

The Divine Liturgy

of the Orthodox Christian Church

According to our father among the saints,
John Chrysostom

[with special prayers in brackets for when we serve that according to St. Basil the Great]

H Qeia Leitourgia ths
Orqodosxou Cristianikhhs Ekkhhsias

*[which is preceded by **the Great Doxology** that can, of course, be chanted antiphonically in many different ways, but two of which are the following, **style A: in First Tone:**]*

[Presbyter and

People: Glory to Thee Who hast shown forth the light. Glory to God in the highest, and on earth peace, goodwill among men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

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

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

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

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

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

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

Blessed art Thou, O Lord, teach me Thy statutes.

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O Lord Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

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

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

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

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

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name/ unto the ages. Amen.

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

Blessed art Thou, O Lord, teach me Thy statutes.

Eul oghtos ei, Kurie, didaxon me ta dikaiwmata Sou.

Blessed art Thou, O Lord, teach me Thy statutes.

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

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

For in Thee is the fountain of life; in Thy light shall we see [the] light.

O continue Thy mercy unto them that know Thee.

Holy [is our] God, Holy [and] Mighty, Holy Immortal, have mercy on us.

Agios O Qeos/ **Ayios** O Theos,

Agios Iscuros/ **Ayios** Iskiros,

Agios Aqanatos/ **Ayios** Athanatos,

el ehson hmas/ eleison imas.

Holy [is our] God, Holy [and] Mighty, Holy Immortal, have mercy on us.

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

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

Holy Immortal, have mercy on us.

Holy [is our] God, Holy [and] Mighty, Holy Immortal, have mercy on us.

*[This is followed by **the dismissal hymn of the feast**. On the Lord's Day, we may chant the following:]*

Salvation on this day comes to [all] the world. Let us sing unto the Author of our life/ Who arose from the grave. For destroying death by death, He granted us the victory and the great mercy.

After the opening Dialogue between

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

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

Δοξα εν υψιστοις Θεω, και επι γης ειρηνη εν ανθρωποις ευδοκια

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

Deacon: It is time for the Lord to act...

The Enarxis

Deacon: Bless, Master.

Presbyter: Eul oghmenh h basil eia tou Patros kai tou Uiou kai tou Agiou Pneumatos, nun kai aei kai eis tous aiwnas twn aiwnwn.

[Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.]

People¹: Amen.

¹ "People" or " Λαος" is the term used in the earliest Church manuscripts for the ones who respond to the clergy's petitions. It must be noted, though, that **for enhanced and optimum worship, those who have prepared the most** (for the specific music that will

The Great Litany/Ta Eirhnika

Deacon: In peace let us pray to the Lord.

[to which is responded after this and each of the petitions]

People: **Lord, have mercy.**

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

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

For this holy house, and for them that with faith, reverence and fear of God enter herein, let us pray to the Lord.

For our Archbishop (*name*), for the venerable Presbytery, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For (*title of the head of state*) and all civil authorities, that they may govern in peace and righteousness, let us pray to the Lord.

[to which is responded after this and each of the petitions]

People: Kurie, el ehson/**Kirie, eleison.**

Deacon: That He may aid them and grant them victory over every enemy and adversary, let us pray to the Lord.

For this city (*or this sacred monastery*), for every city and countryside, and the faithful who dwell therein, let us pray to the Lord.

For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

be used in worship) should lead in singing. In addition, our chanters are there to lead us in especially difficult hymns.

For them that travel by sea, land, and air, for the sick, the afflicted, 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, save, have mercy on us, and keep us, O God, by Thy grace.

People: **Amen.**

Deacon: As we call to mind our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

People: (slowly) **To Thee, O Lord.**

Prayer of the First Antiphon

Presbyter: O Lord our God, Whose might is beyond compare, Whose glory is incomprehensible, Whose mercy is endless, and Whose love toward mankind is ineffable: in Thine abundant kindness, O Master, look down upon us and upon this holy house, and grant [both] us and those who pray with us Thy rich mercies and compassions.
For unto Thee is due all glory, honour and worship, Father, Son and Holy Spirit, now and ever, and to the ages of ages.

People: **Amen.**

[Option 1]

First Stasis of the Typica: Psalm 102 (LXX)

Bless the Lord, O my soul; blessed art Thou, O Lord.

Bless the Lord, O my soul, and all that is within me, bless His holy Name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy;

Not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him.

For He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Bless the Lord, O my soul, and all that is within me, bless His holy name; blessed art Thou, O Lord.

[But, if it is not the Lord's day, or a Great Feast of some sort, or because of true time restraint, we chant the following antiphon with verses:

[Option 2)

By the intercessions of the Theotokos, Savior, save us.

Tais presbeiais tis Theotokou, Swter, swson hmas./

Tes presvies tis Theotokou, Soter, soson imas.

By the intercessions of the Theotokos, Savior, save us.]

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

People: **Lord, have mercy.**

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

People: Amen.

Deacon: As we call to mind our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

People: (slowly) **To Thee, O Lord.**

Prayer of the Second Antiphon

Presbyter: 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, the power and the glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

[Option 1]

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

Second Stasis of the Typica: Psalm 145 (LXX)

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Trust ye not in princes, in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return unto the earth.

In that day, all this thought shall perish.

Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God.

Who hath made heaven and the earth, the sea and all that is therein,

Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry.

The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes.²

He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

*[But, if it is not the Lord's day, nor a Great Feast of some sort, or when it is truly due to time restraint, on **weekdays** we may chant the following antiphon with verses:*

[Option 2]

O Son of God, Who art wonderous in the saints, save us who chant to Thee: Alleluia.

² The original Greek word for and another way of saying “converts.”

Swson hmas, Uie Qeou, O en agiois qaumasts,
yal l ontas Soi, Al l hl ouia/
**Soson imas, Ie Theou, O en ayiis thavmastos, psalontas Si,
Allilouia.**

*Or when it is truly due to time restraint,
on Sundays we may chant the following antiphon with verses:*

**O Son of God, Who didst arise from the dead, save us who
chant to Thee: Alleluia.**

Swson hmas, Uie Qeou, O anastas ek nekrwn,
yal l ontas Soi, Al l hl ouia/
**Soson imas, Ie Theou, O anastas ek nekron, psalontas Si,
Allilouia.]**

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

*This is followed, either way, by the 6th century hymn attributed to Saint
Justinian the Emperor and
used by the Church since then:]*

**Only-Begotten Son and Word of God, Thou Who art
immortal, and didst deign for our salvation to become
incarnate of the holy Theotokos and Ever-virgin Mary,
without change becoming man, and Who wast crucified, O
Christ God, trampling down death by death: Thou Who art
one of the Holy Trinity, glorified together with the Father and
the Holy Spirit, save us.**

Doxa Patri kai Uiw kai Agiw Pneumati
Kai nun kai aei, kai eis tous aiwnas twn aiwnwn. Amhn./
**Doxa Patri ke Io ke Ayio Pnevmati.
Ke nin ke ai, ke is tous eonas ton eonon.
Amin.**

O Monogenhs Uios kai Logos Tou Qeou,
aqanatos uparcwn, kai katadexamenos dia
thn hmeteran swthrian/ sarkwqhnaï ek ths
agias Qeotokou kai aeiparqenou Marias,
atreptws enanqrwphsas, staurwqeis te,
Criste O Qeos, qanatw qanaton pathsas,

eis wn ths agias Triados, sundoxazomenos
tw Patri kai tw Agiw Pneumati, swson hmas

O monoyenis Ios ke Logos Tou Theou, athanatos iparhon, ke katadexamenos dia tin imeteran sotirian/sarkothine ek tis ayias Theotokou ke aiparthenou Marias, atreptos enanthropisas, stavrothis te, Hriste O Theos, thanato thanaton patisas, is on tis ayias Triados, sindoxazomenos to Patri ke to Ayio Pnevmati, soson imas.]

[which, whether prayed in another language or not, is followed by the Little Litany of]

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

People: **Lord, have mercy.**

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

People: **Amen.**

Deacon: As we call to mind our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

People: (slowly) **To Thee, O Lord.**

Prayer of the Third Antiphon

O Thou Who hast bestowed on us these common and united supplications, and dost promise that when two or three are of one accord in Thy name Thou wilt grant their requests: do, also, now fulfill the desires and petitions of Thy servants as may be most expedient for them, granting us the knowledge of Thy truth in this age, and in the age to come, life everlasting.

For Thou art a good and loving God, and to Thee we send up [the] glory, to the Father and to the Sons and to the Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Third Stasis of the Typica: The Beatitudes

In Thy Kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of the heavens.

Blessed are they that mourn, for they shall be comforted.

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

Blessed are they hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

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

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

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of [the] heavens.

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

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

[After a quiet dialogue of prayer between deacon and presbyter,

The Little Entrance

is made while the first of the
dismissal hymns/apol utikia are chanted, after which]

Deacon: Wisdom. Aright.

[The Usual Hymn of Entrance/Eisodikon is sung]

People, led by the Presbyter:

Come, let us worship and fall down before Christ. O Son of God, Who didst arise from the dead

[or, if it is not the Lord's day

Son of God, Who art wondrous in the saints]

Save us who chant to Thee: Alleluia.

[Deute proskunhswmen kai prospeswmen
Cristw. Swson hmas, Uie Qeou, O anastas
ek nekrown, ya l l ontas Soi, Al l hl ouia/

**Defte proskinisome ke prospesomen Hristo.
Soson imas, Ie Theou, O anastas ek nekron,
Psalontas Si, Allilouia.]**

This is followed by the rest of the *dismissal hymns*/
apol utikia as well as **the Kontakion**/^{a3} of the day, before]

The Prayer of and the Thrice-Holy Hymn

Presbyter: O holy God, Who retest in the holy place, Who art hymned by the seraphim with thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, Who out of nothingness hast brought all things into being, Who hast created man according to Thine 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 I 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.

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Presbyter: For holy art Thou, [O] our God, and to Thee we send up the glory, to the Father and to the Son and to the Holy Spirit, now and ever

Deacon: And to the ages of ages.

³ Resurrectional as well and some other major dismissal and kontakion hymns are found in Appendix B.

*[While a quiet dialogue continues between deacon and presbyter,
the choir chants the “hymn of the angels” (Isaiah 6:3)
in various languages as it will be in eternity according to the
Book of the Apocalypse/Revelation (4:8 & 7:9).*

People: **Holy God, Holy Mighty, Holy [and]
Immortal, have mercy on us.** ⁴
Agios O Qeos, Agios Iscuros, Agios Aqanatos, el ehson hmas/
Ayios O Theos, Ayios Iskiros, Ayios Athanatos, eleison imas.

**Holy God, Holy Mighty, Holy [and] Immortal,
have mercy on us.**

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

Doxa Patri kai Uiw kai Agiw Pneumati
Kai nun kai aei, kai eis tous aiwnas tw
aiwnwn. Amhn./

**Doxa Patri ke Io ke Ayio Pnevmati. Ke nin ke ai, ke is tous
eonas ton. Amin.**

Holy [and] Immortal, have mercy on us.

Deacon: Δουναμς/Thinamis⁵

People: **Ne⁶ Thinamis. Holy God, Holy Mighty, Holy [and] Immortal,
have mercy on us.**

The Reading of the Epistle

Deacon: Let us attend, wisdom.⁷

⁴ If the Thrice-Holy is chanted in another language, *some* of the possibilities *include*:

- **Sviyati Bozhe, Sviyati Kripki, Sviyati Besmertini, Pomiloui nas** (Slavonic);
- **Koudous n Alla, Koudous n Elkawi, Koudous n Alladhi, La-Ya-mou Tour-ham-na** (Arabic);
- **Shaent Per ndi, Shaent I fuchism , Shaent I pavdekour, Meshirona** (Albanian);
- **Sfinte Dumnezeule, Sfinte Tare, Sfinte Fara de Moarte, Miluyeshte-ne pe noi** (Romanian); **and**
- **Santo Dios, Santo Poderoso, Santo Inmortal, ten piedad de nosotros** (Spanish).

Note: seasonal replacements such as “All ye...” and “Thy cross” are in Appendix C (p.)

⁵ “*With strength* [or might].”

⁶ Ναι, the Greek word for “yes.”

[After which the reader chants the Prokimenon/προκειμενον,
which means the “verse before the text.” If it is Sunday, this is chanted three times , a
verse being given just before the last refrain.

Sunday Prokimena are offered below for your participation:

**1st Tone: *Let Thy mercy, O Lord, be upon us, according
as we have hoped in Thee.***

**2nd Tone: *The Lord is my strength and my song, and He
is become my salvation.***

**3rd Tone: *O chant unto our God, chant ye; chant unto
our King, chant ye.***

**4th Tone: *How magnified are Thy works, O Lord! In
wisdom hast Thou made them all.***

**Pl.1st Tone: *Thou, O Lord, shalt keep us and shalt preserve
us/ from this generation and forevermore.***

**Pl.2nd Tone: *Save, O Lord, Thy people, and bless Thine
inheritance.***

**Grave Tone: *The Lord will give strength unto His people,
the Lord will bless His people with peace.***

**Pl.4th Tone: *Make your vows and pay them to the Lord
our God.***

*{While the Epistle is being read (or after its reading),
the prayer before the Gospel is quietly said by the}*

Presbyter: Illumine our hearts, O loving Master, 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 send up [the] glory, together with Thy Father Who is without beginning and Thine all-holy ... good and life-giving Spirit, now and ever and to the ages of ages. Amen.

*[With more dialogue following between deacon and presbyter,
after the Epistle is read, in the appropriate Tone is chanted by the]*

People: **Alleluia, Alleluia, Alleluia.**
[Alleluia, Alleluia, Alleluia.
Alleluia, Alleluia, Alleluia.]

The Reading of the Gospel

Presbyter: Wisdom. Aright. Let us hear the holy Gospel. Peace be to all.

People: **And to thy spirit**

[και τω πνευματι σου/
ke to pnevmati sou.]

Deacon: The reading is from the holy Gospel according to Saint (name)

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

[Δοξα Σοι, Κυριε, δοξα Σοι/
Thoxa Si, Kirie, thoxa Si.]

Presbyter: Let us attend.

[After the reading of the Gospel, the]

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

[Δοξα Σοι, Κυριε, δοξα Σοι/
Thoxa Si, Kirie, thoxa Si.]

The Litany of Fervent Supplication

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

People: **Lord, have mercy (3x)**

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

People: **Kirie Eleison (3x)**

Deacon: Have mercy on us, O God, according to Thy great mercy, hear us and have mercy.

People: **Doamne Miluyeshte (3x)**

Deacon: Again we pray for pious and Orthodox Christians.

People: **Yara Bourham (3x)**

Deacon: Again we pray for our Archbishop (name).

People: **M shiro, Zot (3x)**

Deacon: Again we pray for our brethren: priests, priestmonks, deacons, hierodeacons⁸, monks, nuns, and all our brotherhood in Christ.

People: **Ghospodi pomilou (3x)**

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of all pious and Orthodox Christians, the founders, donors, and benefactors of this holy temple, and for the servants of God (submitted names of people in need of prayer).

People: **Senor ten piedad (3x)**

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple, and for all our fathers and brethren gone to their rest before us, the Orthodox here and everywhere piously laid to rest, and for the servants of God (submitted names of deceased).

People: **Lord, have mercy (3x)**

Deacon: Again we pray for them whom bear fruit and do good works in this holy and all-venerable temple; for them that labour and them that chant, and for all the people here present who await Thy great and abundant mercy.

People: **Kirie Elesion (3x)**

Presbyter: For Thou art our merciful and loving God and to Thee we send up [the] glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

⁸ A monastic deacon

People: **Amen.**

[While, here we would (as in the ancient Church) have the prayer for and dismissal of the catechumens as well as two more litanies of the faithful, in most all cases we will simply go to the]

Deacon: Wisdom.

Presbyter: That always being guarded by Thy might, we may send up the glory, Father, Son and Holy Spirit, now and ever, and to the ages of ages.

People: **Amen.**

The Great Entrance

Presbyter: 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 heaven and on earth, Who art borne on the throne of the cherubim, Who art Lord of the seraphim and King of Israel, Who alone art holy and retest in the holy place. Wherefore, I implore Thee Who alone art good and ready to listen: Look down upon me, a sinner and Thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, wand 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: 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 send up the glory, together with Thy Father Who is without beginning and Thine all-holy ... good and life-giving Spirit, now and ever and to the ages of ages. Amen.

Let us who mystically portray the Cherubim, and chant the thrice-holy hymn unto the life-creating Trinity, [now] lay aside all earthly care (3x)

[with the following said after each time by the]

Deacon: That we may receive the King of all, escorted invisibly by angelic hosts.

[While the above and other beautiful mystical prayers are recited by the presbyter..., the chantors lead us in]

The Cherubic Hymn

[in Greek and/or English, which both follow]

People: Oi ta ceroubeim mustikws eikonizontes kai th zwopo
iw Triadi ton trisagion umnon prosa-
dontes, pasan thn biotikhn apoqwmeqa
merimnan...
Ws ton Basilea twon olwn upodexomenoi.

**I... ta hyerouvim mistikos ikonizontes/ ke ti zoopio Triadi
ton trisayion imnon prosadontes/ pasan tin viotikin
apothometha merimnan...
Os ton Vasilea ton olon ipodexomeni.**

[Translation 1]

**Let us who mystically portray⁹ the Cherubim, and chant the
thrice-holy hymn unto the life-creating Trinity, [now] lay
aside all earthly care...**

that we may receive the King of all

[Translation 2]

**We... .., we who mystic'ly represent/ the cherubim/
represent the cherubim/ and sing/ unto the life-giving Trinity/
we... sing..... unto the Life-giving/ Trinity, the Trinity, the
Trinity/ the thrice-holy hymn/ we sing the thrice-holy
hymn...**

**Let us lay aside the cares/ all the cares of this life/ all the cares
of this life...**

That we may receive the King, receive the King of all.

⁹ “Εικονίζοντες” from which we get the word “icon” means image or portray.

Presbyter: May the Lord [our] God remember all of us, and all pious Orthodox Christians in His [holy] kingdom, always, now and ever, and to the ages of ages.

People: **Amen.**

Tais Aggel ikais aoratws doruforoumenon
taxesin/

**Tes Angelikes aoratos doriforoumenon
taxesin.**

Allilouia (3x)

Escorted/ invisibly by ... angelic hosts.

Allilouia (3x)

Presbyter: 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.

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

[At a Concelebration by Two or more Presbyters

1st Presbyter: Remember me, brother(s) and concelebrant(s).

Concelebrant(s): Thy priesthood, the Lord God remember in His kingdom.

1st Presbyter: 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...]

The Litany of Supplication/Ta Pl hrwtika

Deacon: Let us complete our prayer unto the Lord.

[after this and the following petition(s)]

People: **Lord, have mercy.**

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

[while other petitions are often times said, we go to]

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

People: **Amen.**

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

[after this and the following petitions]

People: **Grant this, O Lord.**

[Παρασχηου, Κυριε/
Parask(h)ou, Kirie.]

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

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

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 end to our life, painless, blameless, peaceful, and a good defence before the fearsome¹⁰ judgement seat of Christ, let us ask of the Lord.

As we call to mind our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

¹⁰ “Του φοβερου βηματος” can, also, be translated “dread” or “awesome.”

People: **To Thee, O Lord.**

[Σοι, Κυριε/
Si, Kirie.]

Presbyter: 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 thee gifts here spread forth and upon all Thy people:

[but in the Liturgy of St. Basil the Great, we say instead

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

Through the compassions of Thine Only-begotten Son with Whom Thou art blessed, together with Thine all-holy ... good and life-creating Spirit, now and ever and to the ages of ages.

People: **Amen.**

Presbyter: Peace be unto all.

People: **And to thy spirit.**

[Και το πνευματι σου/
ke to pnevmati sou.]

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

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

[Patera, Uion kai Agion Pnevma, Triada ouoousion kai acwriston/
ston/

Patera, Ion ke Ayion Pnevma, Triada omoousion ke ahoriston.

*But, if there is a concelebration of presbyters,
the choir chants instead:*

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

*Which is, otherwise, said mystically by the presbyter, after which he proclaims to the other clergy (and the people) “Christ is in our midst.” And, the response is “**He was, is and ever shall be.**”¹¹]*

Deacon: The doors! The doors!¹² In wisdom, let us attend.

People: [Pisteuw eis ena Qeon, Patera, Pantokrator, Poihthn ouranou kai ghs, oratwn te pantwn kai aoratwn.

¹¹ At this time, the “kiss of peace/to fil hma (h ’aspasmos’) ths agaphs” is given, clergy with clergy and laity with laity. It should be noted that in the early Church as well as in many more traditional Orthodox communities of our own day such as in monasteries -- with the men and boys standing on the right side of the nave whereas the women and girls stand to the left side -- this greeting was/is exchanged just among one’s own gender.

¹² We should, at least, be aware as to the intent of these words. In that all catechumens would certainly have left the temple by now (p. 26), and as Canon of the shows, *only Orthodox Christians who are planning, with a clear conscience (and no impediment), to receive of the Mysteries /Body and Blood of Christ would/are to be present for the remainder of the Divine Service.* As a result, the doors of entrance were/are to be guarded so that only Orthodox Christians in good standing remain and no one else would be allowed to enter as we are about to receive of Holy Communion. This presupposition that all those remaining in the Church building/vxo will all be united in the Eucharist is clearly seen in many of the following prayers of the Liturgy.

Kai eis ena Kurion, Ihsoun Criston, Ton Uion
Tou Qeou, Ton Monogenh, Ton ek Tou Patros
gennhqenta, pro pantwn twn aiwnwn.

Fws ek fwtos, Qeon al hqinon ek Qeou

al hqinou gennhqenta, ou pohqenta, omoousion
tri, di Ou ta panta egeneto.

Tw Pa

Ton di hmas tous anqrwpous kai dia thn hme-
teran swthrian katel qonta ek twn ouranwn
kai sarkwqenta ek Pneumatōs Agiou kai
Marias ths Parqenou kai enanqrwphsanta.

Staurwqenta te uper hmwn epi Pontiou Pil a-
i paqonta kai tafenta.

tou ka

Kai ananstanta th trith hmera kata tas
Grafas.

Kai anel qonta eis tous ouranous kai kaqe-
zomenon ek dexiwn Tou Patros.

Kai pal in erchomenon meta doxhs krinai
zwntas kai nekrous, ou ths basil eias ouk
estai tel os.

Kai eis to Mneuma to Agion, to Kurion, to
zwopoion, to ek Tou Patros ekporeuomenon, to sun Patri kai
Uiw sumproskunoumenon
kai sundoxazomenon, to l al hsan dia twn
profhtwn.

Eis Mian, Agian, Kaqol ikhn kai Apostol i-
khn Ekkhhsian.

Omologw en baptisma eis afesin amartiwn.

Prosdokw anastasin nekrwn.

Kai zwhn tou mel lontos aiwnos. Amhn.

**Pistevo is ena Theon, Patera, Pantokratora, Piitin ouranou ke
yis, oraton te panton ke aoraton.**

**Ke is ena Kirion, Ihsoun Hriston, ton Ion Tou Theou ton
Monoyeni, ton ek tou Patros yenithenta pro panton ton
eonon. Fos ek fotos, Theon alithinon ek Theou alithinou
yenithenta, ou piithenta, omoousion to Patri, di ou ta panta
eyeneto.**

**Ton di imas tous anthropous ke dia tin imeteran sotirian
katelthonta ek ton ouranon ke sarkothenta ek Pnevmatos
Ayiou ke Marias tis Parthenou ke enanthropisanta.**

Stavrothenta te iper imon epi Pontiou Pilatou ke pathonta ke tafenta.

Ke anastanta ti triti imera kata tas Grafas.

Ke anelthona is tous ouranous ke kathezomenon ek dexion tou Patros.

Ke palin erhomenon meta doxis krine zontas ke nekrous, ou tis vasilias ouk este telos.

Ke is to Pnevma to Ayion, to Kirion, to zoopion, to ek tou Patros ekporevomenon, to sin Patri ke Io simproskinoumenon ke sindoxazomenon, to lalisan dia ton Profiton.

Is Mian, Ayian, Katholikin ke Apostolikin Eklisian.

Omologo en vaptisma is afesin amartion.

Prosdoko anastasin nekron.

Ke zoin tou melontos eonos. Amin.]

I believe in God, the Father Almighty, Creator¹³ of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with Father; by Whom all things were made;

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

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

And arose again on the third day according to the Scriptures;

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

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

And in the Holy spirit, the Lord, the 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;

In One, Holy, Catholic, And Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

¹³ Ποιητην can, also, be translated "Maker."

And the life of the age to come. Amen.

The Holy Anaphora¹⁴

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

People: **A mercy of peace, a sacrifice of praise.**

[El eon eirhnhs, qusian ainesews/
Eleon irinis, thisian eneseos.]

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

People: **And with thy spirit.**

[Και τω πνευματι σου/
ke to pnevmati sou.]

Presbyter: Let us lift up our hearts.

People: **We lift them [up un]to the Lord.**

[Εχομεν προς τον Κυριον/
Ehomen pros ton Kirion.]

Presbyter: Let us give thanks unto the Lord.

People: **It is proper¹⁵ and right to worship Father, Son and Holy Spirit, the Trinity one in essence and undivided.**

[Axion kai dikaion esti proskunein Patera, Uiw kai Agion Pn
euma, Triada omoousion
kai acwriston/

**Axion ke dikeon esti proskinin Patera, Io ke Ayio Pnevma,
Triada omoousion ke ahoriston.]**

¹⁴ The Αναφορά is the “lifting up” and offering of ourselves and all our life, thanks and challenges/problems up to God so that we may find room in our heart to receive Him with gladness.

¹⁵ Αξιον can mean “worthy” as well as “meet...”

Presbyter: It is proper and right to hymn ... bless ... [and] praise Thee, to give thanks unto ... and 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 everything until Thou hadst brought us up to heaven and hadst endowed us with Thy kingdom which is to come. For all these things we give thanks to Thee and to Thine Only-begotten Son and to Thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And, we give thanks to Thee, also, for this ministry which Thou dost vouchsafe to receive at our hands, even though there stand beside Thee thousands of angels, the Cherubim and seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

*[but **if** it is the Liturgy of St. Basil the Great, we say instead*

O One Who is¹⁶, Master, Lord God, Almighty and adorable Father; It is truly proper and right and befitting the majesty of Thy holiness that we should praise ... hymn ... bless [and] worship Thee, [that we should] give thanks unto Thee and glorify Thee, the only truly existing God and offer unto Thee with contrite heart and a humble spirit this our rational worship. For Thou art He that hath graciously bestowed upon us the knowledge of Thy truth. And Who is sufficient to speak of Thy mighty acts, to make all Thy praises to be heard, or to tell of all Thy wonders at every season. O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, Who sittest upon the throne of gloryh and beholdest the depths, Who art unoriginate, invisible, incomprehensible, uncircumscrip, immutable, the Father of our Lord: the great God and Saviur Jesus Christ, our Hope, Who is the Image of Thy goodness, the Seal of equal type, in Himself showing for th Thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light through Whom the Holy spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification by Whom enabled every rational and intelligent creature doth serve Thee and ascribe to Thee perpetual praise, for all things are Thy servants. Yea, angels and archangels, thrones, dominions, powers and the many-eyed cherubim praise Thee; round about Thee stand the six-winged seraphim; with two they cover their faces, with two their feet and with two they fly, continually crying out to tone another with unceasing praises:]

¹⁶ O Ων means literally the existing “One Who is” (Exodus 3:14).

Singing the triumphal hymn, shouting, proclaiming¹⁷ and saying:

People: **Holy, Holy, Holy, Lord of savaoth, 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 hightest.**

[AgiOS, Agios, Agios, Kurios sabawq, pl hrhs o ouranos kai h g h ths doxhs? Sou. Wsannaen tois uyistois, eul oghmenos o Er comenos enonomati Kuriou. Wsanna, O en tois uyistois/

Ayios, Ayios, Ayios, Kirios savaoth, pliris o ouranos ke I yi tis doxis Sou. Osanna en tis ipsistis, evloyimenos of Erhomenos en onomati Kiriou. Osanna, O en tis ipsistis.]

[As the Choir chants the triumphal hymn, the

Presbyter: With these blessed powers we, also, O Master Who lovest mankind, cry aloud and say: Thou art holy and all-holy, Thou and Thine Only-begotten Son and Thy Holy Spirit; Thou art holy 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, ...gave it to His holy disciples and apostles, saying:

*[But, **if it is the Liturgy of St. Basil, he says instead:***

With these blessed powers, O Master Who lovest mankind, we sinners, also, cry aloud and say: Holy art Thou of a truth, and all-holy, and there are no bounds to the majesty of Thy holiness, and just art Thou in all Thy works. For in righteousness and true judgment hast Thou ordered all things for us. When Thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with Thine own image, O God, Thou didst set him in the paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping Thy commandments. But when he disobeyed Thee, the true God Who had created him and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, Thou didst banish him, in Thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for

¹⁷ Κεκραγοῦσα can, also, be translated “crying out.”

him the salvation of regeneration, which is in Thy Christ Himself. Yet Thou didst not turn Thyself away forever from Thy creature whom Thou hast made, O good One, neither didst Thou forget the work of Thy hands; but Thou didst visit him in diverse manners, through Thy tender mercies.

Thou didst send forth prophets. Thou didst perform mighty works by Thy holy ones who, in every generation, were well-pleasing unto Thee. Thou didst speak to us by the mouths of Thy servants the prophets, who foretold unto us the salvation, which was to come. Thou didst give us the Law as an aid. Thou didst appoint guardian angels. And, when the fullness of time was come, thou didst speak to us through Thy Son Himself, by Whom also Thou madest the ages, Who, being the brightness of Thy glory and express image of Thy person and upholding all things by the word of His power, thought it not robbery to be equal to Thee, the God and Father. But, though He was God before all the ages, yet He appeared upon [this] earth and dwelt among men and was incarnate¹⁸ of a holy virgin and dist empty Himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that He might make us conformable to the image of His glory.

For as by man sin entered into the world, and by sin death, so it seemed good unto Thine Only-begotten Son, Who is in the bosom of Thee, the god and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that He might condemn sin in His flesh, that they who were dead in Adam might be made alive in Him Thy Christ. And, becoming a citizen of this world and giving commandments of salvation, He released us from the delusion of idols and brought us into a knowledge of Thee, the true God and Father, having won us unto Himself for His own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, He gave Himself a ransom to death, whereby we were held, sold into bondage under sin. And, having descended into hades through the cross, that He might fill all things with Himself, He loosed the pains of death and rose again on the third day, making a way for all flesh unto the resurrection from the dead. For it was not possible that the Author of life should be held by corruption, that He might be the First-fruits of those who have fallen asleep, the First-born from the dead, that He might be in all things the first among all.

Ascending into heaven, He sat down at the right hand of Thy majesty on high; and He shall come again to render unto every man according to His works. And He hath left with us, as memorials of His saving passion, these things, which we have set forth according to His commandments. For when He was about to go forth to His voluntary and ever-memorable and life-giving death, in the night in which He gave Himself up for the life

¹⁸ Made flesh.

of the world, He took bread in His holy and immaculate hands. And, when He had shown it unto Thee, the God and Father, and given thanks and blessed it ... 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 remission¹⁹ of sins.

People: **Amen.**

Presbyter: And, likewise after supper, He took the cup, saying:

*[But, **if** it is the Liturgy of St. Basil, he says instead:*

In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it, He gave it to His holy disciples and apostles saying:]

Drink ye all of it: This is My Blood of the new covenant²⁰, which is shed for you and for many, for the remission of sins.

People: (slowly...) **Amen.**

Presbyter: Thine own of Thine own, we offer unto Thee in behalf of all²¹ and for all.

People: **We hymn²² Thee, we bless Thee, we give thanks to Thee, O Lord, and we entreat Thee, O our God.**

Presbyter: Again, we offer unto Thee this rational and bloodless worship and beseech ... and pray ... and supplicate Thee: Send down Thy Holy Spirit upon us and upon these gifts here spread for the:

*[But, **if** it is the Liturgy of St. Basil, he says instead:*

¹⁹ Αφεσιν αμαρτιων/remission of sins goes beyond forgiveness to the actual “wiping away” of our transgression. “As far as the east is from the west so far hath He removed our iniquities from us” (Ps. 102 LXX).

²⁰ Διαθηκη/covenant is, both an “agreement” as well as a “will and “inheritance.”

²¹ Has, also, been translated “because of all.”

²² While **ummounen** is best translated “hymn,” “praise” may, also, be used.

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

This bread to be itself the precious Body of our Lord and God and Savior, Jesus Christ]

And make this bread the precious Body of Thy Christ.

Deacon
and People: **Amen.**

Presbyter: And that which is in this cup, the precious Blood of Thy Christ:

Deacon
and People: **Amen.**

*[And, **if it is the Liturgy of St. Basil, he adds:***

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

Presbyter: *Changing them by Thy Holy Spirit.*

Deacon
and People: **Amen. Amen. Amen.**

[This “Hymn of Praise” can be repeated in Greek by the]

Chantor(s)
and People: Se umnoumen, Se eul ogoumen,
Soi eucaristoumen, Kurie,
kai deomeqa Sou, O Qeos hmwn/
**Se innoumen, Se evlogoumen, Si
efharistoumen, Kirie,
Ke deometha Sou, O Theos imon.**

[While this is being chanted, the]

Presbyter: That to those who shall partake thereof they may be unto cleansing of soul, unto forgiveness of sins, ... the communion of Thy holy Spirit, ... the fulfillment of the kingdom of heaven and unto boldness towards 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:

*[But, **if** it is the Liturgy of St. Basil, he says instead:*

And, as for us, partakers of the one bread and of the [one] cup, do Thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the holy body and Blood of Thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the holy ones who through the ages have been well-pleasing unto Thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit which has completed this life in faith:]

Especially our all-holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary.

People: