we are part of the Church as a whole, in this country and around the world. The Orthodox Church is, in some ways, a family of Churches that share the same faith and sacramental life. It is composed primarily of fourteen autocephalous (or self-governing) Churches: Constantinople, Moscow, Antioch, Alexandria, Jerusalem, Georgia, Serbia, Romania, Bulgaria, Greece, Cyprus, Albania, Poland, the Czech Republic and Slovakia. Among these, in accordance with the canons of several Ecumenical Councils, the Patriarch of Constantinople (in modern Istanbul, Turkey) is ranked as "first among equals." Every bishop is equal; however, some bishops hold a certain pre-eminence, are the chairmen of their respective synods of bishops and have special responsibilities. In the United States, the Greek Orthodox Archbishop of New York, who serves under the Patriarch of

Λαός: Αμήν.

Τιμεύς: Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

Λαός: Καὶ μετὰ τοῦ πνεύματός σου.

Διάκονος: Πάντων τῶν ἄγιων μνημονεύσαντες, ἕτι καὶ ἕτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθόμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὕπερ τῶν προσκομισθέντων καὶ ἄγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθόμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ προσδέξαμεν, εἰς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερὸν θυσιαστήριον, εἰς ὀσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ Αγίου Πνεύματος, δεηθόμεν.

Λαός: Κύριε ἐλέησον.

Διάκονος: Τὴν ἑνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Αγίου Πνεύματος αἰτησάμενοι, ἐαυτούς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ παραθώμεθα.
Priest: And may the mercies of our great God and Savior, Jesus Christ be with you all.

People:

And with your spirit.

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

People:

Lord, have mercy.

Deacon: For these precious Gifts offered and consecrated, let us pray to the Lord.

People:

Lord, have mercy.

Deacon: That our loving God who has received these Gifts at His holy, heavenly and mystical altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.

People:

Lord, have mercy.

Deacon: Having asked for the unity of the faith and for the communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.
Constantinople, holds this primacy of responsibility. Within the Greek Orthodox Archdiocese of America of which we are a part, in addition to the Archdiocese of New York, there are eight Metropolises in the U.S. (territories based around a large city; metropolis is a Greek word meaning "mother city"): Atlanta, Boston, Chicago, Denver, Detroit, New Jersey, Pittsburgh and San Francisco. Together they form a governing synod of bishops, chaired by the Archbishop of New York, under the auspices of the Patriarchate of Constantinople (located in the modern city of Istanbul, Turkey). However, Orthodox Christians – while honoring and continually praying for our spiritual leaders – must always bear in mind that it is Christ Himself who is the only True Head of the Church (Ephesians 5:23) and the chief Shepherd of our souls (1 Peter 5:4).

The Lord’s Prayer

The Lord’s Prayer is prayed not only during the celebration of the Divine Liturgy, but at every sacrament and service of prayer in the life of the Church. It should also be part of our personal discipline of prayer on a daily basis. It is important to say that this is the Lord’s Prayer: it is

\[ \text{Αὐχενία} \]

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

Λαός: Σοί, Κύριε.

Τερενῖς: Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἀπόστιν καὶ τὴν ἔλπιδα, Δέσποτα φυλάνθρωπε, καὶ παρακαλοῦμεν σε καὶ δεόμεθα καὶ ἱκετεύουμεν καταξίωσον ἡμᾶς μετάλαβειν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελήματος, εἰς Πνεύματος Λόγου κοινονίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

Τερενῖς: Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι Σὲ τὸν ἐπουράνιον Θεόν Πατέρα καὶ λέγειν:

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἡγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ 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 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Τερενῖς: ΟΤΙ σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ του Αγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός: Ἀμήν.
Priest: We entrust to You, loving Master, our whole life and hope, and we ask, pray, and beg You: make us worthy to partake of Your heavenly and awesome Mysteries from this holy and spiritual table with a clear conscience; for the remission of our sins, the forgiveness of our transgressions, communion of the Holy Spirit, the inheritance of the Kingdom of Heaven, confidence before You—and not in judgment or condemnation.

Priest: And make us worthy, O Master, with confidence and without fear of condemnation, to dare call You, the heavenly God, FATHER, and to say:

\[
\text{THE LORD'S PRAYER}
\]

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

Priest: For Yours is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

People: A-men.
the prayer of the Son of God Himself given to His disciples in the Sermon on the Mount as recorded in the Gospel of Matthew. All too often we say the Lord’s Prayer by rote, without thinking about what the words we’re saying really mean. But according to the ancient North African Christian writer Tertullian (160-220AD), it is a "summary of the whole Gospel." In the words of this prayer are contained the height, breadth and depth of the Gospel and the purpose and meaning of our lives: that we are called to be the beloved children of the one, true and living God, the Creator of the universe who has loved everything – from hummingbirds to galaxies – into existence.

By the words, "Our Father" the Lord Jesus teaches us to pray not merely as individuals but as members of His community, the Church. St. Paul writes: "because we have received adoption as God's children, God has sent the Spirit of His Son into our hearts, crying out Abba, Father!" (Galatians 4:5-6). Through Christ, in the Holy Spirit, Christians joyfully address the God who created the universe with stunning intimacy, as our Father. "Hallowed" is the old English word meaning "to

Τερεύς: Ειρήνη πάσι.

Λαός: Και τῷ πνεύματι σου.

Διάκονος: Τὰς κεφαλὰς ἠμῶν τῷ Κυρίῳ κλίνωμεν.

Λαός: Σοι, Κύριε.

Τερεύς: Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὅ τῇ ἄμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἔλεους σου εξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς υποκεκλικότας σοι τὰς ἑαυτῶν κεφαλάς· οὐ γὰρ ἐκλίναν σαρκὶ καὶ αἷμα,

Λαός: Προκείμενα πᾶσιν ἡμῖν ἡμῖν ἀγαθὸν ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων. Αὐτός, Δέσποτα, τῷ πλήθει τοῦ ἔλεους σου προκείμενα πᾶσιν ἡμῖν ἡμῖν ἀγαθὸν ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων. Αὐτός, Δέσποτα, τῷ πλήθει τοῦ ἔλεους σου προκείμενα πᾶσιν ἡμῖν ἡμῖν ἀγαθὸν ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων. Αὐτός, Δέσποτα, τῷ πλήθει τοῦ ἔλεους σου προκείμενα πᾶσιν ἡμῖν ἡμῖν ἀγαθὸν ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων.

Λαός: Λαός: Ειρήνη πάσι.
Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You O Lord.

Priest: We give thanks to You, invisible King. By Your infinite power You created all things, and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; for they have bowed not before flesh and blood, but before You, the awesome God. Therefore, Master, guide the course of our life for our benefit, according to the needs of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.

Priest: Through the grace, mercy, and love for us of Your only-begotten Son with whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

People: Amen.
make holy" or "to sanctify." How do we sanctify God's holy name? We sanctify God's name by how we live our lives as believers, by being holy ourselves. The words "Thy Kingdom come" should make us tremble because here we pray for the end of the world and the coming of the four horsemen of the Apocalypse (Revelation 6:1-8). We pray for the Last Judgment (Matthew 25:30-46), that final day when every man, woman and child will stand before what St. Paul calls "the dread judgment seat of Christ" (2 Corinthians 5:10) to give an account for how we have lived. In saying "Thy will be done" we recognize that we find meaning for our lives only by doing God's will and not our own, by serving the Kingdom of God and not the kingdom of "me." The purpose of life cannot be found in what I want. It can be found only in what God wants. The saints of the Church have interpreted the petition for "our daily bread" in two ways: first, that we are declaring our total dependence on God for our day-to-day existence and that whatever we have to sustain our life is a gift from Him; and second, that this is a prayer for the Bread of Life, the Eucharistic Bread that is His Body that we will receive in the mystery of Holy Communion (John

Η ΘΕΙΑ ΜΕΤΑΛΗΨΙΣ

Ιερεύς: Πρόσχες Κύριε Ἰησοῦ Χριστέ, ο Θεός ἡμῶν, εξ ἀγίου κατοικητηρίου σου και ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἐλθὲ ἐἰς τὸ ἀγίασαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὁ δὲ ἡμῖν ἀφράτως συνόν· καὶ καταχισμὸν τῇ κραταιᾷ σου χειρὶ μεταδόναι ἡμῖν τὸν ἀχράντου Σώματος σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Διάκονος: Πρόσχωμεν.

Ιερεύς: Τὰ Ἀγια τοῖς ἁγίοις.

Λαός: Εἴς Ἀγιος, εἴς Κύριος, Ἰησοῦς Χριστός, εἰς δὸξαν Θεοῦ Πατρός. Ἀμήν.
HOLY COMMUNION

Priest: Lord Jesus Christ our God, hear us from Your holy dwelling place and from the glorious throne of Your Kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and make us holy and let Your pure Body and precious Blood be given to us by Your mighty hand, and through us to all Your people.

Deacon: Let us be attentive!

Priest: The holy Gifts for the holy people of God.

People:

One is holy, One is Lord - Jesus Christ, to the glory of God the Father, Amen.
6:53-58). Next, we ask God to forgive us as we have forgiven others “who have trespassed against us.” In the Gospels (Mark 11:25; Matthew 6:14), Christ makes it perfectly clear that we cannot ask God for forgiveness unless we are prepared to forgive others. The petition, “Lead us not into temptation...” could be wrongly taken to imply that God Himself tempts us. Nothing could be further from the truth. The Scriptures are absolutely clear: “No one, when tempted, should say, 'I am being tempted by God'; for God cannot be tempted by evil and He tempts no one. Rather, one is tempted by one's own desire" (James 1:13-14). We are tempted by our own desires: our egotistical arrogance and selfishness, hatred, cruelty, lust for power, greed, anger and a host of other vices that pull us away from God's loving Presence, forcing us to sink back into ourselves and making us children of evil instead of children of the God who is love (1 John 4:8).

We truly receive the Body and Blood of the Crucified, Risen and Glorified Lord Jesus as He promises. “I am the living Bread that came down from heaven. If anyone eats of this bread, he will live forever.

(Ἀἱ προσευχαὶ τῆς θείας Κοινωνίας λέγονται ἀπὸ ὅσους θὰ μεταλάβουν.)

Πιστεύω, Κύριε, καὶ ὀμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Ὁιός τοῦ Θεοῦ τοῦ ζωντός, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοῦς σώσαι, ὃν πρῶτός εἰμι ἐγώ. Ἐπὶ πιστεύω, ὅτι τούτῳ αὐτῷ ἔστι τὸ ἄχραντον Σῶμα σου καὶ τούτῳ αὐτῷ ἔστι τὸ τίμιον Λίμα σου. Δέομαι οὖν σου ἐλέησόν με καὶ συγχωρήσον μοί τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἁγιοτήτοις καὶ ἀξίωσον με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου Μυστηρίων, εἰς ἀφετέρους ἁμαρτωλούς καὶ εἰς ζωὴν αἰώνιον. Ἀμήν. Ἐν ταῖς λαμπρότησι τῶν ἁγίων σου πῶς εἰσελεύσομαι ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν Νυμφῶνα, ὁ χιτών με ἐλέγχει ὅτι οὐκ ἐστί τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἀγγέλων. Ἐκάθαρσον, Κύριε, τὸν χώραν τῆς ψυχῆς μου καὶ σῶσόν με ὡς φιλάνθρωπος. Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς μου, μὴ εἰς κρίμα μοι γένοιτο τὰ ἅγια ταῦτα, διὰ τὸ ἀνάξιόν εἰσέχω με, ἀλλ' εἰς κάθαρσιν καὶ ἁγιασμὸν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀρραβώνα τῆς καιροῦ καὶ ἀγίας και λαύσας ψυχῆς τε καὶ σώματος, καὶ εἰς ἀνακάθαρσιν τῆς καιροῦ καὶ λαύσας ψυχῆς καὶ σώματος, καὶ τὸν ἀγαθὸν ἔστι, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἑλπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημα σοι δῶσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ λῃστὴς ὀμολογῶ σου· Μνήσθητι μου Κύριε ἐν τῇ βασιλείᾳ σου.
THE PRAYERS BEFORE RECEIVING COMMUNION

(The Prayers before Communion are recited by all those in the congregation prepared to receive the holy Mysteries.)

I believe, Lord, and confess, that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy on me, and forgive my transgressions, whether voluntary or involuntary, committed in word or deed, knowingly or unwittingly; and make me worthy, without condemnation, to partake in Your pure Mysteries, for remission of my sins and for everlasting life. Amen.

You have enticed me, O Christ, and I yearn for You. By Your divine love, You have transformed me. Consume my sins in spiritual flame, and let me be filled with the sheer delight of You, O gracious Lord, that, rejoicing, I may magnify both Your Advents.

How shall I, so unworthy, enter into the splendor of Your saints? If I dare to enter the bridal feast, my clothing will disgrace me, since it is not a wedding garment. Then I shall be bound and cast out by the angels. In Your love, Lord, cleanse my soul and save me.

Loving Master, Lord Jesus Christ, my God, let not these holy Gifts be to my condemnation because of my unworthiness. Instead, may I receive them for the cleansing and sanctification of both soul and body, and as a pledge of the future life and Your Kingdom. It is good for me to cling to my God and to place in Him the hope of my salvation.

Receive me today, Son of God, as a partaker of Your mystical Supper. For I will not speak of this Mystery to Your enemies, nor will I give You a kiss as did Judas. But like the thief I confess You: Lord, remember me in Your Kingdom.
This bread is my flesh, which I will give for the life of the world. I tell you the truth, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is truly food and my blood is truly drink. Whoever eats my flesh and drinks my blood lives in me, and I live in him. Just as the living Father sent me and I live because of the Father, so the one who eats of me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who eats this bread will live forever." Jesus said this while teaching in the synagogue in Capernaum” (John 6:51-59).

The Apostle Paul wrote: “Is not the cup of blessing that we bless a participation in the Blood of Christ? And is not the bread that we break a participation in the Body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the one loaf” (1 Corinthians 10:16-17).

In the Liturgy of the Eucharist, the Lord Jesus gives us everything, giving Himself completely to us. The Word of God not only became flesh for us centuries ago in a far-away

O ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Λαός: Αἴνειτε τὸν Κύριον ἐκ τῶν οὐρανῶν. Αἴνειτε αὐτὸν ἐν τοῖς ψύστοις. Ἀλληλουία. (3x).

(Τὸ Κοινονικὸν ἀλλάσσει κατὰ τὰς διαφόρους ἑορτὰς.) * * *

Ὑπερήφανος: εὐλογεῖ τὸ Ζέον λέγων:) Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Εὐχές Λειψάνου:) Τῷ Ζέον ἐν τῷ ποτηρίῳ, λέγων:) Ζέσις πίστεως, Πνεύματος ἁγίου. Ἀμήν.

34
THE COMMUNION HYMN

People:

(The Communion Hymn changes according to the Feast Day throughout the year.)

* * *

Priest:  (After the breaking of the sacred Bread, the priest says in a low voice): The Lamb of God is broken and distributed; broken, but not divided; He is forever eaten, yet never consumed, and He makes holy all those who partake of Him.

(Then the priest places a portion of the sacred Bread in the Cup saying:) The fullness of the Holy Spirit.  Amen.

(The priest then blesses the hot water saying:) Blessed is the fervor of Your saints, always, now and forever and to the ages of ages.  Amen.

(Pouring the hot water into the Cup crosswise, he says:) The fervor of the Holy Spirit.  Amen.
country; the Word of God becomes food and drink for us now at every celebration of the Liturgy. The word that best expresses this mystery of God's total offering of Himself to us in love is communion. This is the word that best contains the truth that, in and through Jesus, God wants not only to teach us, instruct us and inspire us, but He wants to become one with us. God desires to be fully and completely united with us so that we will be bound together with Him in a love that will stretch into eternity. This is what St. Paul means when he speaks of life "in Christ" (Galatians 1:22 and 2:20; 1 Corinthians 15:22; Romans 8:1).

Ultimately, the Liturgy summarizes the life we are called to live in communion with God and is, among other things, a school for Christian living. Within the Liturgy we come to know God, the world, and ourselves through Christ in the Holy Spirit, because the Liturgy communicates the meaning and purpose of life and helps us to understand and internalize both the tragedy of the human condition as well as the limitless expanse and potential of the new life in Christ offered freely to everyone.

Our communion with Jesus in the

(O Τερενθύδες ἐποιμάζεται ἕνα μεταλάβη τῶν ἁχράντων Μυστηρίων.)

Τερενθύδες: (χαμηλοφώνως) Ἰδοὺ προσέρχομαι Χριστῷ τῷ ἀθανάτῳ βασιλεί καὶ Θεῶ ἡμῶν. Μεταδίδοταί μοι (Ὀνομα) τὸ ἱερεῖ τὸ τίμιον καὶ πανάγιον Σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἀφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. (Καὶ μεταλαμβάνει τοῦ ἁγίου Αἵπτου.)

'Ετι μεταδίδοταί μοι (Ὀνομα) τὸ ἱερεῖ τὸ τίμιον καὶ πανάγιον Λίμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἀφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. (Καὶ μεταλαμβάνει ἐκ τοῦ ἁγίου Ποτηρίου.)

(Καὶ μεταλαμβάνει τρίτον ἔξ αὐτοῦ. Καὶ ἀσπασάμενος τὸ ἁγίον Ποτήριον καὶ ψῆφον αὐτὸ λέγει:) Τοῦτο ἤματο τῶν χειλέων μου, καὶ ἀφελεῖ τὰς ἀνομίας μου καὶ τὰς ἁμαρτίας μου περικαθαριεῖ. (Εἶτα ὁ Τερενθύδες τίθησι τὰς λοιπὰς μερίδας τοῦ τίμιον Αἵπτου εἰς τὸ ἁγίον Ποτηρίον λέγων·)

Ανάστασιν Χριστοῦ θεασάμενοι, προσκυνήσωμεν Ἁγίον Κύριον Ἰησοῦν τὸν μόνον ἀναμάρτητον. Τὸν Σταυρὸν οὗ τὸν Χριστὸν προσκυνοῦμεν καὶ τὴν ἁμαρτίαν αὐτοῦ ἀφέλεῖ καὶ τὸν Θεόν ὁμοόνωμεν καὶ ἀσπασάμενος τὸ ἅγιον Ποτήριον καὶ τὸ ψῆφον αὐτοῦ λέγωμεν·(Εἶτα ὁ Ἰερεὺς τίθησι τὰς λυπὰς μερίδας τοῦ τίμιον Αἵπτου εἰς τὸ ἁγίον Ποτηρίον λέγων·)
Priest: Behold, I dare to approach Christ, our immortal King and God. The precious and most holy Body of our Lord, God, and Savior Jesus Christ is given to me (Name) the priest, for the forgiveness of my sins and eternal life. (He then partakes of the sacred Bread.)

The precious and most holy Blood of our Lord, God, and Savior Jesus Christ is given to me (Name) the priest, for the forgiveness of my sins and eternal life. (He then drinks from the Chalice.)

(Afterwards, he wipes the Chalice, kisses it, and says:)

This has touched my lips; my transgressions have been forgiven and I have been cleansed of my sins. (Isaiah 6:7)

(The priest then transfers the remaining portions of the consecrated Bread into the Cup, Saying in a low voice:)

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Your Cross, O Christ, we venerate, and Your holy Resurrection we praise and glorify. For You are our God; apart from You we know no other; we call upon Your Name. Come, all faithful, let us venerate the holy Resurrection of Christ; for behold, through the Cross, joy has come to the whole world. Ever blessing the Lord, let us praise His Resurrection; for having endured the Cross for us, He destroyed death by His death.
Liturgy means becoming like Him. When, after the Liturgy, we leave the Church we must live what we’ve just celebrated as long and as fully as we can. Because Christ is holy, just, forgiving, merciful, and loving, Christians are called to participate in His holiness and express His love, mercy, forgiveness and justice in their everyday lives.

Receiving Holy Communion: Being Slaves of God

When Orthodox Christians come forward to receive the Body and Blood of Christ at the Eucharist, the priest addresses each person individually as “the servant of God,” a phrase used throughout the Liturgy. But the original Greek word used here means not “servant,” but “slave” and so Christians are more accurately to think of themselves as a “slave of God,” a Biblical phrase used by the Apostles Paul (Titus 1:1) and James (James 1:1) to describe themselves. And the Apostle Peter will write that Christians are a truly free people precisely because they are “slaves of God” (1 Peter 2:16). St. Paul will also identify himself as a “slave of Christ” (Romans 1:1) and tells the Christians of Ephesus that they are to be “slaves of Christ, doing the will of God” (Ephesians 6:16). A

Διάκονος: Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

(Ωἱ προητοιμασμένοι πιστοὶ προσέχονται μετὰ κατανύξεως καὶ μεταλαμβάνουν τῶν ἀχράντων μυστηρίων ἐνῶ ὁ λαὸς συνεχίζει τὸ Κοινωνικὸν.)

(Μεταλαμβάνου τοὺς πιστοὺς ὁ ἵππος λέγει:) Μεταλαμβάνει ὁ δῶλος τοῦ Θεοῦ (ὄνομα) σῶμα καὶ αἴμα Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ανονύμου

Εὐχαριστῶ σοι, Κύριε ὁ Θεός μου, ὅτι οὐκ ἀπώσω με τὸν ἁμαρτωλόν, ἀλλὰ κοινωνόν με γενέσθαι τῶν ἁγιασμάτων σου κατηξίωσας. Εὐχαριστῶ σοι, ὅτι με τὸν ἀνάξιον μεταλαβεῖν τῶν ἀχράντων σου καὶ ἐπουρανίων δωρεῶν κατηξίωσας. Ἀλλὰ, Δέσποτα φιλάνθρωπε, ὁ ὑπὲρ ἡμῶν ἀποθανόν τε καὶ ἀναστὰς, καὶ χαρισάμενος ἡμῖν τὰ φρικτὰ ταῦτα καὶ ζωοποιά σου Μυστηρία, ἐπ’ εὐεργεσία καὶ ἁγιασμῷ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, δὸς γενέσθαι ταῦτα κάμοι εἰς ἰασίν ψυχῆς τε καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἀναντίου, εἰς φωτισμόν τῶν ὀφθαλμῶν τῆς καρδίας μου, εἰς ἁπάντησιν τῶν ἐντολῶν σου, εἰς προσθήκην τῆς καταθεμάτων τῆς θείας σου χάριτος καὶ τῆς θείας σου βασιλείας, εἰς μηκέτι ἐμαυτῷ ζῷ, ἀλλὰ σοὶ τῷ ἡμετέρῳ
(The Deacon takes the holy Cup, comes to the Royal Doors, raises it and says:)

**Deacon:** With the fear of God, faith, and love, draw near.

(Those prepared come forth with reverence to receive Holy Communion while the people sing the communion hymns beginning with Psalm 34:8—"Taste and see how good the Lord is. Alleluia. Alleluia. Alleluia.

(When administering Holy Communion, the priest says:) The servant of God (Name) receives the Body and Blood of our Lord, God and Savior Jesus Christ for the remission of sins and life eternal.

(After receiving Holy Communion, the faithful return to their pews and silently pray the following two prayers in gratitude for having received the Body and Blood of the Lord Jesus.

**A Prayer of Thanksgiving**

I thank You, O Lord my God, for You have not rejected me, a sinner, but have made me worthy to be a partaker of Your holy Gifts. I thank You for deeming me worthy, even though I am unworthy, to receive Your pure and heavenly Gifts. O Master, You love all mankind, and for us You both died and rose from the dead and gave us these, Your dread and life-giving Mysteries, for the benefit and sanctification of our souls and bodies. Grant that these Gifts may be for me the healing of both my soul and body, for the repelling of everything hostile, the illumination of the eyes of my heart, for peace within my soul, a faith that is unashamed; for love without hypocrisy, for the fullness of wisdom and the observance of Your commandments; for an increase of Your divine grace, and for dwelling in Your Kingdom; that being kept in Your holiness by receiving Your most pure Body and Blood, I may always be mindful of Your grace, and no longer live for myself but for You, our Master and benefactor. And, when I have passed from this life in hope of eternal life, may I attain to everlasting rest, where the sound of those who celebrate is unceasing, and unending is the delight of those who behold the indescribable beauty of Your Face. For You are the true desire and the unspeakable joy of those who love You, O Christ our God, and all creation sings Your praises forever. Amen.
slave in the ancient Roman world was always to be obedient to his master and seek to do his will. Being a slave of God and a slave of Christ is the way that the apostles and saints define what it means to be a Christian. In our relationship with God, does this describe how we live?

The Body and Blood of the Savior

The Tradition of the Church describes the Eucharist in many ways. It is "the Lord's Supper" (1 Corinthians 11:20). It is "the marriage supper of the Lamb" (Revelation 19:9). It is about communion with God, that we may become sons and daughters of God the Father; that in eating bread and drinking wine set apart and consecrated by the Holy Spirit we are participating in the crucified, risen and glorified Body and Blood of Jesus. It is about fulfilling the Old Testament sacrifices of the Temple in Jerusalem. It is about partaking in what St. Ignatius of Antioch (c.115AD) called "the medicine of immortality," which we, who are sick and dying, need for eternal life. Orthodox Christians fully participate in the celebration of the Liturgy when they receive the Body and Blood of the Lord Jesus in Holy Communion, as the Lord Himself

Δεσπότη καὶ εὐεργέτη. Καί οὕτω τοῦ τῆς βίου ἀπάρας ἐπ’ ἐλπίδι ζωῆς αἰωνίου, εἰς τὴν αἰῶναν καταντήσω ἀνάπαυσιν, ἔνθα ὁ τῶν ἐορταζόντων ἤχος ὁ άκατάπαυστος καὶ ἡ ἀπέραντος ἡδονή τῶν καθορώντων τοῦ σοῦ προσώπου τὸ κάλλος τὸ ἀρρητόν. Σὺ γὰρ εἰ τὸ ἄνεκφραστος εὐφροσύνη τῶν ἀγαπώντων σε, Χριστέ ὁ Θεός ἡμῶν, καί σὲ ὑμεῖς πᾶσα ἡ κτίσις εἰς τοὺς αἰῶνας. Αμήν.

Τοῦ Μεγάλου Βασιλείου

Δέσποτα Χριστέ ὁ Θεός, βασιλεύ τῶν αἰώνων καὶ Δημιουργὲ τῶν ἁπάντων, εὐχαριστό σοι ἐπὶ πᾶσιν, οἴς παρέσχου μοι ἀγαθοῖς, καὶ ἐπὶ τῇ ἐν τῇ Μεταλήψει τῶν ἁμαρτιῶν καὶ ζωοποιῶν σου Μυστηρίων. Δέομαι οὖν σου, ἀγαθέ καὶ φιλάνθρωπε· φύλαξόν με ὑπὸ τὴν σκέπην σου καὶ ἐν τῇ τῶν πτερύγων σου σκιᾷ· καὶ δώρησαι μοι ἐν καθαρῷ συνειδότι, μέχρις ἐσχάτης μοι ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἀγιασμῶν σου, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ἑαυτοῦ αἰώνιον. Σὺ γὰρ εἰ ὁ ἄρτος τῆς ἡμέρας, ἡ πιγή τοῦ ἀγασμοῦ, ὁ δοτὴ τῶν ἀγαθῶν· καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.

(Μετὰ τὴν μετάληψιν τῶν πιστῶν, ὁ ἱερεὺς εὐλογεῖ τὸν λαόν λέγων·)

Τερετις· Σῶσον ὁ Θεός τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.
A Prayer of Thanksgiving after receiving Communion
by St. Basil the Great

O Master, Christ our God, King of the ages and Creator of all, I thank You for all the good things You have given me in this life, especially for the Communion of Your most pure and life-giving Mysteries. Therefore I beg You, O good and loving God, keep me under Your protection beneath the shadow of Your wings. Grant that with a clear conscience, and until my last breath, I may worthily receive the holy Gifts of Your most pure Body and precious Blood for the remission of my sins and for life eternal. For You are the bread of life, the source and fountain of holiness, and the Giver of all that is good, and to You we offer glory, together with Your Father and the Holy Spirit, now and forever and to the ages of ages. Amen.

(When Communion has been given to all, the priest blesses the people with the chalice, saying:)

Priest: O God, save Your people and bless Your inheritance. (Psalm 28:9)
Λαός: Εἴδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπουράνιον, εὗρομεν πίστιν ἀληθῆ, ἀδιαίρετον Τριάδα προσκυνοῦντες, αὕτη γὰρ ἡμᾶς ἔσωσεν.

Ἱερεὺς: (Επιστρέψων εἰς τὴν Ἁγίαν Τράπεζαν εἰσκομίζει ἐν τῷ Ἁγίῳ Ποτηρίῳ τὰς λοιπὰς μερίδας τῆς Θεοτόκου καὶ τῶν Ἁγίων. Εἰσκομίζων δὲ τὰς μερίδας τῶν ζώντων καὶ τεθνεώτων, λέγει χαμηλοφώνως): Ἀπόπλυνον, Κύριε, τὰ ἁμαρτήματα τῶν ἐνθάδε μνημονευθέντων δούλων σου τῷ Αἵματί σου τῷ ἅγιῳ· πρεσβείαις τῆς Θεοτόκου καὶ πάντων σου τῶν Ἁγίων. Ἀμήν.

Ἁγιορεία τῶν Ἁγίων: (Ὑψών τὸ ἅγιον Ποτήριον ὁ ἱερεὺς λέγει χαμηλοφώνως): Εὐλογητὸς ὁ Θεός ἡμῶν, Ἑλπιζόμενοι εἰς τὴν ἁγίαν Ἑλπίδαν, ἐπὶ τὰς λοιπὰς μερίδας τῆς Θεοτόκου καὶ τῶν Ἁγίων, προσκυνεῖν τὴν ἄφθονον Χερσόνησον τῆς Θεοτόκου καὶ τῶν Ἁγίων, πρεσβεῖαις τῆς Θεοτόκου καὶ πάντων σου τῶν Ἁγίων. Ἀμήν.

Ἱερεὺς: Πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Λαός: Ἀμήν.

The Sign of the Cross
The Sign of the Cross is one of Christianity’s most ancient customs. It is a sign of blessing and commitment to the Crucified Lord. A simple custom, it is a statement of Christian faith which incorporates the entire body. Like many ancient customs, it has been done in a variety of ways over the centuries. Current Orthodox Christian practice, used by all since the 17th century, involves combining the thumb, pointer and middle finger while placing the ring finger and the pinky against the palm. The unity of the three fingers represents the unity of the undivided Trinity: Father, Son and...
(Having returned the Cup to the holy Table, the priest transfers the particles of the Theotokos and the saints into the Chalice, and then those of the living and the dead saying:) Wash away, Lord, by Your Holy Blood, the sins of Your servants here remembered through the intercessions of the Theotokos and all Your saints. Amen.

(He covers the vessels and censes them saying in a low voice:)
Be exalted, O God, above the heavens; let Your glory be over all the earth (Psalm 57:9).

(The priest lifts the chalice and paten and says:) Blessed is our God...

**Priest:** Always, now and forever and to the ages of ages.

**People:**

\[\text{A\,-\,men.}\]
Holy Spirit, three persons but one God. The two fingers pressed against the palm represent the two natures of Christ: human and divine. It indicates our belief in Jesus, who is both fully God and fully human. Our motion, of course, recalls the cross: forehead, stomach, right shoulder and left shoulder, but also the God who is Trinity: Father, Son and Holy Spirit. As one moves through the sign, one recites, at the forehead, “In the name of the Father”; at the navel, “and of the Son”; and across the shoulders, “and of the Holy Spirit, Amen.” It is as if to say “I love You, Lord with all of my mind (forehead), with all my soul (navel), with all my strength (right shoulder) and with all my heart (left shoulder).” Done at various times as a sign of reverence, it is traditionally made before kissing an icon or the Gospel book; and during the Liturgy, whenever the Holy Trinity or the Virgin Mary is mentioned; before and after the Gospel is read; when lighting candles and during the Creed. In short, few actions are so simple and yet symbolize so much of our Christian life.

Λαός: Πληρωθήτω το στόμα ἡμῶν αἰνέσεως Κύριε, διότι άνυμνήσωμεν τὴν δόξαν σου, ὅτι ἠξίωσας ἡμᾶς τῶν ἁγίων σου μετασχεῖν μυστηρίων· τήρησον ἡμᾶς ἐν τῷ σῷ ἁγιασμῷ, ὅλην τὴν ἡμέραν μελετῶντας τὴν δικαιοσύνην σου. Ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

Η ΕΥΧΑΡΙΣΤΗΡΙΟΣ ΕΥΧΗ

Διάκονος: Ὄρθοι. Μεταλαβόντες τῶν θείων, ἁγίων, ἁχράντων, ἁθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Λαός: Κύριε ἐλέησον.
Deacon: Arise! Having partaken of the divine, holy, pure, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

People: Lord, have mercy.
Διάκονος: Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ Σῇ χάριτι.

Λαός: Κύριε ἐλέησον.

Διάκονος: Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός: Σοί Κύριε.

Ἱερεὺς: Εὐχαριστοῦμέν σοι, Δέσποτα, φιλανθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων Μυστηρίων. Ὀρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντω τῶν Ἁγίων σου.

Ἱερεὺς: Ὡτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Υἱῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Λαός: Ἀμήν.

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Let us go forth in peace...

Peace is the very first thing we pray for in the Liturgy: “In peace, let us pray to the Lord” we sing at the opening petition of the Great Litany; and in the very next petition we clarify that it is the “peace of God” *(Philippians 4:7)* that we seek, that peace which the Lord Jesus has promised to His disciples, a peace that casts out fear and overcomes the troubles we will face in this fallen world *(John 14:27; 16:33)*. And in the Liturgy we receive this peace, a fruit of the Spirit’s life within us *(Galatians 5:22-23)*. It is this peace that St. Seraphim of Sarov (1754-1833) speaks of when he said: “Acquire the Spirit of peace and thousands around you will be saved.” It is this kind of peace we are to bring to the world when we leave the Liturgy and return to our daily lives, bringing the peace we have found in Christ Jesus and communicating it to the wounded and broken world in which we live. Is our heart peaceful when we leave the Liturgy? Do those around us in the circumstances of our everyday life see this peace in us?
Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

People:

Lord - have mercy

Deacon: Having prayed for a perfect, holy, peaceful, and sinless day, let us commit ourselves and one another and our whole life to Christ our God.

People:

To You O Lord.

Priest: We give thanks to You, loving Master, the benefactor of our souls, that on this day You have made us worthy once again of Your heavenly and immortal Mysteries. Direct our ways in the right path, establish us firmly in Your fear; guard our lives and make our endeavors safe, through the prayers and supplications of the glorious Theotokos and ever-virgin Mary and of all Your saints.

For You are our sanctification, and to You do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

People:

A - men.
Praying the Bible in the Liturgy

Orthodox Christians are not merely to read the Bible; we are also to pray the Bible. This takes place most clearly and completely in the Liturgy. The prayers of the Liturgy are full of Biblical imagery and shot through with hundreds of Biblical quotes. In addition to the Epistle and Gospel readings and the singing of Psalms, the Russian theologian Paul Evdokimov (1902-1970) once calculated that there are at least 98 quotations from the Old Testament and 114 quotations from the New Testament woven into the prayers of the Liturgy. The language of the Liturgy is the language of the Bible and therefore, to come to Liturgy is to learn to pray the Bible. But more than this: the priesthood, the altar, the tabernacle, incense, vestments, oil lamps and much more are taken from the structures for worship revealed by God in the Old Testament primarily in the books of Exodus, Leviticus and the Psalms, and now fulfilled in Christ.

ΑΠΟΛΥΣΙΣ

Ἱερεὺς: Ἐν εἰρήνῃ προέλθωμεν.
Διάκονος: Τοῦ Κυρίου δεηθῶμεν.
Λαός: Κύριε ἐλέησον.

Ἱερεὺς: Ὁ εὐλογῶν τοὺς εὐλογοῦντάς Σε, Κύριε, καὶ ἀγιάζων τοὺς ἑπὶ Σοὶ πεποιθότας,
σώσον τὸν λαὸν Σου καὶ εὐλόγησον τὴν κληρονομίαν Σου. Τὸ πλήρωμα τῆς Ἐκκλησίας Σου φύλαξον,
ἀγίασον τοὺς ἁγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου Σου. Σὺ
αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ Σου δυνάμει,
καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ Σέ. Εἰρήνην τῷ κόσμῳ Σου δώρησαι,
tοῖς Ἐκκλησίαις Σου, τοῖς Ἱερεῦσι, τοῖς ἄρχουσι,
tῷ στρατῷ καὶ παντὶ τῷ λαῷ Σου. Ὅτι πᾶσα
dόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν
ἐστι καταβαίνον, ἐκ Σοῦ τοῦ Πατρὸς τῶν φώτων. Καὶ Σοὶ τὴν
dόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν,
tῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ
cαὶ εἰς τοὺς αἰώνας τῶν αἰώνων.
Λαός: Ἀμήν.

Εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ
νῦν καὶ ἕως τοῦ αἰῶνος. (3χ)

41
THE DISMISSAL

Priest: Let us go forth in peace.

Deacon: Let us pray to the Lord.

People:

\[ \text{Lord, have mercy.} \]

Priest: O Lord, bless those who praise You and sanctify those who put their trust in You. Save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and do not forsake us who have put our hope in You. Grant peace to Your world, to Your churches, to the clergy, to those in public service, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming from You, the Father of lights. To You do we give glory, thanksgiving, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

People:

\[ \text{Amen.} \]

\[ \text{Blessed be the Name of the Lord, from I to O-} \]

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The Homily

“Homily” comes from a Greek word meaning “conversation” or instruction.” The homily or sermon is traditionally offered following the reading of the Gospel, although in many Churches today, for pastoral reasons, it is offered at the end of the Liturgy, as is done at St. Paul’s. The preaching of God’s Word by the priest is a proclamation of the Truth, a sacramental action, an essential and integral part of the Liturgy that highlights the life and teaching of the Lord Jesus, His apostles and saints, and how we can apply that teaching in our daily lives – at home, at work, at school. The purpose of the homily is to connect the timeless, unchangeable Word of God with the timely, ever-changing circumstances of the culture and society in which we live. The best homilies stir the minds and hearts of those attending the Liturgy to repentance; offer encouragement and hope; teach with absolute clarity what St. Paul calls “the pattern of sound teaching” (2 Timothy 1:13); nurture the virtues of “right-living, reverence, faith, love, patience and gentleness” (1 Timothy 6:11); inspire those in the congregation “to do good, to be rich in good deeds, to be generous and willing to share” (1 Timothy 6:18) and “live a...
3rd time:

(The priest proceeds to the Prothesis and prays in a low voice:) Christ our God, You are the fulfillment of the Law and the Prophets. You have fulfilled all of the Father’s plan for our salvation. Fill our hearts with joy and gladness always, now and forever and to the ages of ages. Amen.

Deacon: Let us pray to the Lord.

People:

Priest: May the blessing of the Lord and His mercy come upon you through His divine grace and love, always, now and forever and to the ages of ages.

People:

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

May Christ our true God, who rose from the dead, as a good, loving and merciful God, have mercy on us and save us: through the intercessions of His most pure and holy Mother, the Theotokos and ever-virgin Mary; by the power of His precious and life-giving Cross; the protection of all the angelic powers of heaven; the supplications of the honorable, glorious prophet and forerunner John the Baptist; the prayers of the holy, glorious, and praiseworthy
life worthy of the Gospel of Christ” (Philippians 1:27) that both the priest and those listening to him may be saved (1 Timothy 4:16).

The Liturgy after the Liturgy: Sharing His Presence with the World

What is the last thing that we do at the Divine Liturgy? It isn’t coming forward to venerate the cross, nor is it to receive the antidoron or blessed bread. Then what is it? The last thing we do is leave the Church. Father Anthony Coniaris writes that in the Book of Genesis (12:2) God blesses Abraham so that he, in turn, will be a blessing to the world. And as Christians, “We are blessed in order to bless others. We are forgiven in order to forgive. We are loved in order to love. We are comforted in order to comfort others. We are saved to help others find salvation. Christ came to serve in order to teach us to serve others. We are His people. He is in us and we are in Him. The Liturgy continues after we leave Church. We return to the world as “other Christs” and the Liturgy we experienced in Church continues when we make His love real through our acts of mercy in the world.” We are to be missionaries of His Kingdom in the world. The final act of receiving is giving.
people: through the prayers of our holy fathers, lord jesus christ our god, have mercy on us and save us.

priest: through the prayers of our holy fathers, lord jesus christ our god, have mercy on us and save us.

people:

apostles, especially st. paul the apostle, whose name our church bears; of the holy, glorious, and triumphant martyrs; of our holy and god-bearing father john chrysostom, whose liturgy we have celebrated this day; of the holy and righteous ancestors of god joachim and anna; of saint (name), whose memory we celebrate today; and of all your saints.
Who was St. John Chrysostom?

St. John Chrysostom (347-407AD), the 4th century Patriarch of Constantinople, was one of the most important saints and Fathers of the Church and is revered as a preacher, teacher and liturgist. He was so well known for his preaching that after his death he was given the title Χρυσόστομος, a word that means “the man with the golden mouth.” During his sermons, his congregation would often burst into applause. Eloquent and uncompromising, he spoke out forcefully against political and clerical corruption, the conspicuous consumption of the wealthy, and for the needs of the poor and disenfranchised of his day. Preaching that "feeding the hungry is a greater work than raising the dead," he was responsible for initiating ministry to Constantinople's poor, with the Church providing meals for several thousand people every day.

More than 600 of his homilies have survived. He had a deep love for the Scriptures and, as Metropolitan Kallistos Ware once wrote, "he can truly be called an evangelical." His series of 55 sermons on the Acts of the Apostles are the only surviving commentary on that book of the Bible from the first 1,000 years of Christian history. His treatise On the Priesthood – which discusses the requirements and responsibilities of those who would seek to serve Christ and His Church as bishops, priests and deacons – is still read in Orthodox seminaries to this day. "When the priest calls upon the Holy Spirit," Chrysostom wrote, "angels attend him and the whole sanctuary is filled with the heavenly hosts."

Although the Liturgy that bears his name has changed in a number of details over the centuries, it is certain that the central prayer of the Eucharistic anaphora - or prayer of gratitude and offering - goes back to him. John died in 407AD while still in exile for his preaching against the excesses and corruption of the imperial court. His final words were “Glory to God for everything!”

The memory of St. John Chrysostom celebrated each year on November 13th.