



The Paschal Divine Liturgy of Saint John Chrysostom

THE PREPARATION AND OPENING DIALOGUE

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

- Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.
- The priest and deacon make three metanias while the priest says:
- Glory to God in the highest, and on earth peace, good will among men. (twice)
- O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (once)

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

- Deacon: It is time for the Lord to act. Bless, master.
- The priest makes the sign of the cross over the deacon's head, saying:
- Priest: Blessed is our God, always now and ever and unto ages of ages.
- Deacon: Amen. Pray for me, master.
- Priest: The Lord direct thy steps unto every good work.

- Deacon:** Remember me, holy master.
- Priest:** Blessing the deacon, the priest says:
- The Lord God remember thee in his kingdom, always now and ever and unto ages of ages.

- Deacon:** Amen.

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

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

THE ENARXIS

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

- Deacon:** Bless, master.

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

- Priest:** Blessed is the kingdom of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

- Choir:** Amen.

The priest takes the Paschal candle' in his left hand and in his right hand the censer. Then he censes the front of the holy table as he chants the Paschal troparion.

- Priest:** Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

- Choir:** Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (twice)

All censing from Pascha through its Leavetaking is done carrying the Paschal candle.

THE PASCHAL VERSES

Then standing and censing at each side of the holy table, the priest chants the Paschal verses. He begins by censing the west (front) of the holy table:

Priest: ¶ Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the south side:

Priest: ¶ As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the east side:

Priest: ¶ So let sinners perish at the presence of God; and let the righteous be glad.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the north side:

Priest: ¶ This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the prothesis:

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

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing again before the front of the holy table:

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

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Then in a louder voice, the priest chants as he stands in the holy doors and censes the icons on the iconostasis and the faithful:

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

The choir concludes the troparion:

Choir: ...bestowing life.

THE GREAT EKTEния

The priest gives up the Paschal candle and censer. The deacon exits the sanctuary, through the north door, stands at his place in the center of the solea, lifts his oration and, facing east, intones the petitions of the Great Ektenia.

Deacon: In peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

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

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

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

For our father and Metropolitan, **N.**, (our Bishop, **N.**,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For the President of the United States² and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

² In other countries the appropriate head of state is mentioned here.

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

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

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

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

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

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

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the prayer of the first antiphon.

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

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

Choir: Amen.

The chanter and choir now chant the first antiphon.

THE FIRST ANTIPHON

- Chanter: **V.** Shout with joy to God, all the earth.
- Choir: Through the intercessions of the Theotokos, O Saviour, save us.
- Chanter: **V.** Sing to his Name; give glory to his praises.
- Choir: Through the intercessions of the Theotokos, O Saviour, save us.
- Chanter: **V.** Say to God: 'How awesome are thy works.'
- Choir: Through the intercessions of the Theotokos, O Saviour, save us.
- Chanter: **V.** Let all the earth worship thee, and sing to thee. Let it sing a song to thy Name, O most High.
- Choir: Through the intercessions of the Theotokos, O Saviour, save us.
- Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
- Through the intercessions of the Theotokos, O Saviour, save us.

THE LITTLE LITANY

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his oration, and intones the petitions of the little litany:

- Deacon: Again and again in peace let us pray to the Lord.
- The choir responds Lord, have mercy to each petition.
- Help us; save us; have mercy on us; and keep us, O God, by thy grace.
- Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.
- Choir: To thee, O Lord.

The deacon moves to stand before the icon of the Theotokos while the priest says the prayer of the second antiphon.

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

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

Choir: Amen.

The chanter and choir now sing the second antiphon.

THE SECOND ANTIPHON

Chanter: **℣.** May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: **℣.** That Thy way may be known upon earth, Thy salvation among all nations.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: **℣.** Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: **℣.** May God bless us, and may all the ends of the earth fear Him.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

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

O Only-begotten Son and Word of God, who art immortal, yet didst condescend for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without change was made man; and was crucified, O Christ our God, and by thy death didst Death subdue; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE LITTLE LITANY

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his oration, and intones the petitions of the little litany:

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

The choir responds Lord, have mercy to each petition.

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

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

Choir: To thee, O Lord.

The deacon enters the sanctuary through the south door, comes to stand at his place at the holy table and bows to the priest, while the priest says the prayer of the third antiphon.

Priest: O thou who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants

as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

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

Choir: Amen.

THE THIRD ANTIPHON & THE LITTLE ENTRANCE

The chanter and the choir now chant the Paschal Stichera as the third antiphon, while the choir sings the Paschal Troparion in the quick form as a response.

Chanter: ¶ Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ¶ As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ¶ So let sinners perish at the presence of God; and let the righteous be glad.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ¶ This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

As the third antiphon is sung, the priest and deacon make three metanias before the holy table. The priest lifts the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting through the north door, saying as they go:

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

Priest: O Master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Standing on the solea, to the front and right of the priest, and holding the gospel book on his left shoulder, the deacon points with his right hand and orarion towards the holy doors and says to the priest, who stands in the center of the solea:

Deacon: Bless, master, the holy entrance.

The priest blesses toward the east, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the priest to kiss, himself kissing the priest's right hand. When the choir has completed chanting the third antiphon, the deacon, standing in the center of the solea in front of the priest and facing east, elevates the gospel book and says:

Deacon: Wisdom! Let us Attend!

THE EISODIKON

The clergy, alone or with the choir, chant the appointed eisodikon as they enter the sanctuary through the holy doors and take their usual places before the holy table. The deacon gives the gospel book to the priest, kissing his hand, who then replaces the gospel book on the antiminsion.

Clergy: In the churches bless ye God the Lord, from the springs of Israel.

Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

THE APOLYTIKIA

The choir sings Christ is risen following the chanting of the eisodikon, or entrance hymn.

The Paschal Troparion

Tone 5.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

The Paschal Hypakoe

Tone 4.

Choir: They who were with Mary came before the dawn, found the stone rolled away from the sepulchre, and heard the angels say unto them, Why seek ye him as man with the dead, who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for he is the Son of God, the Saviour of mankind.

PRAYER OF THE THRICE-HOLY HYMN

During the apolytikia the priest says the prayer of the thrice-holy hymn.

Priest:

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

At the conclusion of the apolytikia, the clergy chant the following kontakion, although in some places the custom is for the choir to chant the kontakion.

KONTAKION

Tone 8.

Clergy:

Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying: Rejoice! Thou didst bestow peace upon thy Disciples, and resurrection upon those that are fallen.

Following the kontakion, the deacon, standing at his place at the holy table, says to the priest:

Deacon:

Bless, master, the time of the thrice-holy.

The priest blesses the deacon. The deacon kisses the priest's right hand and then stands in the holy doors, facing the people, lifts his oration and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

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

Facing the congregation through the holy doors, the deacon lifts his oration and says:³

Deacon: ...and unto ages of ages.

Choir: Amen.

THE BAPTISMAL HYMN

The choir chants the baptismal hymn, while the priest and deacon say the baptismal hymn at their places before the holy table, making three metanias:

Choir: As many of you as have been baptized into Christ have put on Christ. Alleluia. (thrice)

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

Have put on Christ. Alleluia.

Before the final chanting of the baptismal hymn, the deacon stands in the holy doors, faces the congregation with lifted oration and says:

Deacon: Dhynamis!

Choir: As many of you as have been baptized into Christ have put on Christ. Alleluia.

³ If no deacon is serving, the priest says this from his place before the holy table, facing east.

As the people chant the baptismal hymn for the final time, the deacon returns to his place at the holy table and says to the priest:

Deacon: Command, master.

The priest and deacon proceed to the high place while the priest says the following, or they may remain at their places at the holy table, in which case the priest may face the prothesis with outspread hands, while saying:

Priest: Blessed is he that cometh in the Name of the Lord.

Whether they have remained at the holy table or gone to the high place, the deacon points to the throne at the high place with his oration and says the following to the priest:

Deacon: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

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

Deacon: Amen.

THE APOSTLE

If the clergy have gone to the high place, the priest stands to the right of the throne, facing the congregation, and the deacon returns to his place at the holy table. The reader, carrying the epistle book, stands in the center of the solea, facing east. After the final singing of the baptismal hymn, the deacon turns to face the reader, lifts his oration and says:

Deacon: Let us attend.

Reader: This is the day which the Lord hath made; let us rejoice and be glad therein. ¶ Praise ye the Lord, for he is gracious: for his mercy endureth forever.

Deacon: Wisdom.

Reader: The reading is from the Acts of the Saintly and Pure Apostles.

Deacon: Let us attend.

(Acts 1:1-8)

Reader: In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

During the epistle, the deacon takes up the censer and says to the priest:

Deacon: Bless, master, the incense.

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon now quietly censes around the holy table, the entire sanctuary and the clergy who stand there.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Choir: Alleluia, alleluia, alleluia.

The censing being completed, the priest and deacon stand at their places at the holy table, and the deacon says to the priest:

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

And the priest says the prayer before the gospel:

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

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

Deacon: Bless, master, him that proclaimeth the good tidings of the holy, glorious apostle and evangelist John.

The priest blesses the deacon, saying:

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

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

THE GOSPEL

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

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

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

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

(John 1:1-17)

Deacon: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his Name, he gave power to become children of God; who were born, not of blood nor of the

will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the people chant:

Choir: Glory to thee, O Lord. Glory to thee.

In ordinary Antiochian and Greek practice, the litanies which accompany the following prayers are omitted, and only the ending of the Second Prayer of the Faithful is said aloud. The priest says the following prayers quietly:

Prayer of the Ektenia of Fervent Supplication

Priest: O Lord our God, accept this fervent supplication of thy servants, and have mercy upon us according to the multitude of thy mercy; and send down thy compassions upon us and upon all thy people, who await the rich mercy that cometh from thee. For thou art a merciful God and lovest mankind, and to thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the Litany for the Catechumens

Priest: O Lord our God, who dwellest on high and regardest the humble of heart; who hast sent forth as the salvation of the race of men thine only-begotten Son and God, our Lord Jesus Christ: Look down upon thy servants the Catechumens, who have bowed their necks before thee; make them worthy in due season of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to

thy Holy Catholic and Apostolic Church, and number them with thy chosen flock: that with us they may glorify thine all-honorable and majestic Name: of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the First Litany of the Faithful

Priest:

We give thanks unto thee, O Lord God of the Powers, who hast accounted us worthy to stand even now before thy holy altar, and to fall down before thy compassions for our sins and the errors of the people. Accept our supplications. O God; make us worthy to offer unto thee prayers and supplications, and unbloody sacrifices for all thy people. And enable us, whom thou hast placed in this thy ministry, by the power of the Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon thee at all times and in every place: that hearing us thou mayest show mercy upon us according to the plenitude of thy goodness: for unto thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon:

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

Priest:

Again and oftentimes we fall down before thee and beseech thee, O Good Lord who lovest mankind, that looking down upon our petition thou wilt cleanse our souls and bodies from all defilement of flesh or spirit; and grant us to stand blamelessly and without condemnation before thy holy Altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve thee with fear and love, and to partake without condemnation of thy Holy Mysteries, and to be accounted worthy of thy heavenly Kingdom:

As he says the exclamation, the priest makes the sign of the cross over the antimension with the gospel book, and places it upright before the tabernacle.

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

Choir: Amen.

The priest now unfolds the antimission and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower, right corner of the antimission.

The deacon enters the sanctuary through the south door. As the choir chants the cherubic hymn, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn.

THE CHERUBIC HYMN

Choir: We who mystically represent the Cherubim, and sing to the Life-giving Trinity, the thrice holy hymn: Let us now lay aside all earthly care.

(This is repeated until the priest begins the Great Entrance, page 717.)

The Prayer of the Cherubic Hymn

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee, is a great and fearful thing even to the heavenly powers. Nevertheless through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Master of all didst take the Name of our High Priest and delivered unto us the ministry of this liturgic and bloodless sacrifice. For thou alone, O Lord our God, rulest over those in the heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and restest in the holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of thy Holy Spirit enable me, who am endued with

the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee. Turn not thy face from me, neither cast me out from among thy servants, but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

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

- Priest:** Let us, who mystically represent the cherubim and sing the thrice-holy hymn to the life-giving Trinity, lay aside all worldly cares,
- Deacon:** That we may receive the King of all invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia. (*metania by priest and deacon*)

The Censing

After saying the cherubic hymn the priest blesses the censer, saying:

- Priest:** Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

The priest now censes around the holy table, the sanctuary and the clergy, and from the holy doors, the icons on the iconostasis and the people, saying as he censes:

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

From Pascha through its Leavetaking repeat In that we have beheld the resurrection of Christ as many times as necessary. Do not say Psalm 50.

Reverencing the Altar

Having completed the censing, the priest gives up the censer and he and the deacon, standing at their places before the holy table, make three metanias, and the priest may say the following penitential troparia:

- Priest: Like the prodigal son, I have sinned against thee, O Saviour. Receive me as I repent, O Father, and have mercy on me, O God.
- With the voice of the publican I cry unto thee, O Christ my Saviour. Take pity on me as thou hast on him, and have mercy on me, O God.

The priest kisses the antimission (reverencing each of the wounds of Christ: hands, side, and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table.

Asking Forgiveness

The priest and deacon then fold their arms across their breasts and bow to each other saying:

- Priest: Forgive me, brother and concelebrant.

The deacon goes immediately to the prothesis, passing the high place. The priest, turning to face the west, bows toward the people, saying:

- Priest: Forgive, O God, those who hate us and those who love us.

At the Prothesis Table

Now standing before the prothesis, the priest censes the gifts and then he and the deacon make three metanias, saying each time:

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

Then the deacon says to the priest:

- Deacon: Lift up, master.

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

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

The deacon, receiving the diskos, kisses the priest's right hand and places his orarion over the diskos. The priest then takes up the chalice, saying:

Priest: God hath gone up in jubilation; the Lord with the voice of the trumpet.

THE GREAT ENTRANCE

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

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

The choir responds Amen to this and the rest of the petitions of the Great Entrance.

Priest: Our father and Metropolitan N., (and our Bishop or Archbishop N.,) and all our brotherhood in Christ, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

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

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

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

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still holding the diskos, facing west.

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

CONCLUSION OF THE CHERUBIC HYMN

Choir: That we may receive the King of all, who comes invisibly upborne by the angelic hosts. Alleluia, alleluia, alleluia.

Placing the Gifts upon the Altar

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

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

The priest responds:

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

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

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

He may also say:

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

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

Covering the Gifts with the Aer & Censing Them

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

Deacon: Do good, master.

Taking the censer, the priest censes the gifts thrice, saying:

Priest:

Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.



At a Concelebration by Two or More Priests

Priest:

Remember me, brother(s) and concelebrant(s).

Concelebrant(s):

Thy priesthood, the Lord God remember in his kingdom.

Priest:

Pray for me, brother(s) and concelebrant(s).

Concelebrant(s):

May the Holy Spirit descend upon thee, and the power of the Most High overshadow thee.

Priest:

May the same Spirit serve with us all the days of our life.



Deacon:

Remember me (us), holy master.

The priest blesses the deacon, saying:

Priest:

The Lord God remember thee (you) in his kingdom, always, now and ever, and unto ages of ages.

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

Deacon:

Amen.

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the cherubic hymn, the deacon lifts his orarion and intones the petitions of the litany of supplication.

The priest quietly says the prayer of the proskomedia while the deacon intones the petitions.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

The choir responds Lord, have mercy to each petition.

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

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

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

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

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

The choir responds Grant this, O Lord to this and the following petitions.

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

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

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

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

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

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

Choir: To thee, O Lord.

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

THE PRAYER OF THE PROSKOMEDIA

Priest:

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

Priest:

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

Choir:

Amen.

THE PEACE

Turning to face the people, the priest blesses saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest turns and faces east while the deacon says:

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

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

The priest makes three metanias before the holy table, saying each time:

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

The Priest then kisses the covered gifts (first the diskos, second the chalice), the cross on the aer and the holy table.

Meanwhile the deacon makes three metanias before the icon of Christ then kisses the cross on his orarion.⁴ Then lifting his orarion, the deacon says:

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

THE CREED

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner.

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

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and

⁴ When there is a concelebration by two or more priests, the Paschal kiss of peace is now exchanged among them, the senior priest saying, Christ is Risen and the junior priest responding, Indeed He is Risen. If two or more deacons are serving then they do likewise exchanging the kiss of peace on the soles.

the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate, and suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, and I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave it the folded aer over the gifts in a circular manner.

THE PREFACE TO THE HOLY ANAPHORA

At the conclusion of the creed, the deacon, still standing before the icon of Christ with raised orarion, says:

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

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

The priest says the following while he makes the sign of the cross over the gifts with the folded aer and, after laying it aside, turns to bless the people, saying:

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

Choir: And with thy spirit.

Still facing west, the priest lifts his arms, saying:

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Facing east and bowing low before the holy table, the priest says:

Priest: Let us give thanks unto the Lord.

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

The deacon enters the sanctuary through the north door and stands at the northwest corner of the holy table, makes three metanias and kisses the corner of the holy table. He then takes up the fan or the folded aer and gently waves it over the holy gifts as the priest bows low and says the holy anaphora.

THE HOLY ANAPHORA

Priest: It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion; for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine only-begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

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

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life, who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the life of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:

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

People: Amen.

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

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

People: Amen.

Bowing low, the priest continues:

Priest: Having in remembrance, therefore this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

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

The gifts are replaced on the antiminsion, and the priest bows low and continues, saying with all compunction.

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

Then the deacon points to the diskos with his oration, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: And make this bread the precious Body of thy Christ;

Deacon: Amen.

The deacon points to the chalice with his oration, saying

Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

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

Deacon: Amen.

The deacon points to the diskos and the chalice with his oration, saying:

Deacon: Bless both, master.

The priest makes one sign of the cross over both the diskos and the chalice, saying:

Priest: Changing them by thy Holy Spirit;

Deacon: Amen. Amen. Amen. Remember me, a sinner, holy master.

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

The priest and deacon make a metania before the holy table. Then the priest bows low and continues:

Priest: That to those who shall partake thereof they may be unto cleansing of soul, unto forgiveness of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment or unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit which has completed this life in faith:

Censing the gifts nine times, the priest says:

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

The priest gives the censer to the deacon, who censes round about the holy table while the choir chants the appointed megalynarion.

THE MEGALYNARION

The people may be seated.

Choir: The angel spake to her that is full of grace, saying: O pure Virgin, rejoice! And I say also: Be glad! for thy Son is risen from the tomb on the third day.

Shine thou, O New Jerusalem, for the glory of the Lord hath risen upon thee. Rejoice thou now and exult, O Zion. And thou, O pure one, Theotokos, rejoice thou at the Resurrection of thy Son.

When the censing is completed, the deacon returns to his place at the holy table and quietly reads the diptychs of the departed and the living.

In the meantime the priest continues, saying:

Priest:

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

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

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

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

Clergy:

Among the first be mindful, O Lord, of our father and Metropolitan **N.**, (and our Bishop or Archbishop **N.**), whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The deacon, having completed the diptychs of the departed and the living, faces the people and says:

Choir:

Amen.

Deacon:

And for those who offer these precious and holy gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order, and for their salvation; for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

Choir:

And of all mankind.

Bowing low, the priest says:

Priest:

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

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

Choir:

Amen.

The deacon bows to the priest and, passing the high place, exits the sanctuary through the north door and stands before the icon of the Theotokos.

LITANY BEFORE THE OUR FATHER

The priest, turning to face the west, blesses the people, saying:

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

Choir: And with thy spirit.

The holy anaphora being completed, the priest stands before the holy table facing east as the deacon, with lifted orarion, stands before the holy doors and intones the petitions of the following litany.

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

The choir responds Lord, have mercy to each petition.

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

That our God, who loveth mankind, receiving them upon his holy,

send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

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

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

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

The choir responds Grant this, O Lord to this and the remaining petitions.

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

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

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

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

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

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

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the following prayer:

Priest: Unto thee we commend our whole life and our hope, O Master who lovest mankind; and we beseech thee and pray thee and supplicate thee: Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation:

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

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

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

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their

heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the fearful God. Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies:

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

Choir: Amen.

The priest quietly prays:

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

The priest and deacon make three metanias, saying each time:

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

Deacon: Let us attend.

The priest takes up the Lamb in both hands and makes therewith the sign of the cross over the diskos, saying:

Priest: The Holy Things are for the holy.

Choir: One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

While the choir sings One is holy..., the deacon enters the sanctuary through the south door.

Standing at his place at the holy table, the deacon says to the priest:

Deacon: Divide, master, the holy bread.

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

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

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

IC (placed in the chalice)

NI KA (for the people)

XC (for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.

Deacon: Amen.

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

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

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

Deacon: Amen.

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

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

Deacon: Amen.

The priest and deacon stand with bowed heads at their places at the holy table, as the priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

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

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

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

THE KOINONIKON

Choir: Receive ye the Body of Christ, and taste ye him that is found deathless.

As the proper koinonikon is being chanted, the priest bows to the deacon, saying:

Priest: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

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

The deacon, passing the high place, stands at the north side of the holy table and arranges his oration in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

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

Taking the section of the Lamb sealed XC (or a portion thereof if others of the clergy are to commune), the priest says:

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

Holding in both hands that portion of the Lamb, the priest says:

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

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

Priest: Deacon, draw near.

The deacon makes one metania, saying:

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

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

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

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

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

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

The priest, taking up the kalima and the chalice, says:

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

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

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

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

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

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

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

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

The deacon kisses the chalice, and the priest replaces it upon the antimision.

The deacon, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Deacon:

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

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

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

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

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

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

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

Choir: Blessed is he that cometh in the Name of the Lord. The Lord is God and hath appeared unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries.

The priest says to each communicant:

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

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:⁵

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

POST-COMMUNION HYMN

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (once)

As the choir chants the appointed post-communion hymn, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antimission.

The deacon removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

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

After making certain that no crumb remains on the diskos or on the antimission, the deacon returns to stand at his place at the southwest corner of the holy table.

Then the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

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

⁵ If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the antimission and then bless the people.

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

The priest lifts the chalice, saying:

Priest: | Blessed is our God;

And turning to face the people, the priest continues:

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

Choir: Amen.

Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory. For thou hast permitted us to partake of thy Holy, Divine, Immortal, and Life-giving Mysteries. Establish us in thy sanctification, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

As the choir chants Amen. Let our mouths be filled with thy praise, the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder, exits the sanctuary through the north door. Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

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

The choir responds Lord, have mercy to each petition.

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

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

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest, standing before the holy table, facing east, says the thanksgiving prayer:

THE THANKSGIVING PRAYER

Priest:

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

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antimission, and lays it upon the antimission.

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

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis, the priest says the prayer behind the amvon.

THE PRAYER BEHIND THE AMVON

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

Choir: Amen.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

While the choir chants the Paschal Troparion, the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis.

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

Standing before the prothesis, the priest says:

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

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, having again arranged his orarion crosswise, prepares to consume the remaining holy gifts with all reverence and care.

THE BLESSING OF FLESH-MEATS AND OF EGGS AND CHEESE AT HOLY PASCHA

If it is the custom of the parish to bless these foods, the senior priest exits the sanctuary through the holy doors and goes to the place where the Paschal foods have been placed. He then proceeds to bless the foods.

Blessing of Flesh-meats

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Look down, O Lord Jesus Christ our God, upon these flesh-meats, and sanctify them, as thou didst sanctify the ram which faithful Abraham offered unto thee, and the lamb which Abel brought unto thee as a burnt-offering; also the fatted calf which thou didst command to be slain for thy son who had gone astray, and had returned again to thee; that even as he was accounted worthy to enjoy thy good things, so may we also, enjoy these things which are sanctified and blessed by thee, to the nourishment of us all. For thou art our true nourishment, and the Giver of all good things, and unto thee we ascribe glory; together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Blessing of Eggs and Cheese

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord our God, the Creator and Maker of all things: Bless thou this curdled milk, and likewise these eggs; and preserve us in thy loving-kindness. That as we partake of them, even so also, we may be filled with thy gifts, which ungrudgingly thou bestowest,

and with thine unspeakable goodness. For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest then sprinkles the food with holy water, saying thrice:

Priest: These flesh-meats, cheese and eggs are blessed through the sprinkling with this holy water, in the Name of the Father and of the Son and of the Holy Spirit.

The choir responds each time:

Choir: Amen.

Then the priest returns to the holy table and takes up the Paschal candle.

The deacon, from within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest, holding the Paschal candle and blessing cross, turns to face the people and blesses them, saying:

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

Choir: Amen.

The priest turns toward the icon of Christ and says:

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

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

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

Priest: May he who rose from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints John Chrysostom, archbishop of Constantinople; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N. (patron saint of the church)**; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The priest raises the lighted Paschal candle, facing the people, and says:

Priest: Christ is Risen!

Choir: Indeed, He is Risen!

The Paschal greeting is repeated three times.

Priest: Glory to His holy third-day Resurrection!

Choir: We adore His third-day Resurrection!

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

Choir: ...bestowing life.

The Faithful having sung Christ is risen with all their strength, come forward and receive the antidoron and the traditional red egg.